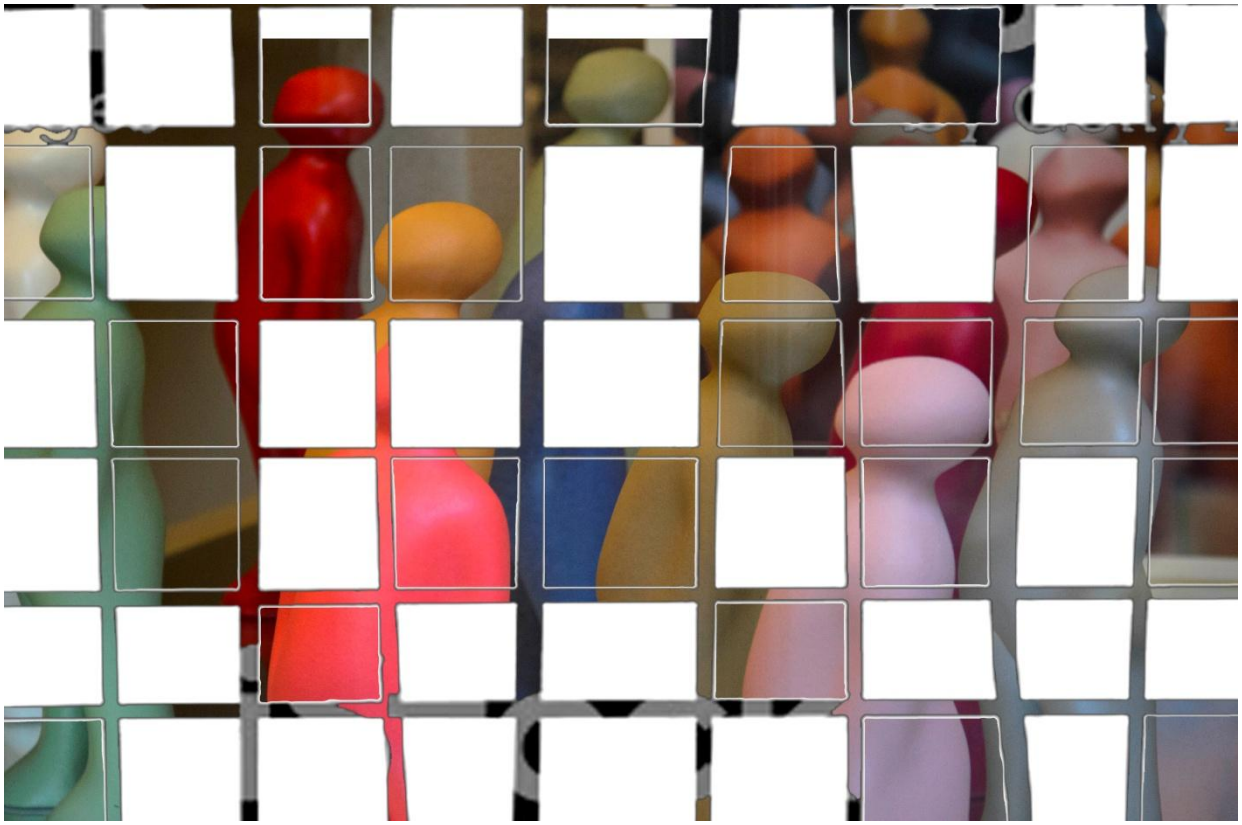
GUIDELINES FOR CITIZENSHIP EDUCATION IN SCHOOL

IDENTITIES AND EUROPEAN CITIZENSHIP



Children's Identity and Citizenship in Europe

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Authors

Simona Adam, West University of Timişoara, Romania

Justyna Michalek, University of Warmia and Mazury, Poland

Laima Ruibyte, Mykolas Romeris University, Lithiuania

Sarah Whitehouse, University of the West of England, UK

Series Editor

Peter Cunningham, London Metropolitan University, UK

Introduction

An ultimate goal of the educational system is to develop personality features which will allow EU citizens to be well integrated both in their own societies and in the broader European community. As the Eurydice Report on Citizenship Education in Europe (2012) suggests, citizenship education plays an important role in this process: "*Citizenship education refers to the aspects of education at school level intended to prepare students to become active citizens, by ensuring that they have the necessary knowledge, skills and attitudes to contribute to the development and well-being of the society in which they live*." (Eurydice, 2012: 8)

The value system which defines European identity is challenged currently by recent migration flows and the economic crisis. The rise of nationalism in the EU member states overshadows important European values, such as intercultural communication, tolerance and respect for the other. The "Declaration on promoting citizenship and the common values of freedom, tolerance and non-discrimination through education", adopted in Paris in 2015 defines common objectives for Member States and urges the EU to ensure the sharing of ideas and good practice.

In this context, one of the questions that comes to the fore is: how will the educational system develop these values and form a European conscience of children? In order to answer this question, we have included in the guide various responses from within the educational system, starting with official requirements for citizenship education in different EU countries and continuing with local initiatives of schools and NGOs. We have also focused

on good practices which aim to develop the European identity of students and the impact of these projects.

Challenges for ITE and ISTE curriculum design

In the era of globalization and the current economic crises, looking for the answer to the question "*Who am I?*" appears to be quite difficult (Grzybowski, 2001; Czech, 2009; Michałek & Rostowska, 2014). Particularly important in this context is dilemma about which identity should be emphasized – a national or European one?

Defining the concepts of national and European identity is complex and depends on the historical, cultural and political background of each country. National identity emphasizes unity of the nation and defines external relations of the nation. Some theoreticians state that emotional relationships with the people, "national sentiment" or "national pride" may influence a number of factors, including for example, political attitudes, but that this condition may be temporal reflecting specific times or needs (Mizgalski, 2009). On the other hand, it is claimed that nationality is the root of citizenship whereas citizenship is the whole tree: trunk, brunches, leaves and blossom (Šliogeris, 1999). Others argue that new political, cultural, and social contexts require a civic identity that unites all members of the society (Zaleskienė. 2011).

European identity is at the core of the European political project, and means a sense of 'being European" and feeling an intimate relationship with Europe (Polyakova&Fligstein, 2016). The essence of European identity is mainly determined by the values and traditions that define

Europe, such as freedom, human rights, democracy, tolerance and the Enlightenment. In addition, the basis for the identity of Europe indicates the cultural diversity of European nations (Rotuska, 2011; Lannegrand-Willems & Barbot, 2015). European identity also means building more influential ties, increased economic competitiveness, supporting the European way of life and the values of individual freedom, guided by the principle of solidarity (Rotuska, 2011). Acknowledgment of such values, as claimed by Euro-federal proponents, could become the main element of European inhabitants' identity. Meanwhile democracy and human rights are not exclusively fostered values in European countries – they are no less significant in North America, Australia, numerous countries of Asia and Latin America. However, it is reasonable to suggest that these values could hardly be sufficient when creating common European identity (Švagžlys, 2012). While these values are fostered alongside a national identity for some European countries, in others national values are promoted above European values.

There is no single approach towards the concept of European identity, its development and future visions are acknowledged through intellectuals' speeches (European politicians, intellectuals, representatives of political society, artists, etc.), media, audiovisual production and similar sources. The process of creating and evaluating European traditions and uniqueness is constantly taking place in the changing European public space. Furthermore, mobilizing narratives and political projects are designed. Eurovision song contest, various European championships, European Day, Capitals of European culture and European tournaments of artists' bands could be taken as examples.

Defining citizenship is also complex. An important issue is the relationship between citizenship and culture. In discussing cultural integration, there is often the language of 'one's own culture' and 'others' culture'—this notion of 'us' and 'them' becomes more complex in a world of migration and of dual or hybrid identities. Culture is not just about origin but about current linkages, trading and economies, including those within and outside the EU. Figueroa (2000: 47) states that "any attempt to define, articulate and realise citizenship education in a plural society is challenged by inherent complexities". Citizenship education must therefore integrate issues such as identity, human rights and diversity within the curriculum.

In the face of current changes there is a growing phenomenon of separatism, religious fundamentalism and nationalism. It is somehow a manifestation of fidelity to traditions or faith in the historical achievements (Nikitorowicz, 2014). For example, in Poland since accession to the EU, both Euroenthusiast and Eurosceptic opinions were present in the public discourse (Cichocki, 2011; Lewis, 2007; Zuba, 2009). However nowadays, Poland is seen as a new-found Eurosceptic nation because of political debates over various European issues (Moes, 2009). Similarly to other European countries, a major problem in Poland is decreasing faith in democracy, in the sense of European solidarity or the common good. It is observed that the European Union is experiencing an increasing growth in both anti-immigration and nationalist movements (Nikitorowicz, 2014).

It seems that the preservation of the essential features of national identity remind people who they are and how they perceive themselves in the international context without having their identity denied, altered or fractured. National identity can contribute to future growth, according to

the theory that progress can be built on collaborative endeavor to maintain the valuable principles and accomplishments of the other, not on destruction and loss (Suciu & Culea, 2015).

Romania, who joined EU three years after Poland, is still struggling to adapt the curriculum and the educational strategies to EU standards, in order to form active EU citizens. The report of the IEA Civic Education Study showed that Romanian students were situated significantly below the international means in terms of civic knowledge and attitudes toward democratic participation (Tourney-Porta et. al., 1999: 14). Consequently, in a comparative analysis of civic education in Poland and Romania, based on the IEA report and on other studies, Tobin noticed that Romania "seems to have entered fewer partnerships with western civic educators, and created mainly programmes on re-visioning history and promoting human rights." (Tobin, 2010: 284). Tobin argued that, in the case of Romania, the civic education teachers are often reluctant in discussing any political and social problems with their students and they tend to value closed society ideals and a responsibility to collectivism (Tobin, 2010, 281). In a study about the impact of civic education on the citizenship of Romanian youth, Colceru (2013) noticed that the students perceived this subject as a less important one and showed low interest in the study of this subject.

Another challenge for the European identity and citizenship is the labour force mobility between EU member states, which reveals long term consequences with multiple effects on European citizens. Among them, the children are one of the most vulnerable categories. Their life is often dramatically changed when their parents decide to leave their country in

search of a better life. According to some surveys, more than 300,000 Romanian children have at least one parent working abroad.

When talking about the relevant problem of EU refugees, one can see that citizens of many EU countries are not psychologically prepared to accept them. For example, surveys in Lithuania show (Public opinion and market research centre "Vilmorus" conducted representative survey of Lithuanian inhabitants on September 8-17th 2016 upon the commission of Public society institute CIVITAS) that a third of Lithuanians promise to personally contribute to accepting refugees in Lithuania. However, a half of the society tends to be indifferent. Frequently more educated inhabitants, mostly women, those earning higher incomes and those younger than 40 are more likely to provide support for refugees. About 20 % of inhabitants do not have the opinion concerning the issue of supporting refugees. Thus, it is believed that communication of state institutions and other reports and stories in the media will affect this part of the society in the nearest future. However, one has to mention that public discourse is not favorable to refugees. Only a few politicians have expressed a positive opinion whereas the others do not talk about this issue while the media renders mostly negative information (events in Köln, refugees crossing the borders by force, rubbish, terrorist's attacks etc.). Such a situation is also reflected in lessons and programmes of Civic education. Teachers talk about the crisis of refugees as long as they see it necessary or have a strong position concerning this issue.

The United Kingdom (UK) has been a member of the European Union since 1953, during that time the emergence of a European identity has been complex with many people in the United Kingdom being Eurosceptic. Checkel and Kattzenstein (2016: 4) suggest that as the EU has expanded

fostering such a collective identity has become more problematic; the term identity is contested however, in this context refers to a shared representation of a "collected self as reflected in public debate". The United Kingdom referendum on the 23rd of June 2016, decided that the United Kingdom would leave the European Union and at the time of writing the Government is planning to trigger Article 50 which will start the process of withdrawal from the European Union. Euroscepticism has been in part due to deep rooted political cultures being resistant to the aims of those who promoted the Euro, and what was in essence the attempted homogenisation of Europe. Europe has always been a deeply divisive issue in British politics precisely because it raises fundamental issues of national identity in terms of what it means to be British. Arnaiz and Llivina (2013) suggest that the concept of national identity in the European Union was re-emphasised following the Treaty of Maastricht in 1992. The construction of a national identity within in the context of the UK could be partly as a result of the Monarchy and the sovereignty of Parliament though Arnaiz and Llivina (2013) suggest that national identity has become more appealing since the lack of engagement across countries with the Monarchy. In the context of the UK, this has been made more complex as the UK (unlike many of its European neighbours) consists of four individual countries: England, Scotland, Northern Ireland and Wales; all of which foster a national identity within the construction of a UK identity. Since devolution which involves the statutory granting of powers from the Parliament of the United Kingdom to the Scottish Parliament, the National Assembly for Wales, and the Northern Ireland Assembly it is reasonable to suggest that the national identity for individual countries has become stronger and therefore constructing a British identity may be secondary to a national identity whilst acknowledging the participation with a European identity.

Citizenship Education in the Polish Curriculum

The question "*What is your identity – Polish or European?*", could be an example of the political rhetoric that is commonly used by people opposing European integration, where being more 'European' is treated as synonymous with being less 'national' (Moes, 2009). The literature review suggests that identification with Europe is not necessarily conflicting with national identification (Moes, 2009; Lannegrand-Willems & Barbot, 2015). Today, more and more of Poles note that being a Pole does not exclude being also European. However, it seems that seems for many this is not a hyphenated identity, but rather it is nested. First, there is focus on national identity, and then identifying with being European (Rotuska, 2011, Grabowski & Sebastyanska-Targowska, 2014; Łukaszewski, 1999).

In the context of education, we can ask some questions. Should we support only the national identity or European one? Is it possible to shape both of them, if so, in what configuration? This is particularly important with the shifting dynamics of populations to more plural, multicultural societies. Analysis of literature and materials for teachers indicates that the key task of the school in the field of civic education seems to maintain a balance between focusing on building national identity and appreciation for diversity as constitutive features of modern societies. It assumes that educated citizens have the maturity to understand the existing tension between unity (nation-state) and diversity (a multicultural society) (Hildebrandt-Wypych, 2012; Agirdag, Huyst, & van Houtte, 2012).

In the current curriculum, one of the goals of the history curriculum is to promote individual and national identities by contributing to the students sense of identity through knowledge and understanding national heritages

of Polish society (Rozporządzenie Ministra Edukacji Narodowej z dnia 17 czerwca 2016 r. zmieniające rozporządzenie w sprawie podstawy programmeowej wychowania przedszkolnego oraz kształcenia ogólnego w poszczególnych typach szkół, Dz. U. z 2016:895). Moreover, there are suggestions that in several areas of school curriculum some further efforts should be made to prepare Polish schools to the challenges of greater openness of the country and the educational system in Europe and the world. This could be achieved through among others intercultural education (Vinther & Slethaug, 2013; Nikitorowicz, 1995), which is coherent with education regulations of the Council of European as well as European Union (Klimowicz, 2004).

The Polish handbook for intercultural education (Klimowicz, 2004) includes lesson plans which can be used by teachers of different subjects and on different education level. They allow for the implementation of instructions from the Council of Europe to raise and educate children and young people in the spirit of tolerance, combating racism and xenophobia, respect for human rights, and an understanding of common cultural heritage (Klimowicz, 2004). There are five chapters with lesson plans; some of the themes covered are illustrated below:

I. 'Get to know yourself, to understand others' includes among others such topics: 1) who am I really? 2) Being different does not mean worse. 3) A compromise or conflict? 4) History of my family, or 5) the values that help to live.
II. 'In the search for national, regional, European identity': 1) My homeland, 2) Looking for your roots, 3) Meeting with Jewish culture, 4) 'Fly winged wind' (*„Lata wiatr skrzydlaty"*) - day of Belarusian in our

class, 5) The diversity of cultures as factor in the development of societies, 6) How to live in a multicultural Europe?

III. 'To know the past to understand the future': 1) People who do not allow to forget, 2) Get to know your city, 3) The grass is always greener on the other side of the fence (*Swego nie znacie, cudze chwalicie*), 4) History of national minorities in Poland, 5) National minorities in Poland - yesterday and today.

IV. 'Be tolerant to shape contemporary': 1) Tolerance - characteristic of a true democracy, 2) Borders of tolerance, 3) Against stereotypes and prejudices, 4) The role of the jokes in strengthening stereotypes.

V. 'Multiculturalism and the law': 1) The authority and its limits, 2) The rights of national minorities in international and Polish documents, 3) The unwritten code - about the law of Roma, 4) Human and his rights in Judaism and Christianity.

Citizenship Education in the Romanian Curriculum

Presently, the compulsory system of education in Romania includes two such subjects: "Civic education", which is studied in the last two years of the primary school by children from the age of 9 to 11, and "Civic Culture", which is studied in the last two years of junior secondary school by children from the age of 12 to 14.

The curriculum of the subject "Civic education" for the 3rd grade students includes a chapter called "The Person", which comprises several lessons. The students study the notion of "Me" and "The Other", and moral features of identity, such as: kindness, respect, courage and self trust. The curriculum for 4th grade students introduces the notion of belonging in

relation to the local, national and European community. The national curricula include examples of activities which can be used by teachers in these lessons: collages of images which reflect the national or European territory, written descriptions of these places, recognition exercises of the EU and national symbols.

The subject "Civic culture" is studied in the junior secondary school for one hour / week, but it can be extended to two hours / week. The curriculum of the subject is based on a series of values and attitudes, such as: respect towards the dignity and the rights of man, self confidence, trusting the others, intercultural tolerance, freedom of expression, of opinion, of conscience, civic involvement in the life of the community and so on (Consiliul National pentru Curriculum / National Council for Curriculum, 2008, 11). The competences which are intended to be formed through this subject are meant to shape the identity of the future Romanian citizens in accordance to the core European values and attitudes. Thus, the future citizen should be able to: manifest an active and responsible political behavior, cooperate with others in solving theoretical and practical problems within different groups and participate in decision-making and in resolving community problems.

As a response to the pressure of the civic society and to the EC recent requirements, at the beginning of April, 2016, the Romanian Ministry of Education adapted a new curriculum for junior secondary schools. Starting with 2017, the subject "Civic culture" is going to be replaced with four different subjects under the general title of "Social Education". According to the new framework, under the umbrella of this new subject, the 5th grade students will study, as a compulsory subject, "Critical thinking and

children's rights", the 6th grade students will study the subject "Intercultural education", the 7th grade students – "Education for democratic citizenship" and the 8th grade students "Financial and economic education".

Citizenship Education in the Lithuanian Curriculum

In Lithuania civic education, which has been taught in comprehensive schools for more than a decade, the same as in numerous European countries, encompasses all the areas of formal and non-formal education related to students' activity: content of education (general course of basics of Civic education in the 9th and 10th forms; optional lessons of Political Sciences and Law Fundamentals in the 11th – 12th forms), public life and self-government, social activity, extracurricular activity, in rare cases non-formal education of adults. In a basic school it is advisable to integrate civic topics into programmes of all subjects, emphasizing close cooperation of teachers. However, if compared to other states, in Lithuania least attention is paid to the discipline of Civic education (two compulsory hours per week in the 9th -10th forms).

One must mark that there are no textbooks for civil education and, thus, teachers have a degree of freedom when implementing the programme and discussing the topics which are proposed by the Ministry of Education and Science.

Example of topics and issues discussed during the lessons of Civic education in 9 forms are provided below (the author of the programme is Lolita Juozaityte the Civic Education teacher of Saules gymnasium in Kaunas, Lithuania):

I. Democratic values. Concept of democracy. The main values of democracy, their importance to cohabitation. Measures of democratic impact. Democracy at school. Self-government. Internal and external threats to a democratic state. Independence. National security. Civil courage. Civil resistance. Ecumenical armed and non-armed movement of defending Lithuania's independence.

II. Civic society. I and my homeland. A citizen and citizenship. Features of civic society. Forms and ways of civil performance. The role of non-governmental and public organizations in civic society. Social exclusion and poverty. Constitution of the Republic of Lithuania. Purpose of the constitution in a democratic state. Functions of governing institutions established by the constitution. LR Seimas, LR President, LR Government, LR Court, LR Local authority. Revision. Violence.

III. Human rights and laws. Basic human rights. The main human freedoms and their expression in local community. Documents regulating basic human rights and freedoms in Lithuania and the world. Civic duties. Child's rights and their violation. Project activity.

The citizenship curriculum in England

Citizenship has been part of the statutory curricula in Key Stage 3 (ages, 11-14) and Key stage 4 (ages, 14-16) since 2002, for Primary aged children 5-11 the curriculum was non statutory though a range of guidance for its implementation was provided for schools to access. For children in the Early Years Foundation Stage (birth to 5) the programme was statutory and this was revised in 2011, following the Tickell Review which gave the subject more prominence in this age phase. Following the Crick Report in

1998 the introduction of this curriculum was seen as a positive step in engaging schools, and communities with active citizenship. Though, McLaughlin, (2000, 542) suggests that the inclusion of such a curricula "is clearly not a condition of active citizenship in a healthy democracy but it is a necessary one," perhaps a first step in supporting children to become active citizens.

This formal introduction of citizenship education into schools as a matter of national policy gives rise to "substantial and critical intellectual questions about the definition, purposes, and intended outcomes of such education as well as to related questions of a more practical kind concerning its realization" (McLaughlin, 2000, 545) These opportunities can be enhanced and contributed by other subjects namely the humanities subject of history, religious education and geography, thereby strengthening the prominence of citizenship in the curriculum. Schools would be required to support and promote the Spiritual Moral, Social and Cultural education (SMSC) and this would need to be a distinctive strand in the curricula which would meet the guidance set out by the statutory and non-statutory curriculum for citizenship. Pearce and Hallgarte (2000) argue that the concept of citizenship and citizenship education are controversial as the process in which governments, schools and individual define citizenship is likely to be contested. McLaughlin (2000) supports this and states that conceptualizing different conceptions of citizenship and citizenship education is problematic.

The current National Curriculum in England introduced in 2014, does not have a statutory curriculum for children age 5-11, however citizenship still exists.

British Values and Citizenship Education

As stated earlier there is no statutory framework for citizenship education in England, however teachers in England are required to support fundamental British Values through their teaching as stated in the Teachers' Standards 2012, Part Two: Personal and professional conduct

> "A teacher is expected to demonstrate consistently high standards of personal and professional conduct. The following statements define the behaviour and attitudes which set the required standard for conduct throughout a teacher's career.
>
> Teachers uphold public trust in the profession and maintain high standards of ethics and behaviour, within and outside school, by: not undermining fundamental British values, including democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs" (Department for Education, 2011, 15).

Teachers are now accountable for implementing this change of policy as part of their professional responsibilities. This has been largely as a result of the Prevent Strategy 2011, which was put in place following the government's review of counter terrorism and aims to prevent radicalization through fostering British Values. While this is contested by Awan (2012) who suggest that the Prevent Strategy risks alienating certain communities and does not support the multiculturalism agenda which can be defined as a set of cultural beliefs and attitudes that fosters diversity and promotes communities within society. Teachers are required to 'not undermine British Values' rather than developing skills which facilitate the effective education of children in a multi-ethnic society. While having an acute awareness of the sheer range of diverse ethnic, cultural and linguistic backgrounds of pupils.

There is a danger that teaching could focus on 'difference' rather than 'sameness' when the emphasis should be on encouraging children to challenge stereotypes through informed debate and discussion. The importance of perspective and viewpoints is key when approaching the concept of what it means to be British – no education is politically, culturally or ethnically neutral and history should be explored from alternative lenses; what was viewed as a triumph for the British may not be the case from another country's perspective. However, it seems that the debate around citizenship is driven by current government agendas with the current focus on not undermining British values rather than creating inclusive learning environments for all. The Equality Act (2010) stated that the following characteristics are protected characteristics; age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, and sex, which would support the teaching of British Values in school, and therefore this should be part of teachers' good practice.

Promoting Fundamental British Values as Part of SMSC in Schools

Non-statutory guidance (2014) states that through their provision of SMSC, schools should:

- enable students to develop their self-knowledge, self-esteem and self-confidence;
- enable students to distinguish right from wrong and to respect the civil and criminal law of England;
- encourage students to accept responsibility for their behaviour, show initiative, and to understand how they can contribute

positively to the lives of those living and working in the locality of the school and to society more widely;

- enable students to acquire a broad general knowledge of and respect for public institutions and services in England;
- further tolerance and harmony between different cultural traditions by enabling students to acquire an appreciation of and respect for their own and other cultures;
- encourage respect for other people;
- encourage respect for democracy and support for participation in the democratic processes, including respect for the basis on which the law is made and applied in England.
- Understanding and knowledge expected of pupils as a result of schools promoting fundamental British values
- an understanding of how citizens can influence decision-making through the democratic process;
- an appreciation that living under the rule of law protects individual citizens and is essential for their wellbeing and safety;
- An understanding that there is a separation of power between the executive and the judiciary, and that while some public bodies such as the police and the army can be held to account through Parliament, others such as the courts maintain independence;
- an understanding that the freedom to choose and hold other faiths and beliefs is protected in law;
- an acceptance that other people having different faiths or beliefs to oneself (or having none) should be accepted and

tolerated, and should not be the cause of prejudicial or discriminatory behaviour; and

- an understanding of the importance of identifying and combating discrimination.

Action for schools for the implementation of SMSC

- include in suitable parts of the curriculum, as appropriate for the age of pupils, material on the strengths, advantages and disadvantages of democracy, and how democracy and the law works in Britain, in contrast to other forms of government in other countries;
- ensure that all pupils within the school have a voice that is listened to, and demonstrate how democracy works by actively promoting democratic processes such as a school council whose members are voted for by the pupils;
- use opportunities such as general or local elections to hold mock elections to promote fundamental British values and provide pupils with the opportunity to learn how to argue and defend points of view;
- use teaching resources from a wide variety of sources to help pupils understand a range of faiths, and
- consider the role of extra-curricular activity, including any run directly by pupils, in promoting fundamental British values

Non-formal educational projects which contribute to the formation of the European identity and citizenship

The non-formal or extra-curricular educational initiatives compensate in a high degree the weaknesses of the formal Romanian citizenship education. The Romanian teachers and their students are extremely receptive to all the activities which involve themes related to Europeanism, European identity and citizenship or partnerships with schools from the EU space.

For instance, the national competition "The European School" has been annually organized by the Romanian Ministry of Education for 12 years and its objectives include the following:

- national recognition of the role played by Romanian schools in promoting a positive image of Romania and Romanian educational values in Europe;
- promoting European values in the Romanian educational system;
- increasing collaboration between Romanian schools and other schools within European countries.

Schools are evaluated on several criteria, including the participation of the school in the European projects Socrates (1996-2006), Life Long Learning (2007-2013) and Erasmus+ (2014-2020). The winning school receives a three year certificate which labels it a "European School". In 2015, for instance, more than 100 schools joined this competition.

The national competition "Made for Europe", organized annually by the Ministry of Education, aims at rewarding the outcomes of the European funded projects developed by schools in the previous school year.

The E-Twinning programme promotes collaboration between teachers from various EU countries and it has been implemented in Romania since 2007. There are more than 5000 Romanian schools registered on the platform and more than 18000 Romanian teachers involved in collaborative projects with other European teachers. Each year, Romanian teams are awarded for their efforts.

European identity is also strengthened through local initiatives of schools and NGOs. Europe Day, celebrated on the 9th of May, is marked every year through school projects or extracurricular activities, such as competitions and exhibitions. The activities involve not only primary or secondary school children, but also preschoolers. Teachers design activities and resources aimed at teaching the children about European values and symbols, the EU institutions or other things.

Lessons and events devoted to education of European identity in Lithuania are related to the 9th of May, i.e. the day of the European Union and Lithuania entry to EU in 2004 1st of May. During the first week of May various events take place in Lithuania and its schools to commemorate the European Union. Examples of the organized events are provided below:

- Children collected material about EU countries. A huge map was laid in the school yard. Students could stay at all 28 member-states of the European Union for several minutes and get acquainted with their capitals.
- Students of different classes participated in the contest "Lithuania – 11years in the European Union", played the board

game “Get to know Europe”. During the game they identified the location a certain EU country as well as different facts about the European Union and history of Europe.

- Intellectual contest “Around Europe” took place, where every member had to visit 6 stops at which he/she was supposed to find out what EU member state was on the basis of its boundaries, solve the crossword, recognize buildings of the states and their national symbols. Thus, he/she could test his/her knowledge about Europe and the European Union.
- Students were divided into four teams composed of one student from a different class. Each team was supposed to answer questions about languages of the EU. Teachers provided interesting facts about European languages. Therefore, students had to think carefully. There were some practical tasks about the English and Russian languages because students learn these languages in the school. Afterwards a musical task was waiting for the students.
- The educational game “European puzzle” was organized for students of the 9-10th forms; the composition “My ideas and letters about Europe” was created and send to Lithuanian authorities.
- Conversations and quizzes about the European Union took place in classes.
- The campaign “Planting the alley of peaceful Europe”.

The fact that in Lithuania a more significant attention is paid to reinforcement of national identity is confirmed by the results of annually contest among schools - “Good Practice of Civic Education” – it is won by

works related mostly to local life only. For instance, in 2015 the following projects of civic education were prominent: Ethnic Minorities of Lithuania, Historic Lithuanian Night, Democratic Society and Civic Consciousness, Places of Squad "Alka" Partisans' Death and Commemoration, Purpose and Functions of Multimedia, Legislature – LR Seimas, the 11th of March – the day of the restoration of Lithuania's independence, Lesson of National Dignity, etc.

Conclusions

The globalization and its effects and impacts on the individual, society and country are enormous. The process of cultural change associated with globalization often causes dilemmas of identity, especially to young people. One of the tasks of education is to create a basis for cooperation between different cultures (McGrath & Ramler, 2002). According to the European Commission education is the area through which shape both elements of the personal development of the individual and their identity (-ies) (Czech, 2009). In this context, there is the need to develop elements such as intercultural education, and what this entails preparing for a practical understanding of cultural diversity with good sense of national identity.

At the same time, we can notice that still a big emphasis is laid on feelings of national identity in Civic Education of the youth in some countries, especially East European. V.Rubavicius (2008) claims that post-Soviet societies and nations are characterized by different historic memory, strong national feelings, which helped set free from occupation. In addition, they have negative experience of society denationalization. One concludes that social content of European society must be stored and created without rejecting national feelings but making use of affection to the nation, its

culture, language and historic myths. In order to design efficient programmes of European citizenship, one should use 'glues' of national feelings as enablers for social European intercommunication.

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The CiCe Jean Monnet Network is a consortium of universities with interest in how and what people learn about their society, a partnership that grew out of the CiCe Erasmus Academic Network, which had been in existence in

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The CiCe Jean Monnet network links 25 institutions in network from 17 states that are involved in training education professionals (teachers, social pedagogues, early childhood workers, youth workers etc) and concerned with citizenship education and the development of identities in young people.

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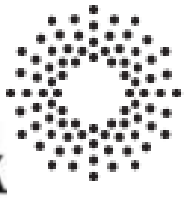

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