CHAPTER 1

Learning Citizenship in Democracy

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At the foundation of this book there is a certain view of learning, which is presented in this chapter. The chapter discusses different ways that we – teachers and teacher students – can relate to learning, school in society and teaching approaches. To find good approaches to teaching citizenship in democracy, we have to be conscious about how school relates to society, what kinds of learning are important to citizenship and how such learning occurs.

Learning citizenship in democracy is complex, as citizenship is a varied practice. Citizenship can be understood as membership in a political community; a membership that includes a package of rights and responsibilities for citizens (Davies 2003). The disposition for managing these rights and responsibilities is what defines citizens: A 'citizen is a person furnished with knowledge of public affairs, instilled with attitudes of civic virtue and equipped with skills to participate in the political arena' (Heater 1990: 336). School is trying to provide students with the knowledge, virtues and skills to practise citizenship in their adult lives. There is a distance between the preparatory state of schooling and the executive state of adult citizenship that may make it hard for students to see the value of what they are taught. To bridge this gap, we should remember that students are members of local communities – including school. If they receive and can exercise rights and responsibilities in these communities, they will gain valuable practice for the roles and responsibilities they encounter in their adult lives. To be able to teach citizenship effectively, it is a good start to look into what learning is and how it occurs.

Citizenship requires learning a variety of things

How we think about learning

First, what is *learning*? We can see learning around us all the time; people changing, picking up new facts, stating new views and doing things different ways. Learning happens everywhere; at home, at the work place and in school. School is in a particular position because it exists to encourage learning and to direct it.

A general definition of learning

Driscoll (2005: 1) defines learning as a 'persisting change in performance or performance potential that results from experience and interaction with the world'. A change in performance or performance potential means that people are able to perform actions that they could not do before the learning occurred. And more specifically, a change in performance *potential* means that people can have learnt, even if they have not had the chance to show it yet. The starting point for learning is experience and interaction with the world. Driscoll's definition is one that most learning theories agree with on a general basis. The various learning theories differ, however, when it comes to defining the specifics of learning:

- First, what is important to learn (the performance or performance potential): Is it knowledge, skills, attitudes?
- Then, what kind of experiences or interactions is important for people to learn these things?

Teachers relate to learning through teaching

From Driscoll's definition, we will now turn to our everyday understanding of learning. All teachers have a personal view of learning. That means, we have an idea about how people learn and we do what we can to make it happen. If you think people need information to learn, that is what you give them. If you think people need to work on their own to learn, you give them assignments. If you think people need to exchange views and meanings, you ask them to discuss. And if you think they need a little of all, you mix different approaches. The mixture of your teaching approaches reflects your very own view of learning.

Teaching can (as can learning) be more or less deliberate. In a deep sense, teachers teach all the time, being role models for students. The practice of teaching more specifically involves bringing about a variety of experiences or interactions to facilitate students' learning and give it direction. The selection of teaching approaches teachers hold to be important depends on their view of learning.

Not all teachers can easily articulate their view of learning or teaching. If you ask, some describe how they teach. That is, what they do. Teachers may in addition describe why they teach the way they do, based on how they have found the different strategies to affect their students' learning. They explain why they choose some teaching strategies and avoid others. And perhaps they talk about when, in which situations, they use their chosen teaching strategies. For example, exercises work best in some subjects and class discussions work best in others. So, the teachers may use a mixture of strategies, varying from subject to subject. These ways of explaining – how, why and when – are based on experience and closeness to practice.

Some teachers describe a view of learning based on *learning theories* like cognitivism or social constructivism. Learning theories have an analytical function; they try to explain how learning works. Cognitivism tells us about individuals' ability to perceive, process, store and represent information. Constructivism tells us about the role of self-perception, motivation and prior experiences in learning. Sociocultural theories tell us that the different social groups we are part of – classmates, friends, family – are important to how we make sense of the things that we learn.

Learning theories explain learning differently

Learning theories can tell us a lot, but because everything cannot be analysed all at once, they tend to focus on selected aspects of learning. Practitioners, however, cannot concentrate on only one aspect of learning, since reality is more complex. As a consequence of this complexity, there is no single learning theory that researchers agree explains all aspects of learning. So, there is a gap between theories and practice. As teachers, we must bridge this gap, drawing on different theories for different situations and aims. However, when we stand in a specific teaching situation, it can be hard to recognise how the different learning theories can be applied. The following model may help us in this respect.

Practice is more complex than theories are

A model for thinking about learning

The Danish educational researcher Knud Illeris has made a useful model by bringing together central points from major learning theories. The model is not a new learning theory in itself. However, it gives us a way of thinking about different learning theories in our daily practice. This is illustrated in figure 1.

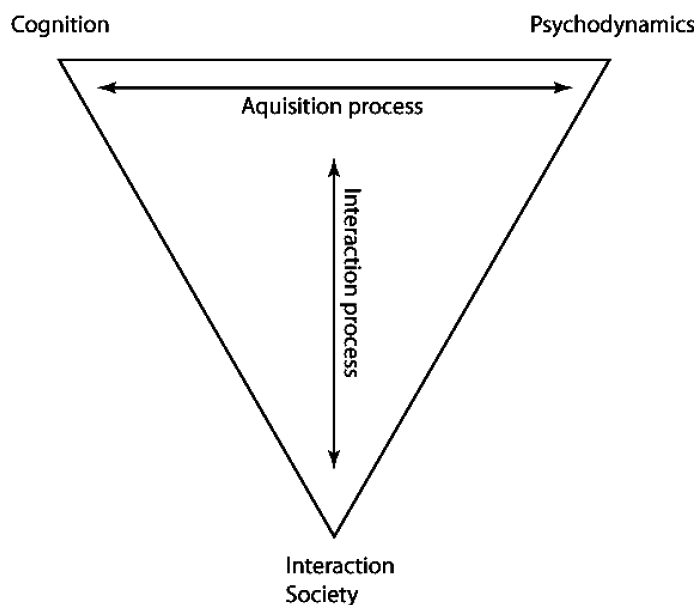*A model for bridging theory and practice*

Cognition   Psychodynamics

Aquisition process

Interaction process

Interaction
Society

FIGURE 1: Three dimensions and two processes of learning (Illeris 2001: 196, author's translation)

As we can see, the model consists of a triangle and two double arrows. The corners demonstrate three dimensions of learning, dimensions which are described in the major learning theories. The same learning theories also describe processes of learning, represented by the two double arrows.

Let us first look at the dimensions of learning:

Each dimension of learning represents a theoretical tradition

- *Cognition* represents activities like perception, thinking and remembering. In the model, motor skills are also included under this label. We recognise the cognitive dimension from cognitive learning theories formed by researchers like Piaget.
- *Psychodynamics* stands for emotion, motivation, will, hope and the like. We recognise this dimension from constructivist and psychoanalytical theories, expressed by for example Freud.
- *Interaction* and *society* involves the people around us, as well as the wider society. The importance of this dimension to learning is shown in sociocultural theories created by for instance Vygotsky and others in the Marxist pedagogical tradition.

Although the three dimensions are represented here by different learning theories, this does not mean that the mentioned learning theories are one-dimensional. Note that there are no borders in the triangle between the different dimensions. It is noticeable in the figure, however, how the learning theories have a different base in their description of learning. They emphasise certain parts as especially important.

Each theory is multi-dimensional

Let us then look at the processes of learning:
- The *acquisition process* happens *inside* the individual. It happens between the cognitive and the psychodynamic dimensions. When students are learning, they are working things into their understanding (cognitive dimension) and in doing this they are mobilising psychological energy (psychodynamic dimension).
- The *interaction process* happens *between* individuals or between individuals and society at large. Learners relate to here-and-now social contexts, like the classroom or social contexts across space or time, like the one existing between writer and reader through a book.

Learning processes are both inside and between individuals

Each arrow is double because it represents a two-way process. And the two processes themselves depend on each other. The major learning theories do not only acknowledge one process, but their description tends to emphasize one in particular.

The dimensions and processes represent central aspects found in major learning theories. However, none of the learning theories cover the full extent of dimensions and processes. The full complexity of learning can be difficult to keep in mind if only one single learning theory is focused. Therefore, the model is useful. Readers who are familiar with learning theories can organise their knowledge. And readers, who are less familiar with learning theories, can, when they later read about the individual theories, know how the theories can be related to each other.

We can use the model to organize our knowledge

Whether we are familiar with learning theories or not, it is important to have in mind how multifaceted and broad learning is in all its dimensions and processes. Our view of learning will influence our teaching methods and teaching objectives[2]. If we concen-

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[2] For Norwegian readers: Objective = aim, goal

Knowledge   Personality
Skills   Identity
Understanding   Reflexivity
Meaning   Biographicity

Cognition   Psychodynamics

Interaction
Society

Sociality
Collaboration skills
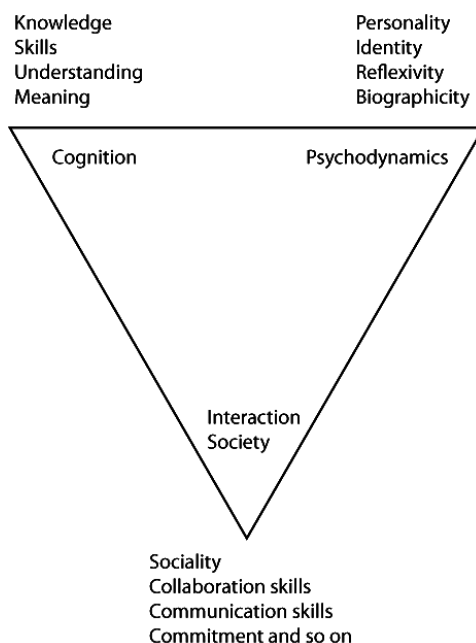Communication skills
Commitment and so on

FIGURE 2: Dimensions in the objectives for learning (Illeris 2001: 200, author's translation)[3]

trate on one dimension, the result will be narrow objectives and methods for teaching.

Look at figure 2, how some important objectives for learning are placed by the corners, near a particular dimension.

The different objectives for learning are associated with particular dimensions. This means that, if we would like students to gain knowledge and abilities associated with the cognitive dimension, we can draw on insights from cognitive theories. If we would like to share certain attitudes with students, we can look to the psychodynamic dimension and be informed by constructivist theories. And if collaboration skills associated with the interactional/societal dimension are our objective, we can draw on sociocultural theories.

The model embraces a wide range of learning objectives

As mentioned above, there are no borders between the dimensions. The three corners make a single triangle. In real life, the three dimensions are always present and cannot appear independently. For example, when people are in a social setting, they bring their

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[3] Three of the objectives in the figure may require a further comment. Skills: In his model, Illeris has an inclusive definition of cognition. Therefore, skills include motor skills (guided by the central nervous system) in addition to traditional cognitive skills such as problem solving and reasoning. Reflexivity: This involves the ability to see oneself from outside. Biographicity: This involves the ability to see oneself through a lifespan perspective and to interpret one's own options and choices in this light.

knowledge and their attitudes. They talk about things they have heard and share opinions. Hence, the interactional/societal dimension depends on the two other dimensions. Similar observation can be done on the interdependence of the dimensions. Knowledge that we gain (cognitive dimension) will in some way relate to the interactional/societal dimension. Knowledge can for example be historical facts that describe events from the social sphere. Attitudes (psychodynamic dimension) will typically be towards someone's actions (interactional/societal dimension) or stance (cognitive dimension). The three dimensions can only be separated analytically by learning theories which describe some aspects of learning. In real life, however, the dimensions are not separate.

Learning dimensions can only be separated in theory, not in practice.

Reflecting on what is required of a citizen, we see that it includes knowledge, virtues and skills of participation. These objectives can each be related to one of the corners in the model in figure 2. To be able to educate citizens, teachers should have a broad view of learning. The whole triangle of dimensions is needed: the cognitive, the psychodynamic and the interactional/societal dimension. Our view of learning needs to take into account that students are multidimensional human beings that are filling multiple roles and responsibilities, both inside and outside school. The argument here is that to educate citizens we need various ways of teaching and thus a broad view of learning. To teach effectively, we can draw on learning theories that give us insight in different aspects of learning. Illeris' model can help us link the learning theories to the complex reality that we meet in schools.

A broad view of learning

School and society

As mentioned above, we are not necessarily conscious of our view of learning, although we probably have such a view. Now we will look at alternative views of school. Does our view of school influence our view of learning? We will look at three views of school and see how each may influence our view of learning and our objectives for teaching. The views are presented clear-cut and exaggerated to display contrast.

School for school's sake

The first view, 'school for school's sake,' can be cut out like this: As a teacher you simply pass on what you have learnt in the school system yourself. You do not have to make an effort to think about school and society together; school is an island in society. Society is 'out there' and students will face it when they finish school. Society is to a large extent presented indirectly through the national curriculum.

School – an end in itself?

This view is a minimum view of school's place in society, which may cause a routine-like school. For example, when you have finished teaching one year, you can start all over again the next year with the same teaching materials. When the curriculum changes, some teachers perhaps think it is unnecessary and do not see that the changes may come as a result of changing requirements in the wider society. As formal knowledge has grown large, the educational system could appear almost self-sustaining, looking 'out' at society.

Learning happens in school

How does such a view of school influence the view of learning and the objectives for teaching? The view of learning could become that learning is something that goes on in schools, whereas learning outside school is irrelevant. The objective for teaching turns to transmission of the formal, written-down knowledge that the educational system preserves. What may the students think in such a school? If school becomes school for school's sake and teachers take what they teach for granted, then why would not students do the same – and, at best, become passive receivers? Of course our educational system is much about keeping up tradition, defining what the young ones should know and teaching them that, be it second order equations or the number of members in parliament. But how can society advance if the aim is to keep things going in the same way as before?

School for the sake of society

School prepares to meet the needs of society

The second view, 'school for the sake of society,' is that school should supply society with the competence it needs. So, as a teacher you would want your teaching to be updated to meet new demands of society. When the national curriculum changes you quickly follow up in your teaching. You may even be ahead, by looking for new

demands of the society before the national curriculum has had time to include them.

How does such a view of school influence the view of learning and the objectives for teaching? The view of learning may be too controlled by the needs of society, if the objective is that people should adapt. If society has a strict course towards production and technological development, for example, the focus would be on knowledge and skills in which case attitudes and values may be in danger of being neglected.

The objective for teaching becomes producing the competence society needs; creating people who are perfectly adapted to the needs of society so that things run smoothly. But what if society moves in the wrong direction? In 1942, during World War II, hundreds of Norwegian teachers refused to teach according to directives given by the Germans. The teachers were arrested. Today they are heroes in Norwegian history and this indicates that school should not always go along with the demands of other institutions in society. It is good and fundamental that school introduces the students to the present society and its culture, but on some occations school should be an agent of change (see Parry 2003).

School in opposition to government

School and society integrated

The third view is 'school and society integrated'. In the first view, school looks inward. In the second view, school looks outward. In the third view, school looks both inward and outward, taking an active role in society. School counts itself as a member of the greater community and is aware of the rights and responsibilities this membership implies. This community awareness is citizenship on a large scale.

School as part and participant

How does such a view of school influence the view of learning and the objectives for teaching? The word *citizen* is based on the Latin word *civitas*, which means 'people united in a city or community'. For a school with community awareness, it is natural to form a view of learning that is broad enough to equip students with the knowledge, virtues and skills to practise citizenship in communities of which they are part. The objective of teaching is that students may be educated both for their own good and for the good of society.

School's role in society from a liberation perspective

Three views of school have now been presented. They were cut out in a simplified manner – you will hardly find a teacher who announces 'school for school's sake'! Still, as teachers we will inevitably place ourselves somewhere in this landscape. And our position will influence our view of learning and our objectives for teaching. Additionally, our view of students may be influenced. In the first view of school, where school is for school's own sake, students may be seen as mere students and their roles outside school can be neglected. A danger, then, is that their worth is measured according to their success as students. In the second view of school, students are to be suppliers to the societal machinery and a danger is that they are seen as a means to a 'distant' society. In the third view, students are seen as young citizens. This view may be seen as the broadest view of school, since it takes into account the whole society and students as part of society.

Students can be students, suppliers and citizens

Paulo Freire was an educator and theorist who worked with underprivileged people without schooling who in a sense fell 'outside' of society. Freire noticed that many lacked the knowledge and self-confidence to try to change the historical or societal causes of the situation they lived in. He worked for schooling with a distinct view of knowledge, namely that people should see that they possess important knowledge simply by being human. Knowledge stems from experience. Each person's experiences are unique and should not be disqualified. People who see that they own unique and important knowledge gain self-confidence. According to Freire (1972), education can be an instrument for liberation. It can give students self-confidence, help them seek new knowledge, try it against their own experiences and claim their part in shaping society.

Education can be liberating

The privileged or those in power should not be alone in defining what knowledge is valid in society. In the foreword of a book by Freire (1972), Richard Shaull comments that education can take different directions: 'There is no such thing as a *neutral* educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, *or* it becomes 'the practice of freedom', the means by which men and women deal critically and creatively with reality and discover how

to participate in the transformation of their world.' (Shaull in Freire 1972: 15, original emphases)

Shaull may be said to oversimplify through his statement of either–or. Still he points at something important and relevant to the question of democracy. School may make passive students by not being updated, by not relating to society ('school for school's sake'). School may also be 'school for the sake of society' and yet be conforming, which also makes passive students. Truly active students may best be nurtured when school and society are integrated. If we know the different views of school, we can become more conscious teachers and make school an arena where society is shaped.

Educating active or passive students

Suggested approaches for teaching citizenship

So far in this chapter, we have seen that educating citizens is influenced by the teacher's mindset. Having a broad view of learning and an integrated view of school and society is important in all school subjects. Many countries have a separate school subject for citizenship education called *civics*. Even if educating citizens is not limited to a single subject, the civics subject gives a special attention to this. We will now look at a model for teaching citizenship that can best be applied in the civics subject, but the model may also bring something to our mindsets in general.

A broad view of learning is relevant in all school subjects

The model concerns three approaches that teachers can have in citizenship education, characterized by Blyth (1984): education *about, through* and *for* citizenship. To illustrate these approaches, we will look at a specific case and how it would unfold for each of the three approaches. The case is the largest solidarity project for youth in Norway, Operasjon Dagsverk (OD). Each year one day in October students in many secondary schools work in companies and other work places and give the payment to projects within education in developing countries. Every year has a new project which concentrates on a specific topic. Back in 1998, for example, Malawi was one of the countries involved, when the project was improving educational opportunities for people with disabilities. Overall, OD is organised as an effort to increase understanding between people, practise responsibility and reduce social inequalities.

Operasjon Dagsverk (OD)

OD is administered by the national student association (Elevorganisasjonen), which prepares teachers and school commit-

tees at the local Norwegian schools for each year's project. OD includes a two week preparation period in advance of the work day in order to spread information and enthusiasm for the project. The project topic is integrated in relevant school subjects and some time is cleared for students to learn about the topic through group work, games and other creative initiatives. The administrators make information materials to help teachers and school committees involve students during these weeks. The information materials contain not only information about the current year's topic, but also general information about global questions such as poverty, international structures and historical events.

Education ABOUT citizenship

The first of Blyth's approaches is: 'Education about citizenship: providing students with sufficient knowledge and understanding of national history and the structures and processes of government and political life.' (Blyth 1984 as quoted in Kerr 1999: 14 and Selwyn 2002: 8-9) 'Education *about* citizenship' is an approach for teaching content knowledge. We will now see an example of how teachers with a content-led approach may come to organize OD. The example is clear-cut and exaggerated to produce contrast to the examples accompanying the later approaches.

Learning facts about society and citizenship

Teachers with a strict content focus will use the information materials to teach general information about global questions and perhaps specific project information. They may also welcome representatives from the national student association to talk to the students. However, teachers do not have to bother about mentioning the work day since student representatives ask students without employment to contact companies directly and company managers to offer jobs to students. If the teachers' content focus is extra strong, they may even think that the work day stands in the way of their teaching so that the students should rather attend their regular school subjects that day. This is the case in some schools which choose not to participate on the OD work day.

Focus on content

If we connect the example to Illeris' model, we notice that it concentrates on the cognitive dimension and not so much on the psychodynamic and interactional/societal dimensions. As presented earlier, knowledge and understanding are main objectives in a cognitive approach. However, having knowledge about something, for

example unequal opportunities, does not mean you will act upon it. Therefore, a strict content focus may not be sufficient. Human beings are multidimensional and what gets us going is usually not only the cognitive.

Content learning is essential, but may not be sufficient

With the views of school in mind it is apparent that a content-led approach can easily be combined with a 'school for school's sake' perspective; teachers do not have to involve the students in participation for the wider society. A strictly content-led approach could also be combined with a 'school for the sake of society' view, but then with the opinion that school prepares students for service in society after finishing school. The teachers in our example would not hold the view 'school and society integrated' because they did not show interest for the students' efforts on the work day.

We have now looked at the first approach, 'education *about* citizenship'. In a democracy it is important that people are informed – that they have a solid knowledge base. To make the institutions work, it is necessary to teach contents about citizenship and society. Content knowledge is essential but the example indicates that content learning may not be enough. Let us turn to the second approach in citizenship education.

Education THROUGH citizenship

The second approach is 'education *through* citizenship'. This approach teaches students to be active in society: 'Education through citizenship: students' learning by doing through active, participative experiences in the school or local community and beyond. This learning reinforces the knowledge component.' (Blyth 1984 as quoted in Kerr 1999: 14 and Selwyn 2002: 8)

Students active in society

While the first approach focuses on *content*, this second approach focuses on *processes*. Let us illustrate by the Operasjon Dagsverk case. On most schools OD is organised in a preparation period and a work day where students work in a company. In the previous treatment of the OD case, it was mentioned that some schools teach some of the contents of the preparation period, but do not encourage students to participate on the work day.

The current example is schools that do the opposite. They skip the preparation period and only participate on the work day. A reason for this could be that the teachers to a large extent value participation as a method for learning and that they do not want to 'inter-

Focus on taking part in various processes locally and globally

fere' by their own teaching. It is easy to see why some teachers find the participation on the work day useful. The students participate both locally and globally. Locally, they participate in working life and many get valuable insight into a profession. Globally, they participate by giving their payment to educational projects in developing countries. However, we should not take for granted that students see the usefulness of the participation themselves. Participation without knowledge will easily turn the work day into just a 'happening.'

May miss important learning dimensions and necessary background knowledge

Let us again look back at the dimensions in Illeris' model and relate them to our example where schools skipped the preparation period. To work in a company for a day requires both knowledge and motivation. However, when schools do not address the cognitive and psychodynamic dimensions, since the preparation period is skipped, the students may not gain knowledge about the reason for the work day or motivation for the OD project. It is mainly the interactional/societal dimension that is directly addressed by the teacher through letting the students participate. Some teaching objectives from this dimension could be that students should improve their sociality, collaboration skills and communication skills. The students probably will get better at this, but they will not develop their global sociality unless they get the opportunity to gain understanding and motivation for the OD project.

Related to the views of school, the example goes beyond 'school for school's sake' and into 'school for the sake of society.' This is because some of the teachers encourage the students' participation on the work day. The teachers value participation both on the school arena and on the community arena and see it as relevant learning. Even so, it is not fair to say that these teachers have the view 'school and society integrated.' They do not relate the work day participation to what happens in school and leave it to the students to see the bigger picture.

Process learning is essential, but may not be sufficient

We have now looked at the second approach, 'education *through* citizenship' and an example where this approach was used on its own. A democracy depends on participation and on people having participatory skills. However, having a lot of participation should not be an end in itself. The participation has to be guided. Students have to experience a meaning in their participation so that the participation is not reduced to 'something that we just have to do.' What can be done to ensure this?

Education FOR citizenship

The third approach in citizenship education is a conscious combination of the two first approaches: 'Education for citizenship: encompasses the 'about' and 'through' strands and involves equipping students with a set of tools (knowledge and understanding, skills and aptitudes, values and dispositions) which enable them to participate actively and sensibly in the roles and responsibilities they encounter in their adult lives.' (Blyth 1984 as quoted in Kerr 1999: 14 and Selwyn 2002: 9)

In 'education *for* citizenship' knowledge is linked to participation so that the *content* and the *processes* work together. Let us illustrate one last time with Operasjon Dagsverk. It was mentioned earlier that some schools only teach the contents of the preparation period (education *about* citizenship) and other schools only participate on the work day (education *through* citizenship). The current example is about schools that do both. Some combination between the two approaches is probably the most common and in that sense the two previous examples were oversimplified. This example is also to an extent simplified because it might make a successful combination of the approaches look easy.

In the latter schools, teachers and student representatives typically plan the preparation period together. Student representatives are allowed time to speak to the students and to take part during the organisation of the preparation period. The organizers see to it that the meaning behind the work day is discussed with the students. In the preparation period teachers draw lines from several school subjects to the current year's OD topic. The previously mentioned topic is now used as an example: increasing educational opportunities for people with disabilities. With this topic, lines can be drawn to language (information on sign language), history (historical life conditions for people with various disabilities), civics (universality of the right to education through the declaration of human rights) and so on. After the work day is finished teachers can still occasionally refer to the theme and the students' efforts. Students gain factual knowledge when teachers include the subject in this manner and additionally they see that the teachers really care. They are not using the subject primarily to fill up the curriculum. At the same time the students more easily see the value of participating and thereby enhance their participatory skills. The preparation period and the

Learning contents and processes and relating this to our roles in society

work day are not simply becoming procedures that students just go through. Instead the two reinforce each other and are connected into a greater whole. Teachers can help the students make this connection and also inspire and assist them in seeing why they are doing what they are doing, why OD is significant and the benefits of their own efforts.

OD gives an opportunity to address all three dimensions of learning

If we relate the 'education *for* citizenship' approach to the dimensions in Illeris' model, we see that all three dimensions are addressed. The preparation period of OD supports the cognitive dimension, giving students knowledge and helping them link what they are doing to previous knowledge. The interactional/societal dimension is addressed by letting students work together (with for example group work or illustration games) during the preparation period and participate locally and globally on the work day. The psychodynamic dimension is addressed in that student representatives and the rest of the students are granted time and freedom for own initiatives during the preparation period and that both students and teachers can actively seek and discuss the motivation for participating in OD. In addition, OD as a whole gives an opportunity to address all dimensions repeatedly during the OD period. In this manner the combination of the dimensions reinforce the learning process and thereby makes it easier for students to connect what they learn into a meaningful whole.

OD is one way of experiencing 'school and society integrated'

When the 'education *for* citizenship' approach is related to the views of school, it encourages students to participate 'actively and sensibly' in society. Actively means that they are determined to participate and sensibly means that participation is guided by independent judgement. The reason why students back in 1964 formed the OD organisation was that they felt responsibility for the global community. If each year's OD is carried out with commitment, it continues to be 'education for citizenship' and can serve as an example of 'school and society integrated.'

We have now looked at a content-led ('about') and a process-led ('through') approach in citizenship education. The civics subject gives opportunity to practise both. None of them can alone cover what is needed for students to learn citizenship. A mindful combination is required and 'education *for* citizenship' may offer such an approach.

Teaching citizenship from a liberation perspective

The 'education *for* citizenship' approach can be seen in the liberation perspective that was referred to earlier by Richard Shaull's quote on Paulo Freire's pedagogy. OD is in line with this: 'The goal of this year's project is for youth to receive education and knowledge that give them influence and authority over what concerns them and their future' says Tone Dalen, Head of communications in OD's partner organisation for this year, Utviklingsfondet (OD 08.03.2007).

Education gives understanding and influence

Freire said that the basic importance of education lays in the 'act of cognition not only of the content, but of the why of economic, social, political, ideological and historical facts ... under which we find ourselves placed.' (Freire 1994: 101 – 102) To have knowledge of 'the why' means to see causes of why things are like they are. A task for teachers is then to teach in a way that makes students see 'the reason-for, the 'why' of the object or the content' (ibid: 81). When students reach for 'the why' of their surroundings, they will see that much of their milieu is created by people and therefore can be changed by people. Those who live in a situation that can be changed by people should have their say in how it is going to be. Realizing this may be the starting point. Schools are also man-made settings and subject to change. Students therefore should have their share of influence. To remind of the quote by Shaull once again. Education can be a way to deal 'critically and creatively with reality and discover how to participate in the transformation of our world.'

Understanding the 'why' and the 'what' can be empowering

As teachers, we should keep the following question 'hot': Why are we doing what we are doing? It is always possible that teaching approaches become mere procedures and that we do not spend enough time connecting them to a greater whole. We should not only leave it to students to make such connections. If teachers in the OD case regard the preparation period and the work day as simply methods, they could even make it difficult for students to draw connections to their role in the world. 'Education *for* citizenship' seeks to make these connections consciously clear.

To teach the 'why', we have to reach for the 'why' ourselves

Summary

The models can help in practicing conscious teaching

In this chapter, we have seen that we all reveal a view of learning in our teaching. The argument is that learning theories can make us *conscious* about different aspects of learning and a model has been presented that can help us link major learning theories to the complex reality that we meet in schools. If we are aware of the different views of school's role in society that were presented, we can become more conscious teachers and make school an arena where society is shaped. To instil citizenship is complex and is connected to a broad view of learning with various teaching approaches. Education *for* citizenship is in itself an approach that seeks to combine teaching approaches and to connect them to our lives as citizens. With this approach, we can never stop asking why we are teaching what we are teaching.

Questions

1. How would you describe your own view of learning?

2. During your own school time, did the teachers get across the 'why' of what was taught?

3. Is the 'why' of the content relevant in mathematics education?

4. How can each of the three learning dimensions be addressed in music education and mathematics education?

5. Are there activities that many students attend outside of school? Is there learning in these activities that can be drawn on or built on in school?

6. Do you recall initiatives that made obvious the integration of school and society during your time as pupil and student? Discuss with others which experiences they have.

7. Identify a non-governmental organization in your local community. What skills, attitudes and knowledge are needed to be an active member of this group?

8. Which opportunities are there in your local community to participate, or to make an initiative? See the following UNESCO (2005) web page on planning citizenship projects at the local community level:
    http://www.unesco.org/education/tlsf/TLSF/theme_b/mod07/uncom07t04bod.htm

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