



Svetlana Alenitskaya (Ed.)

Citizenship Education in Eastern Europe: Current Status and Trends

From Focus Group to Network: History of EENCE

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From Focus Group to Network:
History of EENCE

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1 Foreword: From Focus Group to Network

Svetlana Alenitskaya

Currently, there is a great potential in countries of Eastern Partnership and Russia, as well as a need to support the development of civil society and the democratic structures. Citizenship education structures are already available in certain spheres, but the required infrastructure, and particularly, political support leaves much to be desired.

In order to strengthen and professionalize citizenship education, the focus group “Citizenship Education in Eastern Europe” was initiated in 2015, as a part of the NECE-network. With time, the focus group developed into a vital network of facilitators (educators) and professionals, which develops ideas and projects together and was named **Eastern Europe Network of Citizenship Education (EENCE)**.

The goal of the focus group is to sustainably develop through regular meetings, exchange of ideas and practices, development and implementation of joint projects by non-governmental and governmental organizations in the sphere of citizenship education. Exchange of expertise and participation in a pan-European discourse is another goal of the network. For this reason, close rapport has been built with the NECE and NACE projects. NACE is the network of citizenship education in North Africa, and NECE is the network, which works in Western Europe and brings together practitioners, theoreticians and politicians involved in citizenship education. This is a platform for dialogue, exchange and joint ventures.

Activities of the focus group(s) include an annual meeting of all participants (2017: around 40–50 people, in September in Warsaw in cooperation with the foundation for German-Polish Cooperation), work in expertise working groups (exchange with experts from Germany, EU and North Africa) between the meetings, establishment of a website for communication, public relations, exchange and further training, translation and distribution of methodical specialized literature, scholarships for the participation in the NECE-conference and the support of cooperation projects within the focus group. EENCE network activities are based on the following principles:

1. Development of the network into an independent and self-sustainable structure;

1 Foreword: From Focus Group to Network

2. Participation of the network members shall be based on their active participation in decision making processes, work group tasks, implementation of ideas and events of the network;
3. Alternation of annual meeting venues, in order to learn about other countries, other projects and practices;
4. Exchange of experiences and opinions between non-governmental and governmental organizations, international organizations, EU and North Africa structures;
5. Do good and get people to know it; online documentation of the findings and evaluation of the results;
6. This is not a transfer of knowledge from west to east, but rather mutual learning, acquaintance, exchange of expertise between experts;
7. Activities of the network are carried out in two languages – English and Russian.

The network is an open platform for all interested entities, but in the first phase it will only guarantee the working capabilities within the network. For all the following actions and activities of the network exchange with EU-countries and other partners from the NECE-context will be considered and enhanced.

Mainly, the wide and diverse public of the countries of the Eastern Partnership and Russia will profit from the strengthening of citizenship education. Citizenship educators from different regions will be involved, e.g. refugee work, social entrepreneurship or reconciliation commitment. It is important that governmental and non-governmental actors are involved. Furthermore newly obtained scientific, socio-educational and political expertise should be included.

Below you will find articles on the present situation in the countries of the Eastern Partnership and Russia written by the network members, as well as information about the ongoing projects within the network and their outcomes.

2 Situation, Standards and Action – Focus Group Work Outcomes

Sebastian Wehrsig

Since November 2015 the focus group members have been involved in active discussions to define the active citizenship position in Eastern Europe, exploration of crucial aspects and implementation of concrete projects. The results obtained by the focus group are based on two seminars, eight working groups and projects that went on until mid-2017. The following chapter gives an overview of the main outcome, which includes contemplations, work and actions, rather than a final result. It gives the reader an insight on the activities of the focus group.

Status of Citizenship Education and Recommendations on its Improvement

During the kick-off workshop on citizenship education in November 2015 in Berlin, the participants described the status of citizenship education in their countries. Based on the presentations, the following recommendations on how to improve the situation were developed.

- Hardly present under communism, the non-formal citizenship education gained importance in the transition period of the 1990s. It had a lot to do with foreign actors, such as the EU and the US, as well as international and national civil society actors, including non-governmental organizations, foundations, and activists. The main topics are human rights, democratic participation, active citizenship, human interaction and global education.
- Citizenship education is part of the school curricula of the formal education in all countries. To different degrees, it includes values such as human dignity, responsibility, tolerance and democracy. Also, national tradition and patriotism are often regarded as crucial values to be taught. However, the influence of the communist education in educational institutions such as kindergartens, schools, trade unions and universities, as well educational culture is still present. The main goal of the formal Soviet education was to educate loyal citizens who support the communist utopia and the ruling party. This often contradicts attempts to foster independent and critical thinking amongst citizens.

2 Situation, Standards and Action – Focus Group Work Outcomes

- A fundamental challenge is that civil societies and political participation in most of the countries are still weak. This is a poor basis for efficient citizenship education. The growing influence of new authoritarian regimes in Azerbaijan, Belarus and Russia and a partly “managed civil society” make the development of citizenship education even more difficult. More specific challenges are that the citizenship education is offered at a theoretical level, and there is no opportunity for practicing the skills. This is, partly, a heritage of the theory-based and teacher-centered Soviet teaching system, especially in Armenia, Belarus, Moldova and Russia. Furthermore, there is a lack of cooperation between the state and the NGOs in all countries. The reasons for that are, on the one hand, the different goals of CE and, on the other hand, some NGOs try to copy citizenship education models from outside, without taking local conditions into consideration.
- A basic recommendation is to combine the theoretical and practical approaches, which would introduce real-life practices into the teachers’ training and enable the learners to explore the challenges of social life. Added to that, a closer cooperation between actors of formal and non-formal education within the countries and abroad is recommended. This will allow the exchange of approaches, techniques and know-hows.

Standards for Citizenship Education

Standards for citizenship education are defined as competences educators should have, participants should gain and educational formats should comply with.

The members of the focus group defined eight crucial competences for learners. On the level of knowledge they include: (1) being familiar with major rights and legal aspects, such as citizens’ and human rights and (2) understanding of how the state, society and its institutions function. With regards to skills, (3) communication skills within the society, e.g. by dialogue, assertiveness, public speaking and conflict management, (4) critical thinking, including analytical skills and respect for the autonomy of thinking, (5) the ability to learn and life-long learning skills are important. Moreover, (6) democratic attitudes including democratic values like respect towards diversity and transparency, (7) the ability to make decisions and (8) active participation based on a sense of initiative and entrepreneurship should be gained.

In addition, the group defined the following 13 relevant standards for educators, which are as follows:

- on the professionalism level: (1) education in the field of civic education, (2) up-to-date knowledge on current developments and discourses in citizenship education, (3) knowledge on didactic approaches and methods, (4) communication and (5) analytical skills, (6) ability to do a proper needs assessment of the learners and (7) ability to see and identify the bigger picture (e.g. by being aware of other sectors and potentials for cooperation between formal and non-formal education).
- On the attitude level: (8) a strong civic identity (also beyond the state), (9) respect towards the autonomy of the learner, his/her critical thinking and questioning the educator's positions, as well as (10) openness towards diversity.
- On the experience level: (11) knowledge and experience in participation at different levels (e.g. in civil society, politics, local administration), (12) a sense of initiative and entrepreneurship and (13) dissemination of results in areas which were defined as crucial.

Even though, there are common standards for citizenship education discussions within a group, it is clear that national traditions and characteristics play a role, too. When professionals design and implement educational events, they should take these specifics into account, rather than just copy the efficient practices of other countries.

Put into Practice – 11 Projects of the Focus Group

“Put citizenship education into practice” is the idea behind the projects the focus group's members implement. In 2016 they carried out eleven projects in Eastern Europe. By addressing various topics from activism, to teachers' trainings and shared economy to refugees, they addressed around 1000 people from the Eastern Partnership countries, as well as from Bulgaria, Germany and Uzbekistan.

Four projects are described below, giving an insight into the various spheres of focus group activities:

- **Civil Society and Citizenship Education in Belarus:** Since many citizens in Belarus are not familiar with the concept of civil society and citizenship education, a team of “Belarusian Association of UNESCO Clubs” offered two workshops. In the first workshop, school teachers and trainers from NGOs learned and exchanged their experience and knowledge on citizenship education. In the second workshop, journalists got to know different civil society organizations and activities in the regions of the country.
- **Social Entrepreneurship in Eastern Europe:** “Public is the main business” was the motto of the 6-day workshop on social entrepreneur-

2 Situation, Standards and Action – Focus Group Work Outcomes

ship in Moldova. Against the background of rising pressure on civil society in some parts of Eastern Europe and limited financial resources, 12 practitioners from Azerbaijan, Moldova, Germany, Uzbekistan and other countries got to know good practices for social entrepreneurship like “IamarEco” Fair in Moldova, discussed challenges and created an educational video on the topic.

- **Empower Refugees in Armenia:** Through a 5-day training course activists from “Youth is Power” empowered 15 of the 25,000 Syrian-Armenian refugees in the country. They got connected with local youths, became aware of their own rights and were trained to actively take part in the processes.
- **Sharing Economy in Eastern Europe:** “You don’t need (much) money to change your environment” was the main idea of an on-and-off-line workshop on sharing economy in the region of Krasnodar, Russia. Young adults from different Eastern European countries like Russia, Kyrgyzstan and Georgia learned about poverty, trust and tolerance as social resources and approaches of shared economies in different regions.

For more information please visit

<http://www.bpb.de/veranstaltungen/netzwerke/nece/239054/ce-in-enp-countries-selected-projects>

Building up on this overview about the main results, the next chapter provides an individual perspective on citizenship education. Different members of the focus groups will describe their experiences.

3 How Did I Benefit from the Focus Group/Network?

3.1 Eka Urushadze

I have gained knowledge in a few aspects that I would like to point out:

1. Better understanding of citizenship education and its importance for development processes not only in Georgia, or Eastern Europe, but globally;
2. Newly developed relations with powerful and experienced organizations working on citizenship education;
3. Experiences and practices of other countries on different models and techniques of citizenship education;
4. Participation in working groups and involvement in the network gave me the opportunity to pilot and experience our own knowledge and applied approaches in other countries and vice versa.

3.2 Anush Mkrtchyan

I decided to become a part of the ‘Citizenship Education in Eastern Europe’ Focus Group/EENCE because it is an excellent platform for cooperation and research on civic education in different countries. It enables the participants to gain experience and master skills in regard to citizenship education, as well as share ideas and beliefs, analyze and adopt the best practices for the development of common solutions and strategies in relevant societies.

Participation in the activities of our focus group allowed me to have a deeper insight into the social values and the political concepts advocated by European citizenship education which aims at promoting active democratic participation in society.

Our activities and meetings were most useful, as they included a good combination of theoretic and practical work, different study tours, lectures and workshops delivered by internationally renowned experts and academics. Another advantage of our focus group was the opportunity to communicate in two languages – English and Russian – thus, eliminating language barriers.

Active participation in the activities enabled me to extend the scope of my professional network, meet people from different social and cultural backgrounds sharing the same views, and promote interaction within Citizenship Education. The opportunity of organizing national and interna-

3 How Did I Benefit from the Focus Group/Network?

tional projects was of particular importance, as it made it possible to act as local multipliers and to contribute to the dissemination of values and democratic practices. Implementation of local projects was a powerful tool for the empowerment of youth and transformation of the societies.

Currently, I expect to extend the scope of our professional activities and integrate the best practices from different countries, so as to draft practical recommendations and apply them in the local context. Moreover, I hope there will be further chances of cooperation aiming at joint projects and events, as the EENCE is a basic platform for developing contacts, building partnerships and carrying out joint ventures in the field of citizenship education.

3.3 Alina Cebotarencu

I never would have thought that I would come across the term “international collaboration”, while holding the position of vice president at one of the largest youth organization, AIESEC.

My first interaction with the EENCE focus group in 2015 allowed me to see the concept of the non-formal education and the approach to the citizenship education in this area in a completely new light.

In 2015 we created a network in Berlin that allowed us to connect and share experiences from both different and similar situations in education, society, and politics. This continued through different online collaborations and international meetings.

The last meeting in Bonn in 2017 created an opportunity for me and my organization to expand and understand how we can have an impact on the local youth and attract international concepts into the local education.

There is an unimaginable large pool of knowledge that people have and can share, thus helping others to upgrade their local systems.

I am thoroughly thankful for these opportunities and the established network, as it helps us achieve, by small but assertive steps, a common goal of having people understand globalization, multiculturalism, equality and collaboration.

3.4 Igor Folvarochnyi

The most useful thing for me was the freely available information about partners in development and implementation of projects aimed at the development and conceptualization of civic education.

3.5 Viktoriia Feofilova

Group membership provides an invaluable opportunity to get a feeling for the global context of civic education. Focusing solely on educational practices of your organization or even your country, you cannot assess the general trends or differences in the European countries. It is through participation in network meetings and general discussions that I understand both the general process and my place in this process. I was fascinated by discussions about political and civic education and by the idea that the word “civic” has different meanings in different countries, while the word “political” may not exist at all. You gain invaluable experience when you can compare your approach and that of other similar organizations and find things you have in common, as well as unique things. It is very important for the Ukraine and its “agents of change” (civic education activists) to understand these trends and contexts. Now it is high time that we form the “citizen of Ukraine” identity concept and define its meaning. Therefore, it is very important to learn from others and share your own experience at the same time.

3.6 Olga Karatch

During my network membership, I learned a lot about the techniques of civic education that I now use in my work. Besides, I became acquainted with new interesting organizations that have unique and rich experience in working with various social groups. Today our organization has plans for joint initiatives and cooperation with a number of organizations that we have come across within the network.

I had known about some of the organizations earlier, but without the network and our meetings, we would not have had a chance to meet and get to know each other better. The possibility to build horizontal links with other organizations that do similar work is of tremendous value for us. We are very grateful to the network for this opportunity.

3.7 Emil Ordukhanyan

I have recently become a member of the EENCE group on Google and Citizen Education in Eastern Europe on Facebook and, basically, I have observed its work (I also posted two scientific articles). But in this short

3 How Did I Benefit from the Focus Group/Network?

time, I have discovered the huge potential of the group members, whose well-directed work achieves real results. According to the materials from different workshops and round-tables, I can be sure about the significant contribution of the group to the development of citizenship in the post-Soviet countries. I will responsibly contribute to the work on strengthening civic education in our countries, as part of the work in this group. I am confident that together we can achieve the expected results.

3.8 Yekaterina Trofimova

The most important thing we, the Socioglobus Foundation, have experienced is networking. We learned a lot through communicating with the intent to hear and understand other people's perspectives and "pain". In general, meaningful and conscious communication is the main value that is cultivated by civic education. Secondly, we have seen the application of different tools, concepts, technologies and mechanisms by our colleagues from other countries of Eastern Europe with our own eyes. We have learned new techniques. The key point is that when you are not only able to appreciate other viewpoints, but also to jointly develop a project or implement a concept, you train your own sense of responsibility, tolerance and empathy.

3.9 Rauf Radzhabov

The problem of civic education has recently become relevant in the Republic of Azerbaijan (AR) against the background of a reform in higher and secondary education in the country. Karl Popper noted that the most difficult and urgent task of Eastern European countries "is to establish an open society – a completely new, flexible and living tradition of serving the law, opposite to the rigid tradition of unprincipled power of fear integrated by the communist bureaucracy"¹.

It is obvious that modernization of the socio-political and socio-economic life of the state requires representatives of the expert community and civil society, who can think critically and appreciate the perspective of democratic organization of the country.

For objective reasons, there is no civic education practice in the country, and therefore, I believe it is important to learn from the experience of the Federal Republic of Germany (FRG) I acquired at the workshops in

Berlin, Tbilisi and Bonn. This will help the representatives of Azerbaijan's education system and the civil society of the country to appreciate the importance of the to-do activities for the development of civic education in the republic.

It is worth mentioning that civic education in secondary schools is considered to be an important element of the system of secondary education in Germany. Thus, a graduate of a general educational institution in Germany regardless of the educational goals, objectives and differences in content has to demonstrate democratic competence. Formation of democratic competence in all types of schools in Germany is an obligatory element of their educational policy. It represents the assimilation of the values of civil society and the democratic rule of law.

It should be noted that democratic competence is formed within the school curriculum and extra-curricular activities, primarily within various programmes of civic education. At the same time, a fundamentally important provision is that teachers and educators must take effective steps towards the development of democratic competence and formation of democratic citizenship. It is essential that every student, as an active participant in civil society and a citizen of the state, acquires the necessary knowledge and practical skills in social sciences that will enable him/her to solve the arising problems when carrying out social activities or performing certain social roles.

The concept of competence in the Federal educational standard of Germany includes the following components: ability, knowledge, comprehension, opportunity, action, experience and motivation. After all, the capacity for social action and the ability to make independent decisions in modern democratic society are considered fundamental abilities. The tasks of civic education in the FRG also include the development of such important personal qualities, such as social responsibility and social justice.

The formation of these personal qualities is facilitated by the development and introduction of special programmes into the learning process. These programmes are aimed at developing the capacity for interpersonal and intercultural communication, the ability to cooperate, and the ability to take responsible social action. Among the programmes implemented jointly by the educators and employees of non-governmental organizations (NGOs) we can specify "Joint Learning", "Conversations about Democracy", "Learn Democracy in Life", "Learn Responsibilities" and others. Within the framework of these educational elective programmes students speak and engage in debates and discussions on the ways and problems of modern democracy. They participate in training programmes on legal education and promotion of intercultural tolerance and citizenship.

3 How Did I Benefit from the Focus Group/Network?

These days in many European countries special courses on conflict resolution and negotiations have been introduced into the school studies. Much attention is drawn to the development of social communication skills and, hence, teachers are recommended to encourage these skills in different subjects. Schools also pay attention to the skills of organizing social action and interaction. The problem searching approach that provides the necessary conditions for activating the student and get them into a real-life situation has proven to be highly demanded and effective in the organization of civic education. It also reflects the principles of an open society.

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4 Criteria for Quality/Civic Education Success

Viktoriia Feofilova

In Tbilisi we discussed various approaches to civic education in our countries. Although we discovered significant differences in approaches and the correlation between “formal and informal”, we still managed to identify those common standards that can be considered the criteria of quality or success. These criteria – knowledge, skills, and competences – are developed by target groups at which our educational products are aimed. Among them, we have identified nine main groups of competences, the development of which should be incorporated into the programmes and projects of civic education:

1. **Formation of democratic views and values:** respect for diversity, tolerance, pluralism, transparency and openness, etc. Of course, it relates to civic education in the countries oriented towards democracy.
2. **Legal knowledge and skills,** including adoption of the rule of law principles, knowledge and awareness of one’s own rights, ability and readiness to protect them in life. It is important to say/mention that this criterion should consider, on the one hand, the features of state law systems and respect for laws, on the other hand, the rule of law (not all laws are effective, a law can be reviewed, whereas the right is inherent).
3. **Understanding of how the state functions** (legal institutions and their interaction), how society functions and how to shape it. The vision of one’s place and role in the state and society is what distinguishes civic education programmes from classical “jurisprudence” as a school subject. It’s not enough to know the basics of the state and the law – you need to understand the processes taking place in the state, as well as their causes and consequences, and what can be done to improve the situation.
4. **Communicative competences:** the ability to conduct dialogues and discussion (hear, listen, persuade, argue one’s position), confidence in public speaking, conflict management. These competences are especially important in Eastern European countries, which do not have a long and stable tradition of open political discussions, debates, etc.
5. **Leadership development:** proactive thinking, ability to make decisions, take responsibility, take a leadership role, as well as ability to delegate authority. This group may also include skills how to work with other people.

6. **Critical thinking, analytical skills, respect for the autonomy of thinking.** Critical thinking skills are becoming highly demanded in the modern world. The huge daily flow of information needs to be filtered. After all, many of them are manipulation and propaganda or even 100% lie. It is important to be able to analyze and identify such information in order to adequately assess the processes taking place in the state and the society.
7. **Active civic position:** conscious citizenship and civic identity, initiative and entrepreneurship, activism and volunteerism as a way to realize a civic position. Civic education brings up conscious and active citizen who understand why they live in this country and why they are ready to take an active part in its development.
8. **Management skills:** proper goal setting, design and project thinking, forecasting, reflection. These skills are established in those programmes and projects of civic education that have a practical part: creating a change, implementing an initiative or a project (as part of a training program).
9. **Learning skills:** understanding learning as a continuous process throughout life, the ability to search for the right information. In today's world, there are many opportunities for learning: online courses, webinars, training platforms, workshops of non-formal education. It is important that a person is aware of these opportunities and is aware of the need to constantly update their knowledge.

The question of measuring these criteria remains topical and perhaps this may be the next step for the analysis and the work of the NECE group / network. In educational programmes of civic education, it is not easy to assess the results, since there is no such thing as a communication exam or a goal-setting test. In any case, a formal assessment of knowledge will not provide an understanding of how much a person is willing to apply the “active civil position” in practice.

On the one hand, the lack of standard indicators of quality measurement is a weak side of civic education, especially if it is part of informal education: in this case, there will always be doubts about the effectiveness or competence of the programmes and the “educators”. Therefore, the question of the competence standards of “educators” was also raised and discussed at the meeting. Additionally, the group defined the following 13 standards for the educators: Relevant standards on the level of expertise are (1) education in the field of civic education, (2) an updated knowledge about current developments and discourses in citizenship education, (3) knowledge of didactical approaches and methods, (4) communication and (5) analytical skills, (6) the ability to do a proper assessment of what the

learners need and (7) the ability to see and show the bigger picture (e.g. by being aware of other sectors and potentials for cooperation between formal and non-formal education). On an attitude level (8) a strong civic identity (also beyond the state), (9) respect towards the autonomy of the learners, their critical thinking and questioning the educator's positions, as well as (10) openness towards diversity are important. On the level of experience (11) knowledge and experience in participation at different levels (e.g. in civil society, politics, local administration), (12) a sense of initiative and entrepreneurship and (13) results dissemination were defined as crucial.

On the other hand, the lack of clear-cut criteria in this area allows being flexible in the approach to the evaluation of each individual program as well as thinking of various indicators, questionnaires, and tests for each case. The work on measuring the quality of results should, by all means, be an integral part of the preparation of each civil education program.

Even though, these are common standards for citizenship education discussions, working within the groups made it clear that also national traditions and characteristics play a role. When professionals design and implement educational events they should take these specifics into account instead of just copying good practices from other countries.

5 Cases of Civic Education Initiatives in Eastern European Countries

5.1 The Golden Age University: Improving the Elderly People's Life Quality Through Their Activation

General Information

Public Association “Information Support Center of Public Initiatives”
Third Sector (Grodno)

Institution “Center for Additional Adult Education” Practical Competences Studio” (Grodno)

Country: Belarus

Contacts:

Lana Rudnik, Program Director

+375292847799

uzv.hrodna@gmail.com

uzv.by

About the Project

Every year, more than 200 elderly people in Grodno have the opportunity to develop important knowledge and competences and to be actively engaged in society.

The first Golden Age University (GAU) in Belarus was founded in April 2010 in Grodno to improve the quality of life of elderly people through their intellectual, physical and social activation, as well as promoting the interests of the elderly people.

Civic education is a crosscutting theme in the GAU program. We develop civil competences within the program through:

- Self-government organization (the Council of the GAU, the Monitor Council of the GAU), elected by the students themselves
- Work in the “School of Good Deeds”, within which the participants themselves plan and do “good deeds” (charity and volunteer actions, etc.) in cooperation with local civic initiatives.
- Work of a volunteer group engaged in helping people in difficult life situations

- Ensuring that program participants are regularly informed of the opportunities to participate in local NGO events
- Involving program participants in the preparation of international conferences and civil campaigns aimed at promoting the rights and interests of the elderly people (for example, the campaign “Age-Friendly City”)
- Work of clubs (for example, “Popular Political Science”), where the participants discuss the most important and pressing issues

Brief Description of the Project

The project is aimed at improving the quality of life of elderly people (55+) through their activation.

Every second Thursday of the month the GAU holds general thematic meetings (history, medicine, psychology, culture, etc.), integration and other activities (“Living Libraries”, free-markets, etc.); there are more than 40 courses and clubs (history, computer courses, foreign languages, photo, law, political science, etc.). The key element of the GAU is also the work of the “School of Good Deeds”, within which the participants themselves plan and do “good deeds” (charity and volunteer actions, etc.) in cooperation with local civic initiatives.

Every year about 200 people take part in the program.

An important aspect of the project is promoting the idea of developing national and regional strategies for active longevity. Within this area, we hold international conferences, and civil campaigns aimed at promoting the rights and interests of the elderly people (for example, the campaign “Age-Friendly City”).

What Was Most Remarkable in the Project?

The active involvement of elderly people in the planning, implementation and evaluation of all phases of the GAU program, as well as the active involvement of program participants in local public initiatives was most remarkable.

We are planning future changes in several areas:

- Implementing the program in other locations
- Creation of an informal network of organizations involved in the activation of elderly people
- More active promotion of the idea of developing national and regional strategies for active longevity
- Strengthening the financial sustainability of the program at the expense of local resources

Feedback of Project Participants

“Popular Political Science” course participant’s review:

“I have learned about new concepts, a modern view of democracy, behaviour during the debate, and a modern view of resolving disputes. I have learned how to conduct a civilized discussion, listen to people and hear them, and see someone else’s opinion in the dispute.”

Feedback of Alitsia Gatilova, Board Member of GAU:

“The GAU has met my educational needs: I could choose the course that was interesting and useful for me; I realized the need for communication with friendly people. Is the GAU a way to success? Yes! Yes! Yes! For four years I’ve had the honour to see the strengths of our university, its great possibilities and opportunities. I am happy to be moving forward with the GAU and gaining personal experience.”

Feedback from program participants:

“The GAU helped me to adapt painlessly to my new status as a ‘pensioner’ and gave me the opportunity to try some new ventures, and I liked it very much.”

“My life has become rich, interesting, varied, and informative. The lectures at the GAU have taught me a lot. I have made many friends. In addition to providing knowledge and contacts, the GAU helps people to understand their importance and belief in life.”

“Life is filled with events, new interesting people, and community service. I love reading, and I am creative. The GAU stimulates all this. Thank you! There is absolutely no time for melancholy and talking about illnesses.”

Financing and Sponsors

The project was financed by international donor programmes (for example, the German foundation “Erinnerung, Verantwortung und Zukunft” (EVZ – Memory, Responsibility and Future), as well as contributions from program participants.

5.2 Hrodna Master Classes

General Information

Institution “Center for Additional Adult Education” “Practical Competences Studio” (Grodno)

Country: Belarus

Contacts:

Lana Rudnik, Olga Galecka

e-mail: edustudio.hrodna@gmail.com

www.edustudio.by

About the Project

Grodno Master Classes is an open platform where everyone can suggest a topic for training, and attend it as a trainee. The goal of the project was to increase the Grodno residents’ participation in the city life through their involvement in educational initiatives, trainings in civil competences and promotion of socially beneficial ideas. To achieve the goal, we have given the residents, including local activists in Grodno, an opportunity to learn about important civil competences, as well as to share their knowledge with other people.

More than 200 people took part in the autumn workshops (autumn 2016); more than 130 townspeople of different ages took part in the spring workshops (spring 2017). Representatives of 11 civil initiatives of the city were involved in organizing and conducting the classes.

The civic education in this project consisted in involving the residents of our city, as participants and organizers, in a process aimed at assimilating the values, knowledge and skills that would contribute to their participation in the life of society and in solving important social issues. Besides, the city’s residents have received more information about the activities of local civil initiatives. As a result, several people have become volunteers of individual organizations or participated in their activities.

Brief Description of the Project

Within the framework of the Master Classes, we had presentations, lectures, and trainings of 1–2 hours duration aimed at gaining knowledge and developing competences (including the area of civic education) in several rooms at the same time. The citizens had an opportunity to present their topic for the classes. Information about the workshops and the possibility to conduct their own classes within their framework were distributed through the websites of local NGOs and social networks. A special group of workshops on Facebook and Vkontakte was also created.

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As a result, we received applications on a variety of topics including psychology, education, gender, human rights, journalism, and others. After the preliminary selection of the topics, with priority given to topics related to civic education and civic competences, we prepared an announcement with the list of the topics and started selecting participants among the candidates who had filled out electronic application forms for participation in various master classes. The classes attended by 10 or more participants were included in the final version of the workshop program. Within the framework of the workshops, there was training on public relations for local activists about the use of various tools to promote their projects and services, including the area of civic education. The results of the workshops were made available through websites, mailing lists, and social networks.

What Was Most Remarkable in the Project?

The most remarkable thing was the way in which participants could choose a topic and make a study program themselves. In fact, the topics of the master classes reflected the most pressing issues in modern Belarusian society. The project was open and aimed at city residents of different ages and different social status. The flexible timetable of several events and the open format of the project made it possible for everyone to make a statement at any time.

It should be stated that the project met our expectations and achieved its goals. In the spring of 2017 we organized more workshops at our own expense by holding 13 master classes and involving more than 130 city residents.

Now we are discussing the options for holding regional (including small towns) and international knowledge workshops with the intention to expand the number of participants, involve more civil initiatives in the preparation and conduct of classes, add to our experience, and place a bigger focus on civic education.

Feedback of Project Participants

Ganka Borodina, hostess of the workshop “How to find life-changing educational opportunities”:

“Often friends and acquaintances ask for advice as to where to go for voluntary work and how to learn about it. It was most inspiring; the participants were very motivated and ready to share their experience. We thought that it would be a good idea to inform the local media about the educational events, so that people learn about the relevant educational offers.”

Kasya Rembeza, a participant of the training "Career Drive: Selfie Approaches", from Larisa Skvortsova and Tatyana Gizhuk:

"First of all, I would like to express my gratitude to the teachers, who were highly professional in their approach. The classes provided me with a lot of material for my further work. I needed more information about the questions I had. The training was most useful and very cool indeed."

Financing and Sponsors

The necessary funding was partially provided by the Federal Agency for Civic Education, and partly by our organization. The citizens conducted free classes during the spring workshops and the partners provided the pre-requisites.

5.3 Trainings on Democratic Citizenship, Armenia

General Information

Organization – Analytical Centre on Globalization and Regional Cooperation (ACGRC)

Halabyan 22b apt.42, 0036, Yerevan, Armenia

Tel.: +374 93 36 99 00

E-mail: acgrcyerevanoffice@gmail.com, stepan.acgrc@gmail.com

Website: www.acgrc.am

Facebook – <https://www.facebook.com/ACGRC/>

Within the project, ACGRC organized three regional trainings in the Armenian regions (Vayk, Gyumri and Vanadzor).

The purpose of the trainings was to present citizens with the basic knowledge about democratic values. Furthermore, the trainings taught the practices of daily democratic governance and civic participation. Armenia was not ready to cushion the consequences of the collapse of the Soviet Union: the political, social and economic problems of the post-Soviet transition period led to the need to equip the citizens with new knowledge and skills of civic education. The organization of the regional training courses helped to educate citizens about democracy and, more broadly, to provide information on democratic values, as well as to teach practices of daily democratic governance and social interaction. The added value of the project was the empowerment and involvement of regional youth in discussions on issues such as civic education, human rights, democratic principles, regional governance, communities and other related issues.

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Three trainings in Vayk, Gyumri and Vanadzor involving local students and young researchers helped raise their awareness in the following three areas:

- Introduction to social science: the relationship of nature, man and society; large and small groups;
- Human rights: human rights and freedoms, individual and state, civil rights and freedom;
- Civil education: democracy; definitions and principles, elections; definition of civil society; regional government and community.

The project resulted in the activation of the regional youth; it helped them to grasp the concept of democratic participation and building a democratic society. Young people became aware of various civil initiatives and campaigns, as well as the opportunities for participation in the decision-making process.

After the training courses, many young people expressed a desire to act as volunteers, as well as to participate actively in other events. The training participants also wanted to establish a local NGO in order to further promote civic engagement and empowerment.

When we were planning the project, we expected to have 25 participants each, but as it turned out, more people were interested and willing to participate.

Instead of covering a total of 75 people, we managed to involve about 90, and the active media coverage in Gyumri and Vanadzor helped to reach a wider audience than expected. We keep in touch with all participants by notifying them about the upcoming projects and activities.

We were successful in organizing events within the framework of our project. We keep in touch with the participants through the established online network. It enables us to inform the participants about our news, raise their awareness about current events, share interesting publications and encourage them to come up with new proposals. Next time we are planning to create a small television advertisement in the regions, which will help to attract more people and enhance our audience. This is important since the interest in participation was higher than we had expected.

Goar Stepanyan, a participant of the Gyumri training:

“The project has provided me with knowledge on the role of citizens in a democracy. Now I know how the public can make its voice heard, and how the relationship between the government and the public is established. This allowed me to understand the basic tools people can use to participate in policy development and in dialogues with the government.”

Sargis Mkrtchyan, a participant of the Vanadzor training:

“The learning had clear objectives and it achieved them. The project encouraged participation and interaction. The topics that were covered were close to my heart. The content was well-developed and understandable. The distributed materials were useful, and I am going to use all that I’ve learned in my work experience. The coaches were prepared, the duration of the training was sufficient, and the conference room and amenities were adequate and convenient.”

The project was funded by the Federal Agency for Civic Education/bpb using funds appropriated by the Federal Foreign Office of Germany, and by own resources.

5.4 Non-formal Education Program for Rural Schools “Workshops for Rural Initiatives”

General Information

GO «Insha Osvita», partners – GO «Moloda Cherkashchyna», Department of Education of Cherkasy, Donetsk, Ivano-Frankivsk regions.

Country: Ukraine

Contacts:

Viktoriia Feofilova

Site: <http://maysternya-na-seli.org>

Facebook page <https://www.facebook.com/MaysternyaNaSeli/?fref=ts>

E-mail: feofilova.vk@gmail.com

About the Project

This is a programme of non-formal education for rural schoolchildren aged 14–18, who want to realize their potential and their social / cultural initiatives in local communities.

Purposes of the programme:

- Development of rural public spaces,
- Development of alternative forms of education for rural youth,
- New competences for rural schoolchildren,
- Development of volunteerism in rural areas.

Brief Description of the Project

The purpose of this programme was to increase the access of rural youth to alternative forms of education. After all, most participants in non-formal education are urban residents and there are fewer opportunities in the villages. School education in rural areas does not provide enough modern competences.

Our program consists of a series of workshops:

1. Ideas Workshop, in which the participants discuss important topics, get acquainted with the notion of civic activity, and nurture the ideas of initiatives;
2. Action Workshop, in which the participants develop their ideas and turn them into a project with a specific implementation plan and budget;
3. Experience Workshop, in which the participants share experience in implementing initiatives.

The initiatives are implemented under the guidance of an experienced mentor. As a result, participants become more open and self-confident; they learn how to speak publicly, work in a team, plan time, and look for resources for their initiative. Meanwhile, the projects implemented are a great benefit for the area: playgrounds and sports grounds, clubs and cinemas are built, films are made and parks are established. The programme has been operating for 3 years in three regions – Cherkasy, Donetsk and Ivano-Frankivsk.

What Was Most Remarkable in the Project?

After our program the participants who used to be wallflowers became leaders of public life, presidents of schools, hosts of events, etc.

Feedback of Project Participant

Maya from the village of Melniki in the Cherkasy region:

“My participation in the programme helped me to feel more confident. Now I understand that my opinion is valuable too and I try to think for myself. I never thought I could be a leader. Now I am not afraid to take responsibility.”

Financing and Sponsors

The project was funded by the Ministry of Foreign Affairs of Germany within the project “Dialogue for a Change”. In addition, we received partial financing from the regional directorates for youth affairs. The participants also used local financing, such as the village council and local business, to implement the initiatives.

5.5 Informal Network of Politically Active Youth “Future Makers”

General Information

“Moloda Cherkashchyna” GO, partners: NGO “Association of Political Science” (Kropyvnytskyi), NGO “Civic Action Center Result” (Vinnytsia).

Country: Ukraine

Contacts:

Viktoriia Feofilova

Site: <http://tvorci.org.ua/>

Facebook group <https://www.facebook.com/groups/1423559421197062/?fref=ts>

Address: 266/2, Nadpilna str., Cherkasy, 18005

e-mail: futuremakersukraine@gmail.com

tel. +38 (0472) 38-38-78

About the Project

This project was about creating an informal network of politically active youth in central Ukraine and engaged in increasing the competences of young people.

The network mission: integration and education of politically active citizens in order to increase the influence of youth on the socio-political life of the country and the development of civil society. We achieved this goal through educational activities, mobilization, and monitoring and information campaigns.

Key words: active citizens, young leaders, influence of young people on power.

Ukraine needs a change in its political elite, since the post-Soviet time politicians are not able to develop the country in the fast pace modern world. However, for the time being, young people are not ready to take control of their country. Their participation in the elections, as well as their motivation in setting up public organizations is quite low, and often they just do not have the necessary knowledge or competences. We need to create a critical mass of young people who are ready and able to take responsibility for the country. This is why we have been creating and developing a network of politically active youth called “Future Makers” since 2012. Today, the network has brought together over 300 participants from the Cherkasy, Poltava, Kirovohrad and Vinnytsia region. Some of our “makers” have already become deputies of local councils, assistants to people’s

deputies, members of various political parties, and activists of public organizations.

Our activity was not limited to this project only. So far we have implemented five different projects with an educational component within the network. “School of Future Makers” workshops were on different subjects, such as influencing the authorities, developing public relations and rapport with the media, developing leadership qualities, participating in elections, implementing practical initiatives, including mobilization and monitoring campaigns. To become a member of the network one only needs to fill out an online questionnaire. Voluntary activity is one of the main principles and ingredients of our work. You can read about our principles on our website <http://tvorci.org.ua/>

The slogan of our network is “Create the wind of change!”

What Was Most Remarkable in the Project?

The project participants were most remarkable. For example, Alla Fedorchenko from Poltava was one of the first volunteers who went to the front in 2014.

We are continuously experimenting with the network format and financing.

Financing and Sponsors

Different activities of the network were funded by: NED, EED, EU.

5.6 Dissemination of Information on the European Union Association Agreement for the Consumers and Regional Communities in Georgia

General Information

Centre of Strategic Research and Development of Georgia (CSR DG)

Country: Georgia

Contact person and contact information: Eka Urushadze

5a Delisi 1st lane; Tbilisi 0177, Georgia; www.csrdg.ge

Tel/Fax: (+995 32) 2399019; (+995 32) 2399018; Mob: (+995) 599 55 31 64

E-mail: eurushadze@gmail.com; eurushadze@csrdg.ge; office@csrdg.ge

About the Project

Distribution of information on EU Association Agreement implications for Georgian consumers to the public in regions of Georgia

The purpose of the project was to create a better understanding of the local population concerning EU Association Agreement related reforms in the country.

Within a citizenship education context a training of local NGOs, media and school teachers on issues of the EU Association Agreement, which are important for consumers, such as the essence of market economy, importance of international trade, competition and its protection, product safety and its limits, IPR, consumer protection, etc. was implemented. Furthermore, the development and translation into 3 minority languages of an extra-curricular textbook and exercise book for civic education courses of IX-XI school classes was conducted. There was also assistance to teachers in the delivery of open lessons / civic education club sessions using the developed materials, in organization of competition for media on consumer-related issues, as well as essay competitions in schools.

Target groups/beneficiaries: about 40 representatives of local NGOs, 50 representatives of media and 125 teachers of schools from all 10 regions of Georgia and around 150 school students from all over Georgia.

Activities:

Development of an extra-curricular textbook and exercise book for civic education courses of IX-XI school classes;

- Development of a guidebook with related class-activities for teachers;
- Translation of all materials into 3 minority languages;
- Publication and distribution of the materials to the trained teachers (around 5500 copies);
- Posting the materials on the website (www.consumer.ge) to provide an easy access;
- Training of 125 civic education teachers from all regions of Georgia on the use of the developed materials during their lessons;
- Coaching the teachers for delivering open lessons / civic education club sessions on the selected subjects;
- Organizing essay competition for school students of IX-XI grade (open to all school students, not only the schools covered by trainings – many children participated independently by making use of the web materials);
- Training of 30 NGO representatives and 25 media representatives – plus, announcing micro-grant competitions for local NGOs and media competitions.

What Was Most Remarkable in the Projekt?

The project created materials and knowledge among civic education teachers for better delivery of lessons on economic and consumer-related issues during the school course. Also the project substantially increased awareness and interest of NGOs and media towards consumer-related issues and its relation with the EU Association Agreement.

Feedback of Project Participants

Civic education teacher:

“It is such fun to use the materials developed within this project.”

School student:

“The book is well-composed and easy to grasp. I understood everything easily.”

Civic education teacher:

“I never had the courage to deliver an economy-related lesson in my class. Now I have got it, and it is not difficult!”

Financing and Sponsors

The project was funded by EC.

5.7 Promotion of Eco-Conscious Youth for Development of Waste-free technologies in Georgia and the Environmental Protection

General Information

Centre of Strategic Research and Development of Georgia (CSR DG)

Country: Georgia

Contact person and contact information: Eka Urushadze

5a Delisi 1st lane; Tbilisi 0177, Georgia; www.csrdg.ge

Tel/Fax: (+995 32) 2399019; (+995 32) 2399018; Mob: (+995) 599 55 31 64

E-mail: eurushadze@gmail.com; eurushadze@csrdg.ge; office@csrdg.ge

About the Project

The aim of the project was to establish eco clubs in 13 schools of rural communities and to integrate waste management in extra-curricular activities of established eco clubs.

The purpose of the project was the improvement of waste governance in Georgia through enhancement of eco-consciousness among school children.

The citizenship education context of the project can be found in the training, including train-of-the-trainers-trainings of school children in waste management and natural resources management; Furthermore, this can be seen in the development of training modules, guidebooks, audio-video materials, case studies, etc., as well as learning by developing the following approaches: community engagement in civic activism, organizing eco-clubs' forums and thematic discussions.

Target groups/beneficiaries: 43-45 members of 13 eco clubs, 7th-11th grade school students and teachers of selected rural public schools.

Activities:

- Establishment of informal environmental clubs in 13 rural communities of 2 regions of Georgia;
- Training of eco-club leaders in eco-club concept, team building, strategic planning and waste management;
- Development of an exercise book on waste management for school students;
- Publishing and distribution of exercise books through eco-club leaders among members of eco-clubs, school students and teachers of targeted communities;
- Creation of electronic library on waste education literature;
- Development of open lessons and waste recycling demonstrations by eco-club leaders/trainers in their respective schools.

What Was Most Remarkable in the Project?

The project created institutional mechanisms for informal eco-education with replication potential and developed education materials on waste management that can be used by any school.

All developed education materials on waste management – exercise book for students, special training modules, open lessons and waste recycling demonstrations, electronic library on waste education literature – will be used in other eco-clubs in different villages and regions of Georgia. In the future we will expand the planned activities.

Feedback of Project Participants

School student:

“The Waste Management Guide Book for schools is clearly and easily understandable, helpful and a great material for reading. The book helped me realize that we have many barriers to a good life and a healthy planet. I think it’s about taking responsibility for our actions. I set a goal to change my future and live with simple, zero waste principles.”

Teacher:

“The methods outlined in this guide book can change pupils’ mind-set on waste management and the ecological fate of our school life-style. This book should be among the required reading and an additional material for teaching. A must-read for all ages. It is easy to read, clear, and very useful. Besides, I loved the extensive coverage of almost all kinds of waste we could possibly reuse in school.”

School student:

“I will pass on all that I’ve learned in the trainings and provided open lessons to my classmates, family members, neighbours and ordinary villagers.”

Eco-club leader, school student:

“I used to have a different attitude to the problems related to waste and now I know ways to solve such problems.”

Teacher:

“The developed textbook, electronic library, waste recycling demonstrations will greatly assist me in teaching and providing interactive lessons to my pupil.”

Financing and Sponsors

The project was funded by the German Federal Agency for Civic Education through an announced grant competition for members of the network.

5.8 The Training Course “Refugees: Respect and Right”

The training course “Refugees: Respect and Right” was organized by the NGO “Youth is Power”. It was conducted between October 20th and 25th 2016 and funded by the Federal Agency for Civic Education using

funds appropriated by the Federal Foreign Office of Germany. The training included 5 days with 3 sessions each.

The training consisted of 6 blocks: The first block focused on getting to know each other through team building games and activities like icebreakers, energizers, naming games, creating each other's profiles by discussing different questions in pairs, also a secret friend. This helped to create a healthy and friendly environment for a more effective working process.

The second block was about intercultural dialogue and included both local and refugee participants. The participants were divided into groups, each introducing a series of stereotypes. They also played a language game through a guest-and-receptionist-role-play where Syrians explained a situation to the locals in Arabic by using their body language and gestures. It emphasized the importance of communication. They had various discussions on the challenges and problems that Syrians face and how they could be solved. The team building activities were a chance to observe the socio-political and psychological characteristics of our participants, which were closely studied by our special guest psychologist Nora Keshishyan.

The third block was conducted via Open Space Technology, as a method of non-formal education. The participants had a chance to introduce their own topic and had discussions on it in small groups.

The fourth one was a big block dedicated to a simulation game. The participants first got acquainted with the technique and then got involved in it. The game and its scenario had been designed 2 to 3 months earlier, particularly for them. The game resulted in a recommendation list made by the participants to the stakeholders that cooperated with us, including the Ministry of Diaspora and the AGBU Syrian Armenian organization. It was interesting to observe how the locals and the refugees presented their problems, the challenges they face and the possible solutions.

The fifth block was on education. This included brainstorming and presentations on international education systems and opportunities, an introduction to two international English language testing systems, a CV and a motivation letter writing procedure, and a presentation on webpage packages, which would allow the participants to register for free online courses. The block also included a visit of the British Council's Armenian PR manager, Ms. Arevik Badalyan, who also presented our participants the British Council's programmes that are available to them.

The sixth block was on civic education, citizenship education, etc. A representative of youth work from the Youth Studies Institute which belongs to the Ministry of Youth Affairs and Sport, Ms. Hermine also visited us and gave a special presentation. We also had a presentation on civic

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education and activism by Tatevik Hakobyan, the Executive Director of Women's Republican Council NGO. And finally, we had a representative of civic society – David Manukyan, a civic activist who presented his own story and experience to the participants. The sixth block also included a special session on international youth work and its opportunities, NGO work, volunteering, EVS, etc. The participants were also provided with some useful related links on the issues.

6 Working Group Outcomes

6.1 International School for Educational Programme Managers

Svetlana Alenitskaya, Federal Agency for Civic Education (bpb), Germany
Tatevik Hakobyan, Women's Republican Council, Armenia
Lana Rudnik, Institution "Center for Additional Adult Education" and "Practical Competences Studio" (Grodno), Belarus
Vitaut Rudnik, Public Association "Information Support Center of Public Initiatives" Third Sector (Grodno), Belarus
Andrei Levko, Association of Life-long Learning and Enlightenment, Belarus
Serhiy Shmyhol, "Moloda Cherkashchyna" GO, Ukraine
Eka Urushadze, Kristine Kandelaki, Centre of Strategic Research and Development of Georgia (CSR DG), Georgia

Concept Description

The international school for educational programme managers is a long-term educational programme.

The goal of the school is to strengthen the capacity of member organizations of the EENCE network through upgrading the skills of educational programme managers in the area of planning and evaluation, as well as management and promotion of these programmes.

School Format:

Two 5-day trainings to be held in two different countries and represented by organizations participating in the network.

The coaching team will include the representatives of organizations actively participating in the working group "Strengthening the capacity of organizations working in the area of civic education" as well as in the development of this concept.

School Participants:

25 people representing organizations from 8 countries actively working in the network.

Criteria for the Selection of the School Participants:

- Representatives of active network organizations (participating in the working group, exchanging experience in social networks, preparing publications, etc.). A maximum of 2 applications from each organization will be accepted;
- Presence of recommendations from the organization management;
- Presence of basic experience in management of educational programmes. Experience in coaching is desirable;
- Working languages proficiency Russian and/or English;
- High level of motivation, ideas for the joint educational projects and programmes described in the application;
- Willingness to participate in both school trainings and to perform tasks in the period between training sessions.

The Content of the Training within the School:

The main thematic blocks of the school will be planning and evaluation of the educational programme's effectiveness, as well as various aspects of management, such as team management, financial management, risk management, information flow management, results management etc.

Expected Results

For the network:

- Strengthening the capacity of member organizations of the network through developing the skills of managers and disseminating the knowledge and skills received by the school's participants;
- Strengthening the authority of the network and giving greater momentum to the development of cooperation within the network;
- Improving interaction among the organizations that are members of the working group "Strengthening the capacity of organizations working in the area of civic education"

For participants:

On completion of the course, the participants will know:

- Various approaches to the design of educational programmes;
- How to plan educational programmes, including description of goals, content, methods, framework conditions, terms of reference for trainers and experts;
- Functions of the programme managers;
- Competences the educational programme manager is expected to have;
- Tools for evaluating educational programmes;
- Tools for promoting educational programmes;

- Basics of team management selection, motivation, performance evaluation, communication, contracting, etc.
- How to seek and retain partners for the implementation of educational programmes;
- Time management tools;
- Basics of financial management and project development;
- Where to look for resources for the implementation of educational programmes;
- How to identify training needs;
- How to manage risks in the process of planning and implementing educational programmes;
- How to choose teaching methods;
- How to plan and implement an international educational programme;
- About the management of the educational programme;
- How to make civic education a cross-cutting theme in educational programmes;
- Principles of sustainable development in the context of the development of educational programmes

Furthermore, on completion of the course, the participants will be able to:

- Choose an adequate approach to the design of educational programmes;
- Formulate the goals of educational programmes;
- Plan the content of educational programmes;
- Use different tools for monitoring and evaluating educational programmes;
- Prepare technical requirements for trainers, including requirements for qualifications, working conditions, etc.
- Use different tools to promote educational programmes;
- Organize recruitment and selection of participants in educational programmes;
- Draw up a budget and write applications for the implementation of educational projects;

On completion of the course, the participants will understand the importance of:

- GO as a cross-cutting theme in educational programmes;
- Using an inclusive approach to educational programmes;
- Respectful and equal treatment of program participants;
- Cultural sensitivity in the planning and implementation of educational programmes;
- Using a democratic approach to human management in educational programmes.

Proposed Work Schedule

Day 1:

Arrival and introduction of participants

Day 2:

- Introduction to the training programme, presentation of the network, the concept of the school and the expected results, harmonization of the rules of joint work;
- Introduction to civic education – concept, values, successful stories, principles, civic competences, etc... The link between civic education and sustainable development;
- The concept of management of educational programmes. Competence approach to the training of managers. Knowledge and skills necessary for an effective manager of educational programmes;
- Approaches to the design of educational programmes
- Informal evening event.

Day 3:

- Educational programme planning models (Webler model, ZIM model);
- Participants in educational programmes: recruiting, selecting, assessing needs and taking the specifics into account;
- Defining the goals and objectives of the educational programmes;
- Determining the content of educational programmes (what and in which sequence we learn, how much time we allocate for a certain block of the programme, etc.);
- Joint evening event (presentation of projects and programmes of the school's participants)

Day 4:

- Methodology and formats of civic education;
- Functions and competences of trainers of educational programmes;
- Planning and accounting of the framework conditions for conducting educational;
- Joint integration event (a tour);

Day 5:

- Monitoring and evaluation (concept of evaluation and monitoring, criteria and indicators of quality, tools for evaluating educational programmes);

- Marketplace of ideas and creation of project teams, which will be engaged in the design of international educational programmes;
- Summing up the work of the first stage. Harmonization of homework.

Day 6:

- Departure

Day 7:

- Arrival and accommodation of participants of the second stage;
- Joint integration event.

Day 8:

- Presentation of results of the project teams' homework assignments;
- Team management (motivation support, group dynamics);
- Team management (drafting requirement specification, performance evaluation);
- Conflict management.

Day 9:

- Finance management (how to calculate the cost of the programme, where to find the money, how to prepare an adequate budget, how to write an application for funding);
- Joint integration event (a tour).

Day 10:

- PR in the context of educational programme management
- Tools for promoting educational programmes and their results (making interactive business cards and presentations, educational blogs, photo galleries, animations, infographics, etc.)

Day 11:

- Risk management;
- Presentation of projects prepared by participants;
- Summing up the work;
- Closing ceremony and presentation of the certificates.

Day 12:

- Departure

6.2 Working Group “Blended Learning”

The working group “Blended Learning” started in 2017 with a complicated situation of citizenship education in the countries of the members of the working group. Here you can find the results. The results were used for the online course “Lab of Citizenship Education” in October and November 2017.

6.2.1 Civic Education in Armenia: Practices and Analysis for Study During the Distance and E-Learning Course “Laboratory of Civic Education” (October-November, 2017)

Tatevik Hakobyan, Yerevan (Armenia)

Education in Armenia has a centuries-old history and has been an important factor in the manifestation of nationhood and self-preservation so far.

A civic education and provision of democratic education principles in Armenia are formed at the state level. The main regulatory role in receiving the education by citizens in public and private educational institutions is played by the legislation of the Republic of Armenia on education, the content of which is aimed at the formation of a modern personality and citizen that ensures the formation, development and improvement of a civil society and state of law.

The civil standards of the Republic of Armenia and legislation are based on the principles of equality, autonomy of will, property and intellectual autonomy stated in the civil code of the Republic of Armenia.

A number of measures to modernize the civic education and citizenship components are regularly implemented in the Armenian educational system. The Ministry of Education and Science of the Republic of Armenia believes that the civic education based on the development of democracy is a priority for Armenia. The civic education is also integrated into school curricula within the frameworks of the social science subject that is processed for education of democratic citizenship and human rights education. The implementation of projects of the Ministry of Education and Science of the Republic of Armenia aimed at European educational standards is mainly supported by various foundations and partners from all over the world. The components of the overall educational process in general educational institutions are the formation of a healthy lifestyle and scientific view of the world and nature of students and providing them with a

minimum amount of knowledge necessary for independent work, education and independent social activities.

In the regions of Armenia a particular emphasis is put on an artistic education and prospects for the development of creative potential both in formal and informal types of education.

Prospects for the development of a preschool education in the Republic of Armenia assume the reform of education priorities, i.e. towards the formation of self-education skills.

Since 2017 a pilot programme of dual education has been operating in four educational institutions of Armenia, where the theoretical part of the programme is performed on the basis of an educational organization, and practical part at the workplace.

In 2005 Armenia joined the Bologna education system, which in turn strengthens the development of education as an important factor of consolidation of the statehood.

Practices and Materials

- Education in Armenia: information about public and private higher education institutions: <http://belarus.mfa.am/ru/study/>
- The National Center of Educational Technologies (NCET); the corporate core activities are implementation and consistent provision of information and communication technologies in general education schools: <http://ktak.am/index.php/ru/about/view/1>
- The Armenian educational environment portal provides statistical data on educational institutions of the country, distance learning courses and educational forum: <https://www.armedu.am/index.php/ru>.
- The National Center of Innovation and Entrepreneurship is an information centre of the Republic of Armenia on coordination of interstate exchange of scientific and technical information. One of the successful projects of the center is Innovation Management, the international youth scientific school that aims to acquaint participants with effective mechanisms for commercialization of scientific and innovative projects, features and process from an idea to the finished marketable product, as well as to give the necessary knowledge and skills with regard to protection of intellectual property and management by means of interactive sessions: <http://www.innovcentre.am/ru/article/12>
- Foundation for Armenian Science and Technology (FAST); the main mission of the Foundation is to create a favourable ecosystem for stimulating innovation and scientific progress in Armenia and abroad: <https://www.idea.am/ru/foundation-for-armenian-science-and-technology>

6 Working Group Outcomes

- The National Center for Professional Education Quality Assurance Foundation carries out the quality assurance processes through institutional and program accreditation in primary, secondary professional and higher education institutions. The purpose of the National Center for Professional Education Quality Assurance is to assist professional educational institutions in creating a culture of quality assurance in accordance with the legislation of the Republic of Armenia: <http://www.anqa.am/en/>
- Tumo Center for Creative Technologies: a forge of a technological progress, which works for free; the initial program is provided for boys and girls aged 12-18 who will be able to choose one of 4 promising areas offered by the Tumo educational program: digital media, games development, animation and website development: <https://tumo.org/en/>
- Ayb Educational Foundation is a college of the future, whose objective is to shape a culture of excellence in learning and support the development of Armenian education: <https://foundation.ayb.am/ru/about>
- UWC Dilijan College is an international school in Dilijan and a project based on Cambridge IGCSE and IB Diploma academic programmes. The school provides the youth with an opportunity to get an education corresponding to the international standards: <https://uwcdilijan.org/>
- Evgeniia Paturian, Armenian civil society: not only non-governmental organizations, the article, Page 77: file:///H:/downloads/Civic_Education_and_Democratisation_ru_160531.pdf
- Grigorii Eritsian, The role of the European Union in the civil society development in Armenia, the article, Page. 282: file:///H:/downloads/Civic_Education_and_Democratisation_ru_160531.pdf
- The role of civil society institutions in the modernization of the education system in the CIS countries (by the example of the Republic of Armenia), the article: <https://cyberleninka.ru/article/v/rol-institutov-grazhdanskogo-obschestva-v-modernizatsii-sistemy-obrazovaniya-v-stranah-sng-na-primere-respubliki-armeniy>
- Current problems of science and education development, a collection of materials of the International Scientific Conference held at the Russian-Armenian University: science.rau.am/uploads/blocks/0/6/695/files/konferenciya-obrazovanie-end-1.pdf
- <http://boon.am/> is the first Armenian knowledge-oriented online TV.

6.2.2 Civic Education in Azerbaijan

Naila Ismayilova, Baku (Azerbaijan)

According to Article 42 of the Constitution of the Republic of Azerbaijan, citizens of the country have the right to education. The right to education implies not only a free compulsory general secondary education, but it also includes the right to creativity, acquisition of new knowledge and improvement of professional skills in various fields.

The right to education is a social right in itself, and for this reason its provision is a basic state duty. This right increases the welfare of every citizen, their social protection and ensures an adequate standard of living.

Thus, in accordance with part two of Article 15 of the Constitution, the Republic of Azerbaijan supports the development of culture, education, health, science, art, protects the environment of the country, historical, material and moral heritage of the people.

However, the concept of “civic education” is not included in the legislation of Azerbaijan. The concepts of “informal education” and “non-formal education” can be referred to the close concept of “civil education” in the law of the Republic of Azerbaijan “On Education” adopted in 2009. The law stipulates that “informal education” is the acquisition of knowledge through self-education, and “non-formal education” is education obtained through courses, seminars and individual classes without the accompaniment of a state certificate of education.

However, the civic education has deep roots in Azerbaijan. The first secular school for girls in the Muslim East was opened in Baku 114 years ago. The initiative to create the educational institution, as well as its financial support belonged to Hajji Zeynalabdin Taghiyev, a well-known benefactor.

In 1894 Nariman Narimanov opened the first public library in Baku. It took about four years to develop the project, choose the location and obtain a building permit. Students lived in the school building according to the statute of a school. The curriculum was drawn up on the basis of the Russian primary schools in the tradition of the Muslim family, and provided classes in handicraft and home economics. The girls were admitted to school from the age of seven and the study period was four years. Classes were carried out in Russian. The Azerbaijani language and the Muslim Law of God were studied together with the Russian language. Fifty girls were planned to enter the school in the first year, twenty of whom were to receive education at the expense of the funds of G.Z. Taghiyev. The Muslim population had a strong interest towards the new educational institu-

tion. Requests and applications for admission to the school came not only from the parishes of Baku and Elisabeth governorates, but also from the North Caucasus. 58 girls were admitted to school already in the first year. The foundations of secular female education harmoniously combining the Muslim traditions with European modernism were laid in the Taghiyev College. Taghiyev limited the school enrollment of girls from wealthy families in order to increase the access of children from poor and needy families. Over the years the school received the status of a gymnasium with a six-year period of study. The path laid by the generous patron Hajji Zeynalabdin Taghiyev was continued by the government of the Azerbaijan Democratic Republic (the ADR). In early 1919, the Baku Teachers Seminary for Women was established on the basis of the gymnasium.

In 1894 Nariman Narimanov established the first public library in Baku. He collected books, files of newspapers and magazines from prominent intellectuals to equip the library. The first national reading room was opened on Gorchakovskaya Street on August 1, 1894 with the permission of the Governor of Baku. In a short time the Narimanov reading room became popular not only in Transcaucasia, but throughout Russia and the Oriental countries. The newspapers, magazines and books from Calcutta, Istanbul, Sofia, Tehran, Tabriz and other cities came there. The first national reading room had existed for four years. In October 1898 the tsarist government closed it as a “suspicious political institution” being afraid of the close rallying of young people around the reading room.

In 1906, the Nijat (Salvation) educational society was established in Baku. It's known from the charter of the society that its main task was to spread enlightenment among the population, provision of financial assistance to students of universities, secondary and primary schools and the development of the native language and literature. And for this purpose the society published books and textbooks. The society had its own library and branches in the parishes of Baku, Elisabethpol and Erivan governorates.

The society organized and financed special evening courses for adults to eliminate illiteracy. The first courses were held in 1907. Two days later, the number of course participants reached 280. The Nijat society organized the first convention of Muslim teachers in the Caucasian region held on August 15th to August 28th, 1906 in Baku to discuss the issues of setting up educational work among the Muslim population in the region.

In 1907, the Saadet (Happiness) Baku Muslim Spiritual Society was established, where the believing Muslims and Sayids could become its members. The society sought to rebuild old schools and madrassas, improve their educational process and open new schools, libraries and reading rooms.

Akhund Molla Agha Alizadeh, a chairman of the board of the society, asked wealthy people in local newspapers to provide support to schools in Baku, where the number of students reached 400: “We are Muslims, backward people, and need to be enlightened. Only school education can save us, the Muslims. We must do our best to help the society lighting up our way to the future. Look forward and help the acting schools. If you really want to wake up the future generation, give a helping hand to schools” (Kaspy newspaper, January 31st, 1914). The society played a significant role in spreading science and enlightenment in the education of the Azerbaijanis. The Azerbaijanis, who received their primary education at the Saa-det School, later became prominent public and political figures and joined the government of the ADR.

The first democratic republic of the ADR in the Muslim East (1918–1920) had paid special attention to enlightenment and civic education for incomplete two years of its existence. The Ministry of National Education, one of the nine ministries in the government of the ADR, was in charge of a wide range of issues of education, enlightenment and culture.

After the restoration of independence of Azerbaijan in 1991, civil education has become widespread. The development of a secular, democratic and legal state focused on the issue of appropriate enlightenment and education of a NEW CITIZEN. Within the frameworks of the education reform in Azerbaijan, a test system for enrollment in higher educational institutions was introduced for the first time in the post-Soviet area. The debate about the individual and society has been introduced in secondary general schools since 1993 to change public thinking and prepare citizens for new relationships. The subject was intended for pupils of senior classes, because the provided topics were aimed at educating worthy citizens of the country. In the turn some attention was also devoted to the analysis of forms of attitude towards the family, society and immediate environment. However, this subject was excluded from the school curriculum three years ago.

A subject connected to the constitution was included in the school curriculum in the 1996/1997 academic year. It was taught once a week in the ninth form. But this year the subject is withdrawn from the curriculum. In the lessons the teachers explained the essence of the constitution and its articles to the pupils, and told them about the history of the Constitution of the Republic of Azerbaijan. But this subject is no longer being studied since the current academic year.

Nowadays the subject “Learning the Life” is taught in the lower grades of Azerbaijani schools. The purpose of the subject is to develop the ability of pupils to establish communication and collaborative work, transfer

of skills of free expression of the point of view and protection of personal rights and the rights of others.

Generally, in recent years some steps have been taken in Azerbaijan to prepare students for real life at the stage of compulsory education, and to form a citizen and a member of society considering the social function of education.

The United Nations Declaration on Human Rights Education and Training adopted in December 2011 was reflected in increased attention to the study of human rights in secondary and higher schools, improvement of programmes for this purpose and development of textbooks for Human Rights Learning and Human Rights Education.

In early 2010, a stage educational project of “from peer to peer” was successfully implemented in three pilot schools in Baku at the suggestion of the commissioner for human rights of Azerbaijan and with the consent of the Ministry of Education. Human Rights Centers have been established within the frameworks of the project. The best schoolchildren were awarded with certificates, credentials and badges of a “Representative of the Ombudsman”.

In September and October 2005, a Special Pilot Project for Human Rights Training prepared on the basis of the Convention on the Rights of the Child was implemented under the chairmanship of the OSCE. The project involved 5 schools, 14 teachers and 476 pupils aged 10-12.

The first Human Rights Training Center was established in School No.18 in Baku in 2001 with the support of the Norwegian Society of Refugees. In 2002, such centres were established in a number of cities and rural areas. Nine more centres were established in the following years. Within the frameworks of the Joint Project, the following 7 textbooks for human rights were prepared for teachers and pupils: 1. Training the pupils of the junior school in human rights (for teachers); 2. Human rights teaching (the program of optional classes to study the human rights for pupils of the IX–XI forms of general education schools); 3. Human rights teaching (for teachers); 4. The way to human rights (a textbook of methods for teachers); 5. The way to human rights (for pupils); 6. The way to human rights (for parents); 7. And this is me (for primary school pupils). In total, more than 100 training seminars were conducted with participation of 2,950 teachers, and 42,000 textbooks of a total circulation were published and transferred to schools within the frameworks of the Human Rights Teaching Project.

In recent years, the approach to civic education has somewhat changed in Azerbaijan. Currently, there is an opinion in Azerbaijan that “civic edu-

cation” should not be conducted as a separate subject, but in an integrative form.

An alternative approach is based on the understanding that civic education is built on a larger number of values. It is associated with the social function of education. In this regard, the subject can be studied outside the curriculum. At the same time, it is possible that the schools will be given the right to include the subject in the curriculum in the future.

Reforms in Azerbaijan are implemented within the frameworks of the State Strategy for the Development of Education in the Republic of Azerbaijan which was approved in 2013. The document determines the following five directions for development purposes: creation of a person-oriented content of education, upgrading of human resources, establishment of transparent and effective management mechanisms, establishment of an education infrastructure that meets up-to-date requirements and provides the lifelong education and, finally, creation of a model of an economically sustainable and self-financed educational institution.

According to the document, the transition to a 12-year general education system is assumed. Ten years are for compulsory education and two years for completing secondary education. It is also planned to introduce mandatory preparation for school that takes one year.

The document contains an article on the development and implementation of a National Qualification Framework.

The development of the state policy that mainly includes wage increases by 1.8–2 times and the implementation of an internship model are expected in order to strengthen the status of the teaching profession.

The autonomy of the management of educational institutions is permitted from the academic, financial and organizational point of view. It is expected to involve the Parent-Teacher, Governing Councils, Board of Trustees and other associations in the management of educational institutions.

Establishment of a rating system is planned for competition between educational institutions. The availability of campuses will be encouraged. The preparation of new textbooks is expected to provide a wider choice.

At the same time, an access to the Internet in all schools and provision of each pupil with tablet computers loaded with electronic textbooks are planned. This will contribute to the development of information and communication technologies in education.

Currently, the project of creating a model of an economically sustainable and self-financing educational institution is implemented as a pilot project in some schools of Azerbaijan. These schools have some freedom in choosing a curriculum. Education experts do not exclude that schools will

be given the right to draw up curricula by themselves within the frameworks of future reforms.

The needs of educating a *new* citizen outside the educational system are met mostly within the frameworks of the Western fund programmes. In the last two years they have done a great job in this direction. In the first years of independence, the basic element of civic education was publication of educational textbooks on human rights, freedom of speech and expression and democracy. Organization of courses, seminars and experience exchange programmes for certain parts of the population, especially for young people, began at the later stages. The main task was for the population to be introduced and later to master core democratic values. The strategic aim was to educate citizens with a new way of thinking, for which democratic values are the norm of a daily life.

In this regard, the following American funds are the most active: NDI, NED, the Republican Institute and the Soros Foundation. Projects are financed by IFES, the Friedrich Neumann Foundation, the embassies of USA, Great Britain, Norway and MITOST. The National Endowment for Democracy (NED) provided the financial support. The SCHOOL OF DEMOCRACY project was implemented in 2007–2008. Since 2009 and until recently the Baku School of Political Studies, which was a part of the Network of Schools of Political Studies of the Council of Europe, has been operated.

In the last 20 years, the Western funds have implemented hundreds of such programmes and translation of literature and international documents. The programmes of Western donors have allowed various parts of society to acquire a basic level of knowledge in the field of human rights and fundamental freedoms, democracy.

The civil society shows initiatives by itself in the field of civic education. For example, you can refer to the website <http://bizimmekteb.org/>

Today the major donor for civil society is the Council on State Support to NGOs under the President of the Republic of Azerbaijan. Since 2009, the Council has been announcing a competition of grants twice a year and has been financing projects in various fields, including human rights education.

After making additions and changes to the legislation regulating the activity of NGOs and their receiving of grants from foreign donors in February 2015, the implementation of grant programmes was terminated. The new legislation significantly complicated the process of registering foreign donors and giving them grants.

Summarizing the above, we can distinguish the following issues of civic education in Azerbaijan:

- A separate subject on human rights is not studied in secondary education;
- At the new stage of educational reforms one of the main purposes is the creation of a person-oriented content of education. Along with that, experts believe that the practical steps taken do not sufficiently consider the social functions of education. Experts believe that training as another important component of education should come to the forefront. For this purpose, special attention should be paid to civic education. The process of humanitarization requires close attention at all stages of education;
- The termination of grant programmes of foreign foundations has created difficulties in educating various parts of the population on human rights and fundamental freedoms, and forming a democratic outlook. The funds allocated by the state foundations are insufficient for the existing needs;
- There is no structure that educates people on human rights and fundamental freedoms outside of education at the state level. Although this area is one of the main responsibilities of the commissioner for human rights, it does not have sufficient material, technical base, and resources to carry out this task.

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6.2.3 Civic Education Practices in the Republic of Belarus

Vladimir Alexandronets

One of the existing approaches to civic education is based on state ideology. The consolidation of an arrangement in the Code¹ on Education of the Republic of Belarus stating that the formation of citizenship, patriotism and national self-awareness on the basis of state ideology is a priority goal of education in the relevant institutions played a regulating role concerning this approach

Specifications of the directions of civic education and the components of citizenship are given in the abstract ideas and programmes of ongoing trainings of children and students for 2016–2020². The issues of citizen education are touched upon in the plan of action on citizen³ education in the law for 2016–2020⁴, improvement of the situation of children is mentioned in the national plan of action for the improvement of the children situation and their rights protection for 2012–2016⁵. Annually priority directions of education, including civic ones are given by the Ministry of Education of the Republic of Belarus. Such policy is reflected in the instructive and methodological letters about the organization of educational and ideological work in institutions of general secondary education⁶.

Conceptualization and revision of methodological approaches to the Belarusian national identity were effective too. Thus, in 2017 the concept of the Belarusian national identity⁷ was declared, according to which the formation of the Belarusian state concerns the historical period from the 9th to 18th century. The concept's authors are O. Levko (Institute of History of the National Academy of Sciences of Belarus) and D. Duk (Polotsk State University).

1 <http://kodeksy.by/kodeks-ob-obrazovanii/statya-18>

2 <http://adu.by/wp-content/uploads/2015/umodos/koncept-vospit-detej-i-molodioji.doc>

3 <http://edu.gov.by/doc-3999313>

4 <http://edu.gov.by/doc-3994693>

5 <http://edu.gov.by/doc-3994683>

6 <http://edu.gov.by/doc-4048463>

7 <https://news.tut.by/society/536155.html>

Its appeal is to attract an important public interest by annual “Prize”⁸. The prize is awarded for active work in humanitarian fields, preservation and augmentation of the national cultural heritage, education of youth instilling love for their motherland, establishment of spiritual values, artistic and moral traditions, and ideas of philanthropy, charity and mercy.

The annual republican action “The Cultural Capital of the Year”⁹ carried out by the Ministry of Culture of the Republic of Belarus is focused on the presentation of the cultural identity of cities and regions of Belarus, development and popularization of traditions and national culture achievements and the inclusion of broad sections of the population to them.

One of the practices aimed at the development of civic participation of young people is the “Open Dialogue”¹⁰ project of the public association “Belarusian Republican Youth Association”. The project started as a broad discussion platform, which provided the opportunity for the youth of Belarus to raise the most acute problems and pose concerned questions to representatives of government bodies, politicians, entrepreneurs, and public figures. Such “open dialogues” held in Belarus have become one of the forms of direct contact between authorities and citizens, and thus, an effective tool for the development of civil society in Belarus.

The specificity of the state’s approach, which practically identifies civic education/upbringing with patriotic and ideological education/upbringing, has determined a variety of civic and patriotic actions, which fascinate children and young people, like “We are citizens of Belarus!”, “The Lord of the Village”, “Gather Belarus in your heart”, “I live in Belarus and I’m proud of it!” and so on. Their initiators are often state institutions and public organizations.

Thus, since 2004, upon an initiative of the BRYA, every year from March 10th until March 15th the events of the all-Belarusian patriotic action “We are citizens of Belarus!”¹¹ are held in all regions of the country. During this campaign representatives of legislative and executive power, honorable people, veterans of war and labor hand over passports to 14-year-old young boys and girls, who are representatives of gifted youth, excellent students, participants in scientific and practical conferences, winners and prizewinners of republican competitions, festivals, competitions, Olympics.

8 <http://president.gov.by/ru/pr-za-dux-vozt>

9 <http://www.kultura.by/uploads/files/PALAZHENNE.docx>

10 <http://brsm.by/open-dialog/>

11 <http://brsm.by/projects/my-grazhdane-belarusi/>

In 2016 the Republican civil-patriotic project “Gather Belarus in Your Heart”¹² started and it will last until the end of 2018. The goal of the project is to instill civil, patriotic, spiritual, moral qualities in students, respect for national traditions and customs, bring them closer to the historical, cultural and natural values, ecological culture education, and develop creative potential in them through photo art.

With broad support of public authorities and government facilities and upon an initiative of the Office of United Nations Children’s Fund (UNICEF) in the Republic of Belarus the global initiative “Child Friendly Cities”¹³ is actively implemented. Set up upon an initiative in 25 cities children’s and youth parliaments (councils) are appealed to form an active public position in children and youth.

The second approach in civic education in the Republic of Belarus is characterized by its non-state character, orientation towards European values and standards in the understanding of civic education. So, in 2016 the position of the Association of Life-long Learning and Enlightenment in the Republic of Belarus was adopted and fixed¹⁴.

Since 2011 the above-mentioned association launched the campaign “Citizenship. BY”¹⁵, aimed at promoting the idea of consolidating the Belarusian society, productive joint actions of citizens, the principles of respect and trust of citizens to each other, pride and respect for the people, country history and responsibility for its future.

The socio-cultural campaign “Be Belarusian!”¹⁶, whose idea is to unite the Belarusians through the formation of respect for themselves, their culture, language, history and the adoption of their own peculiarity, can be justly considered to be a “veteran” of national and civic education.

Since 2009 the initiative “Flying University”¹⁷ has been implemented in Belarus, concerning the creation of space and environment, where free-thinking is cultivated, the movement towards the modern university in Belarus and for Belarus has been implemented.

12 <http://rcitt.by/blog/doings/item/614-2016-05-26-07-28-25/614-2016-05-26-07-28-25>

13 <http://detivgorode.by/>

14 <http://adukatar.net/pozitsiya-po-grazhdanskomu-obrazovaniyu>

15 <http://grazhdanstvennostby.blogspot.com.by/p/blog-page.html>

16 <http://budzma.by/>

17 <http://fly-uni.org/pras-nas/>

A social advertisement project on the popularization of the Belarusian language¹⁸, initiated by the Association of Advertising Organizations of Belarus with the assistance of the Ministry of Culture of the Republic of Belarus, was launched to promote the Belarusian language in the society.

Since 2014 free courses of the Belarusian language “MOVA NANOVA”¹⁹ have been organized in a number of Belarusian cities, with around 650 students attending the courses weekly.

The “Idea” online magazine²⁰ is an alternative platform for expert opinions. “Idea” is a platform of young professionals who promote reforms in Belarus. The site reveals global trends, examines the “lessons learned” of other countries and creates ideas how to make the Belarusian policy to be reasonable, the economy to be innovative, and the society to be open.

Some aspects of civic education are touched upon in the “Learn to Act”²¹ project, which is about to be implemented in Belarus between 2016 and 2019 by the Representative Office of the German Adult Education Association in the Republik of Belarus (DVV International) and the Association of Life-long Learning and Enlightenment.

In 2016 the “Belarusian Association of UNESCO Clubs” RPO organized a press tour on “Civic Education” within the framework of the programme “Being a Citizen? One can learn!” The results and efficient practices were covered in the article of the “Nastaunitskaya Gazeta”²² newspaper reporter.

6.2.4 Civic Education Positive Experience of the Republic of Moldova

Viorica Olaru-Cemirtan (Moldova)

The Republic of Moldova, like the rest of the European states, needs citizen participation in public and political life, not only to ensure prosperous democratic values, but also to cultivate social cohesion in the period of growing social and cultural diversity. Considering ever-increasing obligations and the need for active participation, people should have a clue, as well as the necessary knowledge, efficiency and skills.

18 https://news.tut.by/society/329151.html?utm_source=news.tut.by&utm_medium=news-bottom-block&utm_campaign=relevant_news

19 <http://www.movananova.by/prakursy/>

20 <https://ideaby.org/>

21 <http://adukatar.net/proekt-uchit-sya-chtoby-dejstvovat/>

22 <https://nastgaz.by/gramadzyanskaya-adukatsyya-zagadka-bez-a/>

Civil skill sets can enable people to participate in civil life in full, but they should be based on time-proved information on social values, political concepts and structures, and on the obligations of active democratic participation in society as well.

“Civic education offers knowledge, skills and values necessary for active participation in the society. We should stimulate it, because active participation underpins European democratic values. We should also pay more attention to the training of teachers in this field, so that children are inspired to become active citizens”, declared Androulla Vassiliou, the former EU Commissioner for Education, Culture, Multilingualism and Youth.

In this study we will describe the best practices by classifying them in accordance with the form of education: formal and informal.

Formal Civic Education

Since September 1st, 2009 pupils of I-XII grades have studied “Civic Education” within the framework of the compulsory educational program. The new discipline was introduced on the initiative of the teachers who stated that “by studying this subject, students will become more active, educated and responsible”²³.

Thus, the modernized academic programme describes the main goal of the discipline: “to develop the qualities of an active and responsible citizen, an adept of national, universal and democratic values who can take responsibility for his own destiny and destiny of the community”. The mission of the civic education school discipline²⁴ is well worded and reasoned, being based on the values of general education.

Beginning from the 2016-2017 academic year civic education has included the module “Personal Development and Career”. Teachers and students learn how to develop academic programmes and training tool-kit for teachers and students, develop by the Center for Entrepreneurship and Business Support (CEDA) in cooperation with the relevant ministry²⁵. The academic program was piloted in 13 secondary general and vocational schools from March 1st until May 31st, 2016 and included teachers and students participation in its piloting offers.

23 <http://infoeuropa.md/educatia-civica-activa/>

24 http://www.edu.gov.md/sites/default/files/educatia_civica_ro_2016-2017_final.pdf

25 <http://ceda.md/event/din-anul-curent-disciplina-scolara-educatia-civica-si-dirigintie-va-include-modului-dezvoltarea-personala-si-proiectarea-carierei/>

Libya Sklifos, Doctor of Education, stated at one workshop with the participation of officials responsible for the Civic Education discipline from among the District Education Departments of the country organized on February 17th, 2017, that this module was based on a study aimed at identifying the real situation in education and career. The study covered the disciplines in which design and management of career is performed.

According to Liya Sklifos, the study showed that students need preliminary training, willness, career development skills, continuing education and self-confidence for a successful career. The study shows that in case of the Republic of Moldova, civic education is a necessary discipline, since it basically helps students in choosing a profession.

Informal Civic Education

Several public associations have been actively involved in informal civic education for more than a decade. In the national public space it is worth mentioning the activities of the following NGOs:

- “Promo Lex”, which goal is a democracy development in the Republic of Moldova, including Transnistria region, by promoting and protecting human rights, democratic processes monitoring and civil society strengthening²⁶.
- “Amnesty International Moldova”²⁷, an organization that represents global movement founded in 1961, published the “Manual on Human Rights”²⁸ several years ago, both in Romanian and Russian, along with the national academic program for human rights ongoing training for professional personnel,²⁹ which can also serve as a guide for teachers of other school subjects.
- The National Youth Council of Moldova³⁰ contributes to the involvement of young people in the educational process and social life. The main NYCM goal is an active youth education, its involvement in the decision-making process, evaluation and monitoring of youth policy, empow-

26 <https://promolex.md/misiune/>; <https://promolex.md/proiecte/>

27 <http://amnesty.md/ro/>

28 <https://drive.google.com/file/d/0B0DC4ex5DLKaaE84ajIxz21iRUk/view>
<http://amnesty.md/ro/despre/blog/educatie-pentru-drepturile-omului-manual-ru/>

29 <http://amnesty.md/ro/despre/blog/curriculum-de-formare-continua-a-cadrelor-didactice-in-domeniul-edo/>

30 <https://www.cntm.md/ro/educa%C5%A3ia-tinerilor>

erment of working young people. In this regard NY CM provides advisory services, creates conditions and opportunities so that young people could participate and develop through informal training activities. There is promotion of intercultural education, volunteering, civic and active education. The rights of young people with special physical needs, social inclusion, especially among minority groups are advancing as well. Thanks to the activities organized by NY CM, cultural diversity, stereotypes struggle is encouraged, so that young people from minority groups are actively involved in social life ³¹.

- “CREDO” NGO Resource Center for Human Rights, whose motto is “Together to the New Generation of Civil Leaders”, aims to stimulate wide promotion of democracy and is constantly involved in the evolution of public and political life, through ongoing projects ³².
- “Center for Information and Documentation on Children’s Rights in Moldova” (CIDDC) contributes to the creation of favorable conditions for the realization of the child’s rights³³, the development of the competence of those designated persons who observe the rights of children and their well-being, empowerment of rights holders. CIDDC team monitors the state’s efforts to fulfil its obligations and promotes the development of the society in which every child is respected and treated as a person exercising his or her rights on equal terms³⁴. An important resource, created and promoted by CIDDC, is the “Manual on Teaching Children’s Rights in Civic Education”³⁵, which fully explains the impact on the process of democratization of the whole society.
- “CNFACEM” NGO works in the field of providing legal, psychological, medical and social assistance to victims and potential victims of trafficking and domestic violence, both for minors and adults. This activity is realized broadly through the implementation of projects and programmes aimed at qualitative improvement of services provided to victims and potential victims of human trafficking. Inter-relevant cooperation of the “CNFACEM” NGO with the International Orga-

31 <https://www.cntm.md/ro/drepturile-tinerilor-%C5%9Fi-incluziunea-social%C4%83>

32 <http://www.credo.md/home>

33 http://drepturilecopilului.md/files/CDC_2005_final_rus.pdf

34 <http://drepturilecopilului.md/index.php/ro/>

35 http://drepturilecopilului.md/files/3.Material_suport_predarea_DC_in_cadrul_EC_23.10.2014.pdf

nization for Migration, Mission in Moldova, and the Center for Assistance and Protection of Victims and Potential Victims of Human Trafficking provides various kinds of advisory services to people who have been living on the foreign states territory for a long time and due to certain circumstances (armed conflict, previous experience of exploitation, serious injury, incurable disease, addiction to alcohol, drugs, job loss, mental disorders, etc.) do not have citizenship, lost documents and need help.

One of the main goals of the NGO is to raise awareness among responsible local legislators about the violation of the victims and potential victims of human trafficking, by raising this issue at the level of the highest coordinating bodies. The NGO is ready to take an active position in informing individuals about their civil rights, as well as the possibilities for their protection.

- NGOs Humanitas³⁶ și Motivatie³⁷ contribute to the social integration of people with special needs and step by step make significant changes in the social and educational climate in the country.

The main activity of these associations is to promote civic education through workshops, training courses, round tables, summer schools, public campaigns on democracy, human rights strengthening and poverty reducing in Moldova as a long-term impact process.³⁸

In most cases these actions are combined and complement one another, and the mentioned NGOs develop joint campaigns with the participation of other civil society parties in order to achieve the goals of sustainable development, creating coalition, platforms and councils that are focused upon extirpation of any serious problem: National Coalition “Life without domestic violence³⁹”, Coalition for Non-Discrimination⁴⁰, Platform for Gender Equality⁴¹, National Youth Council of Moldova⁴².

The development partners of the Republic of Moldova invest considerable resources in the quality of civil society in order to create social cohesion through ongoing civic education.

36 <https://humanitas.md/despre-noi/obiective/>

37 <http://motivatie.md/index.php?l=ro>

38 <http://www.cntm.md/ro>

39 <http://stopviolenta.md/index.php>

40 <http://nediscriminare.md/ro/>

41 <http://egalitatedegen.md/>, which supports ODD nr. 5 = gender equality

42 <http://www.cntm.md/ro>

6.2.5 Practices of Civic Education in the Russian Federation

Vladimir Alexandronets

The current realities of civic education and civic participation in the Russian Federation are dictated by the predominant role of the state in this area.

If the early 2000s were characterized by the availability of a number of social organizations and movements, adoption of programme documents and declarations in a civic education system, currently there is an active role of state institutions in the development of the civic education and civic participation.

The basic state approaches of the Russian Federation to education, including civic education, are enshrined in the Federal Law “On Education in the Russian Federation”⁴³, where the education of citizenship, patriotism, responsibility and legal culture is one of the principles of a state policy and legal regulation of relations in the education system.

The adoption of the Principles of State Policy of the Russian Federation in the sphere of the development of legal literacy and legal awareness of the citizens in 2011 played an important role in the development of the civic education system in the Russian Federation⁴⁴. The main purpose of the document is to establish a system of high-quality education in the law and legal education based on the uniform standards, individual approach that considers the interests of citizens and public associations, and allows increasing the legal culture and minimizing legal nihilism.

The adoption of this document marked the beginning of the publication of a series of Public Education in the Law⁴⁵.

The civic education system in the Russian Federation with a predominant state approach is also significantly affected in the “Patriotic Education of the Citizens of the Russian Federation for 2016–2020” State Program⁴⁶. The program is based on the knowledge, experience and traditions of patriotic education of citizens accumulated over the past decades, given the impor-

43 <http://zakon-ob-obrazovanii.ru/>

44 https://креду.мвд.рф/upload/site119/document_file/Osnovy_gosudarstvennoy_politiki_Rossiyskoy_Federacii_v_sfere_razvitiya_pravovoy_gramotnosti_i_pravosoznaniya_grazhdan.pdf

45 http://school57.tgl.ru/sp/pic/File/Document/pravovoe_prosveshenie/metodicheskie_rekomendacii_2016-08-01-s_oblozhkoy.pdf

46 <http://static.government.ru/media/files/8qqYUwwzHUxzVkJH1jsKAErrx2dE4q0ws.pdf>

tance of providing the Russian civil identity, continuity of the educational process aimed at the formation of Russian patriotic consciousness under the difficult conditions of economic and geopolitical rivalry. At the same time, patriotic education is a priority in the educational policy of Russia.

The state's approach to understanding civic education in Russia was reflected in the creation of the Expert Council on Human Rights Education and Civic Education⁴⁷ in February 2017 under the Council of the President of the Russian Federation on the development of civil society and human rights. The main issues included in the work of the Expert Council are the following: support of programmes for human rights education and civic education, as well as evaluation of programmes for human rights education and civic education in the country.

On December 11th, 2015, the President of the Russian Federation signed the Decree on Establishment of the All-Russian Public Educational Organization of "Russian society *Znanie*"⁴⁸. The decree was signed for further development of civil society, spiritual and moral education of citizens of the Russian Federation and increase of the efficiency of educational work. The establishment of the Russian society "Znanie" public organization resulted in closing of the All-Russian Public Organization of Russian society "Znanie" in June 2016⁴⁹.

A research and practice conference on "Civil Education: Essence, Problems and Prospects"⁵⁰ at the faculty of philosophy of the Lomonosov Moscow State University conducted in November 2014 was aimed at identifying features of modern civic education. The conference was aimed at understanding the problems and contradictions of implementation of civic education at various levels of the educational system, and considering the prospects for the development of civic education in Russia and in the world.

The All-Russian Movement "Education for All"⁵¹ continues its activities with the active participation of the deputy corps and the public. The supporters of the movement consider that only an educational policy in the interests of the majority of citizens and unification of all forces and orga-

47 <http://president-sovet.ru/about/comissions/temporary/read/8/>

48 <https://www.znanierussia.ru/Shared%20Documents/Указ%20Президента%20ПФ%20от%2011.12.2015%20№617.pdf>

49 http://www.znanie.org/OZR/XVII/Post_likv.pdf

50 https://istina.msu.ru/media/icollections/collectioneditorship/351/9d0/8042518/Civil_Education19.11.2014_Ed..pdf

51 <http://www.smolin.ru/odv>

nizations on its basis, regardless of political positions, is able to carry out the generally recognized slogans of the world community such as Education for All and Lifelong Education, and to make the national education more free and social.

The projects of public organizations aimed at the development of civic competences among the population of Russia are developed.

Thus, Non-Formal Education, a new Federal Project of the Russian Union of Youth for the development of new competences among young people, was adopted in June 2017⁵². The project's aim is to increase the personal performance and competitiveness of the members of the Russian Union of Youth and other categories of youth on the labor market through the development of tools of non-formal and informal education. The structure of the Non-Formal Education project includes the Regional Youth Training Centers that are opened on the basis of the RUY regional organization or RUY partner organizations and implement educational programmes for the youth.

"Village is a Land of Opportunities"⁵³ is an important project of the Russian Union of Rural Youth, aimed at identifying leaders of public opinions in rural areas in important fields such as education, sports, medicine, entrepreneurship and civic engagement. The project allows you to determine the dynamics of the development of the industrial agriculture complex and the quality of life in rural areas, as well as to support civil initiatives for development of rural areas.

Thus, a study of civic education and civic participation in the Russian Federation shows the availability of a powerful state approach in determining this direction and identifying key players and performers. Nonetheless, public organizations do not play a significant role in the development of the civic education system.

6.2.6 Civic Education Development Practice in Ukraine

Folvarochnyi Ihor, Kyiv (Ukraine)

The subject of civic education development practice in Ukraine emerged in the first decade of the 21st century resulting from the need to formulate

52 <http://www.ruy.ru/programms/federalnyy-proekt-rsm-po-razvitiyu-novykh-kompetentsiy-v-molodezhnoy-srede-neformalnoe-obrazovanie-.html>

53 <http://rsm.su/pages/special/tv/>

the concept of social transformations, commitment to which would ensure the effective promotion of the young Ukrainian state. Reforming the main areas of society in accordance with democratic standards has enhanced the theoretical reflection in this vein.

The new law on education⁵⁴ in Ukraine (September 2017) defines the main requirements of the state as follows: to provide the background for the development of civic education aimed at the formation of the citizens' skill set related to the realization of their rights and obligations; awareness of civil society values, rule of law, human and civil rights and liberties.

A number of programmes, projects, and active practical activity of public and scientific organizations focused on the formation of a platform for the development of civil society in the country and facilitated the emergence of this law.

In March 2000 the project "Education for Democracy in Ukraine"⁵⁵ was established with the assistance of the European Union and the US government, a number of Ukrainian, European and American organizations and experts who have been working jointly at its implementation. The goal of this project was to promote the democratic political culture. The objective of the project was to promote the introduction of civic education in secondary schools of Ukraine in 9-11 grades. Management of the European part of the project was held by the Institute of Society and Politics (Netherlands) (Instituut voor Publiek en Politiek, IPP) and the Merzhon Center of Ohio State University (Ohio State University). Transatlantic coordination was entrusted to CIVITAS International (France) (CIVITAS International).

In December 2000 the draft concept of civic education⁵⁶ developed by the research group "Education for Democracy of Ukraine" was discussed.

The "Study Tour on Civic Education"⁵⁷ project (2002) was carried out by the Information and Analytical Center of Pedagogical Innovations of the Institute of Training Toolkits of the Academy of Pedagogical Sciences of Ukraine with the assistance of the United States Agency for International Development (USAID, Kazakhstan). The goal of the project was the extension of the Ukrainian teaching staff in the implementation of civic education in Ukraine among teaching staff of Kazakhstan, Turkmenistan and Tajikistan.

54 <http://zakon3.rada.gov.ua/laws/show/2145-19?test=dCCMfOm7xBWMfOoEZiZDsrm5HI4ycs80msh8Ie6>

55 <http://www.edu-democracy.org.ua/>

56 <http://osvita.khpg.org/index.php?id=976003974>

57 <http://lib.iitta.gov.ua/9100>

Since 2002 All-Ukrainian Charitable organization “Teachers for democracy and partnership”⁵⁸ has worked, adapted and developed teaching and learning aids on civic education (innovative methods of teaching and educational management). The increased focus lays on trainings, seminars, conferences on civic education delivery; output of publications (textbooks, manuals for students and teachers), administration and implementation of international educational grant programmes on civic education.

Since 2004 All-Ukrainian Association of History and Social Disciplines Teachers *Nova doba*⁵⁹ has provided strong support on history, social science disciplines teaching, in particular, history and implementation of civic education in general educational institutions of Ukraine. The organization constantly attracts teachers, scholars, students and a wide range of teaching staff to form civil skill sets of Ukrainian youth through history and human rights teaching, multicultural education and various types of out-of-school activities.

The “Civic Education – Ukraine”⁶⁰ project has lasted three years (March 2005–March 2008), was funded by the European Union, and was implemented by the Delegation of the European Commission in Ukraine under the leadership of Cambridge Education Company. The Ministry of Education and Science of Ukraine was a project partner. The project working group developed curricula and academic programmes based on the analysis of state documents, as well as the content concept of civil competence and created a table of targeted knowledge, efficiency, skills and attitudes in all stages of school education.

The National Academy of Public Administration under the President of Ukraine and Zurich Pedagogical University in cooperation with experts from the Council of Europe and national education sector experts developed the draft concept of Education for Democratic Citizenship in Ukraine and the training module “Education for Democratic Citizenship in Ukraine”⁶¹ (2007) for students of master’s degree programmes on the specialty *Public Administration in Education Sector*, and three manuals of the Council of Europe were translated and adapted as well.

The Ukrainian-Swiss project in education sector “Democratic education development promotion in Ukraine” (2011) was carried out by Zurich Pedagogical University, Institute of International Educational Projects (CPU)

58 <http://tdp.org.ua/>

59 *ibid.*

60 http://lib.iitta.gov.ua/844/1/civic_education.pdf

61 <http://osvita.khpg.org/files/docs/1366804266.pdf>

and National Academy of Public Administration under the President of Ukraine (PANA), with the partnership of the Ministry of Education and Science, Ministry of Youth and Sports of Ukraine. The strategic goal of the project is to increase the influence of education on the development of civil society and democratic processes in the country.

In particular the project contributed to expanding the teaching staff's access to information on the basic principles of democratic citizenship, as well as broad discussion of the problems afflicting the public administration of education in Ukraine.

The national strategy for the development of education in Ukraine for 2012–2021⁶² was offered for public discussion.

On December 1st, 2016 the Decree of the President of Ukraine “On priority measures to promote the strengthening of national unity and the consolidation of Ukrainian society, public initiatives support in this area”⁶³ was signed.

On May 16th, 2016 in the project office of *Training programmes for professional growth*⁶⁴ (USAID) a round table of graduates of training programmes *Civic Education: search for new approaches to the successful implementation of the National civic education program in Ukraine* (April 9th–16th, 2016 France) and “Education of civic consciousness of youth in the context of educational reform” (February 25th–March 18th, 2015 USA) was held.

The non-governmental organization *Center for Civic Education* (Warsaw, Poland) in partnership with All-Ukrainian association of history and social sciences teachers *Nova doba* with the assistance of Polish Institute implemented a joint project for the reform and democratization of education in Ukrainian general education schools⁶⁵ (2015). In ten selected schools across Ukraine trainings for teachers were delivered⁶⁶ and it was determined what is necessary to be introduced into Ukrainian schools so they could become more open for society and were extensively involved in the formation of civil society in Ukraine.

62 http://www.meduniv.lviv.ua/files/info/nats_strategia.pdf

63 <https://112.ua/politika/poroshenko-podpisal-ukaz-o-prioritetnyh-merah-po-ukreplenyu-nacionalnogo-edinstva-356537.html>

64 <https://nubip.edu.ua/node/22540>

65 <https://www.unian.net/society/1095318-v-10-ukrainskih-shkolah-provedut-pilotnyiy-proekt-po-reformirovaniyu-obrazovaniya.html>

66 <https://www.unian.net/society/1095318-v-10-ukrainskih-shkolah-provedut-pilotnyiy-proekt-po-reformirovaniyu-obrazovaniya.html>

The All-Ukrainian *Civic education and electronic democracy in educational establishments* project (2017), which promotes the implementation of standards and principles of the democratic society, and the formation of key skill sets of the XXI century: social, civil, information-digital.

The organizers of the project are AYPO Ukrainian Student Union, Ministry of Education and Science of Ukraine⁶⁷, SSI *Institute for Educational Content Modernization*, social project *Skills Academy*⁶⁸ with the assistance of the Eastern Europe Foundation and the EGAP program *Electronic Management for Accountability of Power and Community Participation*. In particular, the possibility of free online training on the platform “Skills Academy” is provided.

Some examples of issue-related online courses are *Fight against Corruption, Electronic Government, Digital Literacy, European Standards and Values, Democratic Values and Mechanisms, Participation in Decision Making*. The project implementation period is 2017–2018. Participation is free.

On July 18, 2017 in Kharkiv, in the “Nakipelo” press center, a discussion on “Civic education – the key vector of Ukrainian democratization”⁶⁹ was held, organized by the Analytical Center “Observatory of Democracy”. Experts, teachers, students, representatives of public associations, mass media took part in the discussion, which aim was to keep up to date and to investigate the issue of civic education as an important factor in the way of democratic reforms.

On November 2nd–3rd, 2017 the forum for informal adult education “Adult education and civil society”⁷⁰ was held at the national centre for business and cultural cooperation “Ukrainian House” (Kyiv), which was held under the slogan “Strength and joy of learning”. The aim of the event was to create a common space for professional interaction, exchange of experience of educational service providers.

Thus, approval and development of the “National Strategy for the Civil Society Promotion in Ukraine”⁷¹ is conditioned in practice by the need to create conditions by the state for realization the right to association, functioning of civil society organizations and their equal interaction with pub-

67 <http://mon.gov.ua/usi-novivni/anonsi-podij/2017/04/10/startue-vseukrayinskij-proekt->

68 <http://www.skillsacademy.com.ua/>

69 <http://od.org.ua>

70 <https://comments.ua/society/600456-obrazovanie-vzroslih--osnova-razvitiya.html>

71 <https://112.ua/politika/poroshenko-utverdil-strategiyu-sodeystviya-razvitiyu-grazhdanskogo-obshchestva-v-2016-2020-goda-294819.html>

lic authorities, citizens participation in the formation and implementation of state policy.

6.3 Working Group Sustainable Development Goals and Citizenship Education: A Fruitful Symbiosis

This paper was one of the results of EENCE's working group on Sustainable Development Goals. It was developed by Alina Cebotarenco (AIESEC Moldova), Vitali Nikanovich (Association of UNESCO-Clubs Belarus) and Marius Jedlitschka (Federal Agency for Civic Education).

Introduction

In 2015, the United Nations adopted the 2030 Agenda of Sustainable Development and 17 Sustainable Development Goals (SDGs). They aim to give a guideline for governments, civil society and the private sector on how to “transform our world” within the next 30 years. The SDGs include a wide range of different challenges, among them fighting poverty, gender equality and peace. Education plays a central role in this concept as well: One the one hand it is a SDG by itself (SDG No 4), on the other hand it is an important instrument to achieve all the others.

Acknowledging the potential and relevance of the 2030 Agenda, an EENCE working group was established in 2017 to discuss its potentials regarding citizenship education. This paper is one result of the working group's engagement. It addresses organizations involved in citizenship education that are interested in aligning to the SDGs framework. The paper's aim is to offer an insight into potential benefits of embedding activities and provides the practical example of AIESEC. Further, it suggests a set of concrete steps for organizations that are planning to work with the SDGs concept.

Potential Benefits

If you embed your activities into the concept of SDGs, it may come with a set of potential benefits. Among them are:

1. The SDGs have been signed by almost all countries of the world. Most governments have announced to work on their achievement, most likely, yours as well. Thus, referring to the SDGs and embedding your activities into this framework may foster your legitimacy and protect you from political pressure.

6 Working Group Outcomes

2. Working on the local level can sometimes be exhausting. Defining your engagement as part of a global challenge and the awareness that thousands of others are working towards the same goal, is likely to strengthen both your and your partner's motivation.
3. Referring to the SDGs and using its terminology is likely to support your fundraising activities. As a rule, it strengthens your trustworthiness and helps access international funds. The SDGs can also facilitate your attempts to build international partnerships and collaborations with like-minded organizations.

Case study: AIESEC

When talking about AIESEC, the first thing that comes to your mind is youth leadership and international experiences. “Enabling youth to voice their opinion and take action” –thanks to this AIESEC became one of the largest youth led organisations to take responsibility to implement SDGs according to the UN Agenda 2030.

How does AIESEC do this?

1. Youth 4 Global Goals (Youth4GG) is an initiative that aims at activating young people to contribute to the achievement of the Sustainable Development Goals (SDGs), also referred to as the Global Goals and Agenda 2030. Activating youth will take place in three stages: *awareness, understanding and action*. The simple framework allows organizations from different sectors to identify entry-points in working with youth around the SDGs. The core idea of the initiative is to get young people act and create a better world by moving beyond the traditional role in advocacy.
2. “Global Volunteers” is an opportunity for youth to develop leadership qualities by undergoing a cross-cultural volunteer experience.

An example of Global Volunteer is Global Learning School (GLS) which is a project of non-formal education and intercultural dialogue among young people in Moldova. The goal of the project is to make sure that young people between 14–18 and young international talents interact, thus promoting their global outlook and cultural exchange. Young people from different countries, including EaP countries are open to an intercultural dialogue and understand the necessity of involvement and analysis of terms like civic involvement and globalization.

Implementation methodologies:

The project is implemented in three basic steps that facilitate the teaching of another language and helps to implement cultural knowledge.

Week 1:

Integration of the Trainees in the Project

- Presentation of our country, culture and the hometown of the participants to the international guests;
- Definition of the general rules to be used in the course of the project;
- Identifying the expectations of the trainees and of the organizational team.

Week 2:

Development of the Global Village (an Opening Event)

- Preparation of the event and the activities to be held by each international participant during the event;
- Creation of the event agenda;
- Logistics & the event.

Week 3:

Start of the Session: Module 1 – Globalization and Cultural Diversity

- Presentation of the home country by each of the international participants in various areas, including *geography, history, customs and traditions, cuisine, etc...*

Week 4:

Module 2 – Personal Abilities

- A programme of trainings on the following topics: *Teamwork, Leadership, Public speaking.*

Week 5:

Module 3 – Vocational Guidance

- Tests, Analysis, CV writing

Week 6:

Module 4 – Digital Alphabetization

- Online security, opportunities and risks of using the online space

Arrangements for Capacity Building and Technology Transfer:

Incoming Preparation Seminar Online: One or two online meetings to give some knowledge to the trainees about Moldova and answer the questions of the volunteers.

Incoming Preparation Seminar: workshops to understand the role of the project, to build up a plan and improve the skills necessary for the trainee during the project.

6 Working Group Outcomes

Coordination mechanisms/governance structure:

This project is managed by the local AIESEC Vice President of Incoming Exchanges and the organising committee. The team will manage the experience from its planning to the closing stage of the project through weekly meetings with the interns and NGO partners.

Partner(s):

AIESEC in Moldova, AIESEC in local countries (where the trainee come from), Enablers (NGO, companies provide resources), local media.

The SDGs involved:

- Goal nr4 – Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all;
- Goal nr5 – Achieve gender equality and empower all women;
- Goal nr10 – Reduce inequality within and among countries.

Interested? This Is How You Manage to Align

1. Get an overview about the Agenda 2030 and the SDGs concept;
2. Figure out the potential benefits for your organisation;
3. Identify local problems you would like to resolve or those you are working on;
4. Embed your work into the global context and relate it to specific SDGs;
5. Define the project goal targets and how they address the SDGs;
6. Involve international partners, funds or resources, if necessary,;
7. Ensure sustainability of your project;
8. Measure your achievements and success relating to SDGs.

7 Miscellaneous

Emil Ordukhanyan, PhD in Political Science, Associate Professor

7.1 Assessing the Regimes of Post-Soviet Transformation Countries Through Political Discourse: Possibilities and Challenges

The article explores the prospects of the political regime assessment based on political discourse in attempt to increase the accuracy of assessment results. The urgency of the issue is conditioned by the decrease in the efficiency of classical assessment methods. This is the result of new challenges stemmed from deepened rivalry within the process of new world order formation and the flawed practices of democratic political discourse. The results of the research show that regardless of the case studies on all three types of regimes based on political discourse, they do not reveal the features and patterns of political discourse used for assessing the regimes of post-Soviet transformation countries. To this end, it is proposed to assess them based on political discourse with full range. The accuracy of the results can be best evaluated while comparing them with those results that were obtained using classical assessment methods.

The struggle for the formation of a new world order has considerably strengthened the impact of the mercenary factor on social processes, particularly on the assessment and classification of regimes established in post-Soviet transformation countries. It can be best minimized using new, extremely accurate approaches and methods. The problem becomes more complicated in cases when the object of assessment is defined not only by the legal norms and structural mechanisms of the political system, its institutions and the organization of power, but also by the values, behaviour, etc. J. Linz and A. Stepan propose three dimensions for the assessment of consolidated democracy: behavioural, attitudinal and constitutional. Whereas the first two dimensions are exclusively conditioned by the various manifestations of political culture, the constitutional one – only significantly; it refers not only to the appropriate norms enshrined in the Constitution, but also to society's attitude towards them. It is no coincidence that the political legacy the society is determined by is among the major factors having predetermined the nature of new regimes established

in post-Soviet transformation countries. Thus, the assessment mechanisms and principles of political culture are of particular importance in terms of the assessment accuracy of social systems and regimes.

Approaches to the Research and Assessment of Political Culture

There are various approaches to the research and assessment of political culture among which institutional, comparative, attitudinal, systemic, communicative, behavioural, etc. They address the political institutions, processes, values, consciousness, behaviour, etc. from different perspectives. The founders of the theory of political culture – G. Almond and S. Verba – stress the importance of political orientations in political culture classifying them into two major groups – cognitive (rational) and sensual-emotional (affective). The first implies the knowledge and understanding of political system, its institutions, and the relationship between them, while the second one implies the attitude and evaluative orientations towards the elements guaranteeing the functioning of political system and its institutions, i.e. the beliefs based on the values, knowledge and emotional orientations. The authors consider a set of these orientations to fully describe the political culture in a given society. W. Rozenbaum identifies three groups of political orientations that enable to assess political culture: (1) orientations toward government structures, (2) orientations toward other political systems, (3) orientations toward one's own political activity. To formalize the assessment of political culture he proposes to single out the elements that are pivotal in the establishment of "nation's political order" and make up the core of political culture. Another principle of assessing the elements of political culture is introduced by V. Kravchenko who believes that different elements have different degrees of stability and functionality regardless of being in a certain collateral subordination.

The approach of M. Kaase is also worth mentioning in terms of the political orientations. According to the author, the political orientations (state-national identification, attitude towards political institutions, elite and political order) – directed to the determination of legitimacy/non-legitimacy of political system – make up the core of the political culture in democratic states. He also distinguishes orientations towards current politics, expression of political will, political participation, one's own rights and duties and political knowledge.

Attempts are frequently made to reveal the essence and character of political culture using the structural analysis method. E. Batalov views political culture as a sum of the culture of political behaviour and that of the func-

tioning of political institutions. He determines the overall nature of political culture by a behavioural approach regarding political behaviour as one of the key elements attributed to political research. P. Sharan identifies three interrelated and interacting components in the structure of political culture – value preferences, emotional relations and empirical beliefs. In addition to attitudinal and emotional elements, the author also places the beliefs based on emotional experience in the structure of political culture. He considers them to be more stable and durable than the emotional ones.

The comparison of the structural elements of political culture demonstrates that the types of political orientation and other structural elements mostly correspond to each other. This implies that the structural approach to the assessment of political culture has undergone the necessary processing and thus, one can rely on it as a scientific research method. It enables to assess political culture based on its constituent elements and the comparative analysis of their correlation. R. Inglehart relates the assessment of political culture to the economic and social changes and development. The author maintains that the political culture of every society is reflected in its economic development. Economic developments, as well as cultural and political changes are taking place in parallel and in the same sense. This creates bases for making reasonable forecasts regarding the cultural and political changes. Inglehart believes democracy to be more stable in the countries ensuring real conditions for the citizens to feel themselves prosperous, be satisfied with their lives and trust each other.

Political culture is often examined and evaluated through political regimes with a focus on the ways of their organization. M. Strezheneva notes that the political regimes defined by a strong socio-cultural individualism (liberal regimes) stand closer to the majoritarian or aggregative model in the organizational terms. The majoritarian form of political organization is characterized by two relatively equal and, meanwhile, confronting social groups. The representatives of this or that group more or less regularly replace each other at the helm of government, therefore getting a chance to accomplish their political projects. The alternative is a permanent compromise reached between two unequal groups aimed at finding satisfactory solutions for the whole society. This approach is known as consensual or integrative, and it is more typical to democratic regimes defined by a strong egalitarian culture, i.e. democratic regimes focused on a social dimension. The majoritarian approach is mostly common to the societies with homogeneous cultural relations, while consensual – to those with varied cultural relations. It should be noted that the assessment of political culture within the framework of political regimes also incorporates the typical traits of the

state structure. Unitary state structure is mainly typical of the states with homogeneous cultural value system, while the federal one is typical of those with multicultural value system. Hence, homogeneous and heterogeneous cultural elements are of particular importance.

The work of R. DeLeon and K. Naff based on the comparative analysis of identity stands out among the recent approaches to the research and assessment of political culture. According to it, the elements of identity, such as race, religion, social class, gender influence political reality in specific ways, thus shaping a specific political culture. Accordingly, the political behaviour of a man of a certain race, class, religion and gender differs from that of another race, religion, class or gender. Therefore, they belong to different political cultures. Based on this methodology, one can assert that the social factors defining the society form the basis of the peculiarities the above-mentioned structural (identity) elements of political culture are characterized by. Thus, a particular set of religious, racial, class-related and gender factors can be of crucial importance among the factors determining political behaviour of the society.

The research conducted by B. Silver and K. Dowley also focuses on the elements of identity for the research and assessment of political culture. The work regards the measurement of political culture in multiethnic societies. The authors measure value differences in political culture based on ethnic differences through the analysis of World Values Survey data. Political culture is measured via the comparative analysis of 10 fundamental democratic values in 16 countries⁷². However, this makes the measurement or assessment of political culture rely solely on value orientations of ethnic units without considering the importance and impact of other factors in the perception and adoption of democratic values. Meanwhile, the approach makes political culture measurement limited to democracy perception in terms of the ethnic features leaving out the necessity of measuring political cultures typical to other political regimes.

S. Kuhn suggests assessing political cultures relying not merely on value orientations, but, rather, on more durable measurement tools capable to promote the consolidation of democratic culture. The author, thereby, means the instrumental support provided both under the democratic and non-democratic regimes.

72 Silver, B., and K. Dowley. *Measuring Political Culture in Multi-Ethnic Societies: Reaggregating the World Values Survey*, Forthcoming in *Comparative Political Studies*. 2000.

Drawing upon his studies on the American political culture, D. Elazar identifies three types: moralistic, individualistic and traditionalistic. Moralistic culture encourages government interference in political, economic and social affairs for general welfare. Individualistic culture, by contrast, stands for the restriction of any state interference, as it hinders the private initiatives and entrepreneurship. Traditionalistic culture is based on the necessity to preserve the established social order. Addressing Elazar's research question of whether the individuals discriminate themselves along the political culture dimensions, E. Dran suggests that a behavioural approach and organizing the research based on three hypotheses should be used:

1. Political culture measured at an individual level can best explain political behaviour;
2. The direct measurement is a better indicator of political culture than a regional one;
3. Political culture enables to explain individual political behaviour and attitudes beyond that of socio-economic characteristics.

Still, the classification mode suggested by D. Elazar can be of limited use since it is solely typical of the American culture and cannot be applied for the full assessment of political culture in those societies, where political culture is based on other principles and value systems.

Thus, regarding the basic approaches to the research and assessment of political culture it is possible to assert that they are largely based on sociological research methods prevalent in political science. Both quantitative and qualitative sociological methods – data analysis, surveys, interviews, expert examinations, etc – serve as the instruments contributing to the reliability of political culture research and assessment on mathematical bases.

The above discussed theories and classifications, when taken separately, explain only characteristics or features of political culture peculiar to a particular society. It is no coincidence that some authors suggest generalizing various approaches of political culture measurement within the theory of culture in the light of the changes of the historical and political realities. Language is the only element typical of all cultures. The result of its operation is discourse and in case of political culture it is political discourse. The latter exists in any political reality, bears the direct impact of a political culture, meanwhile influencing itself the development of political culture. Thereby, it enables to study, assess and measure political culture. Political discourse directly reflects the political culture of the society, for the changes in political culture are manifested in political discourse. Thus, political discourse can be used as a tool of assessing political culture.

The culture is shaped and developed due to communication. In order to have your visions addressed, you need to have tools of communication, such as a gesture, sound, sign, etc... Thus, political culture is shaped and developed in the process of political communication through a political language, which creates a political discourse.

Political Discourse as an Assessment Tool of Political Culture

According to E. Benveniste, discourse is a language put into action. It serves not only as a cultural environment for human activity, but as a factor closely related to the political life of the society. The formation, impact and transmission of political information are achieved through language. Political culture is based on multiple forms of languages. It serves as an objectification tool of ideas, ideological structures and concepts. Language is the basic means of political culture and its development. As a fundamental component of political culture, like historical and political experience, political consciousness and behaviour, it unites all structural elements of political culture. Political discourse, be it oral or written speech, is the language of political culture. As a precondition to the formation of political culture and its outcome, political discourse interconnects various political processes through linguistic signs.

T. Van Dijk defines discourse not merely as a coherent text, but as a complex communicative phenomenon with the social context giving an idea about the participants of communication, as well as the process of perception and articulation. In the second half of the 20th century the paradigm of discourse acquired revolutionary nature in social sciences. Various political processes and phenomena, alongside with traditional philosophical paradigms, started being examined within the paradigm of discourse. The theory of discourse began to take shape after the French social crisis of 1968 as a critical analysis of structuralistic and poststructuralistic concepts focused on the studies of society and culture.

Later, political discourse started to be perceived as an important component of political phenomena.

J. Habermas was the first to systematically apply the theory of discourse for the interpretation of democracy and the theories of law. In his "The Theory of Communicative Action" Habermas defines discourse as a special form of communication aimed at making objective analysis of reality, as well as critical discussion and justification regarding the views and actions the participants of communication hold. According to his theory of communicative action, "Discourse is a reasonable means of dialogue to reach a

consensus. Here, we seek to reach a common understanding by a reasoned argument and through a communicative action". Habermas views discourse as a means of obtaining "valid" scientific knowledge. Thus, the analysis of political discourse can ensure the credibility of political culture perception and assessment. Based on his theory of communicative rationality and discourse, Habermas developed a model of democracy uniting democratic legitimacy and deliberative politics. His theory of discourse expands from moral to democratic theory which stresses the importance of popular sovereignty. Hence, political power derives from the communicative power of citizens under the conditions of democracy. According to Habermas, discourse gives rise to the principle of democracy when applied to the law. Only those laws may claim legitimacy that can meet with the assent of the citizens in a discursive process that in turn has been legally constituted.

D. Franz stresses the importance of political discourse in democratic political culture from other perspective, "discourse is central to the democratic vision of justice and peace".

E. Segale maintains that the relations between subjection and domination (power) and their agents are key to political discourse. Political communities, agents, traditions, rituals, norms, ideology, and, in general, political culture constitute political discourse and are defined by their belonging to the social sphere. Moreover, D. Green notes that the ultimate goal of a politician is not so much the clarification of the conceptual content of key terms as the provocation of recipients' desired reaction⁷³.

The research on ruling and enforcement power of political discourse – as a powerful resource – and – thus, an object of desire, fear and control – is in the same dimension. As M. Foucault notes, "Within every society the discourse is at once controlled, selected and redistributed according to certain procedures whose role is to avert its powers and its dangers, to cope with chance events, to evade its ponderous materiality."⁷⁴ The author notes that all types of discourse have political colouring for being dispositive of power.

Nowadays the analysis of political discourse (R. Bart, T. Van Dijk, D. Austin) is increasingly used in political science, mostly as a tool for studying the relationship between the symbolic systems (text) and the social processes (institutions). Political discourse serves as a mechanism

73 Green, D. *The Language of Politics in America: Shaping the Political Consciousness from McKinley to Reagan*. Ithaca: Cornell UP, 1987. p. 2.

74 Фуко М., Воля к истине: по ту сторону знания, власти и сексуальности/ Работы разных лет, М. 1996, с. 51.

which de facto shapes the symbolic systems established in politics to transfer a set of symbols to the whole society⁷⁵.

The suggested approaches view the analysis of political discourse in terms of the semiotic and communicative approaches. Ilyin describes politics as the object of the analysis of political discourse for being a semiotic phenomenon and a perceived cooperation to achieve the goals set. It is the case when politics turns into a contact, a communication and, in terms of its nature – into a language.”⁷⁶ Hence, politics is reflected in political language or discourse which is an important component of political culture and a means of its assessment.

From a methodological perspective the Critical Discourse Analysis (CDA) stands out among the methods of discourse analysis (contextual, cognitive, ideological, intent, descriptive, etc.) in terms of the assessment of political culture. As an interdisciplinary approach to the analysis of discourse, the CDA views language as a form of social practice. This method combines social and linguistic practices. It is focused on how the relationship between society and government is established and the extent to which they are dependent on the language⁷⁷.

The CDA primarily studies the way social power abuse, dominance and inequality are reproduced and resisted by the text and speech in the social and political context⁷⁸. This is explicitly linked to the political culture. Thus, the following tenets of critical discourse analysis can be used for the assessment of political culture:

- CDA method addresses social and political problems,
- Power relations are discursive,
- Discourse constitutes society and culture. Discourse does
- ideological work,
- Discourse is a historical phenomenon,
- The link between text and society is mediated,
- Discourse analysis is explanatory,

75 Петров К., Роль политического дискурса в политических изменениях, автореферат диссертации, М., 2009, с. 4.

76 Ильин М., Политический дискурс как предмет анализа, *Политическая наука*, 3, 2002, 9-21.

77 Fairclough, N. *Critical Discourse Analysis: The Critical Study of Language*. Routledge, 2010.

78 [http://www.discourses.org/OldArticles/Critical %20discourse%20analysis.pdf](http://www.discourses.org/OldArticles/Critical%20discourse%20analysis.pdf) (19.05.2015).

- Discourse is a form of social action.⁷⁹

Since the 2000s the analysis of political discourse has been used for the assessment of political regimes based on the above-mentioned tenets.

Political Discourse as a Means of Studying Political Regimes

The differences of regimes are also manifested by the peculiarities of discourse that directly affect the formation of political behaviour and value system.

Drawing upon various manifestations of political culture under various political regimes, one can reveal the peculiarities of political discourse according to the forms of regimes. This will enable to define the standards necessary for assessing the regimes and political culture correspondent to them through political discourse.

In the Soviet totalitarian discourse described by the prevalence of a subject political culture, the society was divided into “friends” and “foes”, according to the differences in social class and ideology. The “foes” could turn to “people’s enemy”; and all those who opposed the ruling political system were viewed as “dissidents” and were subjected to the most violent means⁸⁰. This is a key feature of totalitarian discourse which stands out for its unilateralism, lack of interaction and coercive nature.

L. Lams, G. Crauwels, H. Serban suggest a comparative analysis of totalitarian and authoritarian discourses and their aftermath based on the case studies of the former East Germany, Yugoslavia, Romania, Lithuania, China, North Korea, the Philippines, Burma, Cuba and Tunisia. The authors study political discourse using cognitive comparative method from both geographical and chronological perspectives. This enables a comparison between the past and present discourses. Various manifestations of discourse are presented in culture, education, media, power structures and politics⁸¹. The cognitive comparative method enables to identify the char-

79 Fairclough, N., and R. Wodak. *Critical Discourse Analysis*. Glasgow University Media Group, 1997.; van Dijk, T.A., ed. *Discourse Studies: More Bad News*. London: Routledge, 1980.; Kegan, P. *Discourse as Social Interaction*. Glasgow University Media Group, 1982. pp.258-284.

80 <http://cyberleninka.ru/article/n/svoi-chuzhie-v-dorevolutsionnom-politicheskomdiskurse-bolshevikov-i-sovetskom-totalitarnom-diskurse#ixzz3XZT0GPsy>, (17.04.2015).

81 Lams, L., G. Crauwels, and H. Serban. *Totalitarian and Authoritarian Discourse: A Global and Timeless Phenomenon?* Oxford et. al., 2014.

acteristics of political discourse and to compare them with the actual policy of the government, i.e., what is said and what is done. Does the “speech” of political power de facto correspond to its “functionality”?

S. Hall studied the authoritarian political regimes in Russia, Belarus, Kazakhstan and Ukraine based on the comparative method of discourse analysis. The author used cognitive mapping techniques of discourse analysis, i.e., the disclosure of the similar elements of discourse in different societies and the comparative links between them in terms of the socio-political processes. Drawing upon the use of this technique, Hall noted that the above-mentioned states learn from each other and exchange their authoritarian practice with each other building similar institutions; and that these processes are mediated by political discourse⁸².

Among various approaches to the assessment of authoritarian political culture, that of D. Lewis is also worth mentioning. The author notes that the current authoritarian regimes are mostly characterized by a range of non-governmental organizations thereby contradicting to the principles of the theory of democracy stating that the non-governmental organizations are typical to democratic regimes. The author relies on Young’s dualistic approach to civil society to explain such political interaction⁸³. The approach stresses the discursive role of civil society which is of key importance in the dynamics of coercion and cooperation faced by non-governmental organization under the authoritarian rule⁸⁴.

The authoritarian discourse has specific expressions in case of Singapore. It is characterized by the suppression of civil rights and liberties exercised by the state authorities drawing upon the laws and the legitimacy of power. The primary feature of Singapore’s authoritarian discourse is the ability of the government to preserve balance between legitimacy and rights suppression paradox under a subject political culture. The stability of political order (when the government enjoys broad social legitimacy) is the key of Singapore’s economic development within authoritarian discourse. Within the authoritarian discourse the productive functioning of political institutions – which the cultural factor also contributes to – is among the major characteristics defining Singapore’s system. S. Wilson

82 Hall, S. *Can Authoritarian Regimes Learn? The Cases of Belarus, Kazakhstan, Russia and Ukraine*. 2014.

83 Young, I. M. *Inclusion and Democracy*. New York: Oxford UP, 2001.

84 Lewis, D. “Civil Society and the Authoritarian State: Cooperation, Contestation and Discourse.” *Journal of Civil Society* 9.3 (2013): 325–340.

views Singapore as an authoritarian legal state in which the legitimacy of government constitute the basis of a system stability⁸⁵. Singapore stands out for its model of government in which the authoritarian discourse does not hinder but, moreover, contributes to the stability of political order and economic development.

J. Liu and T. Shi⁸⁶ studied the ideological and discursive struggle in authoritarian China in pre-democratic transition period. The government of China (a country with a limited democratic experience) seeks to disguise its authoritarian nature using a guardianship discourse – an indicator of flawed discourse. The authors used national survey mechanisms. Based on the results of the survey held among the people they revealed that the Chinese government uses education and media systems, as well as the Confucian and Leninist ideologies to indoctrinate its people with the guardianship discourse. This may be defined as an authoritarian discourse for its reliance on flawed interaction. However, the Chinese people perceive it as a more or less democratic one. This demonstrates that the controlling and manipulative functions of political discourse have deeper roots in authoritarian political culture. Therefore, one can unequivocally state that under authoritarian political regimes political discourse generally has a flawed multilateral nature based on the simulation of interaction. Although the Chinese believe that their government is democratic, the authors maintain that it actually represents an illusion of democracy⁸⁷. Under authoritarian regimes political discourse with its various expressions may be defined as flawed democratic, while the applied policy – as manipulative and controlling therefore amounting to the discrepancy between political discourse and applied policy.

D. Johnson and R. Johnson note that under democratic regimes political discourse is aimed at strengthening democracy. The authors view political discourse as a decision making method in democratic states through “constructive controversy” mechanism. This implies that under democratic regimes the positions of citizens may contradict each other and that is possible to overcome through constructive discourse. It enables to create a pos-

85 Wilson, S. “A Review of Authoritarian Rule of Law: Legislation, Discourse and Legitimacy in Singapore.” *Indiana Journal of Global Legal Studies* 21.1 (2014): 297–301.

86 Jie, Lu, and Shi Tianjian. “The Battle of Ideas and Discourses Before Democratic Transition: Different Democratic Conceptions in Authoritarian China.” *International Political Science Review* 36.1 (2015): 20–41.

87 *ibid.*

itive attitude towards opposing positions. Here political discourse relies on the premise that the rights of the political minority are protected until it is possible to make a new decision. A constructive debate between those having opposing positions creates favorable environment for the rights of the minorities to be respected and protected⁸⁸. Therefore, political discourse stands out in democratic culture for its constructivism, multilateralism and interaction. To put it differently, there is a strong feedback between the government and the society and a real political participation of people. Meanwhile, political discourse and applied policy are consistent with each other. The work of C. Knutsen and H. Nygard is also worth mentioning among the studies on the assessment of political regimes through political discourse. Studying the institutional characteristics of regimes the authors conclude that semidemocratic (authoritarian) regimes are less durable than the totalitarian and democratic ones. They use operationalization of the form and model of political regime based on the “average life span (1800–2000) by regime types” model – the measurement mechanism put forward by Gates et al⁸⁹. The researchers also note that semi-democracies are particularly unstable political regimes⁹⁰.

The above discussed studies regarding the assessment of regimes based on political discourse enable specifying three groups of political discourse and political regime type in compliance:

- Political discourse is totalitarian and implies a patriarchal and subject political culture (totalitarian regime) when unilateral, monological, without an interaction and with a coercive nature
- Political discourse is authoritarian and implies a flawed participatory or a subject political culture (authoritarian regime) when based on flawed pluralism and interaction, and characterized by the mismatch of the applied policy and presented discourse
- Political discourse is democratic and implies a civic and participatory political culture (democratic regime) when based on pluralism and con-

88 Johnson, David W., and Roger T. Johnson. “Civil Political Discourse in a Democracy: The Contribution of Psychology.” *Peace & Conflict: Journal of Peace Psychology* 6.4 (2000): 291–317.

89 Gates, S., H. Havard, P.J. Mark, and S. Havard. “Institutional Inconsistency and Political Instability: Polity Duration, 1800–2000.” *American Journal of Political Science* 50.4 (2006): 893–908.

90 Knutsen, C.H., and H.M. Nygard. “Institutional Characteristics and Regime Survival: Why Are Semi-Democracies Less Durable Than Autocracies and Democracies?” *American Journal of Political Science* 59.3 (2015): 656–670.

structivism, and accompanied by a comprehensive communication guaranteeing the compliance between the applied policy and political discourse

Still, the results of the studies indicate that in different states, even when assessing the same type of regime, two additional factors – regional and national – should be taken into account out of the above-mentioned criteria. Obviously, this approach should as well be applied with regard to post-Soviet transformation countries for they have undergone a unique path – a shift from the communism to other regimes. Hall’s previously mentioned study on the cases of Belarus, Kazakhstan, Russia and Ukraine confirms this claim. Here the author reveals both the commonalities and the differences of the political discourse typical to these countries. Comparing the results registered in these countries with those of the above-mentioned non post-Soviet countries essential differences can be deduced, many of them common to all post-Soviet transformation countries. Thus, when studying the regimes of post-Soviet transformation countries through political discourse, one should also consider the factor of specific circumstances. Otherwise, we can witness the experience of the 90s of the 20th century when the ignorance of this factor caused fundamental inaccuracies and flaws both when studying the regimes of post-Soviet transformation countries and when making forecasts and adjustments regarding the ongoing developments⁹¹. The comparison between the results of regime study based on classical methods and those based on political discourse is of particular interest. Regarding the first, one can use the research conducted by T. Torosyan and H. Sukiasyan⁹² in which the authors identify three groups of post-Soviet transformation countries with a major focus on the characteristics of political regimes, as well as the three stages and three paradigms of that process.

Conclusion

1. The struggle for the formation of a new world order as well as the frequent use of flawed democratic discourse under the current authoritarian regimes significantly affects the social processes. This creates a need for improving the mechanisms of political regimes assessment to ensure more accurate results.

91 Torosyan, T., and H. Sukiasyan. “Three Stages, Three Groups and Three Paradigms of Post-Soviet Transformation.” *Armenian Journal of Political Science* 1 (2014): 51–61.

92 *ibid.*

2. To overcome the new challenges facing the assessment and classification of political regimes, classical approaches need to be revised and the alternative ones, particularly those based on the study of political culture, need to be applied.
3. Whereas the studies of political culture for addressing democracy consolidation and development issues have been carried out since the 80s of the 20th century, it is only recently widely used for the assessment and classification of political regimes.
4. Although the works on the studies of political regimes through political discourse address the authoritarian, totalitarian, and democratic regimes among them some cases of post-Soviet transformation countries, there is still no comprehensive study regarding this issue. Therefore, the common and specific features typical to that group of countries have not been revealed yet.
5. A comprehensive study on the regimes of post-Soviet transformation countries should consider both the results of the research obtained through classical methods – as the basis of comparative study – and the previous attempts. The latter reveals that while the post-Soviet transformation is subjected to a number of general principles of transitology, it also has a number of specific features. Their ignorance may bring forth fundamental inaccuracies and flaws both when studying this phenomenon and when making forecasts and adjustments regarding the ongoing developments.

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7.2 Deliberative Education for a Democratic Ukraine

Yaroslav Pylynskyi

Introduction

The pernicious forces that are destroying democracy in Ukraine can be divided into four main groups: corruption, the increasing influence of advertising specialists and PR advisers in election campaigns, the separation of freedom and law, and, finally, the citizens' indifference towards community issues, and a reduction of participation in public life, including elections.

This last issue deserves special attention because, in a way, it is the foundation of all the other issues. In today's world, citizens have very lit-

tle influence on the political realm. Common people can easily be kept away from the political life and very often they also willingly relinquish their control. But this is a general problem of democracy, because its efficacy, legitimacy, and vibrancy depend on the political participation and the competition of citizens.

Even if citizens express the desire to influence public life, it is quite difficult for them to make informed decisions collectively. In most cases, they act in a hurry and mostly take into account only their current interests. They do not think about the broader context or about future prospects. Even when citizens make informed decisions collectively, it is still difficult for them to move towards a common goal, because people often do not really know how to coordinate their work in the public sphere.

However, research shows that, if issues appear to be very important for citizens, they are willing to work together in order to solve them. Reasoning how to solve the problem, people overcome their differences and make informed decisions, and, thus, essentially assert themselves as citizens. Thus, citizens' deliberation represents an important instrument for creating democracy; an attentive and careful search of ways in which to solve problems becomes the base for furthering a democratic environment. Also, when citizens begin to consult with each other about important issues, they demonstrate their ability to make decisions and, further, to work together, overcoming difficulties.

Deliberative education is designed to give citizens instruments and knowledge to improve their lives by combining their knowledge and efforts.

For a long time, the Ukrainian society was educated under totalitarian control. This primarily applies to those who are over thirty now. The younger generation has also been taught obedience to the state, maybe not as intensively as their parents – but since the majority of teachers and educators had not have any other experience than the totalitarian one; they reproduced it in their daily educational practice. Thus, the idea of the state as the good or evil parent has been deeply ingrained by the Soviet pedagogy in many Ukrainians. It is, therefore, difficult for many citizens to realize that they have to pursue their own interests, create communities, and control the authorities that they elected, personally improve their lives, and take responsibility for their mistakes and miscalculations.

If children do not learn to read, write, and count, they cannot be effective citizens and successful members of a society. This is obvious and nobody objects to it. But the current practices indicate that without a proper democratic education, without thoughtful discussion of their own problems,

and the clarification of all the possible pros and cons, it is impossible for citizens to make qualified decisions that would be supported by the majority and perceived as their own, and not imposed by the authorities.

However, the majority can also be wrong if it is insufficiently or badly informed. Since information spreads at the speed of light nowadays, wrong decisions can turn democratic societies into plebiscite democracies, with all the possible and negative consequences or, worse still, into authoritarian regimes. Therefore, democratic education and, above all, educating citizens to thoughtfully discuss public issues can help them become not only active, but conscious decision makers both in their community and in their own country. As one Dutch politician aptly said, “For many of our fellow citizens, democracy is something as inevitable as rain.” But democracy is not a natural phenomenon; it is the result of purposeful human activity that has to be taught. This simple truth is unfortunately not so clear for many people ⁹³.

In this context, it is important to note that people often engage in collective actions, which are quite similar to those of so-called “anonymous flocks.” This became especially obvious during the last few decades when information started to spread so quickly that this process can be compared to the visual contact.⁹⁴

Konrad Lorenz notes that people under certain conditions can become an “anonymous flock.” An anonymous flock is comprised of many living creatures that stay closely together and move in the same direction. Under such circumstances individuals in the pack try to stay as close as possible to each other. Moreover, according to Lorenz, this desire of closeness can be not only innate, such as for certain types of fish and birds, but it may be the result of individual learning. Observations by scientists over many years corroborated with those by his colleagues gave Lorenz reason to believe that instinct, which gathers groups of animals, is a fierce force. And this force of attraction to the flock, which affects individuals or their small groups, increases with size. Lorenz believed that, in spite of the apparent drawbacks of animal existence in large packs, this lifestyle should also have some advantages that not only balance the shortcomings, but also exceed them, so that long-term selection pressure brought in animals such complex mechanisms of joining in the packs.

93 Mathews, David. *The Ecology of Democracy*. Kettering Foundation Press, 2014. p. 5.

94 Lorenz, Konrad. *On Aggression*. London, NY: Routledge Classics, 2002. pp. 134–145.

Most sociologists believe that the original form of social association is a family and, on its basis, various forms of associations that are common among mammals developed in the process of evolution. However, there is reason to believe that the first form of community – in the broadest sense of the word – is an anonymous flock, a typical example of which is a school of fish in the ocean. Within this formation there is no structure, only a large number of identical elements. They definitely influence each other, because there are different forms of communication between creatures that are joined together in such unities.

A large school of small and closely united fish shows some volatility. Occasionally, some quick-witted fish form a small group that moves forward, outside of the school. But as such groups stretch up and deviate from the main group, the tension inside them rises. Usually this development ends up with the swift retreat of the enterprising groups into the depths of the school. As Dr. Lorenz comments, “Watching these indecisive actions one almost begins to lose faith in democracy and to see the advantage of authoritarian politics.”⁹⁵

Relevance of this worry was corroborated by a simple, but very important experiment conducted with river minnows by Erich von Holst. He took one minnow and removed its forebrain, which is responsible for making fish join a school. A minnow without a forebrain eats and swims normally, as any other. But it does not care if none of its “relatives” from the school follow; that is the only difference in its behaviour. Thus, the fish with its brain affected by operation, does not share the inherent indecisive behaviour of normal fish, which usually pay attention to other fish around them. This did not matter to the brainless fish: if it saw food or had any other reason for doing so, it swam resolutely in a certain direction and the whole school followed it. By virtue of his deficiency, the brainless animal had become the dictator!⁹⁶

A crucial reason for such a behaviour is that this form of association is completely anonymous. Each individual is entirely satisfied with anyone’s company. The idea of personal friendship does not apply in such anonymous flocks. As members are practically identical, it makes no sense to stick with a particular individual. Ties that unite such anonymous flocks are quite different from the personal friendship that makes our modern communities strong and stable. But friendship and mutual understanding should not

95 *ibid.*

96 *ibid.*

only be taught: they also need to be maintained and practiced. These skills and knowledge not only emerge and are taught but are also maintained and improved in society groups thanks to constant direct contact.

In the meantime, the vast majority of Ukrainians perceive the state as something impersonal, even though all state functions are performed by certain known people. All governmental decisions are made by certain officers and sometimes it is a small circle of only a few persons. If people are not aware of this simple fact, they do not understand the need to establish effective control over officials, their activities, decisions, and income. Only if there is such control, society can overcome or at least minimize corruption and create equal possibilities for all its citizens.

Citizens could have avoided most of the problems or easily overcome them if they were sufficiently informed and could study the problem. Failures are perceived especially painful when ignorance at the societal level results in individuals suffering, because usually it is much more difficult to correct collective errors than those of just one person's. And it's not just because of the different scale, but also because people are often convinced that the majority is always right and that collective intelligence cannot be wrong, so any different minority opinion is false. The situation is complicated by the fact that if the knowledge that mankind has accumulated in math and natural sciences can be impersonally passed to the next generation through books or various electronic information media. Social knowledge, common types of relationships and patterns of actions are mainly reproduced and passed on through live communication.⁹⁷ Thus, humanism, tolerance, kindness, and mutual assistance cannot be established once and for all and then only be increased and developed. On the contrary, they have to be reestablished all the time. That is why the ethical characteristics of a society and moral values of individuals are vulnerable and volatile. What is now considered an unacceptable evil, may turn into an empty superstition tomorrow and, vice versa, something that is perfectly normal today could be viewed as a violation of basic human rights tomorrow. In the meantime, people are suffering. Yet, their sufferings pass away with them and next generations often bother so little that they are likely to repeat the same mistakes, condemning many more people to suffer. Can this vicious circle be broken? Unfortunately, there is no explicit answer. Once we are aware of the challenge, but not trying to do anything about it, it would be a grave moral failure, even a worse sin than doing evil because of ignorance.

97 <http://philosophyproject.org/wp-content/uploads/2013/02/IDEA-OF-A-UNIVERSAL-HISTORY-ON-A-COSMOPOLITAN-PLAN.pdf>

Experience tells us that people organize their lives successfully when there is a viable balance between what communities should do and what the government should do. In areas where people tend to obey the state they expect its paternalistic care and thus exhibit passivity, and a continuous development lack is usually observed. In order to bring up active and responsible citizens, it is important to use deliberative education.

Deliberative education, as we understand it, is a set of tools, techniques, and methods that educate citizens and help them to become active members of the society who can discuss common problems thoughtfully and find wise solutions. It represents a crucial element in sustaining civic education. Moreover, this education should be continuous, because it serves to educate competent and thoughtful citizenry, capable not only of making wise collective qualified decisions, but also implementing them together.

Democratic education in Ukraine has a long history, as it dates back to the revolutions that began in Europe in 1848 and created a large number of educational civic organizations in Central and Eastern Europe.⁹⁸ These civic groups and organizations voluntarily took the burden of public education in the numerous non-state nations in the region.

In terms of the nineteenth century politics, it meant the transformation of subordinate subjects of absolutist empires into citizens of national democracies by means of education. In Ukraine, “Prosvita” (Enlightenment), took on this mission.⁹⁹ The proliferation of the “Prosvita” chapter organizations began in Ukraine in the 1860s-1870s, first in Galicia (Austro-Hungarian Empire), and then through the rest of Ukraine, and further in Kuban and even in the Volga and Far East regions of the Russian Empire. They appeared everywhere where Ukrainians created their settlements.

The activities of these centers of cultural and civic education prepared the emergence of the democratic Ukrainian state in 1917. However, due to the weakness of the newly formed democratic state institutions, Ukraine was unable to resist the totalitarian Bolshevik Russia. Therefore, after a long war (1918-1921), Ukraine was conquered and it became part of the communist

98 Spring of nations. Revolution 1848-1849 in Galicia: <http://www.aus-ugr.narod.ru/37.html> // Levytski, Kost. *The History of the Political Thought of the Galician Ukrainians*, 1848-1914. Lviv, 1926. 17-26.

99 Всеукраїнське товариство Просвіта (The Ukrainian association “Prosvita”): <http://prosvitanews.org.ua/istor.html> // Лозинський М. Сорок літ діяльності Просвіти (Lozinski M. Forty years of activities of “Prosvita”), <https://archive.org/stream/sorokldialn00lozyuoft#page/n3/mode/2up>

empire. As a result, during the first half of the twentieth century, Ukraine lost about half of its population, including most ethnicity-based communities (Polish, German, Jewish, Greek, etc.). Together with the Ukrainians, they all became victims of the communist and Nazi genocides.¹⁰⁰

Meanwhile, the communists introduced a well-developed and sophisticated political education for all citizens in the territories where they achieved the control. Political education in Soviet Ukraine was promoted by government-run educational institutions – kindergartens, schools, vocational schools, and universities, where young generations were indoctrinated with the so-called “scientific communist outlook.” Thereby, from early childhood, future citizens were educated in the spirit of loyalty to the existing political system, assured at the ultimate truth of the ideas of the communist party, with an uncritical attitude towards reality, with complete obedience to and strong faith in the communist utopia.¹⁰¹

Another important element of civic education was the education of the adults. It was a continuous communist education that lasted for life. People were taught at theoretical seminars, conferences, and regular political information meetings that took place in all enterprises and institutions, especially in the schools and universities of Marxism-Leninism and in the trade union clubs of political education. In addition, all employees received an additional portion of communist education at various trade union meetings in accordance with the Soviet slogan, “Trade unions are the schools of communism.”

Another important part of the political education in the former USSR was the in-depth training of history researchers for the Communist Party as well as training of “ideological workers” in the field of the Marxist-Leninist philosophy and scientific atheism. These courses were compulsory in all university and vocational school. In addition, we should also mention political lecturers, whose number totaled around 687,000 people

100 Snyder, T. *Bloodlands: Europe Between Hitler and Stalin*. Basic Books, 2012. p. 560.; Baberowski, Jörg. *Der rote Terror*. Deutsche Verlags-Anstalt, 2003. p. 290.; Courtois, Stéphane, Joachim Gauck, and Ehrhart Neubert et al. *Das Schwarzbuch des Kommunismus: Unterdrückung, Verbrechen und Terror*. München: Piper Verlag, 2004.

101 For example, in the typical English learning manual for the 8 grade (Ukrainian-English phrase book. – K. 1980) only four of 33 sections were not politically oriented: *My family, My working day, The United Kingdom and London*. The rest of the subjects had positive political content: *Rights and duties of the citizens of the USSR, Lenin and his Mother, Foreign Languages in the life's of V.Lenin and K.Marks, The 25th Congress of the Communist Party of the Soviet Union etc.*

in Ukraine at the end of 1970s (the total population of the Ukraine at that time was slightly less than 50 million).¹⁰²

However, as it became clearly demonstrated by the collapse of the Soviet Union, all these efforts eventually trained people in a dual-thinking process that is typical for most totalitarian societies. Once under the influence of an economic and social decline, which is inevitable for every closed society, when the Party weakened its repressive pressure on citizens, the artificial, superficial, and decorative nature of the communist political education became apparent. It became evident that the purpose of the Soviet education was the protection of the interests of an essentially small group – the party leadership, which, in fact, did not even believe in its own deceitful propaganda.

But, over the years, this Soviet political education –dogmatic, uncritical, and hypocritical –deeply traumatized the Ukrainian society. To overcome its consequences, the Ukrainian society has had to pave the way for a return from communist to human values, from class enmity to the “golden rule” and the moral norms of the civilized world.

It is notable that ideologists of communist political education avoided discussions, debates, and deliberation in their practical work, because their goal was not to educate citizens capable of self-reflection and self-evaluation with advanced critical thinking, but obedient executors of the will of the party leaders.

After the collapse of the USSR, the Soviet system of civic education ceased to exist and during following decade, for the reasons mentioned above, any talk about any political or civic education was considered inappropriate. The first really important event in the development of civic education in Ukraine was the establishment of the Institute for Civic Education at the National University of “Kyiv-Mohyla Academy” in 1999. Almost simultaneously, a couple of NGOs such as the Centre for Civic Education “Kyiv Brotherhood,” the Ukrainian Association of History and Social Sciences Teachers “New Day” were established. These organizations began to study the political and civic culture of the Ukrainian society and to organize conferences and seminars that attracted a lot of participants.¹⁰³ A new generation of scholars and public activists began to

102 Дем'янчук О. Політична освіта. Місток між державою та громадянським суспільством. У: Громадянське суспільство: проблеми теорії та практики. К.: НАУКМА 2008 р. – с. 69.

103 Громадянська освіта в Україні. Семінар. Київ 2 жовтня 2001 р. https://www.wilsoncenter.org/sites/default/files/2001_10_02.pdf

develop the concept of civic education, to introduce courses (like “Civic Education Policy”), and to write textbooks to help teachers disseminate the values of civic culture.¹⁰⁴

At the same time, the teachers of Ukrainian civic education felt the complexity of this task. After all, the object of study (democracy) and learning theory and practice had undergone significant transformations during the previous ten years. In the meantime, many people not only in Ukraine talk about the crisis of democracy and argue that it is degrading and it weakens their positions. Thus, teachers in such “new democracies” as Ukraine face a set of serious methodological problems. They feel confused not only about how to teach democracy, but also uncertain regarding the very notion of democracy.

Problems of Democracy and Tasks for Deliberative Education

Even the supporters of democracy, not to mention its opponents, do not deny the opinion according to which democracy is the worst form of government except for all the other forms. Today it is clear that the optimistic assumption that people within themselves are good and we just have to free them from the oppression of tyrants and then justice will prevail, unfortunately it is not viable in real life.¹⁰⁵ The unsuccessful development of democracy in most of the countries that used to be part of the Soviet Union finally dispelled these illusions regarding the inherent democratic instincts of citizens and the notion that they naturally desire to live in a just and democratic world where all social problems are to be solved through the competition of ideas and knowledge. Regardless, this belief in people is particularly wide-spread among supporters of democracy in countries with authoritarian regimes. Despite the apparent failure in one country, the proponents of this view inevitably appear in another one. Therefore, they can truly be considered democratic optimists.

104 Т. В. Бакка, Т. В. Ладиченко, Л. В. Марголіна . Шкільний курс Громадянська освіта: основи демократії та методи його навчання. Основа, 2009. С. 254

105 Paradoxical but this intellectual tradition mostly has flourished in the middle of the 19th century under the influence of Rousseau’s writings in the bosom of different socialist oriented movements.

But in countries where democracy does exist, democratic pessimists dominate because they understand that “people aren’t born knowing how to be citizens in a democracy. It is something they have to learn”.¹⁰⁶ They do not believe in people anymore and suspect that all of them are egoists. However, democratic pessimists do believe in the magic of democratic procedures and principles. “In modern liberal societies, there is greater agreement on principles that deal with procedures rather than on matters of substance. The general support for democracy and equality of opportunity are substantive principles generally agreed upon, though again, only at an abstract level. Specific works connected to these and other principles are subject to wide-spread disagreement and require procedural resolution”.¹⁰⁷

Both points of view, optimistic and pessimistic, have been coexisting among democrats since the eighteenth century, but now, at the beginning of the twenty-first century, it is clear that the standpoint of the pessimists is also limited, despite the fact that they were apparently successful in many countries. The basic foundations of democracy – universal suffrage, multiparty system, transparency of elections, political freedom, human rights, etc. – were effective drivers of social development and they worked successfully for over a hundred years. But now it is quite obvious that there are three main problems that represent a significant threat to the future of democracy.

The first problem is that authoritarian regimes have learned to masquerade themselves as democracies: this is what happened in the former USSR and other socialist countries. For example, modern Russia also demonstrates all the attributes of a democracy, but, in fact, it remains an authoritarian state¹⁰⁸. In addition, authoritarian regimes have learned to use democratic institutions in their fight against democracy itself.¹⁰⁹ However, there have already been similar situations throughout history. For

106 Shaffer, Timothy J., Nicholas V. Longo, Idit Manosevitch, and Maxine S. Thomas (Eds.). *Deliberative Pedagogy: Teaching and Learning for Democratic Engagement*. Michigan State University Press, 2017. p. viii.

107 Klosko, George. *Democratic Procedures and Liberal Consensus*. Oxford UP, 2000. p. 231.

108 “An essential condition for the development of democracy in our country is the creation of an effective legal and political system. But the development of democratic procedures could not be reached by the cost of the rule of law, neither the so hard-won stability, nor the sustainable implementation of the taken economic course.” V. Putin (Message to the Country, 2005.)

109 Hayek, Friedrich. “Law, Legislation and Liberty.” *The Mirage of Social Justice 2* (1978): p. 210.

example, the Russian Empress Catherine II successfully fought for democracy and the rights of religious dissidents in the Polish-Lithuanian Commonwealth until it was neatly divided between the three monarchies.¹¹⁰ It is also worth to mention the activities of the German Ministry of Foreign Affairs during the First World War in the opponents' countries.¹¹¹ The cooperation with Vladimir Lenin and his Bolsheviks was particularly successful, helping them to eventually start the October Revolution and finally to seize power. As a result, Russia stopped military actions with Russia in World War I¹¹².

However, modern authoritarian regimes came to a new level of fighting democracies. Just recall the story of the German girl Lisa who was completely fabricated by Russian security services and pro-Russian media in Germany in the winter of 2016.¹¹³ And there are plenty of similar examples.

The second problem is that democratic countries arrived at a new phase of development. As the recent elections in the U.S., Brexit, or the migrant crisis in the EU show, traditional democracies need to update their tools now. Although the main democratic foundations were formed in the nineteenth century and stood the test of time, they have become vulnerable to manipulations these days. Various authoritarian groups, both within these countries and on the outside, use democratic instruments (freedom of speech, human rights, rule of law, and free elections) to wreck democratic societies.

To overcome this danger, it is important to spread civic education, to involve citizens in active cooperation, to help them develop critical thinking skills, and encourage them to discuss and solve the problems of their community and country in public forums. This should help modern liberal democratic societies to develop harmoniously, excluding the scenarios in which democracy is imposed "with an iron hand" or when there is chaos and anarchy.

110 Wandycz, Piotr Stefan. *The Price of Freedom: A History of East Central Europe from the Middle Ages to the Present*. Routledge, 2001. p.345.; Davies, Norman. *God's Playground: A History of Poland*. Oxford UP, 1981. p.1210.; Andrusiewicz, A., and Katarzyna Wielka. *Prawda i mit*. Warsaw, 2012. p.688.

111 Boghardt, Thomas. *Spies of the Kaiser: German Covert Operations in Great Britain During the First World War Era*. Houndmills: Palgrave Macmillan, 2005.

112 Zeman, Z.A.B. *Germany and the Revolution in Russia, 1915-1918: Documents from the Archives of the German Foreign Ministry*. Oxford UP, 1958.

113 See more: https://en.wikipedia.org/wiki/Criminal_case_of_Lisa_F. Or : <http://www.thetimes.co.uk/article/subversion-tsar-will-protect-election-from-russian-dirty-tricks-0pf2kps77>

The third problem is most evident in the countries that are on the road from authoritarianism to democracy. In these countries we can observe different combinations of political forces.

Given the current methods of dissemination of information and education via the Internet, there is social demand for the latest and most advanced forms of democracy. However, in these countries both citizens and the society as a whole have not yet fully accepted the values that represent the basis of all successful liberal democracies in the world. It becomes particularly apparent if we look at the level of political and economic corruption.¹¹⁴ As we have noted previously, undeveloped democratic values and wide-spread “communist” morality prevent these societies from becoming truly democratic.

Today, the Ukrainian society perhaps faces the most obvious and urgent problem of modern democracy, namely the “quality” of its citizenry or the human factor of democracy.

Unfortunately, in many countries there is a very real threat of ochlocracy today¹¹⁵. However, we know that there are attempts to prevent the expansion of ochlocracy by developing meritocracy, where experts and scientists have the right to have the last word. Nevertheless, this way has essential drawbacks as well. After all, scientists and experts were the ones who sent Giordano Bruno to the stake. Probably he was the first famous victim of intrigues in the expert community. Thus, the question, “For whom does democracy exist, and who is its bearer?”, still remains open in these societies. If we apply the standard formula from the constitutions of most modern democracies where people are considered to be the subject and the source of power and democracy, it excessively simplifies the answer to both of these questions. Hence, modern societies have to use some kind of mediator in order to permanently solve nascent social problems. This intermediary is bureaucracy, which causes another problem – anonymity and over-organization of modern democracy.

Over 200 years have passed since its last reincarnation and democracy has transformed itself into an almost impersonal conveyor of decision-making and its implementation. However, this work has been increasingly slowed down without any apparent external causes. Thus, it becomes increasingly clear that the functioning of a bureaucracy in republics is almost identical to the bureaucracy in monarchies. In both cases, they are equally prone to corruption, slow, and inefficient. Now, there is a system

114 <http://dyvys.info/2016/12/30/2016-ukrayina-u-svitovyh-rejtyngah/>

115 In many democratic countries populism is increasing. Thus, leaders come to power who de facto represent uninformed citizens – the demos, but ochlos.

in which problem perception, discussion, and decision-making can last many years, and the implementation is postponed because of formal reasons or it takes a lot of time.¹¹⁶

In Ukraine, the grip of bureaucratic nomenclature weakened for a short period in the early 1990s, but since the mid-90s it has been restored, managing public property for its own benefit as it was during the Soviet period, but this time using the framework of the market economy. This happened because private property that was separated from the state in the case of reforms remained largely under the control of bureaucracy. Nowadays Ukrainian bureaucracy, through the tax system, supervision of banks, and control over the property (especially over real estate and land) as well as using corruption, prevents private business from full scale disposing of their property. As a result, all the financial resources meant to support political parties are concentrated in the hands of state bureaucracy.

Regular elections also do not guarantee that emerging problems will be solved, especially if they exist at the local level. At the same time, elections are certainly more expensive than the phone call to the “Emperor.” In addition, one also needs to get to the “Emperor” by bypassing his secretariat. We believe that this resemblance of bureaucracies in democratic republics and in authoritarian regimes makes them very similar in the cases of common citizens – its everyday consumers. That is why they become sometimes so receptive to authoritarian demagoguery.

If an authoritarian regime is “soft” or “vegetarian” and citizens do not have high expectations, democracy and authoritarianism are not perceived as totally different systems of governance. Thus, the third problem can also be defined as “*democratic fatigue*.” It manifests differently in the “old” democracies and in the states that have just recently become democratic¹¹⁷. In countries with robust democratic traditions there is a psychological problem that can be called “cloy of democracy.” Countries that recently got rid of authoritarian regimes experience “confusion because of democracy.” This psychological condition is well reflected by political polls and the low turnout in the regional elections in post-revolutionary Ukraine in 2015 and 2016.

The fact that democracy actually means pluralism and there is no sole correct and officially approved picture of the world is a psychological shock to many citizens in post-authoritarian countries who are accustomed to only one correct ideology or one religion. When voters have to choose a

116 For example, the creation in Ukraine of the state bodies intended to fight against corruption lasts more than two years.

117 See the situation in Poland and Hungary or Britain and the United States.

“product” that cannot be quickly assessed, they often try to withdraw from any choice, especially because of the habit to do only the “right” things.

Besides, democrats find themselves in a double trap of their own pluralistic methodology. They cannot and do not want to give a clear philosophical description, hence programmes of further social development and talks are mostly about abstract values obscure for many people. At the same time, democrats do not offer any short-term, scientifically based “road-maps,” similar to those imposed by Marxists, such as communist industrialization, collectivization, or the introduction of the “five-year plans,” etc.

Furthermore, authoritarians rigidly impose their projects, ideas, and values as the only right ones, thus offering quick and easy solutions to complex problems of social development. They do not understand that in the modern world “Force ... should be reserved, in terminological language, for the ‘forces of nature’ or the ‘force of circumstances’, that is, to indicate the energy released by physical or social movements.”¹¹⁸ As Hannah Arendt stated in one of her latest works, “Violence can always destroy power. Out of the barrel of a gun grows the most effective command, resulting in the most instant and perfect obedience. What never can grow out of it [violence] is power.”¹¹⁹ So, today there is a serious challenge for modern democracies: to work out a new theoretical agenda for the world without losing its openness and pluralism. Which means that they have to pass both, the 21st century Scylla of authoritarianism and Charybdis of chaos. The experience of successful democracies shows that this task cannot be accomplished without the involvement of the citizens and their collective work. Continual thoughtful discussion of issues and solutions to community problems is critical for democracy. Only by training in deliberative skills it would be possible to educate conscious citizens who will be ready to develop a democracy together with their fellow citizens.

Doing Deliberative Teaching and Learning for a Better Society

As it was mentioned before, deliberative pedagogy is focused first, as it should be, on the classroom and on the challenge of offering students an understanding of citizenship they can use every day. But it also has the potential to spread from the classroom to the institution as a whole – and the potential to bring the institution into a more productive relation–

118 <http://www.fsmitha.com/review/arendt.html>

119 *ibid.*

ship with the public.¹²⁰ That is why it is especially important for the new democracies to elaborate not only on the teaching methodology but also on the learning of techniques which should not only help teachers to teach deliberation in schools, but also help students to learn deliberation and to practice it consciously in their social life.

In our book, we will analyze deliberative practices as they were formulated by D. Mathews in the introduction to the book *Deliberative Pedagogy*:

1. Naming problems to reflect the things people consider valuable and hold dear.
2. Framing issues for decision-making that not only take into account what people feel is valuable but also lay out fairly all the major options for acting – with full recognition of the tensions growing out of the advantages and disadvantages of each option.
3. Making decisions deliberatively to move opinions from first impressions to reflective judgment.
4. Identifying and committing all the resources people have, including their talents and experiences, which become more powerful when combined. These are assets that often go unrecognized and unused.
5. Organizing civic actions so that they complement one another and make the people's efforts more than the sum of the parts.
6. Learning as a community all along the way to keep up civic momentum.¹²¹

As we know, traditional teaching goals are aimed to help students learn a preset amount of knowledge. Teachers give students organized and segmented information (knowledge) and teach the skills usually approved by educational authorities.¹²² The goal for the students is to learn information and skills created and developed by others. The knowledge acquired while schooling constitutes a certain amount of information gained from a variety of disciplines; it stays in the students' minds in the form of clusters that do not always have semantic connections between them or with the reality around. Thus, in the process of education both teachers and students are frequently unable to link the content of one subject with the knowledge from other disciplines. Generally, in modern Ukrainian, school learning

120 Shaffer, Timothy J., Nicholas V. Longo, Idit Manosevitch, and Maxine S. Thomas (Eds.). *Deliberative Pedagogy: Teaching and Learning for Democratic Engagement*. Michigan State University Press, 2017. p.XII.

121 Ibid. – P.IX

122 <http://classroom.synonym.com/goals-traditional-education-8023.html>

is based on information that has already been acquired by someone else, so, during the evaluation process, students demonstrate themselves (in the broadest sense of the word), but do not search for a better knowledge¹²³. In such circumstances, the teacher becomes de facto a controller, and, in a certain sense, students are well (or poorly) manufactured products. When these types of teaching and learning are used, students develop a statist and paternalistic tendency, especially those who later work in the field of public administration and are in charge of its intellectual support¹²⁴. And, thus, they are quite skeptical about the abilities of their fellow citizens to solve problems in the public sphere at all levels¹²⁵.

Deliberative teaching and learning are both interactive. First, students get some information about the world, but they acquire new knowledge and learn via interpersonal interactions. So, in the classroom, the student learns through interactions with other students and the teacher how to find knowledge through individual and collective activities, how to think independently, and act collectively. Instead of a mere demonstration of skills and knowledge, students experience a collective and individual search for knowledge. In a sense, it is a return to the teaching and learning methods that first appeared in ancient Greece and, in fact, which helped to create ancient democracy¹²⁶.

So, using such deliberative training, the teacher creates an environment in which students discover something themselves, acquire new knowledge, and gain experience in various spheres, they learn to seek neither a compromise, nor a consensus, but knowledge, which can never be finally defined and obtained. At the same time, they learn that liberty means living with conflict. Through collective deliberation they muster that diversity and equality each have their place in a constitution of a society which seeks to guarantee these greatest life values for all. Such is the ultimate goal of *deliberative education*.

A famous American psychologist, Albert Bandura, wrote that learning would be an extremely time consuming process – not to mention the fact that it would be very risky – if people were learning how to act solely relying on the consequences of their actions. Fortunately, in most cases, peo-

123 Glasser, W. *The Quality School: Managing Students Without Coercion*. Harper Perennial, 1992.

124 Nozick, Robert. "Why Do Intellectuals Oppose Capitalism?." *Cato Policy Report* (1998).

125 Mathews, David. *Politics for People: Finding a Responsible Public Voice*. University of Illinois Press, 1999. pp. 65-79.

126 Jaeger, Werner. *Paideia: The Ideals of Greek Culture*. Oxford University Press, 1965.

ple learn through simulation. Based on observations of our surroundings, we form ideas about new types of behaviour and, later on, this coded information is used as a guide for further actions. Before putting in practice a particular behaviour, people can learn from examples, even approximate ones, and thus they can avoid many mistakes.¹²⁷

The Position of Teacher and Student in the Educational Process and The Introduction of Deliberative Education

Organizing the educational process, teachers in traditional schools first of all think about the content of their own activities. The syllabus usually describes only what the teacher should do. So, in the classroom, the teacher is the main person, who manages the activities of the students, shows, talks, asks, keeps the class in order, and restricts the actions of students.

These conditions determine the position of a student in the classroom – a passive listener, who is sometimes given the opportunity to demonstrate his or her knowledge. Hierarchical teacher-student relationships form authoritarian patterns, generate competition among students for the teacher's attention, stimulate competition, and make collaboration in the classroom unnecessary. To some extent, society is modeled as a hierarchical patron-client system and this hinders the creation of informal horizontal connections in a society, without which cooperation and trust networks cannot appear or exist.

Changing the position of teacher and student as a result of the introduction of *deliberative education* will lead to changes in the educational process – establishing an interaction between teachers and students on an equal footing. This attitude means that teachers accept opinions and active positions of students and recognize their right to independence of judgment; teachers do not stick to the belief that only they have the correct view or it can only be recorded in the textbook. This is especially important in the teaching of humanities.

Organization of Communication during the Learning Process in Deliberative Education

The process of communication in a traditional education system is mainly restricted to a teacher's monologue. The teacher addresses students, using ready knowledge and, via a system of rewards and punishments, forces

127 Bandura, Albert. *Social Learning Theory*. Prentice-Hall, 1976. p. 40.

them to learn this information as compulsory. The interaction between the participants in the educational process, as we have noted, is usually based on the initiative of the teacher and it is structured according to the beforehand prepared lesson plan. This process can be represented as a model of a one-way communication. This method of communication allows the teacher to present a large amount of information in a short period of time, and the feedback is restricted to the short answers of the students.

During *deliberative communication*, students have the opportunity to share their thoughts, impressions, and feelings about a particular topic, to talk about their own conclusions, and get to know ideas not only from the teacher but also from their classmates.

Teachers organize the learning process; they are consultants or facilitators, who do not pay attention only mainly to their own actions. The teaching process is focused on links between students, their interaction, and cooperation. The learning outcomes are achieved through mutual efforts by all the participants in the learning process, which means that students take on the joint responsibility for the learning outcomes and that in the future they will become responsible for their own life and its constant improvement.

Treating the classroom as a community means respecting diversity and navigating inevitable conflict. The classroom often consists of people with different socioeconomic backgrounds and political perspectives. Discussing controversial topics can be particularly interesting, albeit challenging, when students are encouraged to speak from the basis of their lived experiences. It is important to allow differences to surface. And, while professors should not appear biased or politically motivated, it may be unrealistic to expect them to hide their personal views. This poses an ethical dilemma, which professors can address by backing arguments with evidence, respecting opposing and diverse views, and encouraging students to evaluate the reasonableness of all views presented, including their own¹²⁸. That is not to say that professors should always be transparent about their political opinions, but doing so can be a powerful pedagogical tool.¹²⁹

128 Hess, D.E., and P. McAvoy. *The Political Classroom: Evidence and Ethics in Democratic Education*. NY: Routledge, 2015.

129 Shaffer, Timothy J., Nicholas V. Longo, Idit Manosevitch, and Maxine S. Thomas (Eds.). *Deliberative Pedagogy: Teaching and Learning for Democratic Engagement*. Michigan State University Press, 2017. p. 218.

Teaching Methods in Deliberative Education

It is possible to see the benefits and effectiveness of *deliberative education* only when this is directly implemented through educational activities. Further on we will offer several proven methods of deliberative training that enable its effective implementation.

When using deliberation in education, it is important to organize the activity of the students as well as to create an adequate learning environment in school. In addition, during the learning process, it is important to organize forums involving students, as future citizens, to solve local problems. Therefore, it is crucial to organize *deliberative forums*, both at classroom and school levels, to teach students how to conduct them and to mold their habits to solve community problems together after in-depth discussion. Students should learn that thanks to such public events it often becomes clear that a personal problem is, in fact, a common one and it could thus bother a lot of people. During such discussions, these problems can be identified and students learn to search for best ways to solve them. Also, these discussions help young people to learn how to use democratic procedures in practice and teach them about democracy and tolerance.

In the future, students will not only participate but also organize such meetings in their communities themselves. Thanks to the formation of strong relationships inside the classroom and in the school, and uniting efforts, the duplication of efforts could be avoided and, thus, an effective synergy could be achieved. Students will be able to create an effective plan for future work and decide what useful things can be done for the community, as well as to learn how to seek and to reach consensus and determine priorities. Usually, during these discussions, new leaders and volunteers emerge who take responsibility for the plans developed by the community¹³⁰.

Democracy is constantly challenged by different internal and external threats, but in solving these problems and neutralizing threats, society reinvents itself and is constantly updated. This process requires the close attention and participation of all members of the society, as restrictions in participation limit democracy, eventually transforming it into the power of groups – the oligarchy, or the power of an individual leader – dictatorship.

Deliberative education is designed to give citizens instruments and knowledge to improve their lives by combining their knowledge and efforts.

130 Carol, Lukas, and Linda Hoskins. *Conducting Community Forums*. Wilder Publishing Center, 2003. p. X&4.

7.3 Global Responsibility for the Development of Civic Education and the Ukrainian Practice

Igor Folvarochnyi, Association for Word Education (AWE),
Svetlana Zakrevskaya (Ukrainian Network for Adult Education
and Development of Innovation (UNAEDI))

Numerous ethnic, religious, political, economic, cultural and historical factors are responsible for the growth of terrorism in the world. The civic education in the context of global responsibility includes respect between people and fulfilment of one's obligations to improve personal growth while helping others.

The civic education in Ukraine is developed within the idea of global civic education, which was approved at the United Nations summit as one of the goals of sustainable development in terms of quality education, in the light of the increased need for a new generation of global citizens.

Above all, it is an educational activity, which includes empowering young people with knowledge, values, attitudes and behaviours that contribute to the development of a sense of responsibility for common global space, and the development of critical thinking.

Certainly, to educate people means to form their consciousness by enriching them with the most advanced scientific ideas, which should serve as the basis for their everyday behaviour in any part of the world. Based on the ideas and values of transuniversalism, it is necessary to implement universal education and civic education as a global programme for educating a new, more homogeneous identity – global citizenship of the Earth-XXI.

The development of civic education in Ukraine in the context of global responsibility problem (the project activity aimed at developing mutual understanding in the context of the conflict is the current job of the Ukrainian Network for Adult Education and Development of Innovation (UNAEDI)).

At present civic education in Ukraine is the most important direction for all structures that seek to resolve the situation which occurred in 2013 and later led to a conflict that has features of a civil conflict at the level of internal relations in Ukraine. It is civil because of the collision of two diametrically opposed concepts of internal and external political development of the Ukrainian state, which once again faced a choice between the Eastern neighbour and the European Union.

Under the circumstances, one can hardly overestimate the role of public organizations implementing projects in the area of media literacy, devel-

opment of critical thinking, as well as those who initiate and implement peacekeeping initiatives.

One of such organizations is the Ukrainian Network for Adult Education and Development of Innovation, which has been implementing projects in the area of civic education for 7 years (since 2010), implementing projects based on methods that allow developing participants' critical and analytical thinking. Being one of the leading organizations in Ukraine in the area of adult education, UNAEDI develops its own or adapts European methods, publishes educational and visual aids for conducting trainings, courses and other educational events.

One of the latest UNAEDI projects, which should be mentioned, is the "Creative peacebuilding" project. The goal of the project was to contribute to the demythologization of the conflict, to search for joint solutions through training youth workers as multipliers for peace, and through creative educational activities for young people from different regions of Ukraine.

The target groups of the project were youth workers, trainers and facilitators from Eastern, Western, Central and Southern regions of Ukraine. The project activity consisted of developing and adapting the methods of work for facilitators, production of teaching aids and working materials, trainings for trainers and events conducted by trained facilitators, and an Open Space methodologies conference, where the participants could generate ideas for future joint projects and activities.

The above-mentioned activities have allowed the youth leaders and youth workers to develop the skills of facilitating a dialogue between residents of different regions of Ukraine, who have different views and opinions on the conflict. In fact, they have become goodwill ambassadors for the residents of their communities, which allowed them to start communicating about nonviolence and development of the world within target cities of the project.

As has been said before, the peacebuilding and ending the armed conflict is one of the most urgent topics for Ukraine today. Therefore, when training facilitators, a lot of attention was paid to the following issues:

I. Conflict Analysis:

- What is a conflict?
- Conflict analysis methods
- Conflict stages
- Force field analysis – injustice pillars

II. Development of Strategies for Dealing With Conflict:

- Vision of the future: creation and discussion
- Multilevel triangles
- Mapping opportunities for positive intervention in the conflict
- Sequence of strategy development

III. Actions:

- Where to begin?
- What is a peacebuilding?
- Nonviolence as a way to intervene the conflict
- Different approaches: settle, resolve or transform a conflict
- Peace as a process

The organizations that work in the area of civic education on the topic of peacebuilding should understand the following fundamental points:

Stable peace is a rare condition. There is no peace in many societies and communities due to a number of economic, political and social factors. Peace is often compared to health, in the sense that you appreciate it more when it is gone. As in the case of health, peace is accessible to all. However, unlike health, peace is an ambiguous concept: “peaceful society” means different things to different people. The absence of war is often called a negative or cold peace in contrast to a positive or warm peace that encompasses all facets of our notions of the right society: universal rights, economic welfare, ecological balance and other basic values.

The UN distinguishes several types of intervention aimed at establishing peace. In addition to humanitarian or emergency assistance, aimed at immediate provision of means for survival for those at risk, the main categories of intervention are the following:

- **PEACEMAKING:** interfering in order to curtail hostility and reach an agreement, using diplomatic, political and military measures, if necessary.
- **PEACEKEEPING:** observation and enforcement of the agreement, if necessary, with the use of force. It includes monitoring compliance with the agreement and overseeing the concerted work on building trust.
- **PEACEBUILDING:** implementation of programmes aimed at eliminating the causes of conflict and past grievances in order to ensure long-term stability and justice.

It is worth saying a few words about some creative techniques that were used to conduct educational activities in the framework of the project. Among others, it was decided to use such techniques as Forum Theatre

and creative poster writing – Loesje. The choice of techniques was caused by the fact that they not only have a sensitizing effect on the emotional perception of the conflict, but also teach to think critically, to identify cause-effect relationships, which is important given that the main cause of the conflict in Ukraine was propaganda and lack of skills of critical evaluation of the situation.

The use of forum-theatre methodology contributes to:

- growth of civic engagement of vulnerable groups;
- improving confidence among vulnerable groups and motivating them to change their lives;
- raising awareness and critical thinking among the population about the nature of conflicts and constructive ways to resolve them, especially among representatives of groups in situations of conflict or discrimination (ethnic, gender, etc.).
- working with the consequences of the military conflict, reconciliation and dialogue.

The Purpose and Objectives of the Forum Theatre

The main theme of the forum theatre performances is the situation of oppression and violence, so the theatre itself is called “The Theatre of the Oppressed”. The main purpose of the forum-theatre is to inform a person and teach him the skills to solve the existing problem, using the experience of other people and his or her own intellect, and to prevent the emergence of negative phenomena in society as a whole.

The forum theatre performances can depict a multitude of problems facing the society:

- relations between family members, employees, representatives of different ethnic groups, cultures, religions, the problems of HIV-positive people, people with disabilities, a healthy lifestyle, drug addiction, alcoholism and the like. Within the UNAEDI project, we addressed the issues of overcoming the stigmatization of displaced persons from the East of Ukraine and issues of peacebuilding because these issues are currently the most relevant ones for Ukraine.

Thus, the stage presentation offers a social issue for consideration, and each character of the game performs a certain social role. The protagonist is the victim of the situation; the other characters are his entourage: family, school, community members. The number of characters is determined by the scenario, and the specific situation.

While participating in the forum theatre, the viewers have an opportunity not only to get acquainted with a negative phenomenon – as in an interactive theatre or to receive information – as during the training, but also to develop an algorithm, CREATE A MODEL for successful behaviour in a complicated, seemingly hopeless situation. The lead actors and main characters should not only live their parts but, interacting with the spectators, they should note the viewers' reaction and adequately respond to it.

One of the features of the forum theatre is that there are no recommendations to the viewers about how to behave, because all people make their choices themselves. During the play, everyone can stop it in order to show how in his or her opinion it is possible to change the situation for the better.

For more details on this technique and its possible applications for the development of peacekeeping processes and overcoming stigma towards migrants and internally displaced persons, see Handbook for coaches "FORUM THEATER FOR INTEGRATION OF IDPs INTO COMMUNITIES". A handbook for coaches. Methodology of organizing a forum-theater for representatives of public organizations, UNAEDI, Kyiv, 2017. – 20 p.

Another technique that is actively used by UNAEDI and should be mentioned is a creative writing technique – Loesje.

Loesje is a team of writers, international, non-governmental organizations, groups of activists, and a creative network... There are many names, call it whatever you like. Loesje, a young Dutch girl, gave her name to this growing group of creators and dreamers, people who help her to conquer the world with her art and posters. A black text on white paper, inspiring words, something funny, something that makes you think, reflect, react and exchange opinions.

By means of Loesje people get a chance to express themselves and to get inspiration to act and react to the world around them. Joint text writing is one of the ways to express opinions and exchange ideas. Loesje is a voice on posters; therefore, you will see her signature under every text. Loesje believes in the power of people, supports their initiative, art, independence, freedom and peace. She uses her art to fight for freedom of speech and other human rights.

Technique Details:

Writing slogans

Loesje slogans are always written by a group of people and never individually.

7 Miscellaneous

1. Preparation

You need to choose a nice comfortable room with a big table and enough chairs for the workshop. People should sit around the table and have enough space for writing. Sheets of paper are handed over from one person to another one, that is why you must make sure you have enough paper and pens – just regular ballpoint pens, as well as coloured markers or pencils. Anyone can be invited to the seminar because anyone can be creative. You don't have to be an experienced writer to take part in the event.

2. Start

The seminar starts with an introduction: the presenter speaks about himself/herself and introduces the participants. Then s/he explains what Loesje is and what the result of the seminar will be – the slogans that will become Loesje posters. Then s/he speaks about how the seminar was planned and answers the questions asked by the participants. If these people know nothing about Loesje, they need to learn about writing Loesje slogans.

They can write about anything, and the first rule is “There are no rules”.

3. Warming up

Warming up is important to inspire and relax people, to create a mood for writing posters. It is a kind of creative lead-in. In any game, it becomes clear that nothing can be called “too weird” or too “unusual”. A warm-up game also helps to create an open and welcoming atmosphere in the group.

4. Choosing the theme

After the warm-up, the participants have to choose the themes to write about. Everyone may say what he is thinking about and what he wants to write about. Often-used and tired subjects should be avoided, it is much better to deal with topics that are the major concerns for people. The theme cannot be too broad. For example, “war conflict in Ukraine” evokes more specific associations than just “conflict” in general. The theme should neither be too narrow: “war conflict in Ukraine” is a theme, while saying “conflict is stupid” may block the participants' inspiration rather than stimulating them.

Every theme should be written on a separate sheet of paper in its upper part. There should be more themes than participants, ideally, 2 or 3 more.

5. Writing texts

A word game is one of Loesje's favorite activities. Training in slogan writing may be very useful, not only for new participants, but also for experienced people.

It is better to start from some warm-up games.

Then explanations should be given to the group that they can write anything that comes into their heads. However, they shouldn't write a "Loesje poster" right away, because it is important to be influenced by other ideas. It is OK to write just a word or an idea, though, of course, they may immediately write something that will become a Loesje slogan. When writing, they may use the page creatively – draw, write in circles, diagonally, or upside down. Anything that is constructive and inspiring is permitted.

Of course, there are other ways of disseminating posters. Lots of shops and restaurants would like to have the posters on the walls and windows of their buildings, or they can put them up on their notice board. Why not hand them out to people on the streets? Or wrap up Christmas presents in the posters? (For more details on the technique, see the Handbook "LOESJE – THE YOUNG CREATOR COURSE." Loesje technique manual, UNAEDI, Kyiv, 2016. 36 p.).

The reason for the group writing is the fact that people inspire each other. Allow yourself to be inspired, and listen to your own ideas, however strange they may sound. You can react to what others have written, improve your texts, create new versions, ask questions, tell jokes and do many other things. Nevertheless, try not to write just "yes" or "this is nonsense" or "I agree", you can express your opinion about the text, and make suggestions at the next stage of the seminar. Do not cross out what someone has written. It is unacceptable to cross out or make negative comments on other people's texts. The goal of this stage is to create a welcoming creative atmosphere in the group, and to collect ideas. If someone does not agree with what is written – let him write his own opinion side by side.

The implementation of the techniques has led to the conclusion that the construction of peace is not directly related to the change in conflict behaviour, but rather refers to the context and the settings that cause violence – such as unequal access to work, discrimination, non-recognition, unforgiven guilt about past crimes, prejudice, distrust, fear and hostility between groups. Thus, it is invisible work that can be carried out at all stages of the conflict, at least in theory. It is likely to be very effective either in the later stages – after reaching an agreement and reducing the level of violence in behaviour, or in the early stages – before an outbreak of open violence occurs. The term "peacebuilding" is most often used to describe the work that results in the improvement of the peace situation, and when a lot of attention is paid to the very process of peacebuilding. In other words, the process is as important as the activity itself and its results.

Conclusions

Thus, the formation of global responsibility, in our opinion, can be effectively implemented at the regional level. In particular, as shown by Ukrainian practice, it is aimed at the development of civic education. At the same time, the need to form a new generation of global citizens in Ukraine is reinforced by the internal military conflict and increased number of refugees and displaced persons.

The idea of global responsibility education through teaching civic education is dictated by the situation that has developed in Ukraine in recent years.

The Ukrainian Network for Adult Education and Development of Innovation (UNAEDI) has successfully implemented European methods in its activities, testing them at trainings, courses and other educational events. This is evidenced by the UNAEDI projects, as well as the activities conducted by the Network both within the projects and outside the project activity and which are aimed at developing participants' skills in facilitating a dialogue between the residents of different Ukrainian regions.

The ideas of "peacekeeping and peacebuilding" have a global character and are aimed at developing people's responsibility for their implementation. However, it is important to keep in mind that their methodology and thematic focus should meet the urgent needs of the communities in which they are held, contribute to the formation of critical thinking, raise awareness of various conflict situations and ways to resolve them, and establish a dialogue.

We believe that global responsibility for the development of civic education in Ukraine is justified by the principle of the unity of humankind. Critical comprehension of global, regional, national and local problems of countries and peoples suggests that the sense of belonging to humanity as a whole, having common values and responsibility, which are based on respect for differences and diversity, is very important.

Considering the fact that global citizenship education uses a "multilateral approach", we have adopted the concepts and methodologies that are already being applied in other areas, focusing on the UNESCO concept of "education for sustainable development and education for international understanding". At the same time, we assumed that, in fact, global responsibility is a way to maintain the integrity of society, social harmony and social justice, to improve public relations and preserve the Earth as a common home for all inhabitants of the planet.

7.4 Citizenship Education in Ukraine

Yaryna Borenko, Expert of Youth Policy Group of Reanimation Package of Reform

State Approaches to the Citizenship Education and Integration into Curricula

Citizenship education emerged as a subject for education in Ukraine in the earlier 2000s. The process of elaboration of the first concept of citizenship education (upbringing) of the individual in the conditions of development of Ukrainian statehood had been based on the tasks and measures, stated in the national programme of patriotic upbringing of population, development of a healthy way of life, spiritual development and strengthening the moral principles of society adopted in 1999. The concept itself appeared due to the planned measure on “developing a concept of citizenship upbringing of individual as a framework process of acquirement of the skills how to live of the system of national and universal values, development of patriotism, responsibility for the fate of the nation and state, development of psychological readiness and practical ability to serve the interests of the country, to contribute personally to the realization of the national idea”.

The Academy of Pedagogical Science was the institution responsible for the elaboration of the concept, which was presented in 2000. According to the concept, citizenship education was understood as “upbringing”, referred to public and private sphere, namely as the “process of developing citizenship as an integrated quality of personality, which gives a person the opportunity to feel morally, socially, politically, legally capable and protected. It is intended to educate a person sensitive to its environment, to integrate it into a social life, in which human rights are the main core element”.

The approach of the Academy of Pedagogical Science divided citizenship education as upbringing and citizenship education as “formal education” and focused on gaining knowledge and skills on human/citizens’ rights and obligations: “Citizenship education is about teaching people how to live in conditions of the modern state, how to adhere to its laws, but at the same time not to allow the authorities to violate own rights, to seek from her the exercise of their legitimate needs as a citizen of a democratic society”.

The further development of the concepts was inspired by first big projects dedicated to the citizenship education and co-financed by international donors: Democratic education – Ukrainian-Canadian project of Queens’ University, Ontario; Ukrainian Civic Education Network – UCEN founded

by IREX; “Education for Democracy in Ukraine” within the frame of the Transatlantic programme for supporting civic society in Ukraine.

These projects created the basis for incorporation of citizenship education issue into school curricula, but also in adult and extracurricular education. Nevertheless, it did not lead to the ensuring of citizenship education within the legal framework of educational policy. The recognition of the pilot programmes emerged due to internal ministerial approval. The programmes and teaching manuals were recommended as “optional subject”. The pilot programmes referred citizenship education to the education of democracy, political culture, practical application of theoretical skills etc. including competence approach.

In general, there was no official declaration of citizenship education as a subject of teaching and training. The national-patriotic education traditionally prevailed the citizenship education, therefore the approaches were a mixture of settings aiming to combine the dilemmas between national citizenship in the meaning of patriotism and citizenship education in the meaning of basic values of human rights and democracy.

In 2012 the new concept of citizenship education and upbringing was proposed for the approval. It stated similar definitions as those from 2000 with the references to patriotism, morality and spiritual development from one side and to the democracy, human rights and obligation from another. There was still a statement that spiritual and moral development should be in the focus of education. From another side, some chapters have contained recognition of competence approach and self-directed learning with the accent on skills and attitudes. The citizenship education was recognized as crossed subject, which should cover in-class teaching, extracurricular activities, democratic organization of school life and have interdisciplinary approach. The project of the concept itself was combined from different text and contained many contradictory and und in coherent definitions. The project has not been approved.

The current developments tend to change this dual approach; nevertheless, the understanding of various actors is quite different and looks like a combination of various approaches with a lot of controversies inside. There are attempts to revive the concept from 2012, neglecting the new developments in the legislation on educational policy.

From another side, the concept of the New Ukrainian School refers to the crossed social and civic competences, which should be insured within educational system. The social and civic competences are set up in the competence framework for secondary school education and defined as: “all forms of behaviour that are needed for effective and constructive participation in

society, in the family, and at work. The ability to work with others to achieve results, prevent and resolve conflicts and reach compromises. Respect for the law, human rights and support for social and cultural diversity”.

In general, the new “reformed” understanding is presented by integral competence approach to education without definitive distinction between education and upbringing.

Another focus of citizenship education refers to the National Strategy on Development of Civic Society that emphasises the activation of measures to enhance the citizenship education is focused on the protection of citizens’ rights and expression of citizens interest through the participatory democracy.

The issue of national-patriotic education still prevails, as the citizenship education “goes after” upbringing patriotism. The legal framework for national-patriotic education is ideologically clear designed and the funding is reflected in budget code. Nevertheless, the positive developments since 2014 are that citizenship education is presented in legal framework as independent subject and educational reform itself is focused on competence based approach.

Legal Framework for Citizenship Education in Ukraine

The new law on education adopted in September 2017 states the obligation of the state to “ensure conditions for obtaining civic education aimed at developing the competences associated with the realization of rights and obligations by a person as a member of society, building awareness of the values of civil (free and democratic) society, the rule of law, human and civil rights and freedoms. The rule of law, freedom and civic/democratic political culture are ones of the core principles of education” in Ukraine.

The law sets up 12 key competences on reference to the aim and principles of education and additionally – cross cutting competence related to critical thinking. The social and citizenship competence is defined as those related to the idea of democracy, justice, equality, human rights, well-being and healthy style of life and understanding equal rights and opportunities.

The additional legal frame on citizenship education is presented by the National Strategy on Development of Civic Society for 2016–2020. The strategy actions enhanced the citizenship education focused towards the protection of citizens’ rights and expression of citizens’ interest through the participatory democracy. In line with the strategy, the Ministry of Education and Science is responsible for generalization of experience and elaboration of new concept and programme of civic education. The process of elaboration of the concept and the programme has been delayed so far.

Nevertheless, after approval it should be the first programme on citizenship education, which will be reflected in the state budget for expenditures.

Non-Governmental Approaches to the Citizenship Education and Integration into Curricula

Nowadays, many non-governmental organizations prefer to cooperate with the governmental institutions and public authorities, so, there are not so much differences with the understanding the main goals of citizenship education. Moreover, the most concepts, implemented in the current period refer to the experiences received in cooperation with international institutions and with the involvement of experts from civil society. Due to the tools of public consultations and participation of civil society in legislation process, the approaches coming from the civil society can be recognized on formal level. Nevertheless, there are some contradictory issues within the government and inside of non-governmental actors.

The ministerial approach to the citizenship education is based on the cooperation with the group of non-state actors, which work with the international donors on the request of the ministry. It means that it is possible to agree on the list of non-state actors working with the support/approval of the governmental actors. The selection of the partners is the matter of three actors: international donors, governmental actors and non-governmental organizations/experts. The nature of such trilateral partnership can be very different; it also depends on who initiate the partnership.

There is no single statement from non-governmental actors on the future of citizenship education in Ukraine, as there is no unique definition they all like to use.

Providers of Citizenship Education in Ukraine

As the issue of citizenship education is on the agenda of the governmental institutions and international donors, there are many organizations, working in line with the declared approaches. Here we provide examples of organizations/institutions, who act as providers. It means, that at least they declare citizenship education as a field of activity, have developed their own educational programmes or consistently disseminate international practices.

Programmes and providers, referred to the formal school education:

- The project “Civic education and e-democracy at Schools” provided by “Ukrainian Students Association” together with the Ministry aimed to

implement e-democracy, media literacy, European values, anti-corruption measures and participation.

- The Ministry of Education and Science is the main partner in international projects on citizenship education financed by Council of Europe since 2008 with the participation of various NGOs. The current programme “Democratic School” is operated by the European Wergeland Centre and focused on the implementation of Council of Europe Charter for Democratic Citizenship and Human Rights Education.
- The “Nova Doba” Association of teachers of history, citizenship and social subjects provides activities for teachers focused on history teaching, democratic citizenship and school governance.
- Teachers for Democracy and Partnership Charity Association provides programmes on innovation in teaching, citizenship and legal education, critical thinking, community development and sustainable development.

Programmes and providers, referred to non-formal settings:

- Understanding Human Rights National Programme provides comprehensive human rights education trainings and mentoring for activists, teachers, young people, journalists and other target groups.
- Studena NGO provides programmes for social adaptation of veterans, gender equality and cultural development based on gender equality and non-discrimination approach.
- Academy of Ukrainian Leadership – 10 months training programme for young people with secondary school education focused on personal development and social leadership, supported by international and national donors, politicians and opinion makers.
- Insha Osvita NGO provides non-formal educational programmes and workshops on civic activity, critical thinking, building dialogue, local history and activization of rural youth.
- National Youth Worker Programme – the educational programme for youth workers, provided in cooperation between Ministry of Youth and Sports and UNDP aimed to provide educational framework for youth work in line with the European competence framework. The specific programme on citizenship education for youth workers has started in 2017.
- Active Citizens programme by British is a social leadership training programme that promotes community-led social development, provides workshops and small grant supports for groups initiated social changes in the communities.
- “Discovering Ukraine“, – educational project aiming to educate and support groups of young people aged 13-17 from small cities in imple-

mentation their community projects. The initiative has a number of partners and is successfully financed via crowd-funding.

Online courses:

- Open University of Maidan – the initiative of “open air” educational space, which emerged during Maidan protests 2013–2014 among teachers and alumni of business-schools and activists. Nowadays the organization provides activities focusing on strengthening citizenship participation and founded online platform for citizenship education for adults – Open University of Maidan online. Nowadays they provide 41 online-course and among them – a School for active citizens.
- Detector media NGO provides online resource on critical media literacy “Mediasapiens” and elaborated online manual in media literacy for teenagers “Mediadrive”.
- Citizenship education is also a part of national free online educational platform Prometheus and covers 7 specific topics on economy, anticorruption, urban development, public policy, gender policy, research and lobbying.

There are numerous providers on the local level, working in specific issues of citizenship educations, based on available programmes or developing their own. The local level is covered by:

- Local and regional NGOs, including youth and students NGOs providing open air activities, festivals, forum and workshops, also using new co-working spaces and/or libraries;
- Libraries, which succeed in transformation to modern public spaces and establish partnerships with non-governmental actors and/or donors;
- Municipal and non-governmental youth centres, which are in the process of legitimization and unification of their activities in frame of youth policy reform.
- Political parties working mostly with international donors and providing citizenship educational programmes for strengthening the capacity.

There are no specific networks or cooperation platforms between providers of citizenship education in Ukraine. Organizations and individual experts and educators usually work directly with financing institutions and don't like to share the field of activities. Therefore, there are many incoherent projects, as well as educational programmes and concepts may be contradictory to each other.

Founding Citizenship Education

In contradiction to the national-patriotic education, citizenship education is still not directly reflected in the state budget of Ukraine. The founding is ensured by international donors and organizations, mainly:

- The Council of Europe, which provides finding based on bilateral Framework agreements with the Ministry of Education and Science and the Ministry of Youth and Spots;
- USAID programmes and agencies working via direct agreements with the Government of via open tenders and calls for non-state actors;
- UN agencies and programmes as UNDP, UNICEF, UNFPA and UNV working in cooperation with the Ministry of Youth and Sports;
- Embassies and other small grants programmes.

The positive developments for financing citizenship education from state and local budgets are visible within the framework of youth policy. The distribution of budgetary costs is set up in the allocation plan of “Youth of Ukraine” 2016–2020 programme. The Priority 1 of the programme aims to support for civic and national-patriotic education – implementation of measures aimed at the revival of national patriotic education and strengthening of civic engagement of youth. One third of the budget of the “Youth of Ukraine” programme is allocated for citizenship and national-patriotic education. The measures directly related to national-patriotic education amount to 40% of the budget. The same allocation is planned for supporting youth initiatives and development, which includes the understanding of civic engagement. The next 20% of costs cover the sphere of legal (including prevention) and ecological education.

The current youth policy reform and planning measures also foresee the sustainability of the educational programmes financed by international donors, e.g. the reform of youth centres and National youth worker programme are moving in this direction. In 2016 about 30 educational activities for youth workers were financed by local budget and the national meetings of youth centres and youth workers were co-financed by international donors and state budget.

Classification of Approaches to the Understanding of Citizenship Education, a Description of Possible Groups of Providers, Consisting of Common Ideological Positions

The non-governmental organizations, which work in the field of citizenship education, have no common definition of the subject. Nevertheless, most NGO-providers are influenced by international discussions and agree on implication of democratic competences as a main core. The experts of “teaching-oriented” organizations, which work in line with the Ministry of Education are in fact providers of the main definitions or agree with the understanding provided by the state.

Cooperation within the Council of Europe framework of human rights education and education for democratic citizenship is designed by bilateral programmes with the Ministry of Education and Science as a main actor. The national non-governmental actors/experts are usually contracted as providers/trainers of the programmes. Therefore, there are many local and national NGOs working in line with the CoE approach on the base of educational/youth projects in non-formal settings. These organizations prefer to use the definition of democratic citizenship education according to the Council of Europe Charter for Democratic Citizenship and Human Rights Education.

Cooperation with the Ministry of Youth and Sports and Youth Department of Council of Europe is designed by relevant framework agreement and focused on implementation of training programmes on youth participation, human rights education with young people, social rights for young people and youth work. There is set of CoE manuals translated into Ukrainian which support NGOs in implementing training programmes: “*Have your say!*” – Manual on the Revised European Charter on the Participation of Young People in Local and Regional Life; *Compass*: Manual for Human Rights Education with Young People; “*ENTER! Dignityland!*” A game on social rights; *Bookmarks*: A manual on combating hate speech through human rights education; Council of Europe *Youth Work Portfolio*. Therefore, there is a number of youth work organizations, working with the approaches set up in Revised European Charter on the Participation of Young People in Local and Regional Life and Council of Europe Charter for Democratic Citizenship and Human Rights Education.

The human rights organizations, working with human rights awareness, protection and education and cooperating using UN agencies and OSCE tend to focus on the value of human rights education and protection. As a rule, they do not use the definition of “citizenship education”, as they assume that this is covered by the topic of human rights education. This approach reflects the sphere of fundamental human rights, protection and cases of violence, which is not preferable within the Ministry of Education approach. Nowadays the human rights organizations also work with the topic of discrimination, gender sensitive approach, freedom of association etc.

Other educational organizations working with the topics, related to citizenship education as historical memory, democratic education, youth initiatives, adult education, professional education etc. often do not directly state their reference to the citizenship education. National-patriotic organization may use the term of “upbringing of citizens” in the meaning of educate good patriots.

Main Trends in Developments of Citizenship Education (Conclusion)

With the adoption of the new law on education, the concept of civic education received a legislative definition. Nevertheless, practical implementation tools remain unreformed. Notwithstanding the definition of non-formal education in legislation, the issues of civic education require a proper cross-sectorial approach in order to synchronise various processes going on in formal and non-formal spheres. Nowadays the issue of citizenship education within the formal education system is part of the responsibility of Ministry of Education and Science. At the same time the citizenship education in non-formal settings is provided through programmes of the Ministry of Youth and Sports. There is a lack of cross-sectorial approach and cooperation between two ministries.

Citizenship education is a priority for many international donors, including the biggest ones – USAID and UN Agencies. Nevertheless, the donors themselves, by providing programmes called as citizenship education, have no common agreement on tools, definitions and approaches. Moreover, in case of institutional partnership with the government, they usually work in limited areas of funding and providing agenda according to own priorities. The selection of institutional partners from NGO side is still non-transparent.

The controversies between national-patriotic education and citizenship education are still visible. In case of state educational establishments, the same institutions can be a provider of both approaches. It causes the dual perception of many values and lack of integral approach on what should be educated in both cases. Because of educational reform, this issue will be obviously put on the agenda. In that case, the discussion of national dimension of citizenship education can cover the issue of national-patriotic education, or, these two concepts will be applied as parallel educational approaches. There are no clear solutions for the issue.

The number of providers is likely to increase, especially at the local level, due to the process of decentralization and increased funding from both donors and local budgets. There still is a lack of monitoring of providers and a lack of identification of providers actually doing citizenship education, but still not associating with the term. There are no trends nowadays towards networking or creating common platform between providers.

The citizenship education with the focus of citizens' engagement is the massive trend in Ukraine, especially in urban and local development. Nevertheless, new innovative and creative forms of engagement are not reflected in the educational approaches of the stakeholders as to be linked

to citizenship education. However, it is likely that such different approaches may become more coherent in the near future.

Cooperation with Belarus:

NGO *Insha osvita* founded in 2008 as a group of alumni and graduates of the Theodor Heuss College. The first big programme titled “Workshop of Citizenship Initiatives” gathered young people around the non-formal educational programme for citizenship education and local changes. In 2012 the participants from Belarus joined the programme. The second project – Neighbours 3.0: Polish-Ukrainian-Belorussian Programme for active people locally was designed as cross-border activities in the field of non-formal education and local changes and included citizenship education and intercultural communication tools.

The All-Ukrainian educational programme “Understanding Human Rights” has sustainable cooperation with the groups of Belorussian journalists and activists and involves them as participants of international educational course on human rights.

Notes:

This paper is elaborated in the framework of the project “Promotion of civic activism through non-formal education”, organized by *The Association of Life-Long Learning and Enlightenment* (Belarus) and “*Insha osvita*” Association (Ukraine) within the activities of *EENCE (Eastern European Network for Citizenship Education)*.

7.5 Sharing Economy Lab

Ekaterina Trofimova

You should look for the future in the past.

The world we live in is changing very fast. As one of Lewis Carroll’s characters said, “My dear, here we must run as fast as we can, just to stay in place. And if you wish to go anywhere you must run twice as fast as that.”

Everyone has heard about Airbnb, Uber, BlaBlaCar and other interstate and local projects that promote withdrawal from private ownership into shared use, distributed content and free equal access to goods and information. These projects are intermediaries between service providers and end users and are based on a business approach that seeks to maximize profits.

Sharing has become fashionable. Few people link this trend with the Soviet past – kolkhozes and sovkhozes. Even fewer people remember the pre-revolutionary village communities, urban work associations, and monastic settlements. However, in parallel with the scandalous Uber, sustainable successful examples of sharing from the past are still working. A little to the north or east of Moscow, there are now some state farms and collective farms, now called consumer cooperatives and farms. These models of the past have worked so successfully, that a few years ago several coast-dweller villages in the Arkhangelsk region were saved from extinction¹³¹.

The core of the model, which is the basis for the modern sharing economy is maximizing the benefits of what you already have (the capitalization of your assets). On the other hand, it is the ability to see what is actually required by your interlocutor or partner. What is the real, not imaginary, need?

The evangelist of the concept of joint consumption (collaborative consumption) Rachel Botsman says about this, “Have you got a power drill? This tool will be used for 12–15 minutes during the entire lifetime. That sounds silly, right? You do not need a power drill; you just need to drill a hole.”¹³² A need that is formulated correctly allows you to find a quick and effective solution: ask your neighbour to lend you a drill for 3 minutes.

The decision “to ask a neighbour to give you a drill” is not so easy to implement, as it seems at first. At this stage, people need to communicate with each other, try to hear each other and – most importantly – try to understand what the vis-a-vis really needs. Marketers call this competence “the ability to understand the pain of the client.” Under normal conditions, neither the resource owner nor the needy can easily do this, since this competence goes beyond their role.

It is the competence of the third party in a model, which is the basis of modern sharing economy, where:

1. a role of the resource owner may be voiced by saying, “I want to capitalize my assets and for this reason I am sharing an underutilized resource”;
2. a role of the needy may be voiced by saying, “I’ve got a need and I want to use someone else’s resource to satisfy it”;
3. there is a role of intermediary in negotiations between two parties.

It is the intermediary who facilitates and moderates the interaction of the parties.

In this situation, the business insulates itself from direct contact by using

131 There is a project of Gleb Tyurin to revive Russian villages.

132 Quotation from the speech of Rachel Botsman at TEDxSydney, May 2010

a technological solution instead of a human agent (information system/mobile application). To understand such a “pain” it is necessary to have a lot of competences, which a subject of civil education; these skills are a requirement of modern civil society.

When a human is an intermediary, he can see the whole picture, calibrate the balance of interests; he helps to understand the real need, adjust the terms of interaction, expectations, and alternatives and enter constructive negotiations.

The key point of interaction is when the parties confirm their consent to satisfy the need in a certain way, and, on the other hand, to capitalize the underutilized resources.

What is the value of sharing technology for civic education? Why don't we use the term “sharing economy”, but instead we want to call it “sharing technology” or “even social technology of sharing”?

Uber, Blablacar and Airbnb measure capitalization in profits and customer loyalty. Neighbours measure it in the money they saved, their time and in good neighbourly relations. If we are talking about civil self-consciousness, which includes responsibility for the present and near future of a local or hyperlocal community, then capitalization is expressed in the benefit for such a community.

What are we talking about? A member of the village community helps a neighbour (sharing one's resources – time, knowledge, skills and skills), because each member of the community has an impact on the overall level of well-being.

A father decides to take his daughter and her friends home after the theatrical performance, because the safety of the entire small children's community is a benefit for the entire large community of small and adult people. This is obvious; we can always clearly track this in a variety of hyperlocal communities – in the family, among neighbours, colleagues in small groups and so on.

Sharing is possible, and the process of exchange constantly reproduces itself, only when it is worth sharing a resource for the common good. To do this it is necessary to develop some competences:

- Trust – is the essence of the relationship in a hyperlocal and local community;
- Empathy – without it people cannot understand someone else's “pain”;
- Responsibility and pro-activity – a reference point for finding common good;
- Mindfulness – you cannot build a transparent relationship if you do not understand the true motives of your own actions;
- Honesty, tolerance, etc.

On the other hand, the sharing activity itself develops these competences in the process of interaction between the parties. Sharing technology is both a lesson and an exam.

Do we need an intermediary?

We have been speaking about roles in sharing activity. Under ideal conditions, for fairness, each role should be played by a separate entity – a person, a group of people, an institution. One shares the resource, another expresses the need, and the third becomes a “civic intermediary” and the holder of values (the common good, civil and humanistic values).

However, it is difficult to achieve it in everyday life. For this reason, the role of the intermediary is shared between two participants. The negotiators themselves need to develop the competences of the “civil intermediary” – both the holder of the surplus resource and the needy. Actually, at first, they will need a moderator who will help them keep themselves within the bounds of openness and common good.

Social Technology of Sharing or Sharing as a Social Technology

The sharing model we are talking about consists of several components:

1. One party that has a lot of underutilized resources;
2. Another party that has a need (in this resource or in the final product that can be obtained with this resource);
3. Communication between the parties, built in the value paradigm of a healthy civil society (empathy, honesty, awareness, tolerance, responsibility, proactivity, etc.).

We are going to cover each of these components.

Underutilized Resource

The important task is to realize what exactly you administer and what your competences are. What could be the resource? Material, financial, property – money, apartments, cottages, boats, copyrights. Non-material – time, knowledge, talents, contacts. Intangible resources, which have a huge potential, are often underestimated.

Methodically, this leads to the need to train attentive attitudes and learn about oneself and the reality, remove psychological barriers that impede creativity in a broad sense.

The second question is connected with the thin line between the notions of “owning” and “disposing”. The owner cannot always freely dispose of his resource. For example, a person has bank accounts with substantial amounts of money, but cannot freely dispose of them, since they

are in the bank on terms of an urgent bank deposit. On the other hand, a hired worker does not own a room in which he works, but he can manage it within the limits of his competence, position, and so on. To conduct sharing activities, it is important to identify an underutilized resource that you can dispose of.

The “audit” of the resources, which you either manage or own, gives amazing insights in different areas of life.

The Need for a Ressource or the Final Product that Can Be Obtained With This Resource

Developing honesty and awareness results in formulating requests within the need for the end result, but not the intermediate phase. This allows a person to understand what kind of problem really exists.

A simple and typical example from one project: a participant insists that they give him a marker and let him come up to the flipchart. What’s happening?

1. the marker “Owner” goes from the flipchart to the chair where the young man, who wants the marker, is sitting;
2. gives him the marker;
3. the young man, who is given the marker, takes the marker;
4. goes to the flipchart;
5. writes his idea on the flipchart.

The young man did not have the need for the marker; he had the need for his idea to be written on the flipchart. He voiced the wrong need, not the one he actually had. It resulted in five steps instead of one.

The example is very sketchy and exaggerated, but if we take another context, the situation will be more interesting. If we are not talking about a marker and a flipchart, but about using a parking lot or about joint harvesting, for example.

Communication between the Parties, Built within the Value Paradigm of a Healthy Civil Society

This is what we talked about at the very beginning of the article: competences and desire to listen to and understand the other person, as well the intention to come to an agreement and achieve a common benefit for all members of the community.

An important feature of communication in this model is that interaction takes place between two different people, not an official, not the state, not a civil or any other institution, but between two persons, only here, and right at this moment.

Here is an example of an initiative related to the development of municipal libraries as an infrastructure for network interaction of local community and development of civic education.

A small town library is looking for resources to carry out repair works, since the local administration does not allocate funds from its budget for these needs; it is practically impossible to find a sponsor in this small, deprived town. As a solution to the problem, we initiated “brainstorming” negotiations based on the sharing technology. Thus, we had the library workers on one side and their fellow countrymen – small entrepreneurs, housewives, farmers, and pensioners – on the other side. The “brainstorming” is carried out by a moderator. At the time of writing the article, only the first round of “brainstorming” had been carried out, which was not quite a success. However, in late May, the library had a new roof and a porch and starting hosting the local Driving School and the Community of Joint Purchases.

7.6 Situation On Blended Learning In Armenia

Emil Ordukhanyan

Blended learning is an educational concept in which a student on the one hand acquires knowledge by himself online and on the other pursues full-time studies with a teacher. Such an approach makes it possible to control time, place, pace and way at which to study the material. Blended learning allows to combine traditional techniques and relevant technologies¹³³.

Approximately within the last 10-15 years, the methodology of blended learning has been gradually implemented in the post-Soviet states, including Armenia. A study of the application of blended learning in Armenia has shown that this methodology has been successfully applied and recently is widely used in different educational institutions which practice formal or non-formal education.

Blended learning as a particular type of teaching (or as an auxiliary one) is also enshrined in Armenian legislation, in particular in the RA Law on Higher and Postgraduate Professional Education¹³⁴. It is important to note

133 *More in detail on* <http://zillion.net/ru/blog/375/blended-learning-pieriekhod-k-smieshannomu-obucheniuiu-za-5-shaghov>, <https://mob-edu.ru/blog/articles/smieshannoe-obuchenie-6-modelej-dlya-primeneniya-v-sovremennoj-shkole/>

134 Закон РА о высшем и послевузовском профессиональном образовании: <http://parliament.am/legislation.php?sel=show&ID=2257&lang=arm>

that in early 2005, Armenia officially joined the Bologna Process with the aim to reform its state education policy. After that, the RA government in its strategic programs began to highlight the key role of a knowledge-based society¹³⁵ in Armenia. Over time all these processes have created legitimate grounds for the use of new information technologies in the education process both in public and private universities of Armenia

Of course, the legislation has played a significant role for the education system reforms in Armenia. But in practice, it has mostly been the public sector and even more specifically particular non-governmental organizations with a variety of educational programmes that played a significant role in spreading the blended learning methodology in the Armenian society. It is important to mention that the pioneers who firstly applied the blended learning methods in Armenia were NGOs. With the support of various Western donor organizations especially NGOs succeeded to popularize this methodology in various areas of social life in Armenia. In the framework of such organizations it is necessary to assess the role of those who have been engaged in civic education and still continue to practice it in the Armenian society.

In Armenia, programmes for blended learning are mainly financed from abroad, meaning from within the European Union, or by various other European and American foundations. Western countries play a significant role in the development and implementation of new teaching methods in the Armenian society.

As for Armenian state universities, the blended learning is widely used at Yerevan State University of Languages and Social Sciences named after V. Brusov¹³⁶. In this university, in particular, they use Moodle (modular object-oriented dynamic learning environment). This is a free learning management system, primarily oriented to the organization of interaction between the teacher and students, although it is also designed for organizing traditional distance courses, as well as supporting regular education¹³⁷.

In addition, on their own initiative, many lecturers at Brusov university use different modern information technologies in their special courses: some gadgets to improve the quality of studying and to ensure the efficiency for students who study practical courses.

135 *Выступление премьер-министра РА* /<http://www.gov.am/am/news/item/11298/>

136 *Ереванский государственный университет языков и социальных наук имени В. Брюсова* /www.brusov.am

137 *Обучающая среда Moodle* <https://docs.altlinux.org/ru-RU/archive/4.1/html-single/school-server/moodle/index.html>

Moodle technology is also used in the educational process of the American University of Armenia¹³⁸. In this way the students' mobility is improved. An electronic library is widely used by students. This approach contributes not only to raising the level of knowledge, but also helps to save time and material resources.

Another programme aiming at implementing blended learning in educational processes is called Google Classroom. In the last 2-3 years this program has been successfully applied in the Armenian State Pedagogical University named after Kh. Abovyan¹³⁹. Google Classroom is a free service for educational institutions, non-profit organizations and users of personal Google accounts. In it, you can create courses, as well as tasks for homework and afterwards check the students' homework. It saves lecturers time, simplifies the organization of the learning process and communication with students¹⁴⁰.

The next higher educational institution functioning under the National Academy of Sciences of Armenia (International Scientific and Educational Center of the National Academy of Sciences of Armenia¹⁴¹), in 2017 within the framework of blended learning, has implemented a new distance master's programme with a joint diploma award. Distance education is a form of systematized learning, where the direct and indirect learning process between teacher and student is carried out mainly through information technology and telecommunications (video format, online videoconferences, forums, online performance and presentation of tasks)¹⁴².

As for other universities, they also use blended learning methods more or less. Basically, they use digital libraries and electronic material exchange programs between teachers and students.

In the field of civic education, various non-governmental organizations and websites also use the blended learning methodology. Recently, a new trend on uploading various educational video materials on the Internet has begun to develop in the Armenian society. In particular, some edu-

138 <http://aua.am/>

139 *Армянский государственный педагогический университет имени Х. Абовяна* / <https://aspu.am/ru/>

140 *Более подробно по ссылке* <https://play.google.com/store/apps/details?id=com.google.android.apps.classroom&hl=ru>

141 *Международный научно-образовательный центр НАН РА* / <http://isec.am/ru/>

142 *Дистанционная образовательная магистерская программа "Бизнес-менеджмент"* / <http://isec.am/ru/admissions/online-masters-education.html>

cational materials have been uploaded by the Armenian political science website¹⁴³, the Union of Informed Citizens¹⁴⁴, the Civilitas Foundation¹⁴⁵ and many others.

In Armenia, non-governmental organizations widely use the tools of Facebook and other social networks for educational purposes. For example, the project “Regional Democracy School”¹⁴⁶, conducted by the Center for Democracy and Geopolitical Studies, was the first to broadcast online lectures on civic education in Armenia. Such an approach makes learning processes more transparent, covers a wider range of stakeholders, and contributes to the work efficiency.

In the framework of blended learning, it is important to mention the role of the Portal of Distance Learning Center, which was created to develop and maintain e-learning in educational institutions and to expand the capacity of teachers and listeners to achieve high quality in educational and scientific activities in Armenia. The portal allows to create personal access to training for each participant of the learning process, in accordance with the developed plan¹⁴⁷.

As for Armenian secondary schools, they use the web project Dasar.am which is a new tool in secondary education based on the latest teaching methods. The mission of Dasar.am is to make education accessible to all, regardless of social status and geographical location, to provide an alternative learning opportunity – a secure telecommunications platform for Armenian students from Armenia, Artsakh and the diaspora¹⁴⁸.

Finally, after summarizing the results of our study on the situation of blended learning in Armenia, we can confidently assert that currently in most public and private educational institutions, in non-governmental organizations dealing with educational programs, the methodology of blended learning is widespread and successfully applied.

143 *Армянский политологический Вебсайт*/ <http://armpolsci.com/>

144 *Союз информированных граждан*/ <http://uicarmenia.org/ru/>

145 *Фонд сивилитас*/ <http://civilitasfoundation.org/v3/>

146 *Regional Democracy School* (www.facebook.com/regionaldemocracyschool/)

147 *Портал Центра Дистанционного Обучения*/ <http://elearning.am/>

148 *Dasar.am*/ <https://www.dasaran.am/>