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Introduction

There are a number of issues and debates surrounding notions of citizenship, including how civil society prepares its population or particular sub-populations for engaged democratic participation. This is further complicated by diverse views about individual and national identities, immigration and policies and debates of accommodation versus assimilation. As globalization continues to blur individual, institutional and national boundaries, there are calls from and to multiple sectors to articulate productive methods for achieving the ideals of democracy and social cohesion. Institutions within the education sector – from early childhood through primary and secondary schools, onward to post-secondary and vocational education, and finally to those providing adult and lifelong learning – are all subject to these expectations. While each of these sub-sectors are instrumental to these issues, arguably post-secondary education is pivotal in that it is both a strategic enabler and subject to the knowledge and regulations arising from its research production.

The study of the relationship between the university and citizenship education has a long history, encompassing a huge diversity of writing including sociology, psychology, education and politics. There are of course a number of conceptual and intellectual positions from which to consider such questions. Whether one approaches this subject matter from broad political and/or theoretical analyzes of the prospective or actual roles played by the post-secondary educational sector, or perhaps from the influence of governments and other stakeholders, the possible theses and conclusions are legion. This is not a problem to be solved, but rather a business condition associated with these phenomena.

As such, this text is intended to contemplate the role and methods of post-secondary/tertiary sector educational institutions in preparing citizens for
meaningful participation in democracies, whether long-standing, young or emerging. The economic complexities of this era, and the ways in which deep-seated social tensions are activated, make post-secondary institutions (individually and collectively) particularly important to social cohesion and development since they are part of, and yet simultaneously apart from, the societies. As such, they can be though are not assuredly non-partisan facilitators and contributors, as well as keepers of long-sighted interests, even as they flex in varying ways and speeds in the face of demands for market responsiveness (e.g. workforce and economic development).

This comparative text especially considers Human Rights and Citizenship development in terms of how they are discerned, transmitted and reinforced through post-secondary institutions (whether as a sector and/or in particular contexts). We examine cases from Eastern Europe, Western Europe and North America because their respective situations provide notable opportunities for comparative analyzes and illustrations of important themes and discourses. Eastern European nations (for which even suggesting discernable regional boundaries is a contested exercise), with their post-socialist democracies in various stages of development, are faced with the daunting challenge of social reforms and the installation of new forms of civil society. This tenuous effort is occurring under the watchful gaze and involvement of Western nations, especially through the lens and infrastructure of the European Union and Commission. In Western Europe, tensions between national and European identities pose complex yet fascinating challenges for every sector of society. In the instance of post-secondary education, the traditional role of socialization is in competition with influences of such instruments as the Bologna and Erasmus processes, with their calls for calibration across nations for the purpose of migration and a competitive (so-called) Eurozone. This is made even thornier by the polarizing debt crisis, austerity measures, acute and emerging social movements, and political elections.

In North America, Canadian and U.S. societies hold their democratic histories and precepts uncritically as a given, as well as their influential roles (whether as peace builders, democracy spreaders or policing forces) in relation to rest of the world. These respective democratic experiments are messy and at times intimidating, but our contributors’ chapters invite hopeful yet resolute optimism. Our hope is that this text is both critical friend and encouraging colleague, intended to hasten readers’ thinking about what values guide them philosophically and/or pedagogically. Ideally it will be read with a willingness to reflect and refine, and a resolve to apply their learning toward inclusive democratic outcomes through the promise of higher education.

As the editors of this text, we serve as curators of a particular collection of perspectives and approaches offered by a cadre of talented and dedicated colleagues who have employed their respective lenses in considering the
subject from their unique styles and positions. On our part, we respectively live and work in the three regions discussed (e.g. Eastern Europe, Western Europe, North America). We have each had opportunities to travel to each other's global locations and to think about and discuss the issues as they are experienced in a number of places around the world, and yet we confess to being a product of sorts of the places in which we were born and raised. This too is not a problem, but rather a natural result of our socialization, identities and experiences. It is interesting that despite our seemingly different backgrounds and settings, we come to the same conclusion that humans are innately social and curious. It seems we all want to belong to people and places, and there are any numbers of things that push or pull us in our quest to achieve this. We agree that education is a fundamental and powerful institutional and phenomenological influence on this process, and that post-secondary education in particular can be a strategic enabler to achieving that sense of belonging to which most people aspire (whether consciously aware of it or not). Perhaps we are romantic, but we also share the belief that so-called Citizenship and Human Rights Education can improve the lives of people, communities and nations.

Notions of citizenship certainly became transnational before such innovations as the Internet or jet-propelled travel. Ancestors have been nomadic for all of documented history. That said, it seems that the immediacy associated with today’s technologies create a harried environment in which people continue to grapple with complex issues of belonging such as the tensions between assimilation and accommodation; definitions of who is or could be a citizen of one place or another; who belongs and who decides that; and the consequences of all of these things. In short, life is happening faster than we can find our answers. It is perhaps debatable whether this is a good or bad thing, or perhaps a bit of both. In any case, we also believe that people find such answers through relationships with people and institutions, which brings us back to questions about the role of education generally and post-secondary education in particular on creating conditions for deliberating such questions meaningfully, and for being facilitative of individual and collective action arising from such questions.

Our thesis is that people who appreciate the social dimension of education and even the social dimension of human life itself are more capable, on the one hand, of dealing with the current landscape, that is, society around us; and on the other, of living life to the full and sharing this sense of fulfillment with others. They can ‘share,’ which we argue is the object of the basic social skills of every good citizen.

But the following questions remain. What does appreciating the social dimension mean? How can this citizenship or civic education or training be carried out? (cf. Altarejos and Naval, 2007).

From a widespread pessimistic anthropological and pedagogical perspective, society is frequently vaguely considered as a milieu that generates
negative influences on the education of the individual. The reasons for this posture are to be found in the social thinking and sensibility of the 20th century, which fluctuated between collectivism and liberalism.

Over a long period, collectivism has predominated in multiple forms in many countries and cultures; at present, due to the historic ‘Fall of the Berlin Wall,’ liberalism runs free, pervading modern culture, although some discrepant voices can be heard.

Together with liberalism and its critics, there is a growing return to the perspective of the classical Greek world, where the aim of society is ‘the good life,’ that is, not simply tolerating others peacefully, but rather, living one’s own life fully among others (Naval, 2000).

The main reason for this classical perspective is the principle which states that society responds to a natural human dimension, and not only to a contractual artifice between individuals. The natural sociability of the human being is clearly perceived (zoon politikón). Interpersonal relations are, in this sense, the real stage for human existence and so form one of the central cores of education. We can, in fact, speak of civic education because there are operational habits which can be developed to improve the person, in much the same way as the appropriate virtues in aesthetic, affective, moral and intellectual training are developed.

Referring to the classical social virtues, as defined by Aristotle in the *Nicomachean Ethics* and by later developments, they are as follows: piety, honor, observance, obedience, veracity, liberality, affability, gratitude and vindication. There is no doubt that authentic participative culture, so necessary nowadays, is that which places few obstacles on the pathway to civil commitment for citizens and for civic expression and participation.

So, in this text we chose to feature conceptual frameworks and policy environments in our consideration of these big questions. Each of us provided a chapter to the project (Naval’s chapter appears in our second volume on Civic Pedagogies, to be released at approximately the same time as this one) so that we would be able to offer both collective and individual voices to the conversation, and we have been privileged to share this space with colleagues whose thoughtful and conscientious contributions allow us to present a microcosmic conversation about these most significant issues of citizenship, belonging and the tools for their achievement.

Pedagogically, the text is organized into two thematic sections. The first, *Foundations and Frameworks*, articulates and examines the subject matter from a ‘big picture’ perspective, describing the conceptual frameworks and sector roles involved in the project of citizenship education and development. The second section, *Policy Environments*, contends with the tensions, challenges and opportunities in assembling the components necessary for meaningful, inclusive and effective educational access and outcomes. Throughout the text, readers will see ‘Citizenship Education,’ ‘Education for Democratic Citizenship’ and ‘Human Rights Education’ discussed, but
also sometimes used interchangeably. It is hoped that readers will accept this indulgence of the editors and authors, who certainly appreciate that words matter. Yet, debating semantic nuances, especially on such unfinished subject matter, would risk distraction from more fundamental issues. Arguably it is more important to consider how any citizenship is worthy of pursuit unless it is embedded with an innate belief in the individual and collective dignity and agency of people. The text rests on a stance that human rights and democratic principles should be enshrined in law and policy, but even more importantly evinced in lived experience.

One of the editors has often asserted that we in education ‘teach community.’ Whether this is a romantic convenience or an achievement remains unsettled. But the authors have provided a thoughtful collection of pathways for excavating the state of such ideas to date and contemplating what could or should happen going forward.

The **Foundations and Frameworks** section is comprised of six chapters from scholars based in Europe, North America and India who approach their subjects from broad political, conceptual and philosophical angles as well as from more personal locations within Academe. In the first chapter, Chapter 2, ‘Towards Inclusive and Generative Citizenship Education,’ Michelle Nilson, Catherine Broom, Johanne Provençal and Heesoon Bai (Simon Fraser University, Canada) discuss the competing tensions associated with the role of higher education in facilitating citizenship and the public good. The authors offer a conceptual framework through which to engage questions of curriculum, research and community. In the second chapter, Naomi Hodgson and Paul Standish (University of London, UK) consider the entrepreneurial university as envisaged through the overt and implied demands of the European governance and policy contexts, invoking Kantian and Foucauldian lenses as a means of reorienting the associated debates. Chapter 4, by Rhonda Wynne (University College Dublin, Ireland) examines how education for citizenship is conceptualized, and how this is reflected in curricular and extra-curricular approaches to student civic engagement.

In Chapter 5, Alok Gardia and Deepa Mehta (Banaras Hindu University, India) reflect upon the citizens’ view of war, peace and coexistence of nations; and the critical role of teachers in shaping that view. As such, the approaches taken by universities in the preparation of teachers can be essential long-term contributions by higher education to achieving and sustaining a peaceful world. With recognition that war and conflict remain as barriers to such an ideal, Juliet Millican (University of Brighton, UK) looks at the role of the university and of community-university partnerships in the development of citizenship and democracy in a new and emerging state. Based on action research conducted at a university in Bosnia and Herzegovina, the chapter offers findings of value in other post-conflict locations as well. Finally, in Chapter 7, Randy Stoecker (University
of Wisconsin, U.S.) and Mary Beckman (University of Notre Dame, U.S.) react to increased demands for universities to make positive and substantive social and economic impacts in their local jurisdictions. Such calls for accountability from national and local governments, funders, community groups and even institutional administrative leaders add further complexity to the work of higher education. They offer suggestions for navigating the new normal in this regard.

The **Policy Environments** section is comprised of case studies associated with the legal and administrative instruments, practices and stakeholders of citizenship and human rights education in established and emerging democratic contexts. Beginning with Chapter 8, Tomaž Deželan and Alem Maksuti (University of Ljubljana, Slovenia) examine the tertiary education system and a constituent university in post-communist Slovenia. The democratic reforms associated with recasting civil society based on democratic principles offer keen insights when taken through the lens of higher education, described by the authors as ‘one of the most influential agents of political socialization.’ Chapter 9 was written by Helena Lopes, Sofia Veiga, Pedro M. Teixeira and Isabel Menezes (University of Porto, Portugal). Their contribution is based on three studies on different facets of student experiences in universities, considering whether and how their educational journey may build their capacities to be fully engaged citizens in contemporary democracies. The influence of the Bologna process and creation of the European Higher Education area are highlighted. In Chapter 10, Dirk Lange (University of Hannover, Germany) and Sven Rößler (Carl von Ossietzky University Oldenburg, Germany) provide an overview of approaches to Civic Education taken in Germany in light of the EU’s Bologna Process and OECD’s Program for International Student Assessment (PISA). They examine costs and opportunities of these large-scale reforms and accountability models, and illustrate these through the presentation of a unique Democratic Citizenship Education Masters Program.

In Chapter 11, Gonzalo Jover (Complutense University of Madrid, Spain (UCM)), Esther López-Martín (National University of Distance Education, Spain) and Patricia Quiroga (UCM) provide an analysis of student participation in the governance of Spanish universities. They describe the legal structures and public perceptions of young people’s political engagement, as well as findings from a survey of over 5000 university students, challenging interpretations of this phenomenon and offering recommendations for future efforts to prepare the next generation of citizens and leaders. Chapter 12, by co-editor Kornelija Mrnjaus (University of Rijeka, Croatia), serves to inventory literature, key documents, organizational stakeholders and legislative efforts to enact EDC/HRE programs in the Croatian school system. In view of Croatia’s transition to democratic systems and EU accession, much can be learned from the situation and its concomitant challenges and possibilities. In Chapter 13, Helena C. Araújo (University of Porto,
Portugal) argues for universities to take leadership of gender equality policies and to promulgate accountability tools and improvement mechanisms. The underrepresentation of women at the highest levels of institutional leadership in higher education in Europe and the U.S. is scrutinized. This is especially concerning, given the role of universities in knowledge production and challenging social inequality, and it is ironic given the substantial increases in women’s enrollment and graduation rates over the last few decades. Recommendations and a call to action are provided in order to encourage more opportunities for women to shape gender equity efforts and democratic agency more generally. The text concludes with an essay by co-editor Jason Laker (San José State University, U.S.) reflecting on the development of this book project, stimulated by a meeting in St. Petersburg, Russia in 2009. The chapter offers a personal account of grappling with questions of nationality, citizenship and identity; living in two countries; and contending with the scholarly and pedagogical challenges of creating a compassionate space for students’ introspection and dialogue in a so-called globalized society.

On a personal note from the editors, work on this book has been an adventure for all of us. Our patience was tested – by the process, but never by each other – as was our resourcefulness in navigating challenges to make this project a reality. To say the least, it has been an incredible and enormously gratifying learning experience. Our friendships have been strengthened, and we have made new ones along the way. As we send this manuscript to our new friends at Palgrave Macmillan UK, we celebrate achievement of the goal that we set so casually over a few drinks in St. Petersburg. It is our sincere hope that readers will find similar enjoyment and actionable wisdom from the efforts that we, and our author colleagues, made to bring these ideas to you. More importantly, we wish for our students to know that they have teachers, scholars and community partners who care about them, and who believe in their capabilities to transform geographic and virtual communities and the world into a more humane and free place for everyone.

—Jason, Concepción and Kornelija, 2013

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