European Citizenship in youth work

Revised edition

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Welcome to the T-Kit series

Some of you may have wondered: what does T-Kit mean? We can offer at least two answers. The first is as simple as the full version in English: "training kit". The second has more to do with the sound of "T-Kit", the word that may easily recall "ticket", one of the travelling documents we usually need to go on a journey. For us, This T-Kit is a tool that each of us can use in our work.

More specifically, we would like to address youth workers and trainers, and offer them theoretical and practical tools to work with and use when training young people.

The T-Kit Series is the result of a collective effort involving people from different cultural, professional and organisational backgrounds. Youth trainers, youth leaders in NGOs and professional writers have worked together in order to create high-quality publications, that would address the needs of the target group while recognising the diversity of approaches across Europe to each subject.

The T-Kits are a product of the partnership between the European Commission and the Council of Europe in the field of youth.

To find out more, visit the website:
pjp-eu.coe.int/en/web/youth-partnership

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Foreword

Welcome to this revised edition of the T-Kit on European Citizenship in youth work!

This T-Kit was elaborated in order to find ways to stimulate young people to engage more in society (thus exploring citizenship) and to support them as they develop their sense of belonging to the wider community, Europe, as they become concerned about, and committed to, its values, its present and its future.

The concept of European Citizenship is deeply connected with the ideals of democracy, participation and human rights in Europe and beyond. On the one hand, many young people express those ideals in multiple ways, as active citizens, outside and inside the formal democratic structures. On the other hand, it is still a challenge to stimulate many young people to engage more in society and feel concerned by wider European or global processes.

Some questions remain open. At what level should young people engage in society? What impact can local youth organisations have, when faced with massive European or even global issues? As we become more aware of global societal processes, we are challenged to make sense of them at the local level. European Citizenship is also concerned with this link between local realities and wider international and European processes.

Europe can provide a bridge here. As nation states start to be perceived as being less influential and less relevant in our globalised lives, Europe can provide a transnational space for communication and action in solidarity with the rest of the world. Young people know there is a bigger world out there than their local communities, and Europe can provide opportunities for exploring, learning and engaging. The wider European space can offer a forum for exchanging solutions and also for creating solutions together. This is the sense, the idea and the potential of European Citizenship.

This revised T-Kit was elaborated in a particular time for Europe, and for the world. The 2008 financial crisis with its multiple facets (financial, economic, social, political and of the construction of Europe), affecting the daily life of people all around Europe, has hit young people acutely. Many signs point to deep questioning of European unity. In these times of urgencies and emergencies, to engage in wide reflection on European Citizenship could be considered misleading. What should all this be about? Can we still speak about a sense of European Citizenship while in some countries discourses for national sovereignty and against Europe are becoming more and more common? What is the role of young people, and what role can youth work play as a space for exploring global realities and for engaging young people in these matters?

On the other hand, more than ever before, there is a certain consensus (among countries, communities, social actors, institutions, organisations and citizens) on the need to articulate co-ordinated responses to this "crisis" at European level and to uphold together the values and missions of human rights, democracy and peace.

Times of transformation like these always bring both opportunities and threats. We certainly see the threat of disillusionment and frustration with politics, the threat of unco-ordinated or purely finance-oriented policies, the threat of populism, of renewed nationalism, and the threat of a selfish Europe in a globalised world. Together with that, we are experiencing the opportunity and the need to deepen democracy, so that national and European institutions become more relevant to the interests and concerns of citizens. We see

the emergence of new mechanisms of participation and the possibility for civil society actors and emerging citizens' initiatives to shape politics and longer-term orientations in how societies decide to respond to challenges. Many projects and initiatives reveal the opportunity of strengthening human rights approaches to societal development – including social rights – not as a luxury for good times but as a shared social, legal and ethical compass necessary for living together in equality and dignity.

Another issue which guided our reflections on the T-Kit was the dimension of diversity. Diversity in Europe is more than a social characteristic. Diversity is at the heart of Europe. In times of crisis, apart from being a value, diversity is an opportunity. We have the opportunity of employing diversity for finding adequate solutions – instead of simplistic and excluding answers – to the challenges of a complex and interconnected world. Becoming a space for discussing diversity with young people and building their competences to live together in multicultural societies can also be a task for youth work; and intercultural competences are certainly some of the most important ones when acting in the spirit of European Citizenship.

Finally, this T-Kit was inspired also by a more historical drive to the European project. Within living memory, neighbours all across Europe have been enemies at war, with young Europeans called upon to kill other young Europeans. In more recent history, we have seen similar tales of sorrow and destruction unfolding in the south-east of our continent. Developing European Citizenship is also about consolidating the achievements of European integration, overcoming current challenges and investing in the future.

The partnership between the Council of Europe and the European Commission in the field of youth has had European Citizenship as one of its priorities. It launched the first T-Kit on European Citizenship entitled "Under Construction" back in 2003, and organised three series of training courses for youth trainers, youth workers and educators, held a research seminar and developed other related publications. Those were followed by courses in the frame of the Youth in Action programme of the European Commission and by many activities organised by youth NGOs and other civil society organisations. As realities in Europe developed, a need to revise the T-Kit emerged, both to bring the concept of European Citizenship closer to the spaces that youth work offers for young people to learn to be part of society, and to update the T-Kit with relevant information and know-how for youth workers and educators.

The ideal of European Citizenship is obviously still under construction and many questions are yet to be answered. What meaning does this European community have for young people? Do they even perceive Europe as a community to which they belong? Why do so few young people vote in European elections? Is there a future for Europe? If the answer is "yes", then today's young people are going to be the ones to shape it. Europe should be the forum where those questions are discussed and where shared values can be acted upon, within Europe and with regard to those outside – wherever we choose to see the boundaries of "outside".

This T-Kit on European Citizenship in youth work does not come to life until you make it happen. As the team writing this publication, we have a number of expectations. We hope that you find the T-Kit open and provocative. It includes some necessary conceptual references and it aims to be practice-oriented but not a recipe book. We hope that it will be useful in helping to bring European Citizenship closer to young people's experience and understanding, but also close to their hearts.

Enjoy the exploration. Whether you choose to take the map with you, or leave it behind to have a look at later – bon voyage!

Paola Bortini, Gülesin Nemutlu, Miguel Ángel García López, Gerard Tosserams,
Zara Lavchyan, Ruxandra Pandea, Mara Georgescu, Marta Medlinska

A WORD ABOUT LANGUAGE

For this T-Kit, the editorial team made a few linguistic choices.

Firstly, the team decided to use capital letters for "European Citizenship", in order to distinguish it from a legal understanding of the status of citizens of any of the EU member states. As presented in the T-Kit, European Citizenship is something more than this and something different.

Secondly, the team decided to use the terms "education for citizenship" and "education for European Citizenship", to underline the link between educational processes and their outcomes in practice. Currently, several other terms are in use. For example, the European Commission uses the term "citizenship education", while the Council of Europe uses the term "education for democratic citizenship and human rights education". The North-South Centre promotes "global education", as the global dimension of education for citizenship.

Chapter 1

Introduction

The title of this revised T-Kit, *European Citizenship in youth work*, indicates that there is hope and the experience needed to bring European Citizenship close to the spaces that youth work creates for young people.

The T-Kit aims, first and foremost, to support those who work with young people in Europe to develop activities on the theme of European Citizenship – using European Citizenship as an approach and framework in youth work, and carrying out activities for European Citizenship or taking action in society to uphold its values, such as democracy and human rights.

1.1. APPROACH

European Citizenship is a dynamic and complex idea, and education for European Citizenship presents a number of challenges. Without ignoring the diversity of views and developments in these areas – controversies included – the approach of this T-Kit is practice-oriented.

This means that, in answer to the question "What is European Citizenship?", this T-Kit offers some information and also proposals for developing a thorough understanding. It invites readers, at the same time, to see themselves as *the citizens* and to develop their own understanding of what European Citizenship can become in their own context, within the value framework on which modern Europe was created.

To answer the question "How to do education for European Citizenship?", this T-Kit offers educational guidelines and activities developed in an international context, with reflections on using and adapting them to other contexts. In order to be meaningful, education for European Citizenship needs to make connections with the daily lives of young people, with the places where they live and with their aspirations and possibilities.

The T-Kit makes use of the existing approaches of education for democratic citizenship, understood as practices that

> aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law. (Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education, 2010)

The revised edition is adaptable to a local youth work context as well as to international youth initiatives. The activities have been prepared for a non-formal education context, but can be adapted to other environments.

The revised edition kept most of the contents of the first edition on concepts of citizenship. The history of citizenship was updated.

1.2. STRUCTURE AND CONTENTS

Chapter 2 "About citizenship" and Chapter 3 "A social practice" explore the main concepts used in this T-Kit and the tensions related to them. Chapter 4 "Youth work and European Citizenship" and Chapter 5 "Bridging European Citizenship education in youth work" describe the key concepts and educational orientations of the T-Kit with the support of concrete examples showing how to approach this theme in youth work. Chapter 6 "Open questions from youth work practice" introduces some issues and controversies related to European Citizenship, among them informal learning, multiple identities, Europe and the rest of the world, national heritage, religion and the relation to power.

Chapter 7 is a short explanation of the main approaches used in education for citizenship. Chapter 8 "Educational activities" contains material ready to be used and adapted in youth work activities, including some from other education resources that could be equally useful. Chapters 1 to 8 are complemented by Chapter 9, a historical overview of the development of citizenship, and completed by the call to action in Chapter 10.

Finally, Chapter 11 "Relevant institutional work on citizenship" summarises the work of the Council of Europe and the European Union in this field, and the activities of their youth partnership on the topic.

Chapter 2

About citizenship

This chapter offers a summary of the different approaches to citizenship.

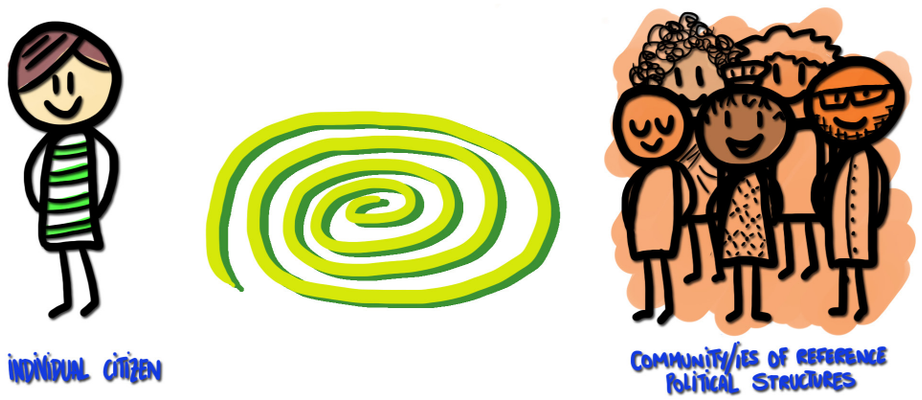
In section 2.1, An ongoing quest, we look at quotations from various philosophers, politicians and social scientists talking about citizenship. They provide an insight into the evolution of ideas about citizenship in the last 50 years.

Citizenship is traditionally defined as the relationship between the state and the individual. Yet, by now we know that, because of the changing needs of people and their circumstances, their relationship with the state is affected by an ever-expanding list of other aspects, one of which is the relationship between the individual and society. In section 2.2, Current forms, we look at the four common constructs of citizenship which define the relationship between the state and the individual. In Chapter 3, A social practice, we explore the four dimensions of the relationship between the individual and society, and the meanings of people's sense of belonging.

Citizenship is a contested notion (i.e. there are many different understandings) because traditions and approaches to citizenship vary across history and across Europe, according to different countries' histories, societies, cultures and ideologies. All these different ideas about citizenship live together in a fruitful – but also troublesome – tension that has economic, social and political implications.

Within any of these different understandings, from the perspective of the individual, citizenship is an intrinsically contested notion because it implies a permanent interaction and negotiation between the personal needs, interests, values, beliefs, attitudes and behaviours of each citizen and the communities in which they live and participate.

Figure 1: The citizen–community dynamic



2.1. AN ONGOING QUEST

By the end of the 1960s and the beginning of the 1970s, the straightforward understanding of citizenship as a status given by the state to the individual started to be questioned.

> Citizenship is the practice of a moral code – a code that has concern for the interest of others – grounded in personal self-development and voluntary co-operation rather than the repressive compulsive power of state intervention. (Hayek, 1967: 79)

Definitions of citizenship started to point to the free will of the individual and the question of belonging to a community.

> Citizenship is a status bestowed on all those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed. There are not universal principles that determine what those rights and duties shall be, but societies in which citizenship is a developing institution create an image of ideal citizenship. (Marshall, 1973)

The rights which come with citizenship status, as well as the responsive duties, start to be named in the 1970s, which initiated an ongoing process of claim and provision by both the state and the citizens.

> Citizenship is the peaceful struggle through a public sphere which is dialogical. (Habermas, 1994)

During the 1990s, concepts of citizenship were once more questioned, following an increase in migration and various needs becoming apparent in society. The introduction of multidimensional citizenship created links between citizenship, identity and diversity.

The world order changed with the fall of the Berlin Wall and the collapse of the USSR, which also meant for the ex-soviet states a need for reconsideration of many notions, particularly of citizenship, participation, democracy and freedom. This was for a generation a time of crisis of identity, and for younger generations it was a time of searching for their identity in complete reconsideration of social and democratic values.

> Citizenship is not just a certain status, defined by a set of rights and responsibilities. It is also an identity, an expression of one's membership in a political community. (Kymlicka and Norman, 1995)

> Citizenship is a complex and multidimensional concept. It consists of legal, cultural, social and political elements and provides citizens with defined rights and obligations, a sense of identity, and social bonds. (Ichilov, 1998)

The diverse everyday practices of individuals were once left to the private spaces of people in the name of ensuring equality in status. Today, the challenge is to redefine citizenship in such a way that these differences can also be practised in public spaces, as the mood of the times is asking for.

2.2. CURRENT FORMS

In literature and in practice, we see that the notion of citizenship is generally defined and practised in four different forms, each with a different basis:

- citizenship based on national identity,
- citizenship based on papers,
- citizenship based on duties and responsibilities, and
- citizenship based on rights.

Knowledge of these different forms can be helpful in understanding each other when debating citizenship. The parties of the debate may not be referring to the same practice even though they are using the same 'C word'.

Citizenship based on national identity

The roots of citizenship based on national identity date back to the French Revolution. The foundation of the state sovereignty was named as "the nation". By this time the word "nation" referred to the people living within the geographical borders of the state.

In time, together with the increasing power associated with the state, the importance associated with the people of the state, called "the nation", started to increase as well. Historically, the rise of people's sovereignty and the rise of nationalism overlapped. Derek Heater refers to this as a "historical accident".

Simultaneously the term *citoyen* ("citizen") started to be used for people who had a raised consciousness of the nation and its related responsibilities, whereas "the people" referred to the masses. In time, the words "nation" and "people" started to be used interchangeably and the term "national sovereignty" became the centre of power.

Today, still in many countries and languages, the word "citizen" refers to a member of the nation, and the words "citizenship" and "nationality" are used interchangeably. And in some countries nationality is very much linked with ethnicity.

Citizenship based on papers

The term "citizenship" is sometimes used to refer to the official papers which legalise the status of the people in relation to the state, namely identity cards and passports. Each person holding the passport of a state is considered to be a citizen of that state.

Although this practice may seem to provide a simple, clear and fair approach, we need to be aware that these papers may have different versions which guarantee different rights for different people. One good example would be the overseas territories (former colonies) of various European countries. The people living in the overseas territories would usually hold a passport of the European country, yet this passport would not grant them the right to live there. Similarly, people living in states which have experienced several years of border conflicts may have passports or identity cards from another country which would facilitate their cross-border travel. Yet, having such papers would not guarantee them the same civil or social rights as of the citizens of the provider country.

Therefore, it is crucial to keep in mind that, when we are talking about paper-based citizenship, being a member of a state does not always mean having papers, and having official papers does not always mean being a citizen.

Citizenship based on duties and responsibilities

Citizenship practices based on duties and responsibilities are often seen in contexts where the liberal school of thought is less influential than the communitarian one. The communitarian tradition rates the greater public good more highly than the individual's needs and rights.

In this practice, citizenship is related to a list of duties assigned for the citizen by the state. The order and the wealth of the society are believed to depend on the everyday practices of citizens and their readiness to compromise on needs.

The list of duties may cover the responsibilities of citizens not only in the public sphere but also in their private space. For example, the use of language or the practice of traditions of dress can be related to being a "good citizen".

The main objective of national education is to inform and educate young citizens about the roles, duties and responsibilities awaiting them in the future. The education system is clearly the best place to analyse the expectations of the state from its citizens.

Citizenship based on rights

In the literature exploring citizenship and citizens' rights, modern citizenship contains civic, political and social rights. Civic rights refer to the legal and juridical rights that people gained against absolute states in the 18th century. The development of political rights is mostly related to the development of parliamentary systems in the 19th century. Social rights such as welfare state politics are mostly related to citizenship by the 20th century. Although the evolution of modern citizenship differs in different places, analysing which set of rights emerged first may give clues about the development of rights-based citizenship practices.

In countries where social rights emerged much later than civic rights, not all citizens can enjoy their social rights. On the contrary, in some examples, the rights to residence and citizenship can only be granted on condition that the person gives up their social rights and claims no support from the state, even when in need. Although the citizenship is based on a certain set of rights (in this case, rights to a residence and passport), it does not guarantee the fulfilment of all rights (in the same case, the right to social support).

In the Arabic language two different words are used to differentiate these two types of citizenship based on rights. *Cinsiyye* stands for passport citizenship, which grants the right to stay in a country. On the other hand, the term *muvatana* refers to democratic citizenship, which also includes the practice of civic, political and social rights.

Diverse practices of rights in relation to the same citizenship carry the risk of triggering divisions and discrimination in society.

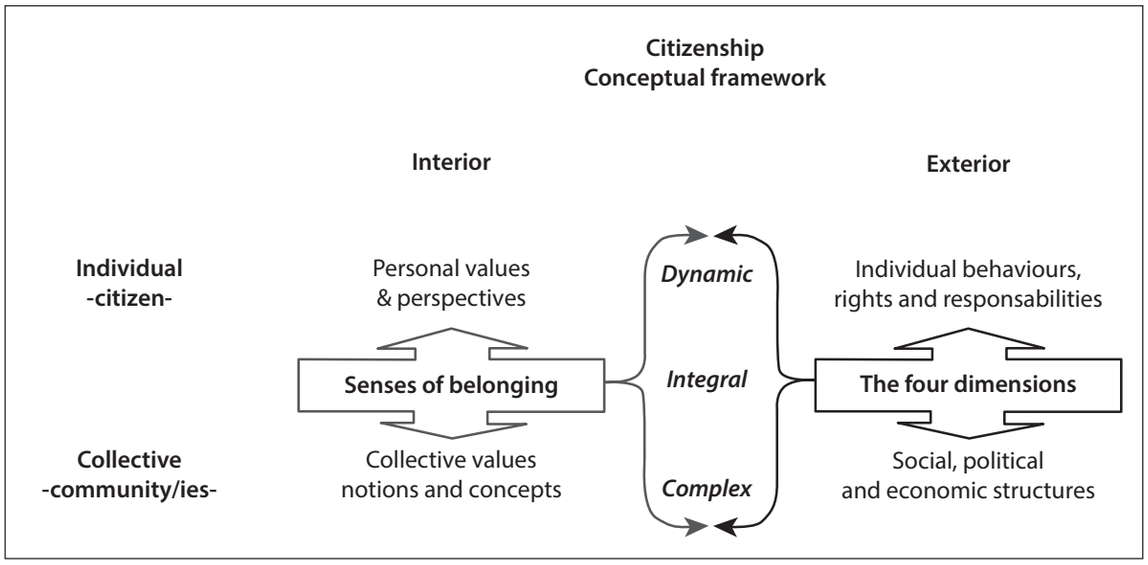
Chapter 3

A social practice

Two more perspectives, which were the basis of the approach in the first edition of the T-Kit and can still be helpful today, are the four dimensions of citizenship and the approaches based on senses of belonging.

Figure 2 illustrates both the individual and the collective dimensions of citizenship and how they intersect with its interior and exterior expressions. The individual dimension of citizenship tackles personal values and perspectives – in its interior expression – and individual behaviour, rights and responsibilities – in its exterior one. The collective dimension of citizenship covers the collective values, notions and concepts – in its interior expression – and the cultural, social, political and economic structures – in its exterior one.

Figure 2: A conceptual framework of citizenship



We can use two different approaches to explore the complexity and dynamism of citizenship. The first approach – the four dimensions of citizenship – takes a sociological perspective and the second approach – senses of belonging – takes a personal one. Both approaches describe the individual–community interaction, crucial for any definition of citizenship. The first starts from the collective community and the second starts from the individual.

Those two approaches offer us two complementary views (sociological and person-centred) of the complexity and controversies surrounding citizenship. They are not just a compilation of different ideas; they are both expressions of a dynamic, complex and integral understanding of citizenship.

3.1. THE POLITICAL, SOCIAL, CULTURAL AND ECONOMIC DIMENSIONS

In the relationship between the individual and society we can distinguish four dimensions, which correlate with the four subsystems that one may recognise in a society, and which are often said to be essential for its existence: the political/legal dimension, the social dimension, the cultural dimension and the economic dimension.

The political dimension

The political dimension of citizenship refers to people's political rights and responsibilities vis-à-vis the political system. The development of this dimension should come through knowledge of the political system and the promotion of democratic attitudes and participatory skills.

The political dimension of citizenship can be promoted through awareness raising and education on, for example: concepts of democracy, political structures and decision-making processes on a national and international/European level, voting systems, political parties, lobby groups, political participation and other forms of participation (e.g. demonstration, writing letters to the press), the history and basis of civil society, democratic values, human rights in Europe, consciousness of current political issues including European integration and international politics, international relations, international organisations and legislation, the role of the media, the judicial system and economics.

The social dimension

The social dimension of citizenship refers to the behaviour between individuals in a society and requires some measure of loyalty and solidarity. Social skills and a knowledge of social relations in society are necessary for the development of this dimension.

The social dimension of citizenship can be promoted by, for example: combating social isolation and social exclusion, safeguarding human rights, bringing together different groups in society (e.g. national minorities and ethnic groups), raising awareness of social issues (e.g. the situation of social and ethnic groups), working for equality of the sexes, working on the social consequences of the information society, and compensating for differences in social security, welfare, literacy and health.

The cultural dimension

The cultural dimension of citizenship refers to consciousness of a common cultural heritage. This cultural dimension should be developed through knowledge of cultural heritage and history, and of basic skills (language competence, reading and writing).

The cultural dimension of citizenship can be fostered by, for example: promotion of intercultural experiences, preservation of the environment, working against racism and discrimination, knowledge of national, European and global cultural heritage and history, discussion of the role of information technology and the mass media.

The economic dimension

The economic dimension of citizenship refers to the relationship between an individual and the labour and consumer markets. It implies the right to work and to a minimum subsistence level. Economic skills (for job-related and other economic activities) and vocational training play a key role in the fulfilment of this economic dimension.

The development of this economic dimension of citizenship can be achieved by, for example: improving vocational qualifications, integrating minority groups into the economic process (e.g. through positive discrimination), engaging with the challenges of globalisation using innovative methods and strategies, facing the challenges of European and global economic co-operation, studying the different European work situations and aspects of un/employment, especially in relation to the social aspects of the global economy, becoming aware of the social consequences of changes in the world economy and protecting consumer rights.

These four dimensions of citizenship are developed via socialisation, which takes place in an organised way at school, in families, civic organisations and political parties, and in a less organised way via associations, mass media, the neighbourhood and peer groups. The different dimensions contribute to the integral development of citizenship.

3.2. THE SENSES OF BELONGING: A PERSONAL APPROACH

Another way of approaching the individual–community/ies interaction and the issue of citizenship is to look at it from the perspective of senses of belonging. The identity of each individual is shaped by many different belongings or senses of belonging to certain groups of people.

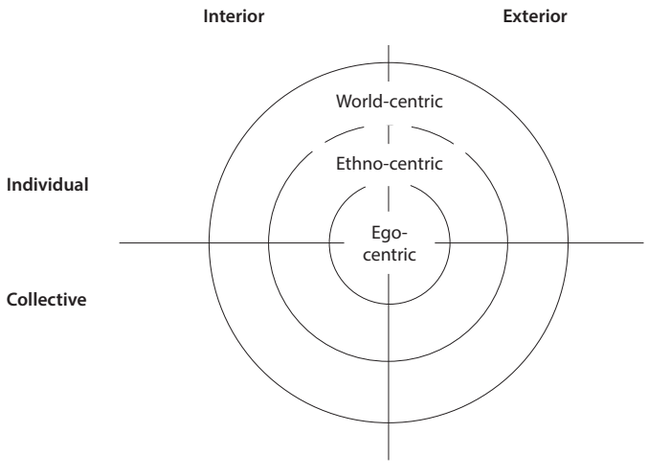
Figure 3: Senses of belonging

The more senses of belonging we recognise in ourselves, the more aware we become of the complexity of our identity. At the same time, each of these senses of belonging opens us up to a new group of people. The more senses of belonging we are aware of, the more able we are to relate to and interact with other people. In other words, identity – if it is considered in all its complexity – while distinguishing us from others, also implies openness to different individuals, other groups and our common humanity. However, this can only be the case if we do not reduce identity to solely a couple of senses of belonging.

Figure 4: Multiple senses of belonging

This process of development involves a move away from egocentrism towards a more world-centric view of the world and approach to people, as our consciousness expands from an awareness of ourselves to one including those close to us, to one embracing all humanity. Such a process is not always easy and sometimes provokes fears (e.g. losing one's national identity). It is important to remember that as a more world-centric consciousness emerges, it transcends and includes the earlier more egocentric and ethnocentric ways of thinking – they do not disappear; they are simply framed within a more complex way of thinking.

Figure 5: Developing wider senses of belonging



The different senses of belonging of each individual do not have the same importance (e.g. you may rank your sense of belonging to a religious group higher than that of your nationality).

The order of importance changes continually and new belongings appear. But their different levels of importance should not imply that one cancels another out, even if they seem to be difficult to combine.

In terms of values, this complexity and diversity of individual identities indicates that it would be unrealistic to think about a citizenship consisting of a fixed and inflexible set of values for all the different situations that individuals are confronted with. On the other hand, an awareness of the complexity of individual identities should not imply falling into ethical relativism by changing radically and constantly our personal behaviour, attitudes or set of values, depending on the situation.

The complexity and diversity of individual identities implies the articulation of a minimum common ethical ground based on the so-called ethic of responsibility: I have an ethical responsibility because my acts have an impact on the community/ies I belong to; I feel responsible towards them. A growing consciousness of senses of belonging would, therefore, imply a growing universalism in the ethical awareness of individuals. As we recognise more senses of belonging in ourselves, we come to see the complexity in others as well. Simplistic prejudice tends to diminish, as our perspectives broaden and our capacity for dealing with diversity and complexity increases. It is important to note that, although the potential for this kind of development exists in every human being, it does not happen automatically. It depends very much on the life conditions that we have to deal with, as well as the conditions for change present in us and our environment.

This approach rooted in the senses of belonging embraces two important affirmations. Firstly, everybody is different, is influenced by different life conditions, has different values and needs, and therefore needs to be treated as their individual condition determines. At the same time, this approach acknowledges that different individuals are connected with different groups and in the end all people are connected by the very fact of their being human – equality of being. Within these affirmations, all of us are negotiating our agency as individuals and our communion with others.

3.3. A DYNAMIC, COMPLEX AND INTEGRAL CONCEPT

Throughout history, until very recently, the notion of citizenship has been more commonly understood in rather static and institutional terms: being a citizen was primarily a question of the legalities of entitlements and their political expression in democratic polities. The dimensions of identity and inclusion seemed to present few problems for the realisation of citizenship, in that European societies were understood to be essentially homogeneous in ethnic, cultural and linguistic terms – the presence of minorities notwithstanding. Internal difference and diversity might have been registered, but the dominance of majority "national" ethnicity, culture and language remained largely unquestioned.

This is no longer so. Across Europe, the proportion of non-citizen residents living in the different countries of Europe is bound to rise in the decades to come as a consequence of mobility between countries as well as inflows into Europe from outside. The assertion of the right to difference by minority groups – indigenous or otherwise – is now a well-established feature of European social and political life. This means that the notion of citizenship itself is shifting to a broader-based notion, in which legal and social rights and entitlements continue to provide an essential element, but in which negotiated and culturally-influenced understandings of citizenship are becoming more prominent.

Taking such a broad understanding of citizenship implies acknowledging an individual's personal development, and a society's interior development (e.g. their value systems and ways of thinking). An individual and society will engage differently with the four dimensions of citizenship – social, economic, cultural, political – depending on the way of thinking that is most influential for them at a certain time. Working with citizenship, therefore, also implies paying attention to both the personal development of the individuals and the underlying group development in the society. An understanding of these states and dynamics enables one to work with the four dimensions in such a way as to be able to meet the needs of people in their specific context.

Thus the notion of citizenship is becoming more fluid and dynamic, in conformity with the nature of modern societies. In this context, the practice of citizenship becomes a method for social inclusion, in the course of which people together create the experience of becoming the architects and actors of their own lives.

This implies that a more integral notion of citizenship is more appropriate to modern societies, a notion that can incorporate legal, political and social elements as well as working critically with a foundation of diverse and overlapping values and identities.

Citizenship is a complex notion that enables the maintenance of a negotiated social integration that can adequately encompass all those who live in today's Europe and hence have a stake in its shape and future.

Thinking about citizenship today involves exploring the bridges and interactions between different and traditionally isolated approaches. It is precisely there, in the connections and mutual influences of the different approaches, that we would probably find the richest understanding of the complex and permanently changing nature of citizenship. Facing and promoting a complex, dynamic and integral understanding of citizenship implies engaging with the permanent challenge of constantly reconsidering the role and potential of individuals, as citizens in our changing societies.

Chapter 4

Youth work and European Citizenship

Youth work in the current European context is commonly understood as a tool for personal development, social integration and active citizenship of young people.[1]

European institutions acknowledge and "stress the importance of youth work in contributing to personal, including professional, development, promoting values of social inclusion, cultural diversity, active citizenship and providing peer-environment based on mutual respect and tolerance".[2]

The 2015 European Youth Work Convention Final Declaration presents multiple dimensions of the role and impact of youth work contributing to the development of young people and society. Among those dimensions one can find advancing democracy, human rights, citizenship, European values, participation, equal opportunities and voice, the promotion of peace-building, tolerance and intercultural learning, combating radicalisation, preventing extremism, strengthening positive identities and belonging, agency and autonomy, cementing social inclusion and cohesion, upholding civil society, and engaging in collaborative practice, partnership working and cross-sectoral co-operation.[3]

Youth work has a wide range of tools for adequately working with young people (both locally and internationally), guiding, supporting, motivating, empowering and educating them, developing their competences and helping them navigate various transitions in life. Youth work also provides a safe space where issues related to the open questions, tensions, doubts, ambitions, practices and understanding of European Citizenship and Europe as such can be explored. Through outreach work, youth workers and educators can bring the topic of education for citizenship to a wider public.

Youth work in its diversity focuses for many actors on "fostering 'civic spirit' and shared responsibilities among young people",[4] which is in line with many aspirations we have when talking about young people learning to be European citizens and encompassing European Citizenship as a concept and practice.

Many of the competences needed by young people, in tackling the multitude of issues today, can be developed through engagement in youth work practices. This needs consideration both of what needs to be developed for the young people who benefit from youth work and also of the competences youth workers themselves need to have. Programmes providing opportunities of education for European Citizenship can be activities and projects in youth clubs and youth centres, actions and campaigns designed to support causes, possibilities of international encounters and global education, debate clubs, training courses, individual information and consultation schemes, meaningful conversation, and so on.

One important question is how to ensure that education for (European) citizenship continues to develop, without becoming too liquid and impossible to grasp. When too vague, any discussion stimulating citizenship and engagement in Europe may lead to creating a feeling of mistrust and scepticism.

Another question is how to find the most suitable, adequate, effective methods, activities and tools, ones that can help in the process of exploration of issues from identity to global citizenship challenges.

1. European Youth Work Portfolio at www.coe.int/en/web/youth-portfolio/youth-work-essentials.
2. Council of the European Union: Conclusions on reinforcing youth work to ensure cohesive societies (2015/C 170/02).
3. Declaration of the 2nd European Youth Work Convention, "Making the world of difference", 2015.
4. Declaration of the 2nd European Youth Work Convention, "Making the world of difference", 2015.

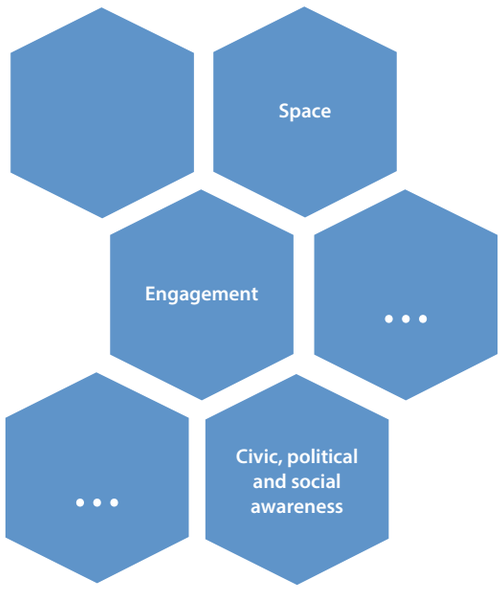
4.1. YOUNG PEOPLE'S LEARNING

Before setting out on a journey with young people to discover and explore European Citizenship, facilitators or youth workers are invited to reflect upon what types of opportunities this journey might imply for young people, on the basis of their needs. Activities and learning processes will only make sense if they stem from the learning needs of the young people; hence the importance of spending time to understand young people's concerns and needs becomes the key to developing a learning programme on European Citizenship.

In a nutshell, some of the aims of exploring European Citizenship in youth work are linked to:

- creating a space for young people to explore their values, personal identity and sense of belonging in the communities they feel affiliated to,
- helping young people to become more engaged in the defence and promotion of these values, and engaged in their communities on matters that range from the local to the European and international level, and
- creating spaces for young people to develop their civic, political and social awareness as young citizens in Europe and to contribute to the development of local, regional, national and European society.

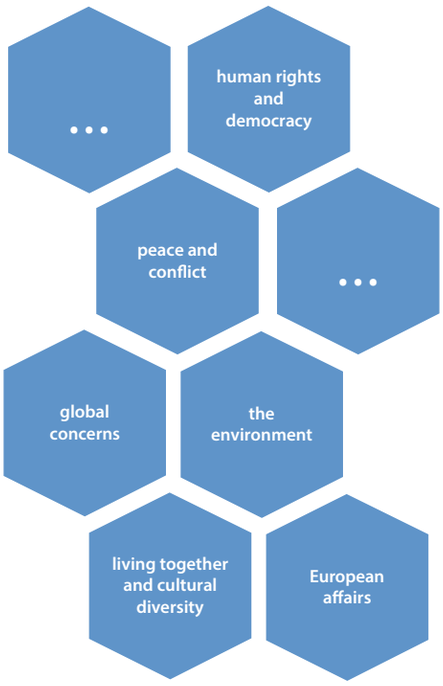
Figure 6: Aims for youth work and European Citizenship



On the basis of practice, but also on the basis of intentions, the activities, discussions or actions proposed may lead to different kinds of learning. We encourage those using this T-Kit and ready to bring European Citizenship to youth work to choose their own path and to develop their own learning path.

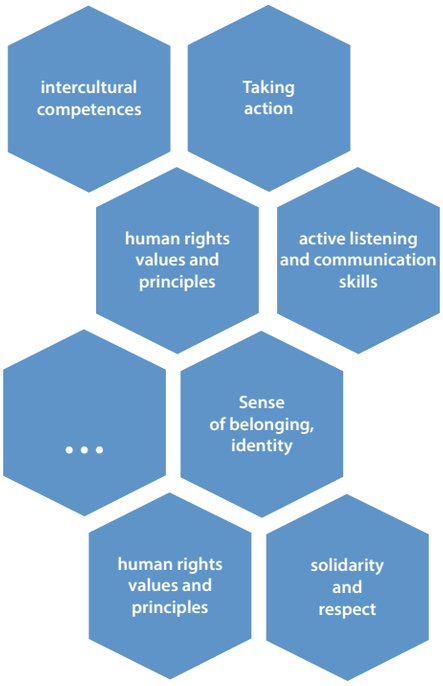
Based on previous experience, here are a few suggestions of what young people might learn when we bring European Citizenship into youth work practice. Their learning could touch upon the following themes: human rights and democracy, the environment, global concerns (for example, globalisation, development, poverty), cultural diversity and living together in diverse societies, European affairs (the political set-up at European level, roles of institutions, the relations between nation states and European institutions, political trends, policies agreed upon at European level and their consequences on the national or local level), peace and conflict, understanding Europe (different political systems, the need for unity, European law and economics) and so on. Depending on what the youth work activities proposed include, young people could gain better knowledge and understanding in relation to any or all of these.

Figure 7: Themes



By becoming more aware of European Citizenship matters, young people can also develop skills such as taking action as citizens in their own communities or getting involved in European initiatives, intercultural competences, active listening and communication and so on. For example, counteracting attitudes of fear towards difference, and becoming reassured and willing to learn more and welcome difference, can be extremely valuable. Education for citizenship cannot ignore values and attitudes, and it is of the utmost importance for youth work practitioners to have a thorough reflection on the underlying values that this exploration of European Citizenship addresses. Education for European Citizenship should also provide young people with the opportunity to explore their own values, identity and senses of belonging to their community or communities and should assist young people in becoming active protagonists and engaged citizens.

Figure 8: Skills and values



Last, but not less important, young people can also widen their perspectives in relation to the world, and develop empathy towards other perspectives; they can discover the value of solidarity and the respect towards others. Activities and discussions on European Citizenship may be offered in youth work to raise young people's awareness, but there can be more to this. The activities and approaches of the T-Kit are based on underlying values that are related to equality of all human beings, human rights, solidarity, pluralism, respect, democracy, interdependence, peace, the rule of law and freedom.

If approaching European Citizenship is a way to support and accompany young people in participating more in their community at the local or the global level, then young people can also gain skills and attitudes related to participation, community mobilisation and a passionate determination to contribute to community matters.

The activities proposed later on in this T-Kit are starting points for bringing European Citizenship into youth work. More can be done and, depending on the context and the opportunities available, other activities could be proposed, ranging from visits to sites that mark important events in the construction of Europe (from the European Parliament to the concentration camps from the Second World War), engaging in citizens' initiatives at the European level or organising an exchange with young people from different countries, to developing local campaigns to raise awareness about European opportunities for young people, creating spaces for the inclusion of local minorities and so on. The list may not be infinite, but it certainly can be enriched through youth workers' or educators' creativity and through young people's motivation to learn and discover further.

Chapter 5

Building Europe together

The experience of citizenship and Europe for young people is at the heart of the political debate about – and the civic commitment to – a common construction of a shared space of peace and freedom. The terms widely advertised in the political agenda or the key words used to present the official documents about European Citizenship lead us to believe that the shared space of freedom is marked by mobility and opportunities. Actually, when digging into the reality, one discovers that behind the key words there are a lot of exceptions that make the shared space of freedom more limited than it appears at first sight.

The conceptual bases and practices of citizenship and Europe vary across the different realities of young people who find themselves scattered and moving across the entire continent. European Citizenship is seen by many as an acquired practice, a defined set of rights that allow them to travel and study abroad and eventually to settle and work in another European country. By others it is seen as a dream, a wish to find a better life somewhere else. By some it is questioned in its function in relation to the role of the state, and it is often seen as a limitation of what "we used to do before the imposition of so many regulations". By some groups it is seen as a threat to one's national identity and traditionally accepted authentic ways of life; by others it is seen as an opportunity.

The process of building Europe together is an ongoing process. It is not only a question of enlarging the number of member states in large European institutions such as the European Union or the Council of Europe, but also of reforming governance from the inside. Such reform needs to take into account the social, economic, political and cultural changes in our communities resulting from factors such as:

- profound transformation of the population in its composition,
- interaction with global economic and financial trends, and
- growing consciousness of caring for a sustainable lifestyle.

These processes can go in divergent directions in different states and regions of Europe. It is also about finding common solutions to challenges that affect people in Europe, such as environmental changes.

Youth work on European Citizenship needs to take into account these realities.

The role that youth work and young people can have in the construction of Europe goes beyond the legal definition of "citizenship of the European Union" as stated in the Maastricht Treaty and its amendments,[5] especially in the context where the perception of Europe is geographically, politically, culturally, spiritually and morally changed to encompass and reach out to eastern and southern Europe.

Where does Europe start for you and where does it end? Where is the centre of Europe? You may want to know that the 2004 documentary film *Die Mitte* illustrates the lives of inhabitants of several European cities that consider themselves to be the centre of Europe.

5. The treaty on the European Union usually referred to as the Maastricht Treaty was approved in 1992 and amended in Amsterdam in 1997, Nice in 2001 and Lisbon in 2007. The full texts of the original version, the amendments. the consolidated version of the Treaty and regular updates of European Union legislation can be found at http://eur-lex.europa.eu/collection/eu-law/treaties.html.

It is not only a matter of membership of either the Council of Europe or the European Union. The entire relation between institutions and citizens is at stake and it requires a new way of thinking that will allow a greater level of participation and democracy, with more accessible opportunities for everybody based on human rights, by taking into account local realities in order to bridge the very real gap.

This chapter aims at untying the knots that are present when talking about European Citizenship, by exploring the understanding of what European Citizenship is and how it can be acted out, based on more than 10 years of experience across Europe on European Citizenship beyond the legal concept.

The practice-based concept is captured in 12 manifestations of European Citizenship. They are further explored in the following pages, each of them expressing their interconnectedness and interrelation, flowing from one to another as expressions of the same whole. The 12 are:

- Concept and practice mutually feed each other
- Beyond stereotypical representations
- Voluntary chosen status that becomes a social role
- Human rights as value basis
- Citizens–citizens relation
- Shared criteria of identity
- Sense of belonging
- Europe as collective memor(ies) – Europe as a young ongoing construction
- Mental territory based on relations and power-conscious
- Culture as plastic, political, contingent
- Present and future oriented
- Construct, deconstruct, reconstruct.

5.1. CONCEPT AND PRACTICE MUTUALLY FEED EACH OTHER

European Citizenship in youth work is first of all a practice. The concept informs the practice, and the practice informs the concept; they mutually enrich each other in an ongoing development, in which one needs to take account of social and cultural changes and the need for adequate solutions.

Youth work offers young people spaces to engage in generating new solutions and ideas for transforming society and finding better ways to respond to challenges. Youth work can also be a space for young people to learn and feel concerned about Europe and its daily influence in their lives.

When young people are taking action as citizens in their own context or keeping in mind the European or global context, they are also shaping the definitions of citizenship. New forms of participation and community engagement allow for broadening the concept and definition of European Citizenship. In this process, young people are not alone, since this process also involves other categories, for example researchers and politicians.

Bringing European Citizenship as a valuable conversation within youth work, conceived as a space for learning and empowerment of young people, can help young people to understand their place as actors and citizens of their own communities and the world. By taking action and reflecting on their actions, by participating, young people exercise their citizenship and can find in youth work a place for learning how to take care of issues of concern for themselves and others.

5.2. BEYOND STEREOTYPICAL REPRESENTATIONS

The concept of European Citizenship is perceived quite often in relation to belonging to a member state the European Union.[6] However, it goes beyond the legal concept of being a citizen of one of the EU countries and into the realms of seeing Europe beyond institutional settings, as a space for citizens to act while keeping in mind a European dimension and looking for common solutions. European Citizenship in a broader perspective implies a higher degree of acceptance of uncertainty[7] along with the ability to deconstruct and reconstruct[8]

6. The citizenship of the European Union is detailed in the Chapter 8 of the Treaty on European Union.
7. Tolerance of ambiguity is defined by Hendrik Otten in Thesis 7 of *Ten theses* (2007) as the acceptance that different truths exist at the same time, that not everything can be explained through culture and that individual identity plays as important a role as culture.
8. The idea is based on constructivism, a perspective in education that explains how knowledge is constructed in the human being when information comes into contact with existing knowledge that had been developed by experiences.

concepts and put youth work practice into perspective with the new concepts. The generative power of building Europe together lies in the encounter of differences.

5.3. VOLUNTARILY CHOSEN STATUS THAT BECOMES A SOCIAL ROLE

Every young person in Europe has direct or indirect experience of Europe and citizenship. Their identity is somewhat shaped by their concept of citizenship and the extent of the Europe that they adhere to. Such citizenship in Europe can be explicit – a level of awareness about the meaning and implications of being a citizen – or implicit – simply replicating behaviours that the individual has acquired through passive observation of others.

Being a citizen, with the cultural and historical implications the term has in each country based on the etymology of the word "citizen" and the construction of a set of duties and responsibilities associated with it, varies greatly across European countries.

Each young person consciously or unconsciously carries this heritage and tries to adjust the concept of European Citizenship to it. For example, the perception of European Citizenship of a young person from eastern Europe or the Caucasus is certainly greatly shaped by the historical and political transformations after the collapse of the USSR.

As citizenship is often associated with the practice of voting as its highest expression, this makes it difficult to present citizenship as something else and to show that voting is just one formal expression of it, often neglected (as the results of electoral surveys repeatedly show).

Voluntarily choosing European Citizenship as a status means to accept and engage with an active role in society beyond the legal requirements demanded by the formal citizenship that a state entitles its citizens to have. It implies accepting, intellectually and physically, a commitment to voluntarily spend time and energies for the common good and to make it an important part of the individual's identity. It is a status that informs and shapes the thinking and acting of everyday life in the spirit and culture of human dignity and human rights, a status that permeates and is visible in daily interactions.

> "I believe that accepting to be a European citizen in an active way implies an implicit open-minded attitude, acknowledging that different perspectives of the concept might occur in different countries: so a truly devoted European citizen should be respectful of the cultural, values and beliefs differences throughout European inhabitants and beyond." (Francesco, participant in the training course on European Citizenship in Youth Work in Lisbon, May 2013)

5.4. HUMAN RIGHTS AS THE BASIS OF EUROPEAN CITIZENSHIP

There have been several unsuccessful attempts to try to define the core set of values of European citizens.

European Citizenship does not serve the purpose of making a priority list of values, by deciding their ranking over a combination of cultures. It bases its core on the values included in the Universal Declaration of Human Rights[9] and subsequent treaties and conventions. European Citizenship's essence lies in the universality, indivisibility and inalienability of human rights.[10] It puts human rights at the centre and it takes them as the key reference for European Citizenship actions.

The ultimate goal of creating greater unity at the European or global level is to seek common solutions and build a culture of peace. The aim of European Citizenship is the creation of a culture of human rights in Europe expressed by peace and through democracy, recognised as the best existing system that allows respect for human rights and protects the dignity of individuals.

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. (Article 1, Universal Declaration of Human Rights)

9. The Universal Declaration of Human Rights was adopted by the UN General Assembly on 10 December 1948 as a response to the atrocities of the Second World War and the wish for peace of the world population – it is available at www.un.org/en/documents/udhr/.
10. More information can be found here: www.ohchr.org/EN/Issues/Pages/WhatareHumanRights.aspx.

This aim is jointly shared by civil society, individuals and politicians at European level. In particular, the Council of Europe[11] and the European Union have systems in place to guarantee that human rights violations are traced and adequately treated – the European Court of Human Rights in Strasbourg[12] and the European Court of Justice in Luxembourg.[13] Both institutions have also systems in place to support the creation of a culture of human rights, through the provision of educational and social programmes and initiatives, as well as policies.[14] Some of these have become cornerstones and essential references in the wider Europe.

5.5. CITIZEN–CITIZEN RELATIONS AND CIVIL SOCIETY

European Citizenship is a co-citizens relation – citizens voluntarily and freely join together to meet common concerns, wishes and needs. The citizens themselves who mutually recognise the citizenship of the others create spaces of citizenship, spaces where they can gather, discuss, take action. The Universal Declaration of Human Rights (1948) grants the right of free assembly in Article 20; in Article 29 it states that the individual only fully develops in the community, in relation to others. The role of civil society, as a term used for non-governmental organisations and associations, is to be recognised here.

The possibility of entering into a relation between citizens and between groups of citizens (like organisations, associations, local committees) for creating spaces of peace is a specificity of this non-legal concept of European Citizenship that goes beyond the legal borders of states, whereas the legal concept of citizenship regulates the relation between the individual and the state, and relations between individuals are mediated via the state.

This regulating role of the state is very important and it should not be denied. Still, there are states that abuse their role and openly or indirectly act in a non-democratic way, thus not guaranteeing rights nor protecting their citizens, and even limiting the human rights spaces of practice that in these cases become even more important. In addition, states have a protective, sometimes very nationalistic approach towards their citizens in relation to other states or legal entities.

(1) Everyone has the right to freedom of peaceful assembly and association. (2) No one may be compelled to belong to an association. (Article 20, Universal Declaration of Human Rights)

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible. (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations. (Article 29, Universal Declaration of Human Rights)

5.6. SHARED CRITERIA OF IDENTITY

I am a European Citizen born in Italian territory. (Azeglio Ciampi, former President of Italy)

In one way or another, Europe is part of our life. For some young people, Europe is a reality and they have benefited from European policies on studying, travelling, learning or working abroad. What is the link between opportunities at European level and identity? Is that enough to have a European identity?

There are several approaches to identity and the construction of identity. The approach we use in linking European Citizenship and identity is based on the idea that each of us has several identities that come to the forefront or stay at the back according to the situation we are in. The ones we bring to the forefront are the ones that we want to affirm, to make more evident in a given context, so we might use the type of studies we have gone through, or even the experiences we had, to mark our identities.

The increased physical mobility of people – because of the possibilities of living, studying or working abroad within Europe or because of immigration from other parts of the world, along with the number of couples with

11. The Council of Europe is based on three pillars: the rule of law, democracy and human rights. For more information about the Council of Europe, see http://www.coe.int/en/web/about-us.
12. A description of the European Court of Human Rights, in several languages, can be found at www.echr.coe.int/Pages/home.aspx?p=court&c=#n1354801701084_pointer.
13. A description of the Court can be found at https://europa.eu/european-union/about-eu/institutions-bodies/court-justice_en/.
14. The Council of Europe Human Rights Youth Programme, the Youth in Action programme of the European Union, the Fundamental Rights Agency – just to mention some.

different ethnic or national origin and the increased interculturality in our ways of living – poses questions to the familiar monolithic concepts of identity. For these reasons, we propose to think about identities and not just one identity, which allows for thinking of oneself as part of several communities and with several aspects of one's identity. This has been further discussed in section 3.2 on the sense of belonging.

In *Compass, the manual for human rights education with young people*, there is an activity named "Who are I?" that very well allows exploring the concept just expressed. You can consult Compass here: www.coe.int/compass.

5.7. SENSE OF BELONGING

The feeling of being concerned with what is going on in Europe is what creates a sense of belonging to Europe. The sense of belonging can be stimulated with emotions, experiences, encounters, discoveries… but it cannot be taught! The sense of belonging is an individual feeling: we feel part of a community where everybody cares for the same issues and is committed to community developments and also to take action for its development. Belonging is a primary need for each individual. It makes us attached to an entity external to us. It is the consciousness of belonging to something that makes us feel comfortable and part of a group.

In the case of European Citizenship, we feel we belong to an entity called Europe. As the sense of belonging is connected to one's identity, it can happen that this aspect of identity is denied by others and not recognised as such, but still it cannot be taken away. It is, for example, the case of young people located in countries that are not members of the European Union who find they are not recognised as European citizens because others look only at their nationality or geographical location, not at their commitment to work for a European space of common freedom and peace. It is also the case of many immigrants – first, second or even third generations – that have settled in Europe, but are not yet fully recognised as European citizens because of their origin, the origin of their families or because of the new ideas and practice of citizenship they introduce.

It is not only about acknowledging my sense of belonging, but also the sense of belonging of others. This requires an explicit openness to diversity, regardless of cultural, geographical or legally established borders. It also requires the capacity to deal with emotions by taking them into account and to provide spaces for emotions to be peacefully expressed and shared.

5.8. EUROPE AS COLLECTIVE MEMORIES – OR ONGOING CONSTRUCTION

What is Europe? Where does it start? Where does it end? Who is in? Who is out? Where do we put the borders? These are rightly the first, very spontaneous questions that youth workers and young people ask when mentioning Europe. The geographical dimension is the first one to be addressed and the historical dimension follows.

The process of European integration was initiated after the Second World War when the states of the Western bloc set the basis for the concept of Europe and European integration based on common economic interests. The remnants of seeing the Western bloc as the area where freedom was possible and the Eastern bloc as the area where freedom was not allowed are still present in the idea of what is Europe today. The integration of Europe is very much marked by the political discourses held in the years after the Second World War, which led to the creation of the Council of Europe and of what is today the European Union. The first political figures of European integration had undoubtedly a role, because without them most of the current European institutions would not be the same. Moreover, civil society had a role in the construction of Europe from the beginning. It is this belief that makes one say that Europe is a set of collective memories, of different citizens' groups that – spread across the continent – worked for a common space of peace and freedom at different levels.

Europe is not a unique collective memory because the situations in the different countries were different. The struggle to get out of the horrors of the Second World War have differently marked different states and citizens, since some were on the side of the winners, some on the side of the losers, some invaded and some were invaded. The actual borders – not fixed, but continually changing – are the result of political and civil actions, consensus and also disagreement.

The idea of Europe is a young and ongoing construction. The democratic institutions are constantly changing and updating themselves to the new social challenges they need to face. When this is not done in time and in accordance with citizens' requests, citizens are ready and willing to take action. The invitation that comes with European Citizenship is to support the institutions at local, national and international levels, by making citizens' voices heard, by promoting citizens' needs and concerns, and by co-constructing the policies that respond to these. It is about a range of tangible possibilities to reach out and make citizens' voices heard in order to reach the policy makers, because policies are a guarantee that protects what civil society has achieved.

5.9. EUROPE AS A MENTAL TERRITORY

European Citizenship is located in a territorial space called Europe, whose borders are based on neither the geographical borders, nor the historical ones, because they transcend the dictionary meaning of "borders". The borders of the territory of European citizens fluctuate and are a network of relations and concerns, local communities linked to other local communities on the basis of a common aim. The territory becomes therefore a mental territory, whose borders change according to new experiences, friendships and projects that young people engage in. It is a common experience that after a project together with people from other countries, or after a training course where you have met people from other countries, once you are back, because of the relations established, you pay more attention to what is happening in the countries of the persons you shared a significant experience with. These territories become part of one's mental territory. We are now concerned with what is going on there, and we keep ourselves updated. It is a systemic approach where individuals located elsewhere in Europe belong to the same community of practice, physically and not only virtually. This process of creating mental territories is not only happening in Europe. It is widespread across the globe for issues of common concern, like the environment.

5.10. CULTURE AS PLASTIC, POLITICAL, CONTINGENT

The notion of culture underlying the practice of European Citizenship is based on the awareness that culture expresses itself in a multifaceted way. Each cultural expression is part of culture. It contains the whole, and thus is not the whole. The whole is dynamic and in its unfolding it has a political dimension; it has an impact in the life of communities; it deals with structures of power in the exact moment when it happens. It has therefore the attributes that Gavan Titley mentions in his report on the role of youth work and intercultural learning: it is "Plastic, political, contingent".[15] Moving from a concept of culture as something static that is replicating itself, perpetuating habits and patterns, to a concept of culture as something in a constant, slow transition, supports the attitude of change and innovation that is part of the concept and practice of European Citizenship. It opens up new possibilities; it supports the integration of new forms of citizenship; it welcomes new citizens; it consciously ventures in a transformative process of society. As Schein indicated, "we all internalize the cultures of which we are part… cultures exist only as we bring them into being moment by moment".[16]

Culture is changing, it is dynamic. This provokes a certain fear or a feeling of losing one's own culture when it is transformed. Citizens have a role to maintain and preserve it, not to lose themselves and their identity. At the same time, the fact is that young citizens are part of the ongoing change, and change is a part of them. Youth workers become therefore active agents of change, contributing to society's well-being by acquiring essential competences for society, believing that a change deeply personal is also inherently systemic and consequently moving out of the stereotype of passive young people, self-centred and not interested in what is going on in society.

5.11. PRESENT AND FUTURE ORIENTED

The capacity of young people to value and appreciate experiences, to be able to capture the moment and to live it intensively is what makes European Citizenship based on our present. Although the past is on our shoulders, and is part of us even though we are not aware of it, still the present is the space where young people act. Young people at school learn to study subjects that are not relevant for their present but for their future. European Citizenship has another relation with the future. It is a space that it is created by present actions. It is not something that we passively wait for or a space where we will use the competences that we develop now (like studying at school).

Being future oriented is the willingness to live in a space that makes sense, which is responding to my needs, a space based on the actions and opportunities of the present. It is about exploring the field of the present to seed the field of the future. Only a meaningful present brings a meaningful future. Only a fully lived present, a present that we are intensively part of, makes us able to recognise what is emerging in us and in the world.

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15. The article by Gavan Titley can be found in *Intercultural learning in European youth work: which ways forward?* at https://rm.coe.int/16807037de.
16. P. Senge, C. O. Scharmer, J. Jaworski and B. S. Flowers, *Presence: exploring profound change in people, organizations and society* (London: Nicholas Brealey, 2005). Edgar Henry Schein (born 1928), former professor at the MIT Sloan School of Management, has made a notable mark on the field of organisational development in many areas, including career development, group process consultation and organisational culture.

5.12. CONSTRUCT, DECONSTRUCT, RECONSTRUCT

Change is an essential attitude, a state of mind and an inner readiness that most young people share. European Citizenship requires the capacity to be surrounded by constant change, in a space where what has been constructed needs to be deconstructed and then reconstructed again. The constructivist approach challenges the sense of security, the routine. Every activity is always different from previous ones, even though apparently looking the same, because the people involved are different and bring new backgrounds into the common experience.

Most of all, European Citizenship requires approaching the status quo of Europe with a constructivist approach, where the concept evolves thanks to a series of initiatives and try-outs. In terms of learning, it is about unlearning, changing perspectives and looking at things with fresh eyes, with the willingness to keep trying to build Europe together. Error and unexpected results are not seen as negative aspects, but instead as opportunities to investigate aspects of European Citizenship in practice from another perspective. Every experience counts if we are able to get some learning out of it! And if we can share it with the large community of European citizens!

> What is European Citizenship? I am not sure, but it became clearer to me that I am a European citizen and I can influence what European Citizenship will be. (Linda, participant in the European Citizenship Course, Rome, 2012)

Chapter 6

Open questions from youth work practice

Several tensions, dilemmas and further questions come up when dealing with education and learning[17] for European Citizenship in youth work practice.

In this chapter we would like to present them and we invite the reader to debate around these issues and to take an active role in the process of developing further European Citizenship. That is the reason why, in each section of this chapter, we finish with some questions for further exploration.

These questions and the considerations related to them may become also a useful tool for those doing youth work to explore the concept further in preparation for bringing it into their youth work activities.

6.1. INFORMAL LEARNING OF CITIZENSHIP

Every educational process has a starting point; what participants know and have experienced. This should be considered as an integral part of enriching the process and challenging the ideas, attitudes and values of participants.

In education for European Citizenship, that starting point consists not just of their national identity or community bonds. When starting an educational process, young people come with a lot of accumulated learning about citizenship.

Consciously and unconsciously, through the socialisation process, they have received and developed values and attitudes, and they have learnt how to modify their behaviour to the groups and communities they belong and they have belonged to.

The informal learning of citizenship takes place in the family, in the school environment, in the friend and peer groups, with our neighbours, at the workplace, through media, on the internet, in the streets…

The understandings of respect, reciprocity, trust, responsibility, rights and participation, so intimately linked to citizenship, are shaped in all those contexts. But very often just the nation state (and in some cases the community) is consistently considered as the background to education for European Citizenship.

- How can we become aware of informal learning about citizenship?
- How could we better assess, value and use that informal learning of citizenship in education for European Citizenship?
- Which complementarities and synergies between the different actors of informal learning could we explore in relation to European Citizenship? How can they be facilitated through educational and youth work interventions?

17. By education we mean a long-term, planned and structured process leading to the development of competences, and by learning we mean every act of activity (not necessarily pre-defined, planned or articulated) contributing to it.

6.2. THE ROLE OF THE COMMUNITY

The community is, together with the family, the social framework in which individuals grow and develop.

There are many definitions of community. Traditionally the notion of community refers to a group of people sharing a territory (village, district, settlement of some kind) and together with that their common needs, interests, values, lifestyle and so on. Rooted in their geographical space, communities have an organisational dimension (including, for example, neighbourhoods, health centres and schools) and a social dimension (how people interact within the community and the feeling of being part of it).

This community frame is very important for young people, and at the same time new forms of community are becoming more and more relevant for them. The media, the increasing mobility of citizens, the internet and new technologies make traditional communities become more diverse. Young people participate in new forms of community (like clubs, networks or social media) without necessarily sharing a geographical space or a clear organisational frame.

In educational activities, it is certainly our experience that participants come from their communities and go back to them to practise the competences acquired and to develop the competences that they have recognised as important through the educational activities. The role of the community is crucial for understanding the participants' background in relation to citizenship and Europe, and for planning follow-up activities. In relation to that, we list (in the box) some recurrent questions.

- How is the feeling of belonging to a community shaped? What are the specific criteria for a community? What makes one get into a community? What role do needs and wants play in this process?
- How can we better take into account the background – context and communities – during the educational process?
- European Citizenship in youth work implies an age focus. But how can we build intergenerational strategies and actions within our communities?
- Is it possible to do education for European Citizenship and to pilot specific initiatives through the newer internet-based communities? How? With which purposes and values behind them?
- Is Europe a new community? Should education for European Citizenship promote a "European community spirit"?
- How is youth work building one's competence of contributing to community development and becoming a multiplier in it?

6.3. MULTIPLE IDENTITIES

Identities are factors of cohesion which allow the structuring of communities based on a sense of belonging and mutual solidarity. Identities provide security, empathy and mutual exchange.

Because of the increasing mobility and diversity in our societies, identities are challenged and pushed to become dynamic. In our plural societies, some young people are able to define their identities in a flexible and variable way – related to different belongings, to different groups – to be able to function and adapt to different contexts and realities, while other young people, in the middle of so many changes around them, say "I am always the same!"

Multiple identities are of course not something unusual or a lack of fidelity to a certain group. Simultaneous multiple identities have always been there. Now in our postmodern societies we are more aware of them and they are something more natural among young people.

In line with this perspective, European Citizenship could be a process and a status which makes it reasonably possible to exercise our multiple identities (including the local, the national, the European, the one linked to our work or studies, to our hobbies or to our cyber-community), even if sometimes it might not be obvious to combine them.

- Is European Citizenship conceived and developed to facilitate the effective co-existence of multiple identities? Or, on the contrary, to replace or superimpose on other identities?
- How could we effectively promote European Citizenship in an integrative way in terms of multiple identities?
- How can youth work address the tensions created between national/ethnic/religious identities and the notion of the existence of multiple identities?
- Being aware of multiple identities is something common among young people and among other groups like migrants and refugees. What could be the role of multiple identities in the further development of European Citizenship? (e.g. among target groups of particular programmes or strategies)

6.4. NATIONAL HERITAGE AND EUROPE

Linked to this idea of multiple identities, R. Grundmann uses the term "concentric identity" to describe this multi-layered citizenship. If somebody can think of themself as both Bavarian and German, why should it be impossible for them to combine a Polish and a European identity? In times of nationalist tensions, this understanding of European identity and citizenship – without competing with the national ones – could be considered theoretical, ideal or even naïve.

But youth work at European level now caters for the first generation that grew up in the process of European integration, even if that might be unsatisfactory for them. Many young people are already used to this more integrated Europe, to its advantages and to its struggles. For this reason, "The people of Europe are maybe less in need of a 'European identity' than politicians in well-meaning speeches try to pretend… Europe already is part of people's reality" and "Europe does not need to be a myth, but it needs its history to be told" (Muschg 2005: 26, 35).

This history to be told includes national conflicts and the ways to overcome them. In relation to that, youth work can offer a space for discussions and the possibility to change perspectives on conflicting histories and perspectives in looking at history within Europe.

Feeling European does not mean being only positive or only negative towards Europe; it probably means both, but it also means being conscious and constructively critical. Beyond how positive or negative citizens are towards Europe or European institutions, the most relevant question is whether European citizens have the chance to participate and know how to engage to express their concerns in the wider community spaces of Europe.

National heritage and identity are certainly important. Historical and cultural elements, education, languages, senses of belonging and emotions are, for most Europeans, linked to their national identity and citizenship.

Additionally, in daily life, national citizenship is based on the daily praxis of citizens who actively exercise their rights (education, employment, health, social assistance and so on). Especially in this time of crisis, it is difficult to imagine that European Citizenship will grant the same rights as national citizenship does (e.g. social welfare).

- How could education for European Citizenship better contribute to knowledge (beyond myths) of Europe's history/ies? And to critically projecting it into the future?
- How can we increase the chances for young people to express their concerns and to participate in European issues?
- How can youth work create arenas/spaces to safely and constructively discuss issues of heritage, history, identity?
- But should European Citizenship (beyond symbols and feelings) not be more strongly linked to the daily exercise of civil and social rights at European level?
- Which policies and institutional developments would be necessary?
- How could education for European Citizenship contribute to it?
- How do states address the issues of European Citizenship in national educational settings?

6.5. EUROPE AND THE REST OF THE WORLD

Young people active in youth work are concerned about, and committed to, social challenges which happen (or have consequences) worldwide, such as economic globalisation, migration, environmental degradation or the effects of technological revolution in the labour market.

They think that European Citizenship should not be developed as an island of rights and privileges. On the contrary, the privileged living conditions of Europeans – compared with other parts of the world – should facilitate the integration of worldwide aspirations such as peace, democracy, human rights and the promotion of ecologically sustainable development.

After Europeanising the world for centuries (by colonisation, the spread of political, social and cultural models, world and cold wars…), it could now be time to globalise Europe, to think of Europe in a wider, global perspective.

Europe, because of its history and its present position in the international community, has a specific role to play. Our historical links with many countries outside our continent can help us understand the world, something easier said than done. Our economic and political power should allow us to articulate efficient mechanisms to improve, for the common good, the living conditions and opportunities of non-Europeans.

There is currently a certain drive to integrate global education and global citizenship education in non-formal educational activities and settings, which gives indeed wide opportunities to develop a global outlook on citizenship issues, roles and responsibilities. UNESCO in its Global Citizenship education approach outlines the following dimensions of learning:

- cognitive: to acquire knowledge, understanding and critical thinking about global, regional, national and local issues, and the interconnectedness and interdependency of different countries and populations,
- socio-emotional: to have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity,
- behavioural: to act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

"Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasises political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global".[18] We can affirm that there is a need to see how our work can serve as one of the educational bridges to bring the abovementioned dimensions into the shaping of European Citizenship as such.

Without falling into any new Eurocentrist position, the specific contribution of a renewed idea of European Citizenship could consist of this understanding and of a commitment by Europeans to the whole of humanity. European Citizenship – understood as a citizenship from within Europe and as a commitment to the world – should help us achieve peaceful and democratic societies all around the world which respect human rights and live within the framework of ecologically sustainable development.

- How could we integrate in our youth work programmes a global dimension and teach about global citizenship?
- Which mechanisms of effective solidarity are we ready to put in place in our youth work when resources are increasingly limited? How can global processes be influenced locally?
- How can we increase the effective participation in society of non-Europeans (persons and organisations)?
- Is European Citizenship just an unsatisfactory middle point between national citizenship (rooted in that identity, a clear legal status and feelings) and global citizenship (rooted in universal human rights and global concerns)?

6.6. THE ROLE OF FAITHS AND RELIGIONS

Historically in Europe there have always been different religions. When exploring their role, there is a complex mixture of facts and myths, truths and misconceptions. Beyond them, on the one hand, we can agree that, in relation to citizenship, faiths can bring people together. They constitute spaces for living, socialising and practising positive human qualities such as humanism, solidarity and compassion. On the other hand, religions have been used and misused to justify conflicts and wars, persecution and intolerance in the name of God, which have ultimately divided people.

In relation to European Citizenship in our modern and diverse European societies, there is a distinction – at least at the institutional-legal level – between religion and state. Socially, the importance and role of religious groups is very different in different countries, for example in relation to education or the articulation of social services.

Independently from considering them as "a source of solutions" or "a source of problems" for living together, the fact is that religions simply exist. In youth work practice, we experience religions as an issue that most young people (whether they are religious or not) have to deal with in their daily lives at home, in their communities, at work or at school.

European Citizenship programmes in youth work could help by making religious differences a factor of enrichment and cohesion for young people, instead of being a source of confrontation, especially through the lenses of mutual understanding, tolerance and acceptance of difference.

- How could European Citizenship contribute to valuing religious pluralism in daily life and in youth activities? Could it recognise as well the presence and contribution of non-religious people?
- How can youth work help to bring the religious dimension into the discourse on European Citizenship?

18. UNESCO (2015), *Global citizenship education: Topics and learning objectives*, p. 14, available at http://unesdoc.unesco.org/images/0023/002329/232993e.pdf (accessed 30 August 2017).

Chapter 7

Education for citizenship

When it comes to the approaches to learning citizenship, there are two main schools of thought. The first school of thought is known as "communitarian" or "civic republican" and the second is known as "individualist". In presenting briefly their differences and common elements, we invite the reader nevertheless to keep in mind that educational practices may make use of elements of both approaches.

7.1. COMMUNITARIAN OR CIVIC REPUBLICAN UNDERSTANDINGS OF EDUCATION FOR CITIZENSHIP

Communitarians and civic republicans believe that citizenship involves

> membership of a community entailing a juridical status which confers formal rights and obligations, such as equality under the law, the right to vote, paying taxes or otherwise contributing to the social and economic welfare of the community. The concern is over the extent to which these are safeguarded in law and government and also over whether citizens practice these formally established rights and obligations. (Gilbert, 1996)

Community membership is the most important characteristic of this approach to citizenship. This approach implies that education for citizenship should empower and support people to practise citizenship, by providing information, skills and resources so that they are capable of taking the opportunity and using the possibilities which are available. However, it should also promote the obligations of citizenship and encourage loyalty and obedience to the shared values of the community. So education for citizenship should "be concerned with ensuring that citizens can and do contribute to the practice of citizenship" (Gilbert, 1996).

Education for citizenship, in this view, could have the following objectives:

- to familiarise individuals with the values of the community to which they belong and to which they owe their rights as citizens (today, this community is usually the nation state, and so the values of the community would be "national values");
- to develop a sense of common responsibility among citizens for the well-being and continued development of the community;
- to familiarise individuals with their roles and obligations, as well as their rights, under the terms of their citizenship;
- to provide individuals and groups with the instruments and capacities (e.g. skills, intellectual resources) to actively carry out their citizen's obligations to the rest of the community;
- to develop a sense of loyalty and obedience among individuals to the community which has granted citizenship.

7.2. INDIVIDUALIST UNDERSTANDINGS OF EDUCATION FOR CITIZENSHIP

Individualists believe that citizenship is a status that confers rights on individuals and sovereignty over their own lives. Hence, the function of the political sphere is to provide space for citizens to exercise their rights, and to protect them as they do that. Citizens should be left to follow whatever collective or individual interests they consider appropriate, and political arrangements should be made to allow for this. These arrangements, however, are largely utilitarian in nature. Hence, citizens have the right to participate politically, but it is up to them to choose how and when they do so within the limits of the political arrangements made to facilitate their participation (like welfare or special access for the disadvantaged). It is equally the right of the citizen to choose not to be active politically (Oldfield, 1990 in Gilbert, in Demaine and Entwhistle, 1996).

This view of citizenship implies that education for citizenship should focus on the rules and procedures put in place for political and other forms of participation, so that people know how to participate. Developing citizens' skills – such as the abilities to resolve conflicts without infringing the rights of others, to express opposition to a particular course of action proposed by the government, to defend one's rights and maintain one's individual autonomy – is central to individualist approaches to education.

Education for citizenship, in this view, could have the following objectives:

- to provide individuals with the knowledge and skills that allow them to exercise their rights to the full, without infringing the autonomy of other individuals;
- to provide individuals with the capacity to express opposition to courses of action and political developments that they do not consider to be in their interest or in the interest of society as a whole;
- to provide individuals with the required confidence and competence to participate in the political sphere within the constraints imposed by the rules of political engagement put in place;
- to provide individuals with the means to defend their rights as citizens.

Problems and dilemmas

In terms of content, the two approaches differ because communitarians propose what the values binding the community together should be, whereas individualists do not. Hence, communitarian education for citizenship can encounter accusations of both moralism and paternalism. In addition, it suffers from the fact that today's society is marked by increasingly different value systems being present within one community – people believe different things and today express this openly.

Individualist approaches are weak in providing a sense of belonging or identification for the citizenship they propose, because they avoid any discussion of values and norms. In addition, they may alienate people by their specific attention to procedure and rules. And, while they wish to develop the capacity for critical thinking and opposition by the individual, they do not advocate that individuals propose alternative courses of action.

The two approaches share some problems in common. The first is that they are both so-called "protective models" (Hogan, in Kennedy ed., 1997). Both these approaches aim to provide citizens with possibilities and skills for participation, even for criticism. However, the actual extent to which citizens can participate has an effect on the kind of education for citizenship provided or proposed. In most contemporary democracies, opportunities for direct access to decision-making procedures, the heart of political participation, come regularly but only rarely, in the form of elections.

In both approaches to education for citizenship, individuals are to be taught how to use the right and obligation to "participate". This could be equated with teaching about elections and voting. They may, however, not be taught how to articulate their interests vis-à-vis political decision makers or how to propose alternative solutions to the problems that concern them. In our contemporary systems of pluralist democracy, participation is considered good, but only to the extent that it does not undermine the foundations of the society and the political system. In other words, revolutionary activity is not considered in either of these approaches as an act of citizenship.

Secondly, both approaches remain quite distant from today's realities, in particular the realities of young people. Communitarian approaches propose value systems which come close to being exclusive, that cannot live up to the diversity of contemporary society and life. Individualist approaches propose no values whatsoever, except for the autonomy of the individual and therefore do not provide any means for young people to express their identifications in a positive and socially constructive manner. And the education that both propose remains largely focused on providing skills for negotiating participation in the public domain and formal politics.

These educational approaches do not sufficiently consider the potential of other forms of identification for young people, and their desire for cultural expression. They both, therefore, have difficulty in taking into account the more "alternative" forms of political engagement of young people (such as cultural and identity politics, environmental protection or anti-racism, music and lifestyle movements) and as a result find it difficult to validate, prepare for and work with the civic potential of such forms of participation.

Thirdly, there is the problem of motivation. Both approaches have difficulty in detailing how individuals can be – and remain – motivated to carry out the duties and practise the rights of citizenship. In the case of communitarian approaches, education faces the challenge of developing the motivation of individuals to carry out their citizen's obligations. In the case of individual approaches, education faces the challenge of motivating individuals not to limit the autonomy or freedom of others in exercising their own rights as citizens.

Ironically, both schools of thought resort to arguments made by the other to provide answers to the motivation problem. Communitarians suggest individual self-interest. For the individual the benefits of carrying out their citizen's obligations are larger than if they do not carry them out. Individualists suggest commitment to common values and community solidarity as the reason for individuals not to limit the freedom of others in the exercise of their rights. If we accept that there is a motivation problem for national citizenship, which is arguably easier to identify with for most people than some abstract notion of European or transnational citizenship, then it follows that we also face a motivation problem when dealing with European Citizenship.

The table here compares the advantages and disadvantages of the two approaches as explained above.

	Advantages	Disadvantages
Individualist	Community membership is technical rather than value based, so less likelihood of exclusion Citizenship as a status confers rights – no obligation to perform duties in order to be considered a citizen Can work with diversity Allows for critical thinking and opposition	Weak in giving sense of identification because of its "no values" approach Can alienate by focus on procedure and rules Does not provide for alternative ideas Protective model Far from realities of young people Motivation problem Problem of individual self-interest
Communitarian	Provides values with which to identify Develops sense of responsibility and duty to the community	Proposes one over-riding set of values binding the community together – problems of paternalism, moralism and exclusivity How to define criteria for entry into the community Requires obedience and loyalty Protective model Far from realities of young people Motivation problem

7.3. EDUCATIONAL ACTIVITIES FOR EUROPEAN CITIZENSHIP

The main part of this practice-oriented chapter is devoted to educational activities clearly focused on European Citizenship. Some of them have been created for these specific purposes; some can be used for other themes and have been adapted to European Citizenship. All of them have been run, documented and evaluated in international training courses on European Citizenship and afterwards fine-tuned and edited for this T-Kit.

We have clustered these activities in three groups:

- starters,
- exploring participants' views,
- going deeper.

This is certainly just an orientation for their possible use in the frame of a larger educational process. However, experience tells us that, depending on other factors, like the experience of participants, the characteristics of the target group or the group dynamic, a simple activity can provoke the deepest discussions and bring fundamental findings. As facilitator, you will know how to support the group of young people to go as far as they can in their explorations and adapt the activities accordingly. Therefore, we invite you to consider the activities always in relation to the needs and characteristics of your group.

When developing projects and activities on European Citizenship at local, national or European level, practitioners concluded that the so-called transversal competences (such as communication, teamwork, conflict management, negotiation skills) are very important.

Thematically all the following activities focus on what could be considered more specific European Citizenship competences (understandings of citizenship, participation of young people, European construction process, national–European Citizenship dilemmas, etc.) but they are based on interactions which promote the above mentioned transversal competences.

Therefore, particularly in their debriefing and evaluation, we invite you to keep a balance and combine those two learning strings: the transversal and the more specific European Citizenship competences.

Moreover, many of the activities proposed are based on discussions and exchanges of ideas. Discussions may also lead to challenges to existing attitudes and beliefs, and, if thoroughly facilitated, can support young people to further develop their values and attitudes and gain motivation in engaging as citizens.

We offer no further considerations from our side. We invite you to jump in and follow your own creative path on education for citizenship according to the needs and specificities of your context, taking the following activities simply as inspiration or milestones for that.

7.4. STARTERS

The notion of European Citizenship is certainly complex and, as we have seen, it has multiple dimensions. In most cases it is convenient to explore it progressively. The following activities (DNA, keywords and quotes) are three examples of what we have called "starters". They are inspired by their use in the context of the European Citizenship international training courses.

7.4.1. DNA

Overview

This activity allows exploration of the ideas and notions that participants associate with European Citizenship. It is particularly suitable as the first exercise of a longer session or learning process.

Group size: 20-30 participants

Time: 60 minutes

Objectives

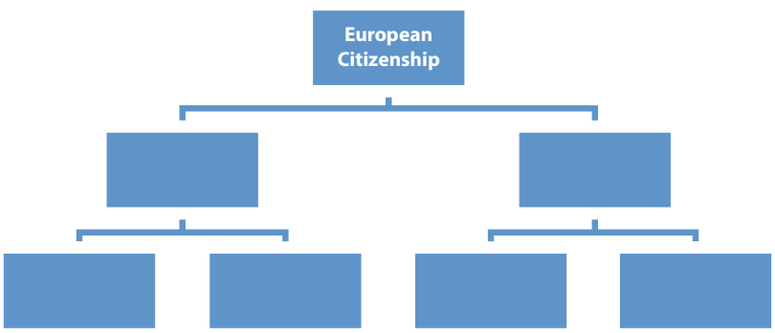
- To explore participants' associations with the notion of European Citizenship
- To share those associated ideas and discuss the possible experiences, understandings and values behind them
- To map the complexity and the multiple perspectives of European Citizenship

Materials

A4 paper sheets, one per participant

Instructions

1. Ask participants to draw on an A4 sheet – landscape – an empty diagram (lines linking labels, but no words yet).
2. When everyone has drawn the empty diagram, explain that you are going to say a word or phrase that they should write at the top of the diagram and then announce that the phrase at the top of the diagram is "European Citizenship".



3. Immediately ask the participants to very quickly fill in the diagram, writing down, within one minute, the first associated words that come to mind.

4. When filling it in, remind them of the time limit and insist that they should not think too much but simply write down whatever comes into their minds.
5. To share the completed diagrams, ask participants to stick them on a big wall or pin board. Participants should walk around and look at the other diagrams. Alternatively you can quickly read out loud all the diagrams' associated words.

Debriefing and evaluation

After acknowledging all the different associations, ask participants to discuss in groups of 4 or 5 what do they think about those associations? Where do they come from? Do they mean anything in terms of ideas, values, previous experiences…?

In the big group, identify relevant findings (for example, common associations or contrasting ones) or controversies coming from the groups. The purpose of this sharing is not to have deep discussions or to promote agreements. The most important is simply to map all the associations and to identify some key issues related to European Citizenship.

Ask participants questions related to how they perceive the associations that the group of participants came up with and if they discovered new ideas in relation to European Citizenship from the sharing of these associations.

Tips for facilitators

This exercise is called DNA because it aims to make explicit the "personal-genetic" or unconscious associations with the notion of European Citizenship. It is important to keep the time pressure for filling the diagrams so that it does not become a purely rational or conceptual exercise.

The outcome of this exercise is normally a big brainstorm. It is important to acknowledge and value the diversity of words and answers.

Without over-interpreting what was written in a minute, the group sharing and discussions should serve to map some understandings, controversies and key issues. Remember, the most important is the mapping and not deep discussion or consensus. In the debriefing, it may be helpful to explore whether participants developed their own awareness of their perceptions of European Citizenship, and how the diversity of associations influenced their ideas.

Suggestions for follow-up

This exercise is a starter. After doing a DNA on a certain notion, you could ask participants – in groups – to produce a "definition" of European Citizenship.

Other activities may follow this exercise, such as exploring controversies of European Citizenship. Another idea for follow-up is to continue exploring associations and stories related to European Citizenship. You may discuss with participants different persons that they associate with European Citizenship and why, or different places in the world they would consider relevant for European Citizenship equally.

7.4.2. Keywords

Overview

This activity allows a first approach to the different understandings of European Citizenship through the associations with "Europe" and "Citizenship".

Group size: 20-30 participants

Time: 60 minutes

Objectives

- To share participants' understandings of Europe and of citizenship and their experiences of being a citizen
- To be more aware of the complexity of European Citizenship by connecting different ideas and understandings, by using various symbols

Materials

Marker pens, coloured sticky notes, big facilitation cards or A5 paper, flipchart paper or pinboard

Instructions

1. Divide the big group into two groups of 10-15 participants each.
2. Ask one sub-group to collect 15 key words that they first associate with "citizenship" and the other sub-group 15 key words associated with "Europe". When proposing the key words, participants should briefly explain why. Each key word should be written on a coloured sticky note and placed around the cards where "Citizenship" and "Europe" are written in bigger characters.
3. Ask each group to present their associated key words with some explanation in the big group.
4. After hearing all the associated key words, ask participants in the big group what European Citizenship is for them and take note of what they say.

Debriefing and evaluation

In the debriefing and evaluation, ask participants to share their first impressions of the exercise. You may use some of the following questions:

- What did you think of the key words your group brought up? What about the ones from the other group?
- Were there keywords that described linked concepts or realities from the two groups?
- What about coming up with ideas about European Citizenship? How was that for you? Were you aware of this notion already?
- Are there any key words that you all associate with European Citizenship?
- Why is this notion so complex?
- How important is European Citizenship in your lives?

It may be possible to identify agreed or shared values associated with European Citizenship (e.g. the importance of participation). It is also important to identify, without necessarily fully discussing them, the controversies and disagreements (e.g. the relation between national and European Citizenship).

Out of the associated key words and the relations among them, you can group them and challenge them with current examples or controversies related to European Citizenship.

Tips for facilitators

In case you work with a group who do not all speak the same mother tongue, working with key words in a foreign language might provoke discussion of the meaning and understanding of these words. It is important to take time to clarify key words and the understanding or experiences that participants link with these words.

Suggestions for follow-up

This exercise is a starter. You could continue it with an input on "European Citizenship" to consolidate and put into perspective some of the key shared values and ideas coming out of this exercise.

You can further explore the controversies and disagreements with specific exchange or debate activities.

7.4.3. Quotes

Overview

This activity uses relevant and at times provocative quotations to allow a first exploration of participants' understandings of European Citizenship.

Group size: 20-30 participants

Time: 45 minutes

Objectives

- To share participants' understandings of citizenship and European Citizenship
- To explore through the quotations people's diverse understandings of and approaches to citizenship and European Citizenship

Materials

Marker pens, big facilitation cards or A5 paper

Instructions

1. Write each quotation –without the name of the author – on a different card and put them all on the floor or stick them on a wall.
2. Ask participants to choose individually a quotation which would best express their understanding of citizenship.
3. In the big group, participants briefly explain their choices.

Debriefing and evaluation

After the sharing of the choices you can reveal who was being quoted. This can be revealing and/or surprising and it can open a final exchange on the different countries, historical moments, ideologies and persons behind the quotations. The quote from a participant can be used as an invitation for them to produce their own quotes (spontaneous or recalled).

Ask participants some of the following questions:

- Were there any common elements among these quotes?
- What links the quotes to European Citizenship? What could be some of the elements of European Citizenship, on the basis of these quotes?
- Several quotes point to each person being a citizen at different levels, from the local to the global. European Citizenship is also based on this idea. Can you think of any examples when you experienced these multiple layers of being a citizen?
- Thinking of Europe as a space, but also as a common set of values or concerns, what could unite people living in Europe to be concerned about its present or future?

Tips for facilitators

Quotes are a good tool to open a wider discussion on citizenship and at the same time show very clearly that there is no single approach to it. Encourage participants to appreciate the different approaches coming from different persons, backgrounds and historical moments.

Suggestions for follow-up

Through conversations, you can further explore with the group the participants' own quotes and their related experiences of citizenship, their personal examples. In an international group, it may be very inspiring for other participants to learn how young people from different contexts view and experience citizenship.

Handout – Quotations about citizenship

A citizen of my country [the USA] will cross the ocean to fight for democracy, but won't cross the street to vote in a national election. (Bill Vaughan)

This country [the USA] has never been united by blood or birth or soil. We are bound by ideals that move us beyond our backgrounds, lift us above our interests and teach us what it means to be citizens. Every child must be taught these principles. Every citizen must uphold them. And every immigrant, by embracing these ideals, makes our country more, not less [American]. (George W. Bush)

If an American is concerned only about his nation, he will not be concerned about the peoples of Asia, Africa, or South America. Is this not why nations engage in the madness of war without the slightest sense of penitence? Is this not why the murder of a citizen of your own nation is a crime, but the murder of citizens of another nation in war is an act of heroic virtue? (Martin Luther King)

I am not an Athenian or a Greek, but a citizen of the world. (Socrates)

If my theory of relativity is proven successful, Germany will claim me as a German, and France will declare that I am a citizen of the world. Should my theory prove untrue, France will say I am a German, and Germany will declare that I am a Jew. (Albert Einstein)

All free men, wherever they may live, are citizens of Berlin. And therefore, as a free man, I take pride in the words "Ich bin ein Berliner!" (John F. Kennedy)

It is not for him to pride himself who loves his own country, but rather for him who loves the whole world. The earth is but one country and mankind its citizens. (Baha'u'llah)

Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has. (Margaret Mead)

The euro will raise the citizens' awareness of their belonging to one Europe more than any other integration step to date. (Gerhard Schroeder)

It will not be enough to rely on experts. Ordinary citizens must become experts too. It will take public opinion on a wide scale to ensure that world leaders act. (Mikhail Gorbachev)

There can be no daily democracy without daily citizenship. (Ralph Nader)

Citizenship is something expressed by my identity card and the passport issued by my state. (participant in a training course on European Citizenship)

You can't fall in love with the single market. (Jacques Delors)

The challenge is to radically rethink the way we do Europe; to re-shape Europe, to devise a completely new form of governance for the world of tomorrow. (Romano Prodi)

The function of a citizen and a soldier are inseparable. (Benito Mussolini)

In general, the art of government consists of taking as much money as possible from one class of citizens to give to another. (Voltaire)

Ignorance is an evil weed, which dictators may cultivate among their dupes, but which no democracy can afford among its citizens. (W. H. Beveridge)

I am a European Citizen born in Italian territory. (Carlo Azeglio Ciampi)

7.5. EXPLORING PARTICIPANTS' VIEWS

Participants' views and previous experiences are particularly important when dealing with European Citizenship, because European Citizenship is at times perceived as an artificial construction, not connected with the reality of young people or else connected with the intention of "imposing" a certain view.

The following four activities allow participants to disclose their different views and experiences in a respectful, creative and interactive way. They all combine verbal and nonverbal communication. Through these activities, the participants' different views and experiences in relation to European Citizenship become engines of the educational process, instead of obstacles.

7.5.1. Tensions and dilemmas

Overview

The activity is a discussion of open issues and dilemmas related to European Citizenship.

Group size: 20-30 participants

Time: 150 minutes (you may wish to add breaks!)

Objectives

- To familiarise participants with the emerging tensions in the theory and practice of European Citizenship
- To open the floor for sharing personal reflections on the dilemmas

Materials

A4 paper sheets, one per participant, handouts of sections 6.1 to 6.6 from Chapter 6 "Open questions from youth work practice", agree/disagree signs, marker pens

Instructions

1. Divide the group into six smaller groups and give each group one tension/dilemma from sections 6.1 to 6.6, with the questions for consideration included. You may decide to use just some of the questions, according to the level of experience and interest of the group you work with.
2. Groups explore and discuss the given section and the questions for further consideration, and prepare a 3-minute presentation of the main ideas expressed and tensions/dilemmas created.
3. Explain that in the next step the groups will be working on making one or two controversial statements based on their work and discussions, deriving from those tensions to be discussed by the whole group. Introduce tips, rules and guidelines on statement making.
4. The groups work on the statements. After all the statements are ready, each group picks one statement to propose to the large group for discussion.
5. Explain the rules of the statement exercise and let the debate begin.

Debriefing and evaluation

The debriefing can include the following questions:

- Were there any questions that people found impossible to answer – either because it was difficult to make up their own mind, or because the question was badly phrased?
- Why did people change position during the discussions?
- Were people surprised by the extent of disagreement on the issues?
- What would help in finding more agreement in relation to European Citizenship issues? What makes agreement difficult?

How are these tensions and debates present in the lives of young people? How are young people affected by these debates and tensions?

Tips for facilitators

This activity needs a certain developed level of group dynamics and a level of previous knowledge and discussion on the topic. We recommend using this activity closer to the end of an educational process, possibly as a bridge towards taking action and using it as a possible basis for further project planning.

According to the level of experience and knowledge in the group, you may choose fewer questions or adapt them to the issues of tension and debate in your context. For the debate to function, participants need to feel they have something to say, so adapt the statements as much as possible to their interest and experiences.

Suggestions for follow-up

The activity can well be used with activity 7.6.1 on mind maps, linking it withrelated fields or manifestations of European Citizenship.

7.5.2. Homepages

Overview

This activity allows participants to share personal information, experiences and views on European Citizenship

Group size: 25-30 participants

Time: 90 minutes

Objectives

- To provide space for participants to get to know each other in relation to European Citizenship (experiences, projects, ideas and views)
- To share and discuss participants' understandings and views of European Citizenship

Materials

Flipchart paper or A1 sheets, coloured paper and sticky notes, marker pens and ballpoint pens, old magazines and pictures

Instructions

1. Ask participants to create on paper a personal homepage on European Citizenship, with their experiences, projects, activities, ideas, contact details and eventually sections with questions for debate. Each homepage should include a continuation of the sentence "European Citizenship for me is…"
2. After finalising their homepages, in two groups, invite participants to visit each other's homepages, exchange experiences and discuss their common points.

Debriefing and evaluation

In the big group, identify the most relevant findings, new perspectives and similarities discovered during the exercise.

You may ask participants:

- Did you find in others' homepages different understandings from your own or different experiences?
- What did you discover in relation to other participants' understandings about European Citizenship?
- Was there any experience or content from the homepages that you want to discuss further?

Tips for facilitators

For the exercise to provide an enriching experience, participants should have already some experiences and views on European Citizenship. By designing their homepages, participants express their views and positions on the topic and at the same time discover other perspectives.

Suggestions for follow-up

In an educational process where participants are planning future actions, this exercise can be a starting point for networking and for planning common projects.

Once participants know each other's experiences and views through the homepages, they can start the process of designing common projects on common challenges and concerns.

7.5.3. Collages

Overview

Through a collage, participants share and discuss their understandings and views on European Citizenship.

Group size: 20-30 participants

Time: 90 minutes

Objectives

- To explore participants' understandings and views of European Citizenship
- To promote participants' creativity and nonverbal expression on the values and visions associated with European Citizenship

Materials

The materials used for a collage can be very diverse. Materials can include: a glass, a piece of string, an apple or a flower, a euro, a passport, a mobile phone, a piece of bread, books in different languages, the European Convention on Human Rights, photos, flipchart paper, coloured paper and marker pens.

Participants could also be asked to look for materials themselves.

Instructions

1. Divide the group of participants into five groups of 5-6 participants.

2. Ask each group to discuss and express in a collage their views and understandings of European Citizenship.

3. Each group places their collage on tables with a short written explanation if needed.

4. Ask participants to visit the collages of the other small groups and discuss the meanings of the chosen objects.

Debriefing and evaluation

Once the group is back together, the following questions may be used:

- How did people find the sharing and construction processes in the small groups? Were there any proposals that they could not agree on? Why?
- Looking at the collages, are there any similarities? How about differences?
- What do people identify as some of the dimensions of European Citizenship? Are there some emotions or symbols they can include in these dimensions? Or some legal or formal aspects?
- Looking back at the whole activity, what more did people learn about the dimensions of European Citizenship?

Tips for facilitators

The main aim of the final debriefing is to put on the table the different views, understandings and dimensions of European Citizenship, and not necessarily agreements. The complexity and the multidimensional nature of European Citizenship is one of the most relevant outcomes.

The collages are a combination of verbal and nonverbal messages. Pay special attention to the nonverbal messages (drawings, photos, arrows, the relation between the different dimensions and the distribution of the different elements).

Suggestions for follow-up

The outcomes of this exercise are normally complex and cover many of the dimensions associated with European Citizenship and related issues: from human rights to participation, or from a sense of belonging to the role of national identities.

Some of those outcomes can be further explored in specific workshops, and some of the controversies or tensions can be the starting point for further debate.

7.5.4. Our European passport

Overview

Participants design in groups a European passport according to their ideals for European Citizenship, and explore ideas about European Citizenship, rights, responsibilities and the legal dimension of citizenship.

Group size: 20-30 participants

Time: 90 minutes

Objectives

- To reflect, explore and share the values, ideas and ideals associated with European Citizenship
- To critically analyse the current situation and development of European Citizenship
- To motivate participants to further engage in civic activities

Materials

Flipchart paper or A1 paper, coloured paper and sticky notes, marker pens and ballpoint pens

Instructions

1. Divide the whole group into groups of 5-6 participants.
2. Ask participants to discuss in groups their idea/ideal of European Citizenship. Following the main ideas, ask them to design, on a big sheet of flipchart paper, their European passport, considering, for example:
   - Who should issue the passport?
   - Should the passport be a legal or a symbolic document?
   - What information should be in the passport?
   - What symbols, stamps, coat of arms and text should be printed in the passport?
   - What rights and responsibilities should be associated with this European passport?
3. Ask each group to present in plenary their passport and the ideas and discussions associated with it.

Debriefing and evaluation

Many different questions, ideas and discussions can come as a result of designing a European passport: the legal dimension of citizenship, the process of European construction, the relation of Europe to the rest of the world, the rights and responsibilities associated with citizenship, etc.

It is important to identify the most relevant aspects for the group and to explore them, without repeating the discussions which have already taken place in the small groups.

Some of the questions to discuss can be:

- How did you find the exercise of designing a passport? Have you thought about the issues involved in designing a passport before this exercise?
- What kind of tensions does a European passport bring? In people's views, can those tensions be solved? How? If not, why not?
- Can we be citizens of something without a passport? Why or why not?
- Who are those excluded today from having a passport? Why? What should be done to promote their rights as human beings?
- What rights and responsibilities are usually associated with the fact of having a passport? If we think of a European passport, what could be some of those rights and responsibilities?
- What opportunities and limits come with having a passport?

Tips for facilitators

Make sure that the groups devote sufficient time to discussing their ideas and ideals of European Citizenship before starting the drawing and design of the European passport.

Dreams, creativity and ideals should be encouraged. Why not? They are the "fuel" for continuing the development of European Citizenship in the real world too. At the same time, realising that the reality is still far from those ideals can be frustrating. It could help the group if you show the progress already made and ask how participants can contribute to the further development of European Citizenship.

Suggestions for follow-up

You can use the passport for an exhibition or for sharing your ideas with other groups, or even with those developing the policies. Very often the designs of European passports are a very significant expression of young people's concerns.

Another possibility could be to link this activity with the planning of future actions or projects. "What can we do in our context to bring closer our ideal of European Citizenship?" could be the last question of this exercise and the first one of an action-oriented discussion in your group.

7.5.5. My choices of active citizenship

Overview

Participants choose and discuss civic participation possibilities and, by doing so, they explore their active commitment to building Europe together.

Group size: 20-30 participants

Time: 45 minutes

Objectives

- To reflect on the potential and limits of different participation examples
- To explore the active participation dimension associated with European Citizenship

Materials

A copy of the list of participation possibilities for each participant

Instructions

1. Ask participants to choose – individually – those activities they would not participate in and to list for themselves the reasons.
2. Then ask them to choose the activities they do/would like to participate in, asking them to justify their choice.
3. In small groups of 4 or 5, ask participants to share their individual choices and find common participation preferences and differences before bringing back to the bigger group up to three common preferences and three differences.
4. Ask each small group to report back their reflections and conclusions in the large group.

Debriefing and evaluation

The questions for debriefing could focus on different interests in participation in civil society and in political life, for example:

- What points did all the groups have in common? How about the smaller groups? Are there some common topics?
- If we look at ways of participation, what are the most common individual ways and which ones need a collective agreement?
- What motivates people to participate in something and what puts them off, at the local level?
- How about at the European level? What could be some of the issues that would motivate people to take a position on Europe? What are some of the ways of participating in European concerns or solutions?
- If we think of young people, are there accessible ways of participation? Which ones are emerging from the group discussion?

Tips for facilitators

This activity is a bridge between the understandings of European Citizenship and the concrete actions and commitments linked to it. Try to explore and exploit as much as possible this connection.

Suggestions for follow-up

The different participation possibilities explored in this activity can inspire future activities and new fields of action. It can be followed by other activities devoted to the planning of future actions at local, national and European level.

Participation examples

- A neighbourhood forum on a road reconstruction plan
- Standing in elections to become a member of the City Youth Council
- A street demonstration against environmental problems caused by a chemical factory in the city
- Opening of a new local pub
- Being part of a non-governmental organisation or citizen group related to a cause (women's rights, disability rights, etc.)
- "Political apathy everywhere?" debate in a local club organised by two political parties
- Internet discussion forum about the enlargement of the European Union
- Open meeting of the parents' council at the local secondary school
- Cleaning the local railway station
- Assisting an unemployed hard-of-hearing person to apply for a vocational training course
- Reading and discussing the European Convention on Human Rights
- Boycotting the products of a multinational company that pays its workers a salary under the minimum legal wage
- Assisting policy makers in identifying the needs of the neighbourhood's inhabitants for a town twinning co-operation project
- Using old buildings for creative youth activities, such as co-working spaces
- Helping people (in a refugee camp or otherwise) with food and clothes
- Making my neighbours aware of the recycling system in my neighbourhood
- Being vegan and raising awareness about sustainability
- Being a member of a political party
- Standing in local elections
- Running a social enterprise
- Giving some money to beggars in the street
- Watching films or documentaries with friends about important political topics
- Organising football competitions with other young people from the neighbourhood
- Making a donation to the victims of a hurricane
- Doing guerrilla gardening or belonging to a group using public spaces for planting vegetables
- Correcting or contributing to writing articles for Wikipedia
- Organising a youth exchange with young people from five other countries
- Writing an article for a youth magazine about European Citizenship
- Organising a New Year party for my colleagues in my organisation or in my school
- Responding to the questions of journalists about the needs of young people of your age
- Signing a petition online for the creation of a European Day of remembrance for the victims of hate crime
- Following the news on the internet
- Going to street protests or meetings to discuss things important for my country
- Participating in city council meetings and public consultations
- Having a blog about the lifestyle of young people
- Being a member of a trade union

7.6. GOING DEEPER…

The following four activities create spaces for a more complex exploration and discussion of many key issues related to European Citizenship and allow participants to form their own opinion on these issues: the historical narrative and its influence, the democratic and participatory processes, the dimensions of European Citizenship, the understanding of Europe and of European integration, the rights and responsibilities associated with European Citizenship and so on. Moreover, these activities also allow participants to explore their own attitudes, values and emotions. This is a fundamental aspect of education for citizenship.

7.6.1. Mind maps

Overview

Citizenship and European Citizenship are complex issues, linked to other areas of social, political and economic life. This activity offers a chance to map the different issues which emerge in discourse on European Citizenship in different contexts. This activity is particularly suitable for a group of participants who come from different backgrounds.

Group size: 25-30 participants

Time: 90 minutes

Objectives

- To create a space for reflection on the social, economic, political and individual aspects of European issues
- To share country/community contexts when it comes to related thematic areas
- To share and discuss participants' understandings of and views on European Citizenship

Materials

Flipchart paper or A1 sheets, coloured paper and sticky notes, marker pens and ballpoint pens

Instructions

1. Present the mind mapping tool and explain the different steps in working with it.
2. Ask participants to individually develop their own European Citizenship mind map, focusing on related aspects and themes which are present in their context and which are linked to the effects of Europe and the participation of citizens.
3. When the individual work is finished, ask participants to get into groups of 3-4 people and discuss their mind maps, identifying similarities, differences, factors influencing the differences/similarities and the context in which these are created.
4. After the group discussion, groups are asked to present their work, with a focus on specificities in different contexts.
5. Following the debriefing, all the mind maps are placed on a large wall in the room.

Debriefing and evaluation

In the big group, discuss the main differences and similarities, factors influencing the differences and existing mechanisms, programmes, projects or responses dealing with the related theme and challenges.

Some of the following questions may be used:

- Were there any common concerns and realities that people included in their mind maps?
- What are today the main concerns that citizens from your background share when it comes to building Europe together? What are the different challenges?
- How are these challenges responded to in your context and what is the role of citizens?
- How much can citizens influence European affairs or global solutions?

Tips for facilitators

This exercise is not a starter. It requires deep analysis of existing contexts and influences. It is important that a few examples are prepared before the exercise and shared through mind mapping itself before the start of the individual phase. It is recommended that the introductory chapters of the T-Kit are closely explored. These sections offer suggestions and inspiration for participants about which possible related themes can be tackled. A list of these themes can be provided on a side wall to facilitate reflection.

Suggestions for follow-up

This exercise with its large group debriefing is a good way of understanding the current situation in participants' countries and finding some common elements for working in co-operation through joint initiatives and actions on return home. In general this can also be a starting point for exploration of global interdependences and further exploration of an additional theme of global citizenship and global citizenship education.

7.6.2. Statements

Overview

Participants build a history line collaboratively, based on their own perceptions, and then they discuss the controversies and dilemmas related to European Citizenship and the construction of Europe.

Group size: 10-20 participants

Time: 60 minutes

Objectives

- To create a space for discussion and for taking a stand on previously identified controversies and dilemmas in European matters and the participation of citizens in these matters
- To encourage active listening and develop a constructive discussion in the group

Materials

Flipchart with statements (one statement per page), two signs "I agree" and "I disagree" on opposite walls

Instructions

1. Select about five to seven statements for discussion with participants. A list of proposed statements is included at the end of the activity.
2. Introduce the exercise to the participants. The purpose of the exercise is to engage in thinking about issues which affect European citizens, to collect different arguments and to be confronted with a diversity of opinions; the purpose is not to reach consensus. A statement is going to be presented to them. They are asked to decide whether they agree or disagree with the statement and go to the appropriate side of the room (if you agree, you go to the side with the "I agree" sign; if you disagree, you go to the side with the "I disagree" sign). Everybody has to take a stand; you cannot remain in the middle. Once everybody has taken a side, participants are asked to explain to each other why they (dis)agree. Everybody is free to change sides during the discussion, if they are persuaded by an argument they hear.
3. Start the exercise by showing the first statement. Give people time to read and understand the statement. Often participants will ask clarifying questions. Ask people to take a side, and, once everybody has decided, invite them to explain their decision and discuss the topic and their positions.
4. Once several points of view have been expressed on a statement, move to another one.
5. Have participants discuss several statements, following this process.

Debriefing and evaluation

Often this exercise does not need an in-depth evaluation. Still, some questions might be useful for debriefing:

- Why was it so difficult to find agreement on some statements? Why was it easier with others?

- Do participants feel more strongly about some issues than about others? Why?
- How are these issues affecting people's lives and what can people do about them? How can they engage in civic action to change the situation or the status quo?
- Are there any issues people would like to spend more time exchanging ideas about?

Tips for facilitators

Depending on the experience of participants, on its place in an educational programme and on the selected statements, participants may have strong or not so strong opinions. It can be at times challenging to facilitate the group in a way that ensures people listen to each other and accept having their own ideas questioned. It is important to remind participants of the purpose of the exercise, hence the discussion of different perspectives.

If you are working with a multilingual group, this exercise can give a lot of stimulus to discussions about the role and power of language and, in particular, the challenges related to really agreeing on a text in such a group.

You may decide to create relevant statements for your group yourself. Keep in mind when developing your statements that a good statement uses words that all the participants can understand and is formulated in a clear manner. Last, but not less important, the statement is open to different perspectives or for debate! For designing statements, reflect, for example, about the important issues around European affairs or European integration and citizenship that affect participants' lives.

Suggestions for follow-up

A possible follow-up of this activity is to go back to the statements one by one. This time, participants could be asked to reformulate the statement in such a way that they can all agree on it, without changing the issue that the statement is addressing. Give participants time to work through the statements that were presented, ensuring that people do not just agree to disagree.

You may also decide to explore one theme from the statements further, by searching on the internet or interviewing relevant persons. If there are already initiatives to tackle a problem from the statements, you may want to propose that your group of participants get engaged in those initiatives as active citizens!

Statements

- Europe was created by politicians.
- Non-EU countries must give up part of their culture to be involved in the Union.
- A person is born a citizen; he or she does not become one.
- Citizenship is always linked to a territory.
- It is a must for a state to take care of its citizens.
- Citizenship is based on rights, not on identity.
- Citizenship means a citizen–state relationship.
- If someone wants to become a citizen of my country, they must learn the language first.
- Citizenship is more about responsibilities than rights.
- The concept of European Citizenship reflects the position of the citizens of Europe towards common problems and challenges.
- You can be a European citizen only if you are a citizen of an EU member state.
- European Citizenship is a dream for the future.
- Immigration to Europe must be controlled according to the needs of European countries.
- Citizenship means rights guaranteed by the state.
- European Citizenship is only a slogan for politicians.
- European unity means the death of our national cultures.
- The lack of accessibility of decision making at European level is the main reason why people are disappointed with Europe.
- We live in a world where we need to find solutions at international level for problems at the local level.

7.6.3. Our history of Europe

Overview

Participants build in a collaborative way a history line based on their own perceptions and they discuss the issues related to European Citizenship.

Group size: Up to 30 participants

Time: 90 minutes

Objectives

- To share different perceptions of Europe's current situation: Europe as a continent, as a place of different cultures, and as part of people's identity
- To explore together the different perceptions regarding Europe and examine the reasons behind them
- To get acquainted with the historical development of European Citizenship
- To critically look at current perceptions and challenges in European societies and explore future developments of European Citizenship in European societies

Materials

A4 paper, A5 paper (two different colours), big roll of paper or several sheets of flip chart paper organised as a timeline (for groups of 30 participants, organise three timelines), coloured paper and sticky notes, marker pens, ballpoint pens and paint of different colours

Instructions

1. Split the group of participants into subgroups of up to 10 participants each. It is good to have "regional diversity" in each sub-group, in the case of a multinational group.
2. Ask for a volunteer from each group to report later on, on behalf of their group, to the bigger group.
3. Ask participants to reflect individually and think of three events in the past 50 years that were important to their country in relation to Europe. Ask them to write in large letters on A5 paper the dates and keywords describing the event, one event per card, and to place them on the timeline.
4. Once the collective group timelines are ready, ask participants from the subgroups to create buzz groups with their neighbours (2-3 participants). Each buzz group will write four main issues in Europe today on A5 coloured paper (different colour from previous ones) on the basis of what they read in the timeline. The issues could reflect the conflicts and tensions inside Europe, external relations with the rest of world, political developments, the market, the NGO sector, concerns of citizens etc. These issues are positioned next to the timeline.
5. After that, ask each sub-group to present its timeline in plenary.

Debriefing and evaluation

Discuss in plenary the following questions:

- Which of the issues raised is linked to European Citizenship? How? Why?
- Were there any events which would be relevant for some people, but not for others? Which different perspectives of history could you identify? Is it desirable to overcome those different perspectives?
- Do the different perspectives of history explain the different current understandings of European Citizenship? How?
- What were the main tensions identified? Who should do something about them? What is the role of citizens in advancing the understanding of, and solutions for, those tensions?

Tips for facilitators

Historical developments of European Citizenship are described in articles and books in a quite standardised way: through the big historical developments, the treaties, new constitutions… Those are certainly significant,

but in this exercise many other national, regional or even local community events will appear as more relevant for participants' narratives and histories of Europe. It is important to value them.

In a pan-European group, the different regional perspectives will probably come out very clearly and eventually the tension of belonging or not to the European Union will also be present. It can be useful to devote some time to this issue, in reflecting how the relations of a country to the European Union may influence its citizens' belonging to Europe.

Suggestions for follow-up

The relevance and consequences "here and now" of historical developments are the most transferable lessons of this exercise. You can continue exploring the daily life consequences for young people: opportunities and limitations in terms of social rights, mobility, education, employment.

7.6.4. Our village

Overview

Through the design of houses and then of an entire village, participants experience and explore the challenges, attitudes and values linked to the notion of European Citizenship.

Group size: 20-30 participants

Time: 90 minutes

Objectives

- To explore and reflect on the dimensions of European Citizenship
- To experience and further develop the attitudes and values associated with European Citizenship in terms of participation, decision making and common good

Materials

A4 paper, big roll of paper or several sheets of flip chart paper, coloured paper and sticky notes, marker pens, ballpoint pens and paint of different colours

Instructions

1. Ask participants to close their eyes and imagine the house in which they would like to live.
2. Ask them to work in groups of two and, using only one pen, without talking, to draw together the house in which they would like to live. Ask them to take about 5 minutes for this.
3. After 5 minutes, inform the groups that they can now talk and improve their house, by adding other elements and making it more beautiful, such as trees, curtains, fence, painting or items for more comfort. Take another 5 minutes for this step in the exercise.
4. Ask all the groups to place their houses on a big paper on the floor. Now, ask all the participants together as a group to form "our village" in which they would like to live. Apart from using their already drawn houses, the group can discuss and design accordingly new elements: new buildings (e.g. hospitals, schools), roads, environment (e.g. mountains, beach) and so on, until the whole group agrees on the village in which they would like to live.
5. Once the village is ready, ask participants to go around it and look at the different spaces and buildings, and then move to debriefing.

Debriefing and evaluation

In the big group, discuss the following questions:

- How was it? How did you feel during this exercise?
- What does this exercise tell you in terms of citizenship? For example, what do the village and its spaces tell us about what is important for living together?

- When it comes to the process of agreeing on the village, how were the decisions taken? Why? Why were different people in or out at different moments or for certain tasks?
- How did you manage to deal with personal and community wishes?
- What were the limitations? How do we deal with those limitations/obstacles in order to ensure equal involvement of all people?
- What values do people think their village is built upon? Would everyone agree? Is it important to have some common values for a better life together?
- What are the connections and parallelisms with reality, particularly if you think of Europe as a big trans-national village?

Tips for facilitators

Imagining the house in which they would like to live and drawing it together with another participant is a preparation task for the group exercise. However, this can be a quite intensive personal and interpersonal experience in terms of values, leading roles, obstacles, etc. You may wish to devote some time in the group debriefing to exploring the small group work on drawing the houses and the difficulties involved.

The size of the group and the fact that the design of the village takes place on the floor will accentuate the tensions and power relations when discussing and taking decisions. Pay special attention to this process, so that you can offer this kind of observation back to the group in the debriefing. If not everyone was involved in the process, you may wish to ask questions in relation to joint decisions and leadership, and how this may influence how much people feel represented in the discussion.

Suggestions for follow-up

This is a quite simple simulation exercise. It addresses citizenship in a holistic way, including personal attitudes and social values. Beyond conceptual frames of citizenship and avoiding over-interpretation, those different personal attitudes and social values can be identified and further discussed.

After exploring and discussing what happened in the exercise, you can explore as well the parallels with the real communities, towns or countries of participants. An interesting focus could be the identification of action-oriented ideas, initiatives, projects and policies contributing to improving "our village".

7.6.5. Europe 2030

Overview

This is a simulation of a meeting held at European level in order to seek solutions to a deep crisis situation related to migration. It is a variation of the activity "A mosque in Sleepyville" from *Compass – The manual for human rights education with young people*.

Group size: 13 to 30 participants (roles can be duplicated according to the number of participants)

Time: 180 minutes

Objectives

- To gain a better understanding of the complex situation of migration and refugees in Europe and different approaches to these situations
- To identify and analyse key human rights issues in contemporary European societies in relation to migration and refugees
- To experience the practice of political participation and decision-making processes
- To develop intercultural competences for peacefully living together in Europe

Materials

Handouts with the scenario for each participant, handouts with the roles, one for each participant, sticky notes to make the roles identifiable, a space for the whole group to hold its meeting

Instructions

1. Read out the description of the problem in the handout. Explain that all participants are going to be involved in the meeting.
2. Show participants the list of different roles and ask everyone to select a role for themselves. Hand out the role cards and the description of the problem and indicate where people and groups can get together before the meeting, and where the meeting will take place later on.
3. Explain the rules of debate that will be used during the meeting, as described in the handout.
4. Explain that there will be 30 minutes before the actual meeting so that people can get together with others and prepare what they want to say!
5. Use the preparation phase to set up the space for the meeting. Ideally, people should sit in a semicircle or horseshoe shape, with the chair at the front in a slightly elevated position.
6. After 30 minutes, call the participants to the meeting to express the position statements of everybody invited to the hearing.
7. Take a 20-minute break in order to allow for negotiations.
8. After the break, ask participants for a closing statement before the vote and then ask each of them to vote. When the votes have been counted and the result declared, you should announce the end of the activity, and invite people to bring their chairs into a circle for the debriefing.

Debriefing and evaluation

You may use the following questions in the debriefing:

- Ask people to express in one word their feelings after the exercise.
- Were you surprised with the result of the voting? Why? Did you vote sticking to the role or as a person out of the role? Was it easy to stick to the role?
- Do you think that this situation could arise in real life? Can you think of any similar cases?
- What do you understand by the human rights related to the situation of migrants and refugees?
- Do you know of any cases in history (or today) when these rights have been violated?
- Which other analogies do you see with reality, in relation to other rights or other situations?
- How can this situation be effectively discussed, so that all those who have a stake in it are listened to? If this was to be discussed at European level in reality, how could citizens make their voices heard?

Tips for facilitators

The simulation can be adapted to other situations from the participants' context. If you use another situation, make sure you keep a balance of the roles so that they cover different positions and propose different solutions.

It is very important, when discussing the activity during the debriefing, to look at the needs of those concerned, and not only at their positions, and to consider the complexity of the topic, which may have more consequences than the obvious or immediate ones.. Moreover, the same context can provide arguments for and against a certain decision.

Suggestions for follow-up

The activity may encourage participants to see links between their local context and the wider Europe or the global context. You may wish to illustrate some cases in which citizens' mobilisation has influenced the results of European decisions, for example in the case of the Anti-Counterfeiting Trade Agreement (ACTA), which was rejected by the European Parliament in 2012, following a massive campaign against it by different citizens' groups. Learn more about the campaign against ACTA here: www.stopacta.info/.

You may also wish to explore with your group what issues they would like to become more engaged in, by starting local actions or joining other groups in European actions for change.

Scenario

Europe in 2030: European countries experience a climate of financial instability. Citizens are less and less trustful of European institutions, which seem not to prioritise the interests of citizens. The birth rate in Europe continues to decrease and young people do not feel secure enough to still form families and have children.

In this atmosphere of hopelessness, a meeting is called with representatives of different parties, NGOs and experts, to discuss one proposal that the Colourful Party has put forward. They propose to revise the migration policies in Europe. This meeting is extremely important, as it will prepare the ground for future policy proposals to be taken up at the level of the European Union and of the Council of Europe.

The public hearing will be moderated by a chairperson. It consists of six stages:

- 3-minute inputs from three experts on key topics,
- 1-minute statements by all invited civil society organisations,
- the political parties declaring and explaining their positions in 2 minutes each,
- a break, which can be used to liaise and lobby,
- a half-hour discussion between parties, experts and civil society, and finally
- a secret vote.

Only the members of political parties can vote. The vote is, for now, only symbolic, but it is also important: it indicates how the European Parliament might vote later on, if this policy initiative were taken forward!

Motion for the future of Europe: changing border policies to make migration easier

We, the Colourful Party of Europe, propose to change the external border policies to comply with the principles of the European Convention on Human Rights and with the 1951 UN Refugees Convention. We want European institutions and member states to invest a lot more budget into assuring the safety, security and human dignity of those arriving at the borders of Europe. We also want the burden of these policies to be shared across countries, so that not just a few countries are overwhelmed by those arriving at their borders.

Europe is a paradoxical land. It is a land of freedom of movement – as long as you are on the inside. But it is also a land of rejections, of the militarisation of its external borders.

While we enjoy programmes and opportunities, our borders tend to be closed to everyone else.

At the moment, access to Europe is not safe and people are not allowed to ask for asylum according to the 1951 United Nations Convention Relating to the Status of Refugees (CRSR).

Many thousands of people have died while trying to cross borders and the sea to reach Europe.

We need to broaden our perspective and look at the world as one community and accept those whose human rights are violated in their home countries and who risk their lives to come to Europe in search of a life in dignity.

Role cards

1. THE CHAIRPERSON OF THE COMMITTEE

You are the chairperson.

You want to make sure that Europe has a future, and consider it an honour and an obligation to be entrusted to chair this meeting. You believe in fairness, and during the meeting you want to try and give everyone the opportunity to speak – and want to prevent anyone from speaking for too long.

Personally, you are very worried about the bad opinion of many citizens about Europe and you want to make sure this meeting becomes a good example of starting political changes in migration policies.

2. REPRESENTATIVE OF THE CONSERVATIVE PARTY

You represent the Conservative Party. You do not believe that the changes in migration policy are a good idea at all.

You feel that people from other countries are mostly interested in abusing the benefits your parents and grandparents have worked hard to achieve. Borders cannot be opened just like that! Perhaps in 10 or 20 years the situation will change, but today Europe cannot receive more people!

You are convinced that the priorities now in the European countries do not allow receiving more people from outside. You think that tougher border controls are necessary for everyone.

3. REPRESENTATIVE ON BEHALF OF THE LIBERAL PARTY

You represent the Liberal Party.

You think the hardcore approach to border-control is completely crazy. You believe in the human rights of every individual. Moreover, migrants often bring important skills to support the economy.

However, questions related to the economic realism of opening borders more easily need to be asked. Who will process all the requests for asylum? Can those budgets be realistically planned? How to make the system more efficient?

4. REPRESENTATIVE ON BEHALF OF THE GREEN PARTY

You represent the Green Party. You believe that the whole idea of border-control is complete nonsense – the world consists of global citizens, after all. European countries need to change the way they think of migration and actually they should receive all those coming as they have their human rights.

5. REPRESENTATIVE OF THE SOCIAL DEMOCRATIC PARTY

You represent the Social Democrats.

You are unsure whether changes to border policies will not lead to an overload of the social system. Nevertheless, you think that border controls could be softened a little to become more humane.

6. REPRESENTATIVE OF RIGHT-WIND PARTY

You represent the Right-Wind Party. You do not believe that the changes in migration policy are a good idea at all.

Those who have the nationality of a country in Europe, okay; those who do not, they should stay in their own countries. After all, Europe cannot receive everyone and all the poverty in the world!

Besides, you are afraid that by increasing migration flows Europe will lose its identity and risk absorbing unusual cultural practices that may affect its basis.

Finally, changing migration policies is not the current priority; the priority should be how to bring back national identities!

You think that tougher border controls are necessary for everyone at this moment in Europe.

7. REPRESENTATIVE OF THE COLOURFUL PARTY

You represent the Colourful Party. You made this proposal and believe that different policies at the border are fundamental for the future of Europe. You will try everything in your power to make sure that you convince the other representatives why this is necessary.

8. CIVIL SOCIETY REPRESENTATIVE FROM THE COSMOPOLITAN YOUTH MOVEMENT

You represent the Cosmopolitan Youth Movement at this meeting. You believe that no one should die at a border. You believe this is the next step to a truly global citizenship. The world needs to change radically. Welcoming people from countries where their lives are threatened is a moral duty!

9. CIVIL SOCIETY REPRESENTATIVE: COMMUNITARIAN YOUTH NETWORK

You represent the Communitarian Youth Network. You are convinced a more open migration policy in Europe is unrealistic and total nonsense. You believe the only important identity is local – your community is what truly counts and should remain the priority at the moment. As resources are always limited, we should focus first on ensuring a good life for those already living in a country, before welcoming people from other countries.

10. CIVIL SOCIETY REPRESENTATIVE: ERASMUS FOR ALL ASSOCIATION

You represent the Erasmus for All Association. You are aware that those migrating to Europe may bring in new perspectives and more students as well. In general, you welcome diversity; after all, many of your members benefited from living in another country, so why shouldn't refugees also benefit?

11. CIVIL SOCIETY REPRESENTATIVE: EUROPEAN VALUES ORGANISATION

You represent the European Values Organisation. You are convinced that a more open migration policy is dangerous, because so many people do not share the same European values. You think border controls are necessary to prevent terrorism.

12. CIVIL SOCIETY REPRESENTATIVE: EUROPEAN MINORITY YOUTH UMBRELLA NETWORK

You represent the European Minority Youth Umbrella Network.

When it comes to migration policies, your organisation is all for the rights of minorities! However, you are afraid that this topic of migration policies may just overshadow the question of minorities who already live in Europe.

13. EXPERT ON THE GLOBAL ECONOMY

You are the expert on economic issues. You know that theories and data can support either position on migration policies and you are keen on presenting both sides of the medal. It is clear that quicker access to goods, services and people is always useful, in terms of economics. At the same time, it is crucial that new jobs cannot only be for low-wage workers.

14. EXPERT ON MIGRATION AND HUMAN RIGHTS

You are the expert on migration issues and you strongly believe that there are sufficient data and resources to support more inclusive migration policies in Europe. Controls at borders must be in the spirit of the Geneva Convention and of human rights standards. Today's ageing Europe needs migration to survive.

Chapter 8

Educational activities on European Citizenship themes

8.1. A TALE OF TWO CITIES

Overview

This is a board game in which players vote for the kind of city they wish to live in and the amenities they wish to enjoy. The issues addressed include:

- social solidarity,
- the implications of paying taxes,
- the value of local democracy.

Themes

Citizenship, social rights, rights and responsibilities

Adaptations

The board game is for a group of 4 to 10 players. The floor version can be played by as many as 24 players because they play in teams and not as individuals. The advantage is they have to take decisions as a group. Discussion within the team is equally important as the discussion between teams.

Where to find it

Compass – The manual for human rights education with young people, www.coe.int/compass

8.2. A MOSQUE IN SLEEPYVILLE

Overview

This activity explores a dispute over the building of a new mosque in a traditionally Christian area through the simulation of a town council meeting.

Themes

Religion and belief, discrimination, citizenship, intercultural dialogue, conflict transformation

Adaptations

In order to focus on citizenship matters, the debriefing can be adapted. For example, you can add questions such as:

- How far is the situation in the simulation a citizenship issue? How far is it a European Citizenship issue?
- What can be done to strengthen the role of citizens in the development of the decision-making process?

Where to find it

Compass – The manual for human rights education with young people, www.coe.int/compass

8.3. CAN I COME IN?

Overview

This is a role play about a group of refugees trying to escape to another country. It addresses:

- the plight of refugees,
- the social and economic arguments for giving and denying asylum.

Themes

Citizenship, right to asylum, migration policies

Adaptations

The debriefing may also open up questions which are related to European approaches to migration and the rights of refugees. Some of the following questions can be used for this:

- What are the current discourses related to refugees in Europe? Are they all the same, or do different countries take different stands? Does a diversity of views and approaches help advance the human rights of refugees? What else could be done?
- How can citizens get engaged and what can young people do?

Where to find it

Compass – The manual for human rights education with young people, www.coe.int/compass

8.4. DREAMS

Overview

Individually and in a group, participants share their aspirations and dreams. They identify what they could do to reach those dreams in the future.

Themes

Equality beyond cultural or ethnic origin, solidarity and empathy between members of the group

Adaptations

In order to bring the theme of European Citizenship in this activity, you may wish to include a discussion on what participants have in common in their dreams, and how being engaged in pursuing those dreams with other people – either on the local level, or the national or European level – can help them to reach those dreams.

Where to find it?

Education Pack *All different – all equal*, www.eycb.coe.int/edupack/29.html

8.5. EURO-RAIL "À LA CARTE"

Overview

From a given list of profiles, participants choose whom they would like to travel with from Lisbon to Moscow. They then discuss in groups before debriefing on the topics of stereotypes and prejudice.

Themes

Prejudice and limits of tolerance, images and stereotyping about different minorities

Adaptations

In the debriefing, you may also add questions related to how participants were influenced by the nationality of the people whom they could travel with and whether this diversity and their images of others can help (or not) in building Europe and tackling common challenges.

Where to find it

Education Pack *All different – all equal*, www.eycb.coe.int/edupack/31.html

8.6. FORCE THE CIRCLE

Overview

This is an energetic activity in which participants discover the mechanisms of exclusion and inclusion.

Themes

Majority/minority relationships, the social and political mechanisms which divide society

Adaptations

You may wish to discuss what the mechanisms of exclusion/inclusion look like in different contexts in Europe, if you work with an international group of young people, or you might explore how engaging in civic actions can increase the space for citizens to influence society or policies.

Where to find it?

Education Pack *All different – all equal*, www.eycb.coe.int/edupack/34.html

8.7. HOW CAN WE RESPECT AND LIVE TOGETHER WITH MINORITIES?

Overview

In this 6½-hour training unit, participants learn about the historical dimension of the issue of minorities (however defined) and envisage rules for living together. The unit proposes various activities through which learners discuss controversial statements and acquire knowledge of minorities in a neighbouring country, as well as in their own country. Learners can use this awareness and knowledge to establish a framework for living together with minorities in their local social context. Finally, an encounter with a representative of a minority group allows for further discussion and creates an opportunity for the development of empathy.

Themes

Minorities, living together, empathy

Adaptations

This training unit is in principle designed for formal educational settings. Adaptation might be needed for non-formal contexts. A focus on the role of intercultural relations for advancing the quality of how communities live together may be brought up in the discussion.

Sharing situations from different countries may also be very enriching for participants to understand that there are different ways of organising relations between communities.

Where to find it?

In the resources of the Pestalozzi Programme of the Council of Europe for education professionals at www.coe.int/en/web/pestalozzi/edc

8.8. LET EVERY VOICE BE HEARD

Overview

This is a discussion exercise in small groups and plenary, working on:

- what education is and how it meets, or does not meet, people's needs,
- participation in decision-making processes.

Themes

Co-operation and participation in democratic decision making at school and club level, justice and inclusion

Adaptations

This exercise is very suited to linking the right to education (very relevant for young people) with participation and decision making. In the debriefing these two focuses should be balanced in relation to European Citizenship, by asking the following questions:

- How much do the different educational programmes you are involved in allow you to develop knowledge and awareness of, and interest in, European matters?
- What more would you like to see?
- What more would you like to know about Europe and young people living in Europe?

Where to find it

Compass – The manual for human rights education with young people, www.coe.int/compass

8.9. LIMIT 20

Overview

This is an activity for exploring discrimination and exclusion. It requires thorough preparation. Three teams go through different rounds of competitive games.

Themes

Inequality of life chances, power, discrimination and exclusion, solidarity, competition, injustice, majority–minority relations

Adaptations

In the debriefing, where the links to reality are made, participants may also reflect on how the mechanisms that they identified in the exercise reflect realities on the European level and what can be done to encourage people to engage for social justice at European level.

Where to find it

Education Pack *All different – all equal*, www.eycb.coe.int/edupack/42.html

8.10. MAKING LINKS

Overview

This activity involves negotiation about the rights and responsibilities in a democracy of citizens, the government, NGOs and the media.

Themes

The right to participate in government and in free elections, freedom of information and expression, rights and civic responsibilities

Adaptations

This exercise is particularly suited to exploring the roles and co-operation possibilities of the four actors (the government, the NGO sector, the media and the citizens) within (an ideal) democratic society.

In the debriefing you may wish to add questions related to how these relations are organised at European or international level and what the role of international institutions can be in these relations. For example, what is the role of the European Union in influencing policies at the national level? How about the Council of Europe? Do we need international institutions to act as watchdogs for situations where, for example, freedom of association or the freedom of the media are limited? Why, or why not?

Through these questions, young people may also develop their opinions about the relevance of having some international mechanisms that can safeguard, for example, human rights, when situations at the national level are problematic. You may wish to give here as an example the role of the European Court of Human Rights.

Where to find it

Compass – The manual for human rights education with young people, www.coe.int/compass

8.11. ON THE LADDER

Overview

This activity involves role play and discussion. Participants reflect on the meaning of youth participation and discuss ways of increasing their own participation in the local community.

Themes

Citizenship and participation, democracy, culture and sport

Adaptations

The idea of real participation is strongly linked to citizenship. This activity allows participants to explore the meaning of youth participation and ways that are available for young people to engage in their communities.

Where to find it

Compass – The manual for human rights education with young people, www.coe.int/compass

8.12. TALES OF THE WORLD

Overview

Through the use of tales from different regions in the world, participants challenge the perceptions and images they have of other cultures and their own ethnocentrism and stereotyping.

Themes

Cultural diversity, stereotypes

Adaptations

Developing competences for intercultural relations is a fundamental aspect of acting as a citizen of Europe or as a global citizen, and this activity may help participants to put some distance between themselves and the images they have of their own culture or of other cultures.

Where to find it

Education Pack *All different – all equal*, www.eycb.coe.int/edupack/58.html

8.13. TO VOTE, OR NOT TO VOTE?

Overview

This activity involves a survey of people in the community to explore issues about voting in elections and civic participation.

Themes

Elections, democracy, political participation

Adaptations

This exercise explores taking part in government and free elections, and issues related to freedom of opinion and expression.

In order to link the activity to, for example (and if relevant in your context) European elections, you may wish to add into the survey a few questions related to these elections.

Where to find it?

Compass – The manual for human rights education with young people, www.coe.int/compass

8.14. TRADE UNION MEETING

Overview

This is a simulation of a meeting between an employer and employees, together with their trade union representatives, to negotiate wages and work conditions.

The issues addressed include:

- the role of trade unions,
- collective bargaining in the workplace,
- workers' rights.

Themes

Work, democracy, citizenship and participation

Adaptations

This simulation exercise explores the just conditions of work, the right to form and join trade unions and the right to strike.

You may also wish to add, in the debriefing, considerations related to the work of trade unions at European level. Several organisations and platforms for trade unions exist at the European level. You may check with participants if they know what their role is and ask whether these platforms can be useful and how. In case participants do not know any of these platforms, you may wish to have an activity of discovering their websites, and checking whether they have member organisations in your country.

Where to find it?

Compass – The manual for human rights education with young people, www.coe.int/compass

Chapter 9

Citizenship in Europe: elements for a history

In order to understand where citizenship has come from, it is useful to know the different forms and shapes it has taken throughout history. Naturally, this overview is a brief and subjective selection. We invite you to critically consider this journey through the history of citizenship and think of your own narrative!

9.1. CITIZENSHIP IN THE ANCIENT WORLD

The idea of citizenship is said to be born in the classical world of the Greeks and the Romans. When the time of kings had passed, the idea developed that at least some of the inhabitants should be involved in defining law and executing government – clearly the first roots of modern citizenship! But most of the tiny city-states of ancient Greece allowed only free resident men to participate in civic life, which implies that citizens were in numbers actually a minority of the population. Children, women, slaves and foreigners were not considered citizens. The Romans even used the citizen's status, *civitas*, as a privilege which could be gained – and lost.

As you can see, citizenship did not always mean living in a democratic environment. Nevertheless, already at that time there were thinkers like the Greek philosopher Plato, who was convinced that democracy was the most attractive form of civil society. He was even convinced that his "Republic" could only begin after a revolution. And how powerfully did history prove that he was right!

Another great philosopher was Aristotle. Many of his ideas, developed more than 2 300 years ago, still play an important role in our lives and in the way we think and act today. "The whole is greater than the sum of its parts" is a quote we often use, but hardly anyone knows that Aristotle coined this famous phrase. More important for our purpose is his conviction that communities exist because of humankind's impulse to be and live with others. Aristotle also wrote something which will still be true in another 2 300 years: he believed that well-organised education – in schools as well as outside formal institutions – creates societies in which citizens want more than to survive, namely to live together with a sense of social responsibility. Amazing, isn't it?

One facet of the ancient world you may have heard about before is the *agora*, a public place and the centre of civic activity in ancient Athens. It was here that decisions by citizens were taken, where discussions were held and where exchanges took place. The *agora* was the heart of Athens' civil society, a society based on the community and the collective rather than the individual.

9.2. THE MIDDLE AGES

During the times of the ancient Greeks, citizenship could be described as a relation between the citizen and the *polis*. Here, the *polis* is an abstract concept – not something or someone you can actually touch. In the Middle Ages (500-1400) a more personal relationship came into existence. It was not a relation to an abstract concept, but to a person, for instance to someone who owned land or a king.

This relationship does not fit into the broadest modern understanding of the relationship between an individual and some kind of state. However, although the particular relationship between a citizen and the abstract

concept of a state did not exist, there still existed a similar relationship, but between two persons. This was much more flexible than having the rights and duties of citizenship actually written down. In fact, only a few people were entitled to rule the great majority.

The Magna Carta (1215) was an important document, somewhat similar to the Twelve Tables (450 BCE) that laid down rights for citizens, and thus described the relation between the citizen and the state or its ruler.

It was not until the European Renaissance (14th to 17th centuries) and the period of the Enlightenment (17th and 18th centuries) that the modern understanding of citizenship emerged.

9.3. THE EUROPEAN ENLIGHTENMENT

The Enlightenment was a broad movement that saw significant changes in formerly accepted ways of thinking. The Enlightenment was a very comprehensive European movement, embracing philosophy, art, literature and music, as well as social, cultural, linguistic and political theory in the late 17th and 18th centuries. The Enlightenment was concerned to reach outside itself and see the world differently – including the role of citizens and the meaning of citizenship. One of its basic understandings was that nothing is given or predetermined, but that the universe is fundamentally rational, which means it can be understood through the use of reason alone and it can be controlled. From this starting point, and inspired by the Greek city-states, Jean-Jacques Rousseau developed the idea that all citizens should contribute to political decisions without thought for personal advantage.

The ideas of "enlightened" philosophers had a great impact. The French Revolution identified itself with the ideas of the Enlightenment, which also influenced the constitution of the United States of America.

9.4. THE LIBERAL UNDERSTANDING OF CITIZENSHIP

Above we touched upon the classical notion of citizenship. In summary, the classical understanding of citizenship expected citizens to take part in political life in return for some rights, for example the right to vote on public decisions.

The liberal understanding of citizenship takes a different approach. It holds that every citizen should have a set of basic rights to ensure their dignity as long as they are loyal to their state (not to the regime in power at any given moment). Citizens still have certain obligations towards the state, including protecting it when it is under attack. However, whereas in the classical concept the citizens were expected to participate in public life (it was a "responsibility"), in the liberal understanding of citizenship participation is just an "option". The individual has a central position in this discourse and participation is a choice/response based on individual interests and opinions.

One influential liberal thinker was John Locke. He argued that the state exists merely for the sake of its citizens, and the protection of their rights and freedoms. Based on a social contract between the people and their government, citizens have the freedom to think, to believe, to express their beliefs, to organise themselves, to work, to buy and sell, and to choose their government freely as well as to change it (actually even to remove it by revolution).

Beyond these ideas connected to the liberty of individuals, some liberal thinkers were also concerned by questions about the collective and society as a whole. The Scottish philosopher John Stuart Mill argued, for instance, that moral maturity is essential and is only possible if a citizen is involved in some kind of collective activity with other citizens or on their behalf. Liberty and freedom only make full sense by being connected to notions such as collective responsibility and equality, or, as Hobhouse expressed it: "Liberty without equality is a name of noble sound and squalid meaning" (Hobhouse 1911, p. 38). This unalterable belief in the fundamental equality of all people can be traced as far back as the Stoics, a philosophical movement founded in Athens around 300 BC.

From these two closely related, but also clearly distinguishable, liberal positions, two schools of thought developed. They both share the same essential belief in the utmost significance of liberty and are usually referred to as liberal individualist (Locke's emphasis) and liberal communitarian or republican (Mill's emphasis). As you can see, the adjective "liberal" is related to much more than the free market economy, which is what the liberal movement is very often interpreted as and limited to nowadays!

The roots of liberalism still play an important role in today's societies, as do the ideas of the period of the Enlightenment. Just think about the often-used argument that citizens are not born, but made. In other words, people have to grow up in democratic environments to become democratic citizens.

9.5. REVOLUTIONS

Based on the entirely rational world-view promoted by the Enlightenment, a lot of ideas were developed on how society could be influenced and changed. Ideas for change led to demands for change, and demands for change led to the revolutions we all know about. Revolutions were seen as the most effective way to achieve political and social change.

The French Revolution was the first major social revolution, of far greater dimensions and – with its Declaration of the Rights of Man and of Citizens – of deeper significance than the American Revolution that had preceded it. Only the Russian Revolution of October 1917, which led to modern Communism, can rival in world importance what happened in France at the end of the 18th century.

The foundation of the modern republic, the strict separation of state and church, the root of the human rights movement, the birth of the famous revolutionary triad "Liberty, Equality, Fraternity", the ignition spark for the first explicit feminist movements – so many things have been the direct or indirect result of these social revolutions that we cannot name them all. But we can invite you to a tour exploring some of their ideas and impacts and, most importantly, the human beings who did all of this!

Having introduced you to the main schools of thought, which inspired today's understanding of citizenship, and the main events that have led us to where we are today, we invite you to discover some other notions connected to citizenship and their origins. Please keep in mind that these notions are often closely related to different philosophical movements and historical events, and that we cannot point out all of these links all the time. Moreover, these notions are, like the whole chapter, subjectively chosen and described. We trust it will stimulate your thinking.

9.6. THE NATION STATE

The concept of nation states has only existed for the past two hundred years, even though we quite often tend to believe the opposite, just because it is what we know. But actually history is not the history of nation states. One could even dare to ask whether the concept of the nation state is only transitory. Processes like globalisation, the strengthening of the European Union and immigration have forced the once-so-closed nation states to open up. How long is their chapter in history going to last after all?

That chapter is basically the modern history of Europe, which can be described as the history of nation states. Many European nations materialised as states as late as the 19th century. It was usually only after their formation that languages were homogenised, national educational systems were set up and elements of a shared national "culture" appeared (such as flags, anthems and similar symbols).

In the end, nations can be constructed more or less by chance, and they can be deconstructed and reconstructed as well. It is important to realise that, when a nation is constructed, some people are included and others not, and the question of inclusion almost never takes into account what the people feel they are. Looking carefully at the European integration process and the political debate about immigration, you can see exactly that happening: by defining who is part of the European Union and who is not, some people are included, others are excluded. Do you know anyone who feels European but is not a legal citizen of the European Union?

While all states clearly define who is part of the nation and who is not, and who is allowed to become part of their nation and who is not, there are distinct differences in the way they do so. In some countries, whether you belong to their nation is determined according to the *jus sanguinis* (Latin for "law of blood"). It simply means that a child takes their citizenship from their father or mother. In other countries the *jus soli* rules (Latin for "law of the soil"), meaning that citizenship is decided by the place of birth. These systems are antagonistic and regularly lead to dual nationalities or statelessness (the loss of any citizenship).

For many reasons, nation states are nowadays not, as they used to be, independent of each other in the strongest meaning of the word. On the contrary, the interdependence between nation states is growing faster and stronger day after day. Just think of the euro, which binds 12 European nation states very closely together. But actually the Council of Europe represents the first post-war attempt to organise and strengthen this interdependence, an attempt whose success was visible during its 50th anniversary in 1999.

The European Union is another, more advanced, model for the regulation of mutual dependence between a number of nation states in Europe. The EU has come a long way from its modest early stages of economic co-operation to a matured union, which is somewhat close to a confederation and has further ambitions. Actually the EU manages, for the first time in the history of nation states, to extract national sovereignties to a supranational level and to create a dynamic balance between this new sovereignty and national interests.

And it also helps to sensitise people to the fact that the nation state is not the only form of collective identity and that it does not have a higher dignity than other elements of one's identity.

9.7. HUMAN RIGHTS ARE OLDER THAN YOU MIGHT THINK…

The concept of human rights can be traced back to the Stoics in ancient Greece as well as to other cultures outside Europe. The first time a written charter, containing some basic rights of men, was developed is believed to have been in England, where King John signed the 'Magna Carta Libertatum' in the 13th century.

During the Renaissance movement, most thinkers drew on the ancient Greek belief that all men are equal, and in the following 17th and 18th centuries the idea of underlying natural rights evolved. But it was only during the Enlightenment and the time of the revolutions at the end of the 19th century that human rights (as rights possessed by people simply as, and because they are, human beings) became part of the political agenda.

The American Declaration of Independence of 1776 unforgettably expressed the ideas that "all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness." Sadly enough, the US constitution did not extend these rights to either slaves or women.

In 1788 the Declaration of the Rights of Man and of Citizens was adopted as a result of the French Revolution, defining basic human rights similar to those outlined in the Declaration of Independence.

It was only in 1948, when the Universal Declaration of Human Rights was unanimously adopted by the UN on 10 December, that human rights were declared valid not only for men, but for every human being.

Since then, a number of human rights standards have been adopted throughout the world. It is to the Council of Europe's merit that a European Convention for the Protection of Human Rights and Fundamental Freedoms exists, which protects any human being on the territory covered by the Convention. The Convention is complemented by the European Court of Human Rights, which persons affected by human rights violations can appeal to.

9.8. WOMEN

Women have made up half of the human population since the very beginning of our existence, but nevertheless they were often ignored. We have pointed out several times already that noble and humane ideas such as the existence and the need for protection of undeniable natural rights were in their beginnings often applied only to men, not to women. When you pick up your history book from school, how many women do you find in it?

It is not a secret that no country has achieved full equality between women and men – yet. But still it is a valid question to ask if there has actually been any woman influential in history at all. Think back to the chapter you have just read. Do you remember a female name?

The right for women to vote is not as old as we allow ourselves to think. For example, on the Swiss federal level women have been allowed to vote only since 1971. In The Netherlands this was from 1922.

It might be true that women have been less dominant throughout most of the history that we are aware of. But, considering everyday life, the only thing we can surely claim is that women have been less influential in the writing of history and history books.

9.9. CITIZENSHIP IN EUROPE SINCE 1945

What follows is a short overview of Europe's history after the Second World War, which will help you to place the contemporary debates around (European) citizenship in its social context.

19 September 1946

In his famous speech at the University of Zurich, Winston Churchill calls for "a kind of United States of Europe". According to him, "a remedy [is needed] which, as if by miracle, would transform the whole scene and in a few years make all Europe as free and happy as Switzerland is today."

16 April 1948

The Organisation for European Economic Co-operation (OEEC) is created to co-ordinate the implementation of the Marshall Plan, a plan announced in 1947 to foster the reconstruction and economic revitalisation of

Europe. Today the organisation is called the Organisation for Economic Co-operation and Development (OECD) and has 30 member countries sharing a commitment to democracy and the market economy (www.oecd.org).

7-11 May 1948

Fostered by the International Co-ordination of Movements for the Unification of Europe Committee, the Europe Congress meets in The Hague, the Netherlands. It is chaired by Winston Churchill and attended by 800 delegates. Participants recommend that a European Deliberative Assembly and a European Special Council, in charge of preparing the political and economic integration of European countries, be created. They also propose the adoption of a Human Rights Charter and, to ensure the respect of such a charter, the creation of a Court of Justice.

4 April 1949

The North Atlantic Treaty is signed in Washington DC by 12 states, creating a military alliance to defend each other, if necessary. By 1999 the alliance had 19 members and was closely co-operating with Russia. In 2017 NATO accepted its 29th member.

5 May 1949

The statutes of the Council of Europe are signed in London by 10 states aiming to protect human rights, pluralist democracy and the rule of law and to help consolidate democratic stability in Europe. It enters into force on 5 August the same year. The first session of the consultative assembly takes place in Strasbourg at the beginning of September 1949.

9 May 1950

In a speech inspired by Jean Monnet, Robert Schuman, the French Foreign Minister, proposes that France and Germany and any other European country wishing to join them pool their coal and steel resources. (This is known as the Schuman Declaration.) The Schuman plan is later subscribed to by six more states and approved by the Council of Europe's Assembly.

4 November 1950

The European Convention on Human Rights is signed by the Council of Europe member states in Rome. It enters into force on 3 September 1953 and defines a number of fundamental rights and freedoms. The Convention also establishes an international mechanism to ensure collective adherence to the Convention by all parties signing it. One of the institutions created by the Convention is the European Court of Human Rights, which was established in Strasbourg in 1959.

18 April 1951

The six (Belgium, France, Germany, Italy, Luxembourg, Netherlands) sign the Treaty of Paris establishing the European Coal and Steel Community (ECSC), the humble beginnings of today's European Union (EU). In May 1952 they also sign the European Defence Community (EDC) Treaty.

25 March 1957

The six (Belgium, France, Germany, Italy, Luxembourg, Netherlands) sign the Treaties of Rome establishing the European Economic Area (EEA) as well as the European Atomic Energy Community (EURATOM). The treaties enter into force on 1 January 1958 and represent a new level of co-operation in the field of economics and politics between nation states in Europe.

20-21 July 1959

Seven countries of the Organisation for European Economic Co-operation (OEEC), namely Austria, Denmark, Norway, Portugal, Sweden, Switzerland and the United Kingdom, decide to establish the European Free Trade Association (EFTA). They consider free trade as a means to achieve growth and prosperity among themselves. In this respect EFTA was originally meant to be a counterbalance to the European Economic Area established by the six a year before (see www.efta.int/about-efta/european-free-trade-association).

18 September 1959

The European Court of Human Rights is established by the Council of Europe in Strasbourg under the European Convention on Human Rights, as the main instrument to ensure enforcement of the obligations that the signatory countries had entered into (www.echr.coe.int).

13 August 1961

Erection of the Berlin Wall.

18 October 1961

The European Social Charter is signed by the Council of Europe member states in Rome. It enters into force on 26 February 1965. Protecting social and economic human rights, it is the natural counterpart to the European Convention on Human Rights, which guarantees civil and political human rights.

1 July 1967

The executives of the three European Communities (EEA, EURATOM and ECSC) are merged into one.

1 January 1973

Denmark, the United Kingdom and Ireland join the European Communities.

1 January 1981

Greece joins the European Communities as their 10th member state.

1 January 1986

Spain and Portugal become members of the European Communities.

6 July 1989

Mikhail Gorbachov addresses the Parliamentary Assembly of the Council of Europe, proposing a new disarmament initiative. His proposal brings a new quality to the relations between East and West and, at the same time, underlines the importance of the Council of Europe as a force for a peaceful and stable European continent.

9 November 1989

The Berlin Wall falls. With it, Soviet Communism ends and the USSR collapses. Vaclav Havel passionately called the events of 1989 "the return to Europe"; and that is what it was: a return to Europe, imposing new missions on all European and international organisations, including the EU, the Council of Europe, NATO, the OECD and EFTA. Democratic stability could, for the first time since the end of the war, be proactively consolidated in all of Europe, now stretching from the Atlantic to the Russian border with Japan.

7 February 1992

The Treaty on European Union, also known as the Maastricht Treaty, is signed in Maastricht. It enters into force on 1 November 1993 and establishes the European Union as a political union. It also introduces the Single European Market.

8-9 October 1993

The first Council of Europe summit of heads of state and government in Vienna adopts a declaration confirming its pan-European vocation and setting new political priorities in protecting national minorities and combating all forms of racism, xenophobia and intolerance.

1 January 1995

Austria, Finland and Sweden join the European Union.

28 February 1996

The Russian Federation joins the Council of Europe and makes it a fully pan-European organisation.

25 January 2001

Armenia and Azerbaijan join the Council of Europe, making a total of 43 member states.

1 January 2002

The euro becomes the official currency in 12 member states of the European Union. Its introduction marks a new level of co-operation between nation states.

24 April 2002

Bosnia & Herzegovina joins the Council of Europe as its 44th member country.

3 April 2003

Serbia joins the Council of Europe.

26 January 2004

The Council of Europe Union decides on establishing a Community action programme to promote active European Citizenship (civic participation).

2004

A draft EU Constitution is proposed, signed in October 2004, which would have replaced all the existing treaties. But this text was rejected by two national referendums in 2005.

1 May 2004

Estonia, Latvia, Lithuania, Czech Republic, Hungary, Poland, Slovakia, Slovenia, Malta, and Cyprus join the European Union.

1 July 2004

The Council of Europe Convention on Cybercrime enters into force. This is the first international treaty on crimes committed via the internet and other computer networks.

5 October 2004

Monaco joins the Council of Europe.

1 January 2007

Bulgaria and Romania join the European Union.

11 May 2007

Montenegro joins the Council of Europe.

13 December 2007

The Treaty of Lisbon is signed by the member states of the European Union.

September 2008

The financial crisis hits the global economy.

1 December 2009

The Treaty of Lisbon enters into force, after being ratified by all EU countries, and changes the way the EU works.

16 February 2011

The European Parliament and the Council of the European Union adopt the procedures and conditions for the citizens' initiative. This mechanism enables 1 million EU citizens from at least seven EU countries to call on the European Commission to propose legislation on matters where the EU has competence to legislate, for example in the field of environment, agriculture, transport and public health.

7 April 2011

The Convention on preventing and combating violence against women and domestic violence (the Istanbul Convention) was adopted by the Council of Europe Committee of Ministers. It entered into force on 1 August 2014.

10 December 2012

The European Union is awarded the Nobel Prize for Peace in Oslo, Norway. The Nobel Prize Committee honoured the EU's contribution over six decades to the advancement of peace, democracy and human rights in Europe.

1 July 2013

Croatia joins the European Union.

May 2014

European elections are held in 2014 and more Eurosceptics are elected to the European Parliament.

2015

The "refugee crisis" starts.

June 2016

United Kingdom holds a referendum on its membership of the European Union, and 52% of those who voted agree that the United Kingdom should leave the European Union.

2017

Celebration of 30 years of the Erasmus+ programme, in which 9 million people have participated during its 30 years.

Chapter 10

Call to action and reaction

Every day in the media, we can see how the process of European integration and the underlying values and choices related to European Citizenship have a direct impact on the life of young people in terms of rights, education, employment, future perspectives, opportunities, quality of life, health and so on.

It might not be attractive at first sight, but our experience of training courses and activities in the youth field during the last 10 years has shown us that European Citizenship is a relevant field for working with young people.

Many young people have desires, passions and ambitions for the betterment of society as a whole, and they have the will to participate and act. It may not be expressed through voting or in formal ways, but it is there. With the increased role and toolbox of the social networks/media and non-formal activist groups and movements, active citizenship is often not manifesting itself in traditional ways. The tendency seems to be that young people are seeking and using a number of new forms of participation and involvement, fully valid and effective, from blogs to mobile apps. Youth activism has become the only opposition to often a very politicised status quo in some regions. A new type and understanding of European Citizenship is emerging, as a political statement and an identity as well. This is where our concept of citizenship and European Citizenship can come in. It can be seen as a channel for those desires, passions and wills. In channelling them, the youth worker or youth leader reshapes the youth activity or organisation as a tool for social, political, cultural and even economic change.

As we have seen throughout the T-Kit, European Citizenship is, at the same time, a contested notion, an evolving socio-political process and an unfinished discussion. Citizenship education is a lifelong learning process, and education for European Citizenship is probably one of the most dynamic and changing areas of learning, so one needs quite some competences to be able to stay tuned and updated.

It would be difficult to answer the question "What exactly is European Citizenship?" in just a few words. We hope that the conceptual exploration in this T-Kit has allowed you to better understand what it is and could be about.

In a nutshell, the answer to the question "What is European Citizenship?" that this T-Kit would like to promote is: "I am a citizen of Europe and I have a say and a role in shaping it". The open controversies, the proposed activities and the accumulated experience in the youth field should be used to include many young people to this process of shaping and co-deciding our shared future.

We hope that the educational framework of this T-Kit can be a constructive tool for youth workers and leaders to develop activities that help young people to act out their desires, their passions and their will to change the realities in which we live for the better. The moment when we start talking about Europe together is the moment when we can understand the stakes more and start acting to shape it so that it is truly a space for human rights, democracy and peace. Those discussions may be at times difficult or complex, but they are necessary as Europe, in different shapes and ways, is part of the daily lives of young people and influences the spaces and opportunities they have. By building and strengthening young people's citizenship and sense of belonging, we believe this will bring also a stronger engagement of young people in shaping Europe as citizens and relating to others to act for social change.

We like to think of this attempt as a call to action and call to reaction because, indeed, if young people do not do it, others will do it for them or even in their name.

Chapter 11

Relevant institutional work on citizenship

This chapter hints at some of the relevant areas of the work of the two partner institutions – the Council of Europe and the European Union – and their youth partnership, though it does not claim to be exhaustive.

11.1. COUNCIL OF EUROPE

The Council of Europe Education Department runs a programme of intergovernmental activities, Learning Democracy and Human Rights, with a view to facilitating exchange and co-operation among the member states, and it organises training for education practitioners. Joint European Union/Council of Europe programmes help individual countries to put into practice the Charter on Education for Democratic Citizenship and Human Rights Education. Furthermore, a project on the development of competences for democratic culture started in 2016.

www.coe.int/en/web/edc

www.coe.int/competences-for-democratic-culture

The Council of Europe Youth Department is active in mainstreaming human rights education in youth work and youth policy, and in supporting youth participation in all matters that concern young people. For example, the Youth Department has developed several packs of educational material for non-formal education with young people on human rights, participation and citizenship. It organises capacity-building education and training activities on these themes and related themes, in the two European Youth Centres in Strasbourg and Budapest, and has a programme of national training courses on human rights education. It also support the projects of youth organisations through its European Youth Foundation.

www.coe.int/en/web/youth/home

Other programmes of the Council of Europe, such as the programme on Children's Rights and the HELP programme, offer opportunities to learn more about human rights and democracy.

www.coe.int/children

http://help.elearning.ext.coe.int/

Promotion of human rights education is also part of the mandate of the Council of Europe Commissioner for Human Rights.

www.coe.int/commissioner

The Council of Europe's North-South Centre promotes global education and organises capacity-building activities.

http://nscglobaleducation.org/

11.2. EUROPEAN UNION

There are multiple EU web resources, several of them including educational materials related to citizenship.

The European Youth Portal contains information about education, jobs, travel and much more for young people. Funding opportunities for youth projects are also included.

http://europa.eu/youth/EU_en

The Citizenship Portal offers information about the rights of citizens of a European Union member country, and about available ways to get involved in European politics and shape the EU's political agenda.

http://ec.europa.eu/citizenship/index_en.htm

The Eurydice network supports and facilitates European co-operation in the field of lifelong learning by providing information on education systems and policies in 38 countries and by producing studies on issues common to European education systems, including citizenship education.

http://eacea.ec.europa.eu/education/eurydice/index_en.php

SALTO-YOUTH (Support, Advanced Learning and Training Opportunities for Youth) is a network of eight resource centres working on European priority areas in the youth field.

As part of the European Commission's Training Strategy, SALTO-YOUTH provides non-formal learning resources for youth workers and youth leaders, and organises training and contact-making activities to support organisations and national agencies within the frame of the European Commission's Erasmus+ Youth programme and beyond.

www.salto-youth.net/

Europa Teachers' Corner offers teaching material about the European Union and its activities.

http://europa.eu/teachers-corner/index_en.htm

11.3. EU–COUNCIL OF EUROPE YOUTH PARTNERSHIP

On the website of the EU–Council of Europe youth partnership, there is a specific page dedicated to the most relevant work done by the Partnership between the Council of Europe and the European Commission on education for European Citizenship since 2001. It includes detailed online documentation of the educational activities on the subject of European Citizenship.

Activities and resources related to youth participation and citizenship are also included.

http://pjp-eu.coe.int/en/web/youth-partnership/european-citizenship

http://pjp-eu.coe.int/en/web/youth-partnership/citizenship-participation-and-information

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