SUPEER

SUSTAINABLE INTEGRATION THROUGH PEER-TO-PEER SUPPORT

THE SUPEER BOOKLET COLLECTION
ON CONCEPTS AND METHODOLOGIES

BOOKLET 4 of 4

PEER LEARNING IN YOUTH WORK AND INTEGRATION

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CITIZENSHIP
IN PEER LEARNING
AND INTEGRATION

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August 2019

PREFACE

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Co-funded by the
Erasmus+ Programme
of the European Union

SUPEER – sustainable integration through peer support – is a European project supported by the EU-Commission within the Erasmus+ programme for strategic partnerships. Partner organisations from 6 European countries are collaborating in the SUPEER project from the common aim to support the building of communities, empowerment, social capital and active citizenship among young people from both minority and majority environments. A further aim is to pave the way for a sustainable integration process among young refugees and newcomers through an innovative and peer-based concept, where young people with diverse backgrounds establish equal, appreciative and stable relations through a common learning and networking programme.

Thus, **PEER LEARNING** is the focal point of the pedagogical and methodological approach in the SUPEER project. However, the peer learning programme is closely linked to **3 CORE CONCEPTS**, each of which forms the theoretical and conceptual basis for the aims, objectives and activities in the project:

- **EMPOWERMENT**
- **SOCIAL CAPITAL**
- **CITIZENSHIP**

Generally, these concepts are described and applied separately due to their anchoring in different theoretical and conceptual traditions. However, in the SUPEER project, where young people's well-being, participation, collaboration and mutual learning are at the center – the 3 concepts form a unified, coherent and holistic conceptual framework for the planning and implementation of all learning activities. This approach is based on the following ideas:

- **By building a bridge between the separated concepts, we can show in practice how empowerment, social capital and active citizenship mutually support each other as basic elements in young people's social, cultural, relational and personal growth as well as their well-being and experience of a positive affiliation with the surrounding society. This applies to young people who were born and raised in that society as well as to young newcomers.**

- **By using the holistic conceptual framework, we can define practices such as integration, inclusion and belonging from a positive and resourceful perspective, where the intercultural encounter between young people with diverse backgrounds and experiences learn from each other through a collaboration where everyone is respected for their special contributions.**

- **When young people are empowered through a common learning process and common activities, they mutually enhance their social and cultural capital, which generally will strengthen their moti-**

Thus, peer learning becomes the focal point where the conceptual holism is translated into an equal learning practice for young peers across minority and majority environments. By making empowerment, social capital and active citizenship key concepts in the common learning process, we also create a new and resource-based framework for the young people's mutual integration process:
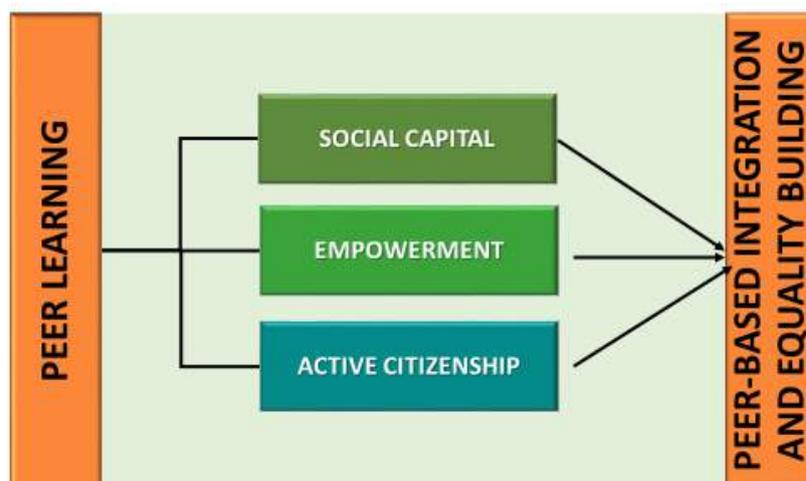
As an introduction to the conceptual approach and framework for the SUPEER peer learning activities, we have prepared 4 booklets that briefly illustrate how we perceive the key concepts of the project, and how we can translate them into practical peer-based learning situations. Each booklet is supplied with references to relevant literature and other links used.

THE SUPEER BOOKLET COLLECTION ON CONCEPTS AND METHODOLOGIES includes:

BOOKLET 1: **Peer learning in youth work and integration**
BOOKLET 2: **Empowerment in peer learning and integration**
BOOKLET 3: **Social capital in peer learning and integration**
BOOKLET 4: **Citizenship in peer learning and integration**

1. INTRODUCTION TO CITIZENSHIP

"…many people, especially the young, play an active role in constructing and creating this Europe, they are committed to the European ideal and an open, inclusive and socially cohesive society. For them Europe is about respect for the fundamental values of human rights and the rule of law and a place for increased mobility in which they live, work, study and travel…" (Schild, Hanjo, Schild,

The concept of **CITIZENSHIP** is generally perceived as a fundamental prerequisite for the functioning of democracy. Thus, **CITIZENSHIP** is associated with the population's engagement and involvement in political decisions and societal institutions through voting rights, hearings and other decision channels. Without the opinion and participation of civilians, civil associations and networks, the basic idea of democracy as a people's government may be weakened.

The SUPEER project has a strong and natural focus on the concept of citizenship. The *peer approach* in itself implies an equal and active relationship between the young participants who take part in the project's learning programmes. Similarly, **INTEGRATION** in the SUPEER project indicates that young people form a community where integration means mutual recognition and equality in terms of differences and similarities in life experiences and life capacities.

On this background, this booklet in the **SUPEER BOOKLET COLLECTION** focuses on the notion of citizenship and its relevance to young people's peer-based communities around Europe. Firstly, we briefly introduce our perception of citizenship, and then we explain why and how citizenship is an important concept in a context, where young people on a peer-basis are part of a co-creation of learning activities, networking and community work. Finally, we give examples of how to translate the concept of citizenship into concrete pedagogical-methodological exercises and learning materials. Eventually, we present a list of European links and literature for further inspiration.

2. HOW DO WE PERCEIVE THE CONCEPT OF CITIZEN-SHIP?

"Citizenship can be perceived as a combination of status and identity. the individual has rights as a citizen of society, however, must also feel loyalty to the community and be able to identify with its basic values. Citizenship is also about the view of the other/the others that we educating and socialized to perform. Who do we see as fellow citizens? How does the individual become part of the community and be recognized as an active citizen? ..." (Korsgaard, Ove, Sigurdsson, Lakshmi and Skovmand, Keld" in the anthology "Citizewnship, a new educational ideal?", 2007).

Basicly, citizenship is about knowing one's rights and obligations - and to use one's rights in a society, where you feel recognized as well as committed and obliged to contribute to the common good.

THE INTERACTION BETWEEN RIGHTS AND OBLIGATIONS IN CITIZENSHIP

From this overall perspective, the crucial point of being a citizen is the awareness of the constant interaction between rights and obligations towards the communality and society in a broader sense. In this light, there is a straight line back to the origin of the concept of citizenship in the 1700s and the time of the French Revolution. The notion of rights and obligations is linked to the age of Enlightenment and the ideas of universal human rights, individual self-determination, equality, but also solidarity and responsibilities towards the community and society.

However, history shows us that the ideals of rights and obligations to the common goods have to be revisited and restored from time to time, even in modern democracies. Nowadays, the question of democratic education, active citizenship, people's participation as well as belonging and mutual responsibility are the subjects of strong and passionate debates all over Europe. Those debates have even been sharpened and intensified in the wake of the refugee flow in recent years. The new focus on who´s a citizen and who´s not reflects the fact that not all European citizens and politicians were prepared to consider and receive refugees as *citizens* in need of help.

THE DISTINCTION BETWEEN FORMAL AND CIVIC CITIZENSHIP

Thus, from the recent situation in Europe, we become aware that there is a difference between citizens and citizens. We realize the importance of distinguishing between the formal citizenship and the civic citizenship. Only by clarifying the different meanings of the citizenship concept, we can support young people in defining what they consider to be a good and responsible citizenship:

• **THE FORMAL CITIZENSHIP** refers to a legal aspect linked to a formal nationality and legal status, entailing different societal and political rights and obligations in relation to the state and society. Consequently, the formal legal citizenship is a status to be assigned or born into.

• **THE CIVIC CITIZENSHIP** refers to an identity aspect and is linked to a attitudinal and relational status, entailing the experience of coherence, cohesion, action and solidarity with other people in communities and political contexts etc. Consequently, the informal civic citizenship is a status to be experienced and demonstrated through practice.

• **THE EU CITIZENSHIP**, in addition, refers to a formal legal right closely related to the formal national citizenship. The EU citizenship was introduced with the Maastricht Treaty in 1993 and proclaims that any formal citizen from an EU member state has a EU citizenship as a supplement to their national citizenship. The European Union Citizenship provides a range of rights, including the right to settle down and work in all EU countries.

"Given the increasingly transnational challenges of our times, the vast majority of Europeans are asking for common EU actions to address their major concerns such as managing migration, tackling security threats and ensuring overall safety. Above all, European Citizens wish to continue to be able to freely, safely and easily travel, work, do business and study anywhere in the European Union…" (Dimitris Avramopoulos, European Commissioner for Migration, Home Affairs and Citizenship in the EU Commission's Citizenship Report 2017).

CITIZENSHIP IN PRACTICE

In terms of a citizenship *practice*, researchers, social debaters and practitioners have defined the concept differently. For instance, a distinction can be made between the ordinary, the active and the activist citizenship:
The **ORDINARY** citizenship refers to a daily life practice in the close living environment, where

people – citizens - care for relatives, neighbours and friends in the community. This type of citizenship helps to ensure the cohesion of society and interrelated inclusion of citizens in the community. The "quiet commitment" takes place in informal networks and comprises both economical, social and practical help and coping. It is often described as "the glue that holds us together".

The **ACTIVE** citizenship refers to the individual participation in various organized activities in the public sphere. This is generally about a braoader approach to desired changes in people's

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living conditions. The active citizenship and participation takes place in formalized frameworks such as voluntary work in unions, organizations, schoolboards, daycare centers or housing associations, and it contributes to a more cohesive and solidarity society.

The **ACTIVIST** citizenship refers to the practice, where citizens not only act within the agreed frameworks and regulations. The activist citizens also actively formulate new framework conditions in order to transform the given economic, social and political conditions for for social life, and especially the life conditions for certain vulnerable groups. Thus the activist citizenship builds on action forms that tend to break down traditional rules and structures, in the name of basic citizenship values such as solidarity, equality, tolerance etc.

The **DEMOCRATIC** citizenship was launched by the Council of Europe and refers to the educational aspect of a citizenship. The approach is that democratic citizenship is not limited to the legal status and to voting rights. Instead, the democratic citizenship includes all aspects of life in a democratic society, thus relating to many different kinds of topics and especially linking to the awareness of human rights, responsibilities and duties. The democratic citizenship also aims to make citizens realize, how they can play an active and effective role in their community.

In summary, it is noteworthy that these definitions can be linked to both formal and civic citizenship. There are forms of action, which originate from the civil society, where formal rights,

at the same time, play an important role - for example the active struggle for the enforcement of elderly people's rights to proper community care in accordance with the legal framework. From this perspective, the formal and civic citizenship interact closely in many active contexts.

THE GLOBAL CITIZENSHIP AND THE CITIZEN OF THE WORLD

"Living in the age of globalization requires practice already at the local level in terms of living together and in terms of understanding about a community, where you both locally and globally respect differences in tradition, language, religion, habits and way of life in general, and where you, despite these differences, are prepared to solve common problems…" (The Danish philosopher Peter Kemp in The world citizen. Educational and political ideal for the 21. Century", 2013.

Since the French revolution, for more than 200 years, the idea of equal citizens has been linked to the national state. However, globalization and European integration indicates that the concept of citizenship has become *multidimensional* as expressed by some researchers. This development points to the need for a global definition of citizenship, derived from new forms of citizen-driven activities to promote solidarity from a global perspective. Nowadays, the global citizenship is even a subject on the curriculum in some schools and educational contexts, from the purpose of strengthening students' competences to understand and engage in the interaction between local, national and global affairs. As an example, UNESCO defines education in global citizenship as a capacity building to develop communities and cohesion across borders.

The term *citizen of the world* actually goes back to ancient Greece and Rome, where cosmopolites were people who regarded themselves as citizens of both a city state and citizens of the world. Today, the concept of global citizenship includes the feeling of belonging to a larger society about a common humanity. The term emphasizes the political, economic, cultural and social mutual interdependence and interconnectedness between the local, the national and the global level.

New forms of marginalization and differences in citizenship status, civil rights and obligations in individual states raise the question, if we need to develop a "post national citizenship" concept that can ensure human rights and civil rights for citizens who are practicing the civic citizenship without having access to the rights of the formal citizenship and the EU citizenship.

Young refugees and newcomers in the European countries will generally be characterized by the lack of this access.

THE CONCEPT OF THE SELF-INCLUDING CITIZENSHIP

In recent years, some researchers and practitioners have stressed that the lack of formal citizenship strengthens the need to practice the civil citizenship. It has led to an introduction of a new concept: **THE SELF-INCLUDING** citizenship. This concept describes the process of practizing a positive, active and equal citizenship, even though on may still face negative presumptions and prejudices in the surrounding society. Sometimes it is necessary to pave the way for one's own inclusion mechanisms through a practice Sometimes it is necessary to pave the way for its own inclusion mechanisms through a practice that visualizes and demonstrates resources, values and activeness to make a difference in serving the common good.

SELF-INCLUDING CITIZENSHIP ON THE LEARNING-TEACHING AGENDA:

Source: mhtconsult, 2017

As illustrated in the figure, the self-including citizenship goes naturally hand in hand with the core concepts of empowerment and social capital by unifying the individual accountability and initiative with the societal recognition and equality. These components are seen as the most important building blocks in building social capital and empowerment.

However, the self-including citizenship can also be closely connected to the concept of peer learning, because the change perspective and equality approach to citizenship often will be

linked to co-creative and co-productive activities for the sake of community and vulnerable groups etc.

3. WHY IS CITIZENSHIP A CORE CONCEPT FOR PEER LEARNING AND INTEGRATION?

"Citizenship is about participation and engagement. Citizens are we together with others, when we relate to the society in which we live – when we take position on political issues – and when we act in order to make changes and development…" (Sigurdsson & Skovmand in "Citizenship at stake", 2013).

The concept of the self-including citizenship is a good example of how and why the concept of citizenship is relevant for peer learning and youth work in general – and integration of young migrants and refugees in particular. The very idea of including oneself through a practice for the benefit of the general good is based on the recognition that young newcomers have re-sources, competences and potentials of high value to society. The above mentioned concepts of the active and democratic citizenship support the self-including approach in the way that they emphasize the need to contribute to the common good in a community with others. The very concept of the active and democratic citizenship is together with the concept of the fel-low citizen based on the premise that you are part of a larger whole. Thus, self-inclusion re-flects itself in the fact that other citizens support and promote your inclusion and your contri-butions to the common good.

The SUPEER project aims to support and facilitate the creation of peer-based learning com-munities among young people of different ethnic and cultural backgrounds. Many of the young participants will be newcomers to European countries, and in the SUPEER project they are going to collaborate and exchange experiences on equal terms with young people who were born and raised in these countries.

THE PEER APPROACH AS KEY TO MUTUAL INCLUSION, RECOGNITION AND CO-CREATION

With the peer approach, this community and interaction builds on a premise that the young people meet each other at equal terms in the joint work on solving tasks and activities for the common good. In this way, the young participants across their diversity become each other's mentors, who mutually can share the knowledge and skills that may be required for the common learning tasks – and consequently for the common experience of increased self-awareness, self-esteem and empowerment to be active citizenships to the common good. However, none of the young people have been appointed to be mentors and mentees, respectively. These roles are fluid and changing in accordance with their knowledge, skills and contributions to the common learning tasks.

From this perspective, the SUPEER project will set the stage for the **CO-CREATION** of young active citizens, who mutually include and recognize each other through a meaningful collaboration to the common good.

4. HOW DO WE USE THE CONCEPT OF CITIZENSHIP IN THE SUPEER PEER LEARNING PROGRAMME?

From this approach, it is obvious to introduce the concept and practice of citizenship as a basic and common ground for the peer-based learning programme in the SUPEER project. Because of the various formal and informal facets of the concept, citizenship exercises and tasks can be well-suited for discussions on the young participants´perception of rights and duties – as well as their identification with the active self-including citizenship, as seen in the light of their diverse life experiences. The citizenship theme may for instance involve the following exercise:

EXAMPLE: WHAT IS CITIZENSHIP – A REFLECTION EXERCISE IN THREE STEPS

Source: Thomsen & Hjorth, 2015

5. CONCLUSION

In conclusion, the concept of citizenship plays a significant role in relation to youth work in general – and in particular when we focus on youth work for young migrants and refugees as part of an integration process.

By exploring the multifaceted dimensions of the concept of citizenship, the young people will have the opportunity to reflect on the importance of formal rights as well as the importance of committing themselves as citizens to local communities. Furthermore, the concept of citizenship can also build a bridge to critical discussions on the cohesion of society and the ability to address the needs of vulnerable citizens. This also includes important points of awareness for young people regarding the importance of demonstrating through concrete actions what it means to work for the common good and what it means to establish and maintain cohesion in practice.

In summary, the aim is to ensure that the SUPEER project through the learning theme of citizenship will provide a good practice in terms of exemplary learning and practice among young people characterized by diversity and differences in life experiences.

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