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FOREWORD
Michelle Müntefering

Do you remember the story about Alice in Wonderland? It starts with Alice following a white rabbit and ending up in a room full of doors. When she finally finds the right key, it turns out that she doesn’t fit through the door. Only after drinking a magic potion, which makes her the right size for the door, does she eventually reach the kingdom of the Queen of Hearts.

This is a nice metaphor. Sometimes we simply need help to open doors. Curiosity and openness are the two main things that open doors in cultural exchange. Those who carry these two keys with them are ideally placed to open up the doors to the world. But not every door is the right size for everyone, so it is good that many different doors lead out into the world.

With its many programmes, the ifa (Institut für Auslandsbeziehungen) plays an important role in this. One of these programmes is the CrossCulture Programme (CCP), which gives young professionals and voluntary workers the opportunity to learn about the world of work and daily life in another country by doing a professional exchange and attending workshops. Around 100 young people from over 40 countries receive a CCP grant each year. The programme covers a wide range of topics: politics and society, human rights and peace, sustainable development, and media and culture. In geographical terms, the CCP ranges from North Africa and the Middle East to Central and Southeast Asia. And from the summer on, it will also include Latin America and the Caribbean.

But no matter where the participants do their professional exchange, they all have one experience in common, namely a change of perspective. Federal President Frank-Walter Steinmeier once described this very fittingly as the »principle of six eyes«. If we truly want to understand each other as members of the international community, we must always look at each other through our own eyes, the eyes of the other and from a joint perspective. That is precisely what the CCP does with its focus on civic and citizenship education.

Comprehension creates understanding. Understanding creates consensus. And consensus is the basis for international cooperation and peace. These are the three pillars of our international cultural policy. They are particularly important today, as nationalism is gaining ground all over the world. Both internally and externally, many countries are choosing a path of isolationism rather than of cooperation. Freedoms are being curtailed and the scope for civil society is declining.

Funding and supporting civic education by means of exchange, dialogue and a change of perspective is thus more important than ever. The publication, »Knowledge to Act« provides an insight into the opportunities and challenges of civic and citizenship education, particularly in difficult contexts. Many CCP alumni have provided very vivid accounts of their experiences for this publication. I am very happy about that because young people’s perspectives, aims, ideas and experiences are what truly count. I would like to thank all of you, the ifa (Institut für Auslandsbeziehungen) and those responsible for the CCP, for your hard work and dedication. I am certain that this publication will be an interesting read for us all!

Michelle Müntefering
Minister of State at the German Federal Foreign Office
There is no universal definition of civic and citizenship education (CCE), but different understandings of its underlying principles and values that result from specific historical developments. The ecosystem of organisations active in this field is equally diverse, working on topics ranging from advocacy to media literacy and sex education.

As from 2019, CCE has been denoting one of the main thematic focus areas of the CrossCulture Programme (CCP). In our understanding, CCE is a life-long qualification, which provides both young people and adults with the necessary prerequisites that enable them to engage in and shape decision-making processes as well as to become responsible, well-informed and active citizens, who are the cornerstone of stable, free and open societies. CCE tries to impart knowledge and skills so as to facilitate the understanding of socio-political, economic, ecological and international issues and correlations, providing the basis for establishing a common understanding of the world. Furthermore, with the onset of digitisation, CCE imparts to individuals the necessary competences and knowledge to critically analyse, understand and assess the flow of knowledge provided by digital platforms.

By promoting Fellowship holders and German host organisations in the field of civic and citizenship education, CCP enables its Fellows to exchange on and acquire new methods, skills and instruments, and to broaden their understanding of policies, politics as well as public participation. Our goal is to enable our Fellows to act as multipliers and help shape transformation processes in their home countries. Furthermore, by taking part in the CCP activities, such as workshops and training, the Fellows expand their professional capabilities and training skills, become part of our network and are sensitised to intercultural issues. At the same time, CCP Fellowship holders contribute to and share their expertise with the host organisations and other Fellows. This flow of knowledge provides new impulses for citizens' participation and the development of decision-making processes in their home countries. Furthermore, by taking part in the CCP activities, such as workshops and training, the Fellows expand their professional capabilities and training skills, become part of our network and are sensitised to intercultural issues.

In addition to those CCP Fellowships focused on CCE, we organised a first thematic workshop in Berlin in September 2019 that was attended by more than 27 CCP Fellows, Alumni and partner organisations. The workshop was jointly organised with the Federal Agency for Civic Education (Bundeszentrale für politische Bildung), the Association of German Educational Organisations (Arbeitskreis deutscher Bildungsgestalten) and the Networking Arab Civic Education (NACE). The main topics were the origins and development of civic education, the role of different international networks, such as NACE, and the status and understanding of CCE in the Fellows' home countries. In addition to group discussions, presentations, and ad hoc sessions, the participants had the opportunity to learn and apply innovative methods, such as the design thinking approach, a simulation game on elections, and a historical-educational tour of Berlin. Furthermore, the participants discussed the importance of cultural factors in CCE by focusing on such aspects as the dialogue between various groups in society, the role of family, community and religion, the use of art and culture as well as women's participation in politics. Another important topic discussed was the influence of digitisation on CCE, especially the use of technology, the role of media literacy and mass media as well as restrictions and (self-)censorship online.

We are delighted to share with you this very first publication under the title, »Knowledge to Act«. The main scope of the publication is to give an insight into the findings and recommendations from the workshops as well as to present the voices and projects of CCP Fellows and partner organisations.

To start with, the executive board members of NACE, Nelly Corbel and Moez Ali, briefly introduce the work of their organisation and their understanding of CCE. CCP Alumna Ekaterina Morozova writes about the need for establishing a common understanding of civic education on a national level in Kyrgyzstan, while Ziad Haddara, another member of NACE, gives a brief overview of the current situation in Lebanon and presents recommendations on how to empower citizens to become more active in public life. Endah Ratnasari, CCP Alumna from Indonesia, gives an overview of how her organisation, »Jogja Debating Forum« helps to cope with the challenges for CCE in her country. In an interview with Petra Barz from dock Europe e.V., a CCP host organisation, we learn more about the work of a CCE organisation that is active in the youth sector. CCP Alumna Latifa Al Wazzan from Kuwait describes how CCE can be applied by using mathematical tools, while Dina Ibrahim, CCP Alumna from Egypt, presents the first digital media observatory in Egypt and the Middle East that monitors the ethical and professional standards of media production. Besides several other voices, you will find a collection of policy recommendations on how to advance CCE through structural change, inclusion and the use of digital technology.

We wish you a good read!
While the Islamic government of Tunisia and the secular opposition were figuring out a national dialogue in post-revolution Tunisia, this was also the starting point for the photography project *Blasti: my place*. Tunisian women of all ages and backgrounds came together to photograph their environment, explore the surroundings of Tunis, and show the female view on public spaces. This project was initiated by Social Visions e. V. Berlin, a registered association, together with local partners and partially supported by the CrossCulture Programme.
The platform Networking Arab Civic Education (NACE) was established in 2016 as a knowledge hub for civic education in the Arab region. Executive board members Moez Ali and Nelly Corbel talk about the organisation’s aims at building a strong community in the civic education field, providing spaces for knowledge exchange, and creating synergies between projects and programmes guided by values like participation, transparency and inclusivity.

Could you briefly introduce NACE and the way it works?
Our origins date to the aftermath of the Arab uprisings. For four years, the network has been connecting and enhancing the diverse civic education (CE) initiatives in the Arab Region. By inspiring and engaging a variety of stakeholders to actively participate in constant renewals of the social contract, NACE places the responsibility on itself to contribute to cohesion and solidarity on local, national and international levels. To do this, it initiates research on the role of CE and its methodologies. It further gathers and systematises knowledge on CE initiatives and activities in the region. One example of such an initiative is our database, which provides background information on organisations related to civic education in ten different countries in the MENA region. Our website also contains information on CE studies and manuals. Furthermore, we organise biennial international CE conferences and keep in close contact with CE networks in the region and in Europe, especially with NECE (Networking European Citizenship Education), our sister network.

The CrossCulture Programme (CCP) workshop on civic and citizenship education focuses on the impact of civic and citizenship education on decision-making processes. What do you understand by the term civic education?
We identify with the definition by the United Nations Development Programme from 2004. According to the latter, civic education can be understood as »learning for effective participation in democratic and development processes at both local and national levels. It is an important means for capacity development on the societal level by empowering people for effective civic engagement.« A strong CE sector is an essential part of society’s foundations. In the Arab Region, there are some practices related to CE that have a long history that could be built upon. However, this is difficult to do due to the shortage of infrastructures: information is bottlenecked, actors are regionally disconnected from one another and cross-sectorial interconnections remain weak. Further development of CE is an essential asset for the political transition process in the Arab Region that started in 2011, and also for the current challenges Europe is facing, such as political disengagement, xenophobia and nationalism, to name a few. The current migration and refugee crises highlight the interdependency of both regions and the need for closer cooperation. If CE is to succeed, it needs to develop its practices and network initiatives. This is where NACE comes into play.

What could motivate individuals to become a member of NACE?
The NACE General Assembly members seize the opportunity to become involved in the worldwide organisation and logistics of the network itself and its Civic Education Conference, exchange with and support one another regarding their projects and programmes, discuss further steps of the NACE network’s future, and take over active positions of representing the NACE network at various events.

Why did you opt for the name Networking Arab Civic Education rather than Citizenship Education?
Our members believed that civic embraced a wider form of engagement beyond the mere political realm and the relation between citizen and state. The network is interested in looking at all forms of civic and community engagement.

What motivates people to commit themselves to the service of their society?
The primary motivation for citizens is to engage in the sense of ownership and belonging to their community.

Moez Ali and Nelly Corbel

»CIVIC EDUCATION IS ESSENTIAL FOR THE POLITICAL TRANSITION PROCESS IN THE ARAB REGION«
Therefore, when it comes to civic engagement in disabling environments, it is critical to address the matter at the micro-level. The sense of imagined community is not necessarily internalised in societies lacking socio-economic comfort. However, everybody can relate to other individuals through their identity, for example by name or profession in their respective communities. Consequently, civic education programmes must include community-level engagement.

»Unity over division«

Islam is the dominant religion in the MENA region. To what extent does religion foster or hinder civic education? Religion undeniably plays a predominant role in our region, which can be both an asset and a liability. Misuse of it in the public can hinder the development of civic values in our region. The current context of tensions makes it a topic of discussion, mostly focusing on the place religion should hold in our societies. This said, we wish to take the focus away from religion itself and instead concentrate on establishing a common ground around civic values such as responsibility and inclusivity for peaceful coexistence. We prefer to concentrate on what can bring us together to better manage our diversities. In the end, our dynamic will hopefully contribute to bringing peace and tolerance, and to valuing individual rights over discrimination, cohesion over division, respect over stigmatisation and unity over division.

What has been NACE’s biggest challenge so far? Institutionalising a network at a regional level, where each country has its context around a concept that has as many definitions as practitioners, turned out to be quite challenging. It is difficult to ensure country representation in the General Assembly as we also want to make sure that the members are able to commit time for the assembly work. A further challenge, of course, is funding. NACE needs to have a stable secretariat to run different activities. Relying solely on volunteers is unfortunately not sustainable.

The CCP workshop on civic and citizenship education brought together CCP alumni and organisations from different countries in the MENA region. What do you take back from this event? After the two-and-a-half days of exchange, it is obvious to our NACE Executive Board members that activities of both, CCP and NACE, complement each other to a great extent. While NACE provides a space for knowledge sharing and exchange in the region, in addition to knowledge generation, CCP works more on the capacity development of individuals. We believe that there is a great potential to utilise the pool of CCP alumni to play a vital role in knowledge development and exchange in the region within the framework of NACE. We met with very bright young people who can definitely play an influential role as ambassadors for NACE in the future.

Interview by Juliane Pfordte

MOEZ ALI is a Tunisian civil society key actor focusing on human rights, civic education, and countering and preventing violent extremism and corruption. He is Co-founder and President of the »Union of Independent Tunisians for Freedom« (UTIL) and an expert for international organisations and government departments in Countering Violent Extremism (CVE) and Preventing Violent Extremism (PVE). Moez Ali also leads several networks such as a civil coalition against corruption and acts as coordinator of the Tunisian coalition against terrorism and the Tunisian chapter of the Lazord Foundation Fellowship Program hosted by UTIL.

NELLY CORBEL has over 15 years of experience in capacity development, conference moderation and programme management in the fields of civic education, citizenship development and higher education reform in Europe, North America, North Africa and the Middle East. She has served in a number of leadership positions and boards, providing expertise for project advancement and policy recommendations. Currently, Corbel is the founding Executive Director of Global Civic Consulting, Co-founder of the Lazord Foundation, Executive Board member of NACE and a member of the Advisory Board of NECE. Prior to this, she served as Associate Director of the Gerhart Center for Philanthropy and Civic Engagement at the American University in Cairo.

»For me, civic and citizenship education means teaching people that they have the right to say and criticise anything and everything. Freedom of opinion is the most basic means of achieving human rights. Only when we have freedom of opinion can we talk about women’s rights, LGBT rights, minority rights, etc., and fight for them. And that is a giant step towards democracy.«

ANONYMOUS, IRAN
CCP ALUMNUS 2018
Young people attain knowledge of civic education in formal, non-formal and informal sectors in Germany – thoughts on the benefits of generally recognised minimum standards and the different methods of facilitation by Georg Pirker.

Three important fields of learning can be named to characterise youth education in Germany today. Young people develop civic skills and democratic competences in formal, non-formal and informal settings. In Germany, apart from a curricular-based approach in school, it is specifically the field of non-formal learning and youth work which has a recognised role and importance, as is also stated in the German Social Code (SGB VIII).

There are four guiding ideas when teaching youth about democracy:

- It should support and strengthen the development of democratic values.
- It should shape and contribute to an estimation of personal attitudes on democracy in society.
- It should enable learners’ skills (capacity building).
- It should support the knowledge dimension for applying democracy in all levels of society: as a form of governance – as a form of society – as a form of living.

Last but not least: despite the fact that democratic interaction is also awareness raising and learning about and through power conflicts, we should be aware that non-formal learning is connected with a lot of joy and should provide curiosity, passion and fun through concrete learning experiences.

The genesis of civic education in Germany needs to be contextualised in separate political cultures and systems that competed and developed in two post-war German states. With regard to youth, civic education is also mirrored in the European Education for Democratic Citizenship and Human Rights Education (EDC/HRE) as well as youth policies and aims at developing skills for democratic (inter)action and critical thinking, and supports awareness raising to understand power relations in our societies. One of the core ideas with regard to teaching youth about democracy is to acknowledge our reciprocal responsibilities as educators and learners for human rights and for emancipatory as well as power-critical effects of learning.

DEFINING FUNDAMENTAL PRINCIPLES: THE BEUTELSBACH CONSENSUS

Does civic education support the democratic capacity development of youth, which is defined by youth themselves, or does it serve to maintain the idea of a democratic »Western« welfare state? Debates emerged throughout the facilitate 70s between a rather conservative and an emancipatory view about the role of civic education that can be seen as a dividing line that goes through European debates on the task of democracy learning up until today. In Germany, the question of how civic education should be dealt with was answered by the Beutelsbach Consensus (1977). It constitutes a minimum standard of civic education in Germany and is based on three fundamental principles that are valid for the formal as well as the non-formal sector of civic education:

- The student must not be overwhelmed. It is not permissible to catch students off-guard, by whatever means.

One can state that it is for a good reason that a state defines by law a space for emancipatory and power-critical learning about democracy and thus acknowledges the fact that a democracy needs to be learned, thought over, fought for, properly understood and recognised by every new generation time and again. It cannot ever be taken for granted.

KNOWLEDGE TO ACT

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GEORG PIRKER has been working with the Association of German Educational Organizations (AdB) as a consultant for international Education for Democratic Citizenship and Human Rights Education (EDC/HRE) programmes since 2007. In 2008, he became the coordinator of the European Democracy and Human Rights Education (DARE) network. He is a trainer with experience in EDC/HRE youth worker training and qualification programmes. He has vast experience in European capacity-building projects such as the STEPS cooperation, a European partnership on capacity building for youth work NGOs exposed to the pressure of right-wing populism.

"Civic education is a new term in my country; not everyone is aware what it means. For me, it is a way to teach and let people know about their responsibilities, rights and how they can practise them in a free society."

HAFSSA AIT TABAMOUTE, MOROCCO
CCP ALUMNA 2019

There is no "one size fits all" approach, but rather varieties of experiences, spaces, socio-cultural and political backgrounds in which we conduct our EDC work with youth. Learning from a German experience, one can state that it is for a good reason that a state defines by law a space for emancipatory and power-critical learning about democracy and thus acknowledges the fact that a democracy needs to be learned, thought over, fought for, properly understood and recognised by every new generation time and again. It cannot ever be taken for granted.

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Civic education is a holistic approach, therefore yoga and meditation as well as creative sessions are a vital part of projects like Dar Moustaqbel in Morocco (read more on p. 54).
CIVIC EDUCATION LEADS TO A FRAGMENTED SOCIETY

Ekaterina Morozova

There is a need for establishing a common understanding of civic education at a national level, defining its goals and standards, says Ekaterina Morozova, as only through this can a systematic formation of professionals active in this field be ensured and society be stabilised.

From the very beginning, I have to mention that the concept of civic education in Kyrgyzstan has undergone significant changes since the collapse of the USSR and the country’s independence. Communist ideology was discredited, the influence of international organisations increased, liberal values were actively introduced. At the same time, traditional patriarchal values were rehabilitated. Kyrgyzstan found itself in an »ideological salad«. The previous system of civic education lost its significance; the need arose to create new, heterogeneous programmes, both state and non-state. It was only in 1994 that the first donor programme for the development of civil society began to be implemented in Kyrgyzstan, within the framework of school parliaments consisting of pupils, discussion clubs and specialised camps. In 1998, Kyrgyzstan began to work actively on developing textbooks on civic education by local authors. The Russian book, »Man and Society«, which contained the theoretical part and was completely divorced from the realities of Kyrgyzstan, was used before 1998.

The school system today still carries the formal part of teaching civic education in grades 10–11 and also includes the non-formal part that is implemented as part of individual extracurricular programmes.

»By my own understanding, civic education not only means that people should know how the constitution works, that they know the state laws and how they are applied correctly. Civic education means having the skills to adapt to the changes in the social, economic and political system and to deal with the conflicts and problems that can appear during your life. It is also about knowing how to present your rights and interests while considering the rights and interests of others.«

In 2004, three years ago, the »Academy of Civic Education« was established, where young people underwent training and attended seminars, trying to understand and realise what civil society and civic education in general are. About 25 per cent of the civil society organisations (CSOs) believe that they work with civic education, but the contexts can be very different. For some, it is about democracy, for others, human rights and how to be a good citizen. There is not one consistent ideology of what civic education is and what it looks like.

Interviews with various representatives from civil society have shown an extraordinary variety of ideas about what is meant by civic education. Here are some of the opinions given:

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The concept of »civil society« as we know it today began to spread in our country relatively recently, especially since society started to speak out on the importance of civic education itself. Three years ago, the »Academy of Civic Education« was established, where young people underwent training and attended seminars, trying to understand and realise what civil society and civic education in general are. About 25 per cent of the civil society organisations (CSOs) believe that they work with civic education, but the contexts can be very different. For some, it is about democracy, for others, human rights and how to be a good citizen. There is not one consistent ideology of what civic education is and what it looks like.

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Civic education is a set of disciplines aimed at fostering a person's self-awareness in the framework of a particular state that is his/her homeland.

Civic education is a system of knowledge that forms a full-fledged citizen under the rule of law. This knowledge should help the individual to live in a society and realise its rights without prejudice to the rights of other people.

Civic education is a general form of education obtained on the basis of the humanities, technical and natural sciences. The goals and objectives of civic education, based on respondents' answers, can be summed up as follows: to educate a person who is able to live in a civil society, to teach them to be responsible for their actions, to know their rights and obligations, to develop the most important civic qualities of a person, love and respect for the country, for society and traditions.

All of the above leads us to conclude that, to date, an unequivocal answer to the question of what the goals of civic education are and, accordingly, what its essence is has yet to be found.

**EACH STATE HAS A DIFFERENT UNDERSTANDING OF THE CONCEPT**

In August 2019, I took part in a regional advocacy meeting for members of the Asia South Pacific Organisation (Association for Education Development), where we talked a lot about the implementation of UN Sustainable Development Goal No. 4.7 and the concept of civic education in South Asian countries and also Kyrgyzstan. My colleague from Brazil said that the society in her (Association for Education Development), where we took part in the CCP workshop on “Civic and Citizenship Education.” She is based in Bishkek, Kyrgyzstan.

Even teachers have a somewhat different understanding of citizenship. When enumerating the qualities of an ideal citizen, along with responsibility, law observance and honesty, teachers in the southern regions also listed such qualities as following Kyrgyz traditions and compulsory knowledge of the state language. It is noteworthy that none of the teachers spoke of mandatory professional competence. In schools located in Bishkek, such characteristics as respect for the dignity of another person, tolerance, activity, education and hard work were highlighted.

**COMMON STANDARDS AT A NATIONAL LEVEL**

Even though a lot has been done in the last years, problems remain. Almost all experts noted a catastrophic lack of specialists in civic education. Specialists in this subject are not trained by any university in Kyrgyzstan. There are no systematic continuing education courses in this area. It can be said that there is no single state strategy for civic education. In conditions of unsystematic civic education, the latter is carried out in different directions, which leads to the danger of its regionalisation and ethnicisation. Thus, instead of solving the task of stabilising and consolidating society, there is a danger of an increasing fragmentation of the political and civic identities of the younger generation. An important next step on the way to more civic education in Kyrgyzstan would be the creation of a platform among civic society organisations in order for them to become more visible and exchange information with each other. We need a platform where these organisations can meet and speak only about civic education to try to understand the context and content of their work. It would be admirable if they could understand what they are doing and what we could do together.
In Jordan, the only real contribution of the government to civic education is through its civic studies courses that are taught from grades 1 to 12. However, the non-formal sector is alive with many organisations trying to establish a civic society. The main teaching methods include discussion groups, film festivals, book discussions and presentations. This is often hindered by the guiding philosophy of the government, “Safety and security” (Al-amin wal'amn), which disables any civil discourse that could be perceived as destabilising. This is why civic society initiatives try to adapt to the pressure put on them by striving to make all their work seem as non-threatening as possible. This is always done in a light-hearted, celebratory way, for example, a book discussion or a lecture that is not tagged as controversial.

That being said, the activity and innovation around civic education in Jordan is very strong at the moment: from outspoken civic media campaigns such as Taqaddam and online newspapers such as 7iber to spaces for discussion and discourse such as Jadal (a cultural space that hosts book clubs, films and discussions) and Shams (which combines cooking and critical discussions). The activity is driven by the fact that many people in Jordan feel the need for civic education and are creating a movement which encourages civic discourse and can spread an awareness of the issues facing the country. Furthermore, social media has opened new spaces for dialogue and discussion for a larger part of the population.

**FROM SOFT TACTICS TO ARRESTS**

On the surface, political discourse and participation are encouraged. For example, events organised by the Jordanian Civic Centre for Education (JCCE) are attended by the Minister of Political and Parliamentary Affairs. However, when discourse goes into politics, it is scrutinised and sometimes limited. The government has been implementing policies which are closing spaces for civil society organisations across the country, such as media censorship – e.g., film festivals need to be previously approved by the Film Commission – and the Public Gatherings Law that took effect in March 2011. Although Jordanians no longer require official permission to hold demonstrations, organisations continue to seek permission from Jordan’s Ministry of the Interior. In some cases, the Ministry cancelled events without explanation. Anything controversial or perceived as such is considered contrary to the security of the country and is stopped by the government. Of course, the methods used by the government to obstruct civic discourse can go from a level of “soft” tactics, such as rejecting applications for projects or funding, trying to block access to certain services or the registration of civic organisations, to extreme levels where activists are arrested and charged with something like disturbing the peace, jeopardising relations with a foreign power, insulting the king or endangering national security.

Other hindrances to dialogue are cultural and religious barriers. Local culture is centred around protecting the family name: this is because tribes in Jordanian society have a strong position and give their members access to resources, jobs and support. This makes protecting the family name a vital aspect of the culture, which sometimes results in extreme situations of honour killing. It also has less extreme but more widespread results, mainly in silencing the debate on issues that might bring out problematic truths about Jordanian society. There is a culture of trying to ignore and suppress anything that could be considered problematic and would disturb the general peace, so people do not want to discuss such topics at all. An easy way to end an argument in Jordan is to call someone or a group of people atheists or communists or some other category which is perceived as anti-Islam or colonial. All of the topics from women’s and LGBT issues to drug use and even crime are considered taboo and are therefore not discussed. There is a common conviction in Jordanian society that problems disappear, are not real if they do not exist.
are not discussed. This type of self-censoring is worse than any government-led efforts as it hinders any system-wide changes.

**CREATIVE INSTEAD OF RADICAL**

To overcome these issues, some organisations have pushed through without compromise, risking constant attack, while other organisations have provided creative solutions to avoid appearing radical. This is done by means of cooking and discussion nights, film festivals and book discussion circles, as mentioned above. This approach has had some success, but we have yet to see a popular movement that can impact major change. Clear ideologies that challenge the current system are needed.

In conclusion, alternative identities are required that would constitute real alternatives to tribal and narrow identities. Social entrepreneurship and design thinking could be part of the solution. My vision for Jordan: a more inclusive and critical society that makes its members feel like real citizens and not just guests in their own country who do not own the land they are living on or have a say in its future.

»Civic education is all about how we treat our youth, at home, at school and in public. We need a network to develop project ideas and do something together, not only in my country but as a group of communities, maybe in the Middle East, with European countries or Central Asia. We need to do something big in the field of civic education.«

ABDERRAHIM BOUALY, MOROCCO
CCP ALUMNUS 2016
Interdisciplinary discussions, team work and debates on intercultural communication constitute the CCP workshops; at the same time, the fun is not neglected.
Rivalry between religious groups, corruption and contradictions between theory and practice make it difficult to encourage Lebanese citizens, and especially the young people, to engage in civic education efforts. Ziad Haddara gives an overview of the current situation in the country and proposes recommendations on how to convince people to become active citizens.

In Lebanon, civic and citizenship education faces substantial challenges, both as a result of the history and composition of the country as well as of more recent challenges such as the severe economic crisis and the influx of over one-and-a-half million Syrian refugees. The country is composed of several religious sects, 18 of which are officially recognised today. This has sometimes had a positive impact on Lebanon, making it a country rich in diversity and culture and a connection forum between East and West. Many other times, however, the rivalry, distrust and varying outlooks between these groups have led to religion-based conflicts and violence. Even today, political leaders in Lebanon continue to act as modern feudal lords and collectively run the institutions of the State as their own tools to strengthen their power over their constituencies. They use the power of religion and the historic divisions along sectarian lines to strengthen their own power at the expense of the State, in a system that has led to Lebanon being one of the most corrupt countries in the world. This situation has resulted in the weakening of the concepts of citizenship and the State, and the strengthening of the idea of belonging to a religious sect and its political leaders. Coupled with glaring contradictions between theory and practice, this in turn makes citizens in general and youth in particular very sceptical of any civic education efforts, whether formal or informal:

- they learn about the State, its role and relationship to the citizen, but their reality is about other allegiances;
- they learn about the importance of not littering in the streets, yet are faced with a garbage crisis the government is unable to solve, because the leaders have not agreed on how to divide the financial benefits that waste management generates;
- they learn about the importance of respectful driving and abiding by the laws, yet see streets where laws are not re-enforced at all or very randomly;
- they learn about international law and the role of the international community and agencies, but see massacres and complete disregard for human rights in neighbouring Syria and the handling of the refugee crisis.

In this context, and based on first-hand experience designing, managing and implementing projects in the field, the following comments and suggestions can be made:

**LONG-TERM RECOMMENDATIONS**

- **Continue to strengthen the understanding of what proper citizenship is about, rights and responsibilities, and what a strong State should be able to do for its citizens.** The objective is to make the general population understand that they are better off under the protection of a strong State than individual political leaders and families.
- **Work towards a full secular state in which religion plays a lesser role in public life.** This is not out of rejection of religion itself, but in order to prevent political leaders from continuing to use it as a divisive tool to strengthen their own power.
- **Strengthen local economies and decentralise growth and development,** to empower citizens and make them less prone to dependency on corrupt political practices.

**SHORT- AND MEDIUM-TERM RECOMMENDATIONS**

- **Combine civic education programmes with social entrepreneurship and micro-economic development programmes or any other programmes where participants learn skills that they perceive as interesting for them or that will help them generate income.** The chance of being able to attend purely civic education programmes increases radically if the training, for example, takes place in the context of social entrepreneurship training, where they are trained (and preferably provided with a grant) to design and plan for a social project or business that would generate income for them and, at the same time, help solve a community problem.
Civic education is about teaching or training people to have fewer stereotypes. My goal is to manage civic education programmes to push people to see themselves as Algerians, not Berbers, not Arabian, not Muslims – just a society.

ANONYMOUS, ALGERIA
CCP ALUMNUS 2016, CIVIL SOCIETY ACTIVIST

Provide suitable trainers who can develop a relationship with the participants based on informal respect and trust, and who also have a good understanding of the religious and cultural background, as this is essential to approach topics such as critical thinking, respect for diversity and empathy in a meaningful way.

Funding agencies should not only focus on horizontal reach in their Key Performance Indicator requirements, but also allow for in-depth interventions. Due to donor pressure, most programmes focus on reaching as many participants as possible, but end up only touching them in superficial ways with a short-term impact. Therefore, one of the objectives of these programmes should be the identification of real change agents who can be supported further and deeper to become success stories and effective leaders in their communities and, in this way, set positive examples for others.

Finally, and similar to the Public Private Partnership models that are advocated in development, innovative programmes for civic education should be developed that include wider sectors of society and not just the traditional implementers in civil society and participants from underprivileged areas. More affluent segments of society are often able and willing, yet the extent of their engagement is usually limited to charitable donations to religious organisations and some NGOs, since they are rarely approached as active contributors and implementing partners in programmes.

ZIAD HADDARA works on projects related to livelihoods, community and youth development and social entrepreneurship in the Middle East. He is also the founder of »My Middle East«, a socially-responsible travel business. Furthermore, Haddara is a member of the NACE Executive Board. He took part in the CCP workshop on »Civic and Citizenship Education« in 2019 as a NACE representative.
Media literacy in the age of alternative facts in Egypt

Dina Ibrahim

Being able to critically digest the media is key in today’s diverse media landscape—the AkhbarMeter Media Observatory Project in Egypt provides training and research for readers. An introduction by Dina Ibrahim.

There is no official definition for media literacy. However, the most common one is that media literacy is the ability to access, analyse, evaluate and create media content. With regard to access ability, media channels have seen an unprecedented circulation in the digital age, which contributed to leaving media consumers overwhelmed by different channels that try to grasp their attention. The ability to analyse and evaluate is the ability of media consumers to reach and choose the information they expose themselves to in order to satisfy their needs, while the capacity to evaluate is to dive deeper into the honesty reflected in the reality and fairness of the broadcaster, etc. The media consumer should continue to ask themselves questions about the intention of the creator for any piece of content. These questions must include the reasons behind its release and its main idea.

Media literacy requires citizens to gain a number of essential skills in the digital era:

- **Critical thinking:** while media consumers are exposed to different messages, they should learn to make sense of the information unfolded and pay attention to what is included or excluded, as well as to pinpoint the main ideas and explanatory examples used by message senders.
- **Become a smart consumer of information:** the key to becoming a smart consumer is to determine the credibility and intention behind the information and to understand the techniques message senders employ in order to persuade their audience.
- **Recognise a point of view:** this skill requires the consumer to identify and appreciate the variety represented by different points of views.
- **Creating media responsibly:** the persons involved in the communication process should have a sense of responsibility and accountability regarding the information and perspective chosen to approach the consumer.

The complexity of today’s media environment with its current advancements in message construction raises concerns about the audience’s analytical skills in discerning the messages sent and differentiating between truth and hype.

**WHAT IS AKHBARMETER?**

AkhbarMeter is the first digital online media observatory in Egypt and the Middle East that ranks digital media channels according to their adherence to ethical and professional standards in media production. The observatory also offers training for journalists and individuals interested in media ethics. AkhbarMeter is an Egyptian youth-led initiative started on a voluntary basis in 2014 and monetised in 2018. It is an attempt to respond to the increasing use of media as a way of manipulating the public and polarising society.

**HOW DOES AKHBARMETER WORK?**

Our reviewers select and evaluate articles from the political or economic sections of each news outlet based on their importance for Egyptian readers. Reviewers assess each article based on 19 methodological questions, developed in consultation with various media and human rights experts. The questions fall into three broad categories:

- **Professionalism:** these questions address the content creator’s skills in documenting information or visual content and attributing it to the original sources, avoiding a mix between information and personal opinion.
- **Credibility:** the questions investigate the objectivity and fairness of the content creator, which include providing sufficient information, choosing relevant sources which are able to comment on the events and enrich the content, the writer’s use of different sources for presenting more than one point of view on a topic, especially when writing about controversial issues, etc.
- **Human rights compliance:** these questions focus on issues that affect society’s fabric and the rights of...
minorities. Some of them tackle individual privacy, hate speech, the presumption of innocence principle, while others deal with stereotyping and discrimination. The questions investigate whether there are any terms or expressions indicating any form of the aforementioned violations in treating individuals or groups in an unfair manner.

**USING ARTIFICIAL INTELLIGENCE AND MACHINE LEARNING**

AkhbarMeter’s team tried to employ machine learning to optimise the time spent on the evaluation process. An algorithm detects unprofessional and unethical practices in media content. The team applied the experiment on the human rights violations’ category to detect violations such as discrimination, stereotyping, hate speech, violence and the violation of privacy.

The NAÏVE BAYES classifier was used on the data set. We divided the data set into two parts. The first 80% of the data was used as training data for machine learning and algorithm creation. The training data set was already annotated based on seven questions from the human rights compliance category. The classifier associates each question with the relevant vocabulary and expressions in the answers and, based on the frequency with which they appear, the classifier predicts the type of violation the text might contain, for example if the word »tribal« appears in a text that shows a high possibility that the text contains stereotyping. On the other hand, the other 20% of the data was used to test the accuracy of the training data. A high level of accuracy in predicting the type of violations, namely 75%, was reached. In future, this algorithm can give us the probability that such content includes any of the recorded violations.

To conclude, media literacy has become an essential requirement for enlightening citizens so they can protect themselves from media manipulation. Staggering critical thinking and asking questions about the content creator’s intentions and goals can open the door for citizens to consciously form an independent point of view. The whole process can be fostered through the implementation of machine learning that can help in detecting any unprofessional or unethical practices.

**DINA IBRAHIM** is the director of the Akhbar Meter Project, a digital online media observatory in Egypt and the Middle East. She has over 10 years of experience in the field of journalism and public relations and holds a Master’s degree in Digital Communication Leadership. Ibrahim was a CCP fellow in 2015 and took part in the CCP workshop on «Civic and Citizenship Education» in 2019. She is based in Cairo.

At the CCP workshop, Endah Ratnasari presented the different stakeholders in one project of civic education and their roles.
A large scope of diversities, politics mixing with religion, and the increase in the utilisation of social media are endangering peaceful coexistence in Indonesia. Endah Ratnasari considers civic education to be a solution for these challenges as long as all the stakeholders work together.

As the largest archipelago country which is comprised of more than 16,000 islands, Indonesia is a country with diverse cultures, religions, and ethnic groups. It includes 1,340 tribes/ethnicities, 652 languages and 6 acknowledged religions. Politically, Indonesia is still considered to be young in running its democratic life. Even though Indonesia has been conducting elections since 1955, the general election to choose the President and Vice President just started in 2004. Freedom of speech or the press also started playing an active role in society during the reformation era in 1998. Indonesia is hence in the midst of fixing its democratic life and ensuring its progress. However, the large scope of diversities in Indonesia and the growth of technology are definitely challenges for Indonesian society. What can be observed at the moment in Indonesia is that politics is often mixed with religion and that social media such as Twitter or Instagram play an increasingly constitutive role in organising social movements and mobilising society as they make it possible to instantly reach a larger scope of people coming from different regions. In order to cope with these challenges, there is a need to educate the population with regard to living in a democratic country, tolerance and acceptance, and that is where civic education comes in. Civic education is how we conceive the knowledge to act and react as a proper citizen. It is based on the contexts we are living in. For instance, in Indonesia we must follow the governmental standard, but we have to make sure that everyone has an equal chance to speak about what they have in mind; in addition, the government has to provide proper conditions for equal participation. Civic education needs to be acknowledged by the government so that parents will allow their children to join non-formal educational organisations active in the field of civic and citizenship education, such as the organisation I am working for: Jogja Debating Forum. However, it is also important to involve the formal sector, because as far as I can see the reason why civic education in Germany really works is because it is not only supported by non-formal organisations, but by the government as well.

We need to accept other people the way they are. To create this tolerance, acceptance and appreciation we need to have this critical thinking education or what we call it commonly civic education.

Formal civic education in Indonesia is taught in school from primary level until college. It includes the study of our ideology, Pancasila, and its implementation. Non-formal civic education is taught and becomes accustomed through non-formal educational organisations or non-governmental organisations. Jogja Debating Forum is an organisation which focuses on the teaching of critical thinking through discussions, debating and public speaking activities for students (generally from senior high school and varsities) and teachers. We engage with them directly by inviting, accommodating and lobbying the schools, universities, education offices and individuals to join and cooperate in conducting the events or running the programmes. Our programmes include regular discussions on one particular topic, workshops on critical thinking and debate as well as debating competitions. The competitions here are pivotal, since before these competitions the students are required to do a thorough research on numerous topics. During the debate they are able to exchange their ideas with people who have a different perspective, and they are evaluated or given feedback from the judges, coaches and their teammates after the debate. The topics of the debates can vary from democracy, gender equality, religious tolerance, media impacts, and politics, to mention only some. We also invite them to discuss how to use social media wisely: scrutinising the source, checking the news from different perspectives, never commenting on provocative matter. We cooperate with many educational institutions in Yogyakarta and the surrounding area as well as with other actors, like NGOs mainly working in the educational field outside Yogyakarta.

We need to accept other people the way they are. To create this tolerance, acceptance and appreciation we need to have this critical thinking education or what we call it commonly civic education.
STAKEHOLDERS HAVE TO FACE CHALLENGES TOGETHER

The challenge that civic education is facing in Indonesia comes from parents who hold a traditional way of thinking. Most of them believe that civic education is not important, because it is not taught in schools. Of course, formal education is important, but unfortunately it is very theoretical and therefore not enough. The second challenge comes from the government, because unfortunately organisations like the Jogja Debating Forum are not fully financially supported by the government. Debating competitions and critical thinking activities have actually been on our government’s annual agenda for students. However, they are not fully reflected in the actual curriculum. Also, in terms of organisation, support such as funding or direct supervision is barely provided. This era requires us to cease to apply the methods of the past in facing the dynamic challenges within the society. Civic education will progress successfully if government and related stakeholders work together on it.

Pancasila is an Indonesian philosophy which guides life in the country with diverse cultures/religions/ethnic groups by upholding deity value. It consists of five points: 1) believing in the one Supreme God, 2) just and civilized humanity, 3) the unity of Indonesia, 4) democracy led by the wisdom of deliberations among representatives, and 5) social justice for the whole of Indonesian society.

Varsity is a term in the debating community for university/college.

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ENDAH RATNASARI is a critical thinking trainer currently based in Yogyakarta, Indonesia. She has been working in the field of non-formal education with many different educational institutions/organisations in her country for over four years. Ratnasari was a CCP Fellow in 2018 at the Europäische Jugendbildung- und Jugendbegegnungsstätte Weimar. Additionally, she also took part in the CCP workshop on »Civic and Citizenship Education« in 2019.

»There is this discrepancy between two realities: during seminars, we give young people the power and hope to make a difference. But when they get out they do not have the space to practise what they have learned.«

KHALED ABDEL AZIZ, EGYPT
CCP ALUMNUS 2019
Non-formal education in the context of diversity and multilingualism is challenging, but also highly rewarding and a clear step forward to a more open and tolerant society. Petra Barz, co-founder of dock europe, speaks about the methods and partnerships that are important for encountering cultural stereotypes.

Ms. Barz, you have been working in the field of political education for young people and adults for over 20 years. In 2005, you founded dock europe e.V., an educational institution and non-profit organisation. Its motto is, »Organizing Education«. What exactly does this mean?

This is meant ambiguously. On the one hand, as an association we organise educational offers and learning formats for our key issues, including participation, migration, intercultural learning, diversity and multilingualism. On the other hand, it also holds the idea of what is known as »Community Organising«. This approach comes from community work. We use our educational programmes to enable people to address their rights and interests and support one another in organising themselves. Basically, we assume that people are experts with regard to their personal situation in life. We encourage them to do what they can, rather than simply »throwing knowledge down their throats«.

You once said that education today is no longer a promise for a good life, employment and equal participation. What kind of understanding of political education is your association based on?

We have positioned ourselves within the Civic Education Model, an approach that sees social learning outside academic facilities and institutions. Political education in Germany was long understood as civics and a kind of school for democracy. It was classically taught in the seminar room and subject to the principle of absolute neutrality. Naturally, this is linked to its origin, to re-education after World War II and the so-called »Consensus of Beutelsbach«, which constitutes a kind of minimum standard of civic and religious education in Germany. Of course, it is important to prevent indoctrination and manipulation through education. But we are convinced that a certain kind of partiality is required, for example on issues such as asylum law or high rents in urban areas. Diversity Education also plays an important role in our understanding of education. How can we manage to live in a diverse society? How does one cope with all these contradictions? Our aim is to raise people’s awareness of the different perspectives and stereotypes. The big cities in particular are constantly on the move, where thousands of perspectives come together every day and have to be endured. That’s why cities in themselves are the perfect place to learn.

Which methods are relevant for your work?

In multilingual contexts we often work with linguistic animation, whereby we attempt to playfully motivate our seminar participants to speak, so as to break the ice between them. The graphic implementation of complex issues, so-called »graphic recording«, also plays an important role. Visualisation is both an anchor and a form of documentation. But these methods also mean that issues must be reduced and sometimes even stereotyped. We also want to raise awareness for this. We wish to bring about change, to use other possibilities to create understanding. For example, for a while we trained people in public offices, making them more aware of the issue of multilingualism, because there especially people often say, »German is the official language; you must speak German.« But what’s wrong with using other languages if they are available?

And what influence does multilingualism have on your educational formats?

During the official parts of a seminar, we work with interpreters who interpret consecutively from one language to the other. Naturally, this takes longer. Therefore, we have fewer plenary sessions and lectures, putting more emphasis on working in small groups.

dock europe also cooperates with educational institutions in France, Algeria and Morocco. How do different cultures necessitate different methods?

I don’t believe that different cultures necessitate different methods. Culture is always on the move, continuously recreating itself. If, for example, we work actively within the scope of so-called cultural mediation, we start with the individual, not with cultural standards. We quickly found out that such classic intercultural preparatory training sessions do not really have the intended result. Instead of explaining how »the French« tick, we provide support so that people learn to deal with their uncertainties and fears. Especially here in Europe, we are brought up to avoid making any mistakes, which is why many people are afraid to leave their comfort zone and simply speak in another language, for example. We are integrating more and more elements so as to bring multilingualism into our seminars and workshops. The participants simply introduce themselves at the beginning in another language, in one that they like or that they may have learned at an earlier age.

How do you as an association reach as many people in society as possible, irrespective of language, residence status and social background?

This is only possible by using networks and partnerships. We have always worked together with organisations
engaged in child and youth work, but also with youth welfare services and universities of applied science for social work as well as self-organised refugee groups.

— Trust encourages participation —

And how do they react to your programmes? They are always accepted when we work with people with whom these young people have already had contact and built up trust. This has also been proven by the so-called »Access Study« (Zugangsstudie): participation in mobility programmes and other political education programmes is less dependent on the target audience than was previously believed. This is about how and from whom young people receive information on political education programmes; being a member of a group is extremely important here. Sometimes, however, young people approach us with a specific project in mind, for example when they wish to organize a conference on climate. We then encourage them to carry out their project, providing them with the tools they need, such as how to speak freely in public so as to be heard.

— We have to represent the composition of society —

Which obstacles have you faced so far in your work at dock europe? Until today, we as an educational institution have never yet received any institutional funding. For about 15 years, we have been fighting our way, offering a mix of various programmes, from professional moderating roles to project and organisational development, to the Educational Centre that we recently began operating. Apart from seminar rooms, we also rent out guest rooms. This lack of planning certainty can sometimes be a heavy burden. In addition, we spent years disputing with the City of Hamburg about working space and affordable rents. Ultimately, we joined forces with about 250 people from the fields of industry, trade, art and education, founded a cooperative and bought a former military barracks listed for historical preservation in the centre of Altona, a suburb of Hamburg. Our issues are also reflected in this cooperative project: participation, diversity and a meeting place.

Since 2018, dock europe has been involved in the CrossCulture Programme as a guest organisation. What have you learned from this collaboration? Previously, we had two fellowship holders from Tunisia and Morocco. Working with them has shown me yet again how important the exchange with colleagues and young people from the other side of the Mediterranean is. After all the years in which we carried out German, French and Maghreb projects, it was only logical that we took people from North Africa into our team. Especially in our society, in which the discrimination and stereotyping of Muslims is still widely spread, I consider it to be very important that we include trainers from a Muslim-majority society in political education. This is not only essential so that these people are empowered, but also so that existing world views are questioned. This happens, for example, when a woman with a headscarf talks about feminism and organises rhetoric training sessions for young women.

— So this is about working in a manner that is more sensitive to diversity and discrimination —

Yes, the whole sector of political education is basically also a very white sector that does not represent the composition of society. Therefore, we have initiated a project in cooperation with the German Federal Agency for Civic Education in which »people of colour« are educated as trainers for political education.

During ifa’s two-and-a-half day workshop on Civic and Citizenship Education, you met people from other organisations as well as scholarship holders working in the field of non-formal political education. What ideas or impressions are you taking with you? I am still very impressed by the commitment of the alumni and scholarship holders, of their desire to hold political discussions, take part in exchanges and change their perspective. During this workshop, our understanding of civic education has been confirmed yet again: it’s about empowering people to think critically and organize the information that they need in order to pursue their interests. As our slogan says: it’s about »Organizing Education«.

Interview by Juliane Pfordte

PETRA BARZ has been involved in civic, citizenship and intercultural youth and adult education since completing her studies in social education. After working as an education consultant and project developer in Hamburg, Marseille, Amsterdam and Paris, she founded the educational non-profit association dock europe e.V. in Hamburg in 2006. Barz works there as an advisor and trainer on the topics of diversity, discrimination and social spatial cooperation, as a trainer and coordinator in Franco-German youth projects and a moderator of events and meetings.

CROSSCULTURE PROGRAMME

KNOWLEDGE TO ACT
Young people from all over the world come together at the education non-profit association *dock europe* to talk about diversity, discrimination and populism, and receive hands-on training for their own activism.
Inclusivity

Latifa Al Wazzan

We need a language of inclusivity

Civic education is about empowering youth to become active citizens and allowing people of different opinions and backgrounds to come together. Latifa Al Wazzan on her vision of civic education in Kuwait, personal growth, and the importance of being an inspiration for others.

Latifa, you are based in Kuwait City, where you work with several NGOs and civil community organisations. If I were to visit Kuwait City, where would I most likely meet you?

It depends on the day of the week and the time. In the very early morning, you would find me working with wazzanMath, a social venture focused on humanistic economics and human-centred education. After 2 pm, I would probably be volunteering at Loyac, a non-profit organisation that fosters the personal and professional development of youth in Kuwait. Some days, I also volunteer at non-profit libraries and elementary schools, reading books with the students to help them improve their English. I am also a UNESCO youth leader for sustainable education. I usually deliver workshops and programmes on this topic and help schools to include the United Nations’ Sustainable Development Goals in their curricula. And then, from November to April, you would find me with my initiative, MW6INY – which is Arabic and means »my home«. It is an environmental beach and street clean-up initiative that I established in 2017.

You mentioned Loyac, an NGO that was founded in 2002. Its objective is to create alternative job opportunities for young people. What exactly are your tasks there?

I work as a trainer in a programme that bridges youth from their school lives to their professional lives through workshops covering professional skills such as management, people skills, communication, diplomatic speech and inclusivity. I also interview the applicants who want to take part in the programmes that we offer.

»We need to educate kids about the things they cannot find online.«

You are engaged in so many different fields, and you seem very passionate about what you are doing. What made you the person you are today?

It was my mom and the way I was educated. She would never tell me what is right or wrong; instead, she encouraged me to find the answer myself. To read and think critically. Growing up in such an atmosphere, learning how to analyse and constantly seeking to develop and improve myself shaped me a lot. At the same time, she never told me what is right or wrong: instead, she encouraged me to find the answer myself, to read and think critically. Growing up in such an atmosphere, learning how to analyse and constantly seeking to develop and improve myself shaped me a lot. At the same time, she never told me what is right or wrong: instead, she encouraged me to find the answer myself, to read and think critically. Growing up in such an atmosphere, learning how to analyse and constantly seeking to develop and improve myself shaped me a lot. At the same time, she never told me what is right or wrong: instead, she encouraged me to find the answer myself, to read and think critically. Growing up in such an atmosphere, learning how to analyse and constantly seeking to develop and improve myself shaped me a lot. At the same time, she

And you became a teacher as well. What, in your opinion, makes a good teacher?

I like the way Stanford University explained it: in order for civic education to be truthful, it needs to be continuous. This brings us back to Khalil Gibran’s quote and the importance of sustainability. If we want to create change in society, we have to go for those people who, in fifteen years, will be responsible for the country. Civic education is all about empowering youth to become active citizens. But for that, we need a language of common ground, a language of inclusivity.

This might be difficult in a country with approximately 3.3 million expatriates compared to 1.4 million Kuwaiti citizens.

Yes, it is one of the biggest challenges we are facing. Due to the strict nationality law, it is almost impossible for expats to become active citizens. Kuwaitis and Non-Kuwaitis rarely meet because public facilities such as schools and hospitals are segregated based on nationalities. This segregation fuels non-verbal resentments. However, it is very important to eliminate such resentments by shedding light on how much Kuwait has to offer to everyone who sets foot in it. We need safe spaces where we can discuss these dilemmas, our fears, hopes

KNOWLEDGE TO ACT

We have to teach them what they cannot find online.

»manthanein«, which means »to learn«, and teaching individuals »how to learn« is crucial.

Having a Lebanese mother, you might be familiar with the Lebanese-American writer and poet, Khalil Gibran. He said, »A little knowledge that acts is worth infinitely more than much knowledge that is idle.« What do you understand by civic and citizenship education? Why is it important?

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Knowledge to Act

Civic education is about empowering youth to become active citizens and allowing people of different opinions and backgrounds to come together. Latifa Al Wazzan on her vision of civic education in Kuwait, personal growth, and the importance of being an inspiration for others.
Civic education should be a tool that allows people of different opinions and backgrounds to get together.

Who should be involved when it comes to a concrete strategy?
The youth! If we are capable of reaching out to 2,000 people and from these we create 15 leaders, with their convictions and values these few people will end up being the change-makers of tomorrow. I am convinced that there is always a way and that everyone is able to make a difference. We have to stop trying to find excuses and blaming the government. Kuwait was the Youth Capital for the Arab World in 2017, and H.H. the Emir himself took charge of giving youth the voice they need.

And how can you change people’s mindset to think long-term, to take responsibility?
I always try to encourage people to start where they are. I work with a lot of NGOs and hear them talking about strategising and coming up with long-term plans. It is good to have strategies, yes, but it can prevent you from taking the first step. Look at those who changed the world: DaVinci, Dante, Mother Teresa, Martin Luther King – they were not sitting there spending so much time on an agenda. They were doing it out of passion, for the sake of humanity. To me, this is what matters. It is not the strategy; it is how sincere and transparent you are. Yes, it is important to plan, but it is as important to be on the move.

Interview by Juliane Pfordte

LATIFA AL WAZZAN from Kuwait was one of ifa’s CrossCulture Programme Fellows in 2018, working at the UNESCO Institute for Lifelong Learning. She is a teacher and co-founder of numerous initiatives that focus on the empowerment of youth in Kuwait. Al Wazzan is currently working with wazzanMath, a program to help improve education.

And how would you define your own personal agenda?
Let’s try to take on as many projects as possible: the ones we can accomplish, of course!

This is what you did in 2018, being the first Kuwaiti fellow of ifa’s CrossCulture Programme. What inspired you to apply for the CCP Fellowship?
One of my friends sent me the invitation to the programme, and I thought if I tell other people to get new experiences I should also do it myself. And I wanted to see how I can bring Germany to Kuwait and Kuwait to Germany, because I am pretty sure the misconceptions go both ways and that the Arabs that you get to see from my region are not the best representatives. Until today, I feel some sort of loyalty to Germany because of what I was capable of achieving, working with the Life-long Learning Institute, and because of the encounters with the Germans that I met.

This event brings together CCP Alumni and organisations from different countries in the MENA region. What ideas are you taking back?
I think it is important to focus on solutions rather than on problems. Of course, we should talk about challenges and difficulties, but let’s look at the solutions! We need more events like these, safe spaces where controversial talks are possible. Having discussions without cameras and social media is crucial, because when somebody uses their phone, people are usually scared to speak up or to tell the truth. Safe spaces, with low technology where you can just discuss your ideas, be yourself and learn from other people’s experiences – this idea is important.

Interview by Juliane Pfordte

»For me, civic education is about empowering youth in the underprivileged regions of my country so that no one is left behind. It is just about ensuring equity and equality for everyone.«

MASUM BILAH, BANGLADESH
CCP ALUMNUS 2019
Soukaina Ouhaga

I come from a rural area in the south of Morocco, the commune of Tamegroute, in the province of Ouarzazate, a very marginalized area. Especially the situation of women in any profession are unforgivable, they do not have the same opportunities as men. My family does not understand this fact. I decided to change this situation because of the pain I had to go through.

Above all, I learned at a young age that the situation of women in my hometown is difficult. They do not have the same opportunities to study as men. The situation of women in my city of Ouarzazate has improved since I started volunteering as a student with a local association. This association organised several events and activities such as handicraft training, income-generating activities, cooking classes, field visits, and so on.

I graduated with my French and English language courses in order to develop my language skills. I focused on the aspects of education and social work, which I found to be the most interesting. I decided to work in the social field, especially in the area of women's empowerment. The use of mobile phones is restricted to not more than 7 hours a day during the week. We have found that this helps them to learn how to plan effectively, focus, and spend more time on their education.

In my current job, I work for Dar Moustaqbel, an organisation which empowers girls in the medina, the old town of Marrakech. It is a boarding house, boarding school and student residency all in one.

Dar Moustaqbel, which literally means "The House of the Future", provides girls from isolated villages in rural Morocco with the basics they need for successful integration into higher education and the labor market. Education, discipline and teamwork are at the core of the programme, activities such as handicraft training, income-generating activities, cooking classes, field visits, and so on.

The main activities and tasks are to organise academic coaching sessions, especially during the exam preparation phase, to strengthen their skills and help them succeed in their education. We coordinate and facilitate hard and soft skills workshops, cooking classes, field visits, and organise one-month internships, by the end of the academic year, in different organisations, companies and institutions that are part of our large network.
feel lost in their academic choices. Therefore, I organise a series of activities for orientation in the studies and labour market in order to help them position themselves in the academic fields and to project themselves into the professional world.

Volunteering activities are crucial to encourage our students to perform some form of volunteer and social work. For instance, I organised a visit to an orphanage during which the girls had the chance to help the children with their homework; they painted, sang and played football together or even cooked for the children.

**LACK OF HELP FROM SOCIETY**

At Dar Moustaqbel, we are trying to form and train our girls to be good and active citizens because we strongly believe that every highly educated rural girl inspires and educates a whole village. In parallel, the environment often does not correspond. There is a part of society not willing to help and contribute to this goal. This makes it hard to accomplish our mission of creating good citizens. Furthermore, the government does not help, neither by applying laws nor by providing enough funds for projects.

In my opinion, some of the obstacles for the implementation of civic education with children and youth in schools, especially in rural towns and marginalised regions of Morocco, are for example: the lack of basic supplies, bad infrastructure and the lack of well-built and well-equipped schools. The low level of the training provided for the teachers and the lack of a motivational environment in rural towns and their outskirts are all factors that discourage the teachers and make it hard for them to transfer the values and principles of good citizenship to their students. To be socially engaged, to be an active citizen makes you feel good. You are someone who can help others. This makes you feel better and happier in your life.

»Civic education is not just about being a good citizen; it is about believing in what you are doing and in what you are living for. It is about participating in your country and doing activities in favour of the people.«

**SAOUSSEN RAHMOUNI, TUNISIA**
**CCP ALUMNA 2019**

**SOUKAINA OUNAGA** is responsible for the boarding house at Dar Moustaqbel. She has over 2 years of experience in the field of education and holds a Bachelor’s degree in Communication and Commerce. Soukaina Ounaga was a CCP Fellow in 2019 and took part in the CCP workshop on »Civic and Citizenship Education«. She is based in Marrakech, Morocco.
TUNISIAN WOMEN: A LITTLE STORY OF A GREAT STRUGGLE
Mariem Ben Ltaifa and Selma Ayari

Although the independence of Tunisia in the 1950s and the revolution in the 2010s brought an increase of female participation and rights, there are still many obstacles and biases women have to overcome to achieve full equality. The feminist activists, Mariem Ben Ltaifa and Selma Ayari, give an insight into historical and current developments regarding women’s rights.

Tunisian history related to women’s rights has captured the interest of many activists advocating for human rights, women’s emancipation, social and gender equality. It all started on the eve of the full independence from colonial rule, when the Code of Personal Status was issued in 1957, including articles aimed at combating discrimination against women. Measures such as the abolition of polygamy and marriage without the mutual consent of both partners were adopted and a legal procedure for divorce was created, granting citizenship rights to women. Besides the articles in the Code of Personal Status, the State tried to consolidate the modernisation of the status of women in the collective mentality through legislation initiatives as well as educational and media channels. However, the problems regarding women’s rights turned out to be complex and could not be easily resolved.

More than half a century after the publication of the Code of Personal Status, it is important to mention the many achievements of women in numerous areas. They have become the active engine in the political, social and economic spheres. Statistics from the Tunisian Ministry of Women’s Affairs, Family and Children indicate that women represent 28% of the active population and are present in private and public services: about 42% in the medical field, 72% in the pharmaceutical field, 29% in the legislative domain, 31% in the legal professions and 34% in the media sector. Currently, 67% of graduates from higher education are women. In the economic and business management fields, women represent 19% of business leaders. In the political field, Tunisian women have achieved representation in most legislative councils and local assemblies. In the 2018 municipal elections, the obligation of absolute parity allowed the presence of 47% of women in municipal councils. But, for the legislative elections, parity is not really respected and there has been a drop in the rate of representation of women in legislative elections: 23% in 2019 as compared to 33.8% in 2014.

However, in spite of the success of Tunisian women and the legislative revolution that started after independence, there are several challenges:

The state essentially relies on the power of laws to change the situation of women instead of also working on the cultural and educational side to strengthen the culture of women’s rights and gender equality in society, as Tunisian society remains, due to its culture, conservative towards the further freedom of women and their participation in decision-making processes.

After independence, the new reformist enthusiasm led the new leaders, under the rule of Habib Bourguiba, to adopt a series of revolutionary decisions regarding women, such as the abolition of polygamy and the duty of obedience of women to their husbands, the increase in the minimum age for marriage to 18 years, and the equality of women and men before the law. However, the leadership’s women’s rights agenda was developed mostly to demonstrate the progressiveness and modernity of the ruling party and was hardly about women, their needs and demands. As a result, women started to voice their discontent with the agenda. The State’s response to such female transgression was oppression and exclusion. There are numerous well-documented cases of isolated and imprisoned women from student, labour or political movements.

When we look back and evaluate our past experiences, we are confronted with many new challenges that Tunisian women and democratic forces must deal with in order to anchor the culture of women’s rights in Tunisian society and strengthen legal gains, such as the right to abortion and free and accessible contraception for everyone and protection against violence against women, which still remains mostly theoretical.
The Tunisian revolution in 2010/2011 has led to a favourable environment in which to demand equal individual rights and justice for all, while opening new windows of opportunity to meet the expectations of those who have been oppressed for half a century.

Thus, several organisations and voices in solidarity with women have risen to ensure that women have equal rights in the field of political decision-making. Human rights’ associations such as the Tunisian Association of Women and Democrats, the Tunisian League of Human Rights and many other associations have participated in the establishment of legislation in favour of women’s rights. Among the most important legislation is the one of vertical and horizontal parity in the electoral law, which has allowed us to register 208 electoral lists presided over by women in the 2019 legislative elections. There were also two presidential candidates, one of whom, Abir Moussi, is a political party leader and currently a member of the elected Tunisian parliament. However, despite the parity introduced in 2018 for municipal elections, there appears to have been a decline in women’s political participation in the parliamentary elections of 2019. They represent only 16% of the lists, which is a greater decrease than in 2014 and 2011. All in all, women represented only 5% of candidates for the legislative elections in 2019, according to the Independent High Authority for Elections. There are cultural obstacles that make it difficult for women to work in politics. There is political violence, too, such as in the case of female politician Nadia Zangar, who received harsh criticism regarding her dress during a school visit in the company of the Minister of Education and other officials, as well as the cyber violence suffered by women deputies and ministers who did not wear a headscarf during the ceremonial oath. Those who engage are those who have overcome various obstacles, but the path remains difficult. Out of 219 parties in Tunisia, only 3 are presided over by women.

Patriarchal socio-cultural heritage and maintenance of the traditional division of labour between men and women play an important role in the persistence of discrimination against women and in the underestimation of women politicians. Their role is essentially recognised in the family. Public space continues to be masculinised. However, all these factors do not seem to defeat the strong will to increase the proportional representation of women in the public sphere and make their voices heard and considered. The challenges might be big, but our determination is bigger.

Mariem Ben Ltaifa not only facilitates workshops, she also works on visualizing the political issues addressed, such as women’s rights in Tunisia.

Mariem Ben Ltaifa is a Tunisian youth worker and trainer who has worked in different programs for youth empowerment within the EuroMed Youth Program, OFAJ (Office Franco-Allemand pour la Jeunesse) and SALTO EuroMed (Support, Advanced Learning and Training Opportunities). She was a CCP Fellow in 2018 and a facilitator of a CCP intercultural workshop in 2019.

Selma Ayari is a French university teacher and feminist activist. She is a coordinator and co-founder of the Tunisian network of young feminists who carried out an awareness campaign on the sexual and reproductive rights of women in Tunisia in 2019.

5 Blaise, «En Tunisie».
Empowering individuals to actively change their lives as well as those of other people is essential for a democratic society, says Latifa Al Wazzan.

To do this through maths is the aim of the organisation wazzanMath from Kuwait.

Having a sense of belonging might not be an easy task for a person who lives in a country where it is difficult to become a citizen. I am well aware that other countries may have more difficult citizenship rules than Kuwait, but being a Kuwaiti, I can only refer to my own experience. We do have very specific rules that only allow a person who was not born a Kuwaiti to become a citizen through marriage or by contributing significantly to Kuwait (decided upon by an »Amiri Decree«).

Having a sense of belonging might not be an easy task for a person who lives in a country where it is difficult to become a citizen. I am well aware that other countries may have more difficult citizenship rules than Kuwait, but being a Kuwaiti, I can only refer to my own experience. We do have very specific rules that only allow a person who was not born a Kuwaiti to become a citizen through marriage or by contributing significantly to Kuwait (decided upon by an »Amiri Decree«). However, not having a nationality or citizenship in a specific country should not mean that one is denied the right to become a decision maker in specific matters or sectors. People should be encouraged to feel a sense of belonging wherever they live, regardless of whether they hold that nationality or not.

A very important measure is the empowerment of individuals to become equally active citizens in order to be given the opportunity to change their lives and the lives of those around them as well as to prepare them for the future. Active citizenship is vital to any democracy. How can a person be expected to be empowered when they are not given the required tools to execute decisions? A way of increasing awareness and addressing the issue is through education, one form of which is citizenship education.

Kuwait might be facing a problem with its educational system in terms of applying human rights education, ways in which to correctly promote a culture of peace and tolerance and developing cross-sector social partnerships, especially when civic education or transformative learning is not necessarily intentional. Individuals, schools, institutions, governments, mass media and communities transmit values and norms without intending to just through exposure, which at times may be damaging. For example, social media influencers or certain celebrities might publish or at times »over-share« specific aspects of their daily lives. Such actions seem to be impacting teenagers in a way that makes them start to follow trends that do not coincide with their own values or traditions. This impact is an indirect transformation of what they have learnt through exposure. The problem here is that the content of such exposure is very difficult to control.

People should be encouraged to feel a sense of belonging wherever they are living, regardless of the fact of possessing a nationality or not.

Civic education refers to »all processes that affect people’s beliefs, commitments, capabilities, and actions as members or prospective members of communities«.

Therefore, it should focus on and promote learning competences such as intercultural communication, media literacy and hate-speech, interreligious communication, political knowledge, critical thinking, human rights education, environmental sustainability, citizens’ rights and duties, global and sustainable education, and many more.

With all that in mind, an individual or single institution is not capable of creating the change an entire nation requires. Civil society in Kuwait has become very active over the past years while trying to address many of the major emerging problems Kuwait is facing. These include: religious, racial, and ethnic discrimination, gender bias, deterioration of the education system, lack of critical thinking skills, and an increase in stress, anxiety, and other health issues. Many civil society organisations tried to address these matters and partake in promoting civic education in order to empower individuals to solve pressing societal issues, adapt to changing socio-economic and political conditions, as well as protect their rights and interests while respecting those of others.

However, many organisations failed to be consistent and stable as such matters take a long time and require a lot of persistence and patience.

Therefore, I chose to speak about an example of a prominent individual who has been carrying this burden for many years and impacted thousands of individuals on local and regional levels. He offers a public, social, and fully accessible system of sustainable learning aimed towards self-mastery and well-being, which in turn promotes the formation of civic competences, democratic cultures, and independent free-thinkers.
In October 2019, CrossCulture Programme Alumni from Central Asia, Eastern Partnership countries, Russia and Germany met in Kyiv, Ukraine, to discuss, debate, exchange their ideas and experiences on the overarching theme of civic education as well as to strengthen the ties of the CCP Alumni Network.
The countries of Central Asia (Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan), the countries of the Eastern Partnership (Armenia, Azerbaijan, Belarus, Georgia, Moldova, Ukraine) and Russia represent one of the most culturally, socially and politically diverse regions of the world. While sharing common legacies as former Soviet republics, the countries look forward to shaping a sustainable future for their citizens as independent states: a future in which a citizen’s participation and her or his entrepreneurial spirit represent a quintessential enabling factor for ensuring a peaceful co-existence of different linguistic groups as well as social cohesion and economic prosperity. In their endeavours, they have distinct paths and different visions, but face similar challenges and pursue the common goal of ensuring a better future for their citizens.

Against this background and in the context of our programme’s focus on the topic of civic and citizenship education (CCE), we organised a three-day networking meeting of CCP Alumni in Kyiv from 3rd–6th October 2019. This first-of-its-kind event was attended by 35 alumni from the above-mentioned countries, and thus represented our biggest cross-regional alumni meeting to date.

In an enthusiastic, motivating and thought-provoking atmosphere, the CCP Alumni exchanged ideas, shared experiences and presented best practices in civil society participation. They discussed and analysed methods and strategies as well as opportunities for CCE, established networks and conceived ideas for joint collaborative initiatives in and across the region. The alumni meeting consisted of keynote addresses, talks by civil society experts, panel discussions, workshops and plenary sessions.

The event took place under the aegis of the Embassy of the Federal Republic of Germany in Kyiv. It was inaugurated by Damaris Lorenz-Zurwehme from the Department for Culture, Education and Minorities of the German Embassy, who explicitly stated that ensuring an independent, strong and open civil society constituted a common challenge for all countries present at the event.

The inaugural session consisted of five keynote speeches and presentations by guest speakers. Andriy Donets, Programme Director at the Initiative Center to Support Social Action, «Ednannia», Ukraine, focused on such societal phenomena as marginalisation and radicalisation of society, concluding his talk by stressing the crucial importance of non-formal education for an informed civil society and a stable democracy. The political journalist, Nikita Makarenko, from Uzbekistan informed the audience of the first steps and initiatives towards a free civil society and transparent political processes in his country, focusing particularly on the state of bloggers. According to Nikita, bloggers are starting to feel secure and protected, being able to express their opinions and publish in an unrestricted and un-censored or self-censored manner, respectively. The political analyst, Daniyar Konsazarov, from Kazakhstan spoke about youth activism, introducing the audience to such concepts as digital natives and digital immigrants. He focused on the generational gap in the region, emphasising the importance of a meaningful collaboration between the elderly and the younger generations. CCP Alumni Svetlana Dzardanova presented her inspiring project, »Ala Kachuu is no cool!«, which raises awareness and fights the tragic phenomenon of bride kidnapping in Kyrgyzstan. Svetlana told us about the efforts undertaken in this project to combat the increasing cases of kidnapping, either through information campaigns or by allocating safe spaces to victims. Angelina Kariakina, Editor-in-Chief at Hromadske TV, Ukraine, introduced the participants to the concept of social entrepreneurship and different fundraising strategies. Angelina focused in particular on the issues of trust in and legitimacy of the press. She shared her thoughts on the present challenges faced by the mass media in the Ukraine, such as the lack of funding, self-censorship, polarisation of society, disinformation through fake news and alternative facts as well as the toxicity of the political environment.

A session on alumni work followed the inaugural session. Our trainer and facilitator, Marta Gawineck-Dagarulga, gave an informative talk on »Shaping alumni work,« in which she described different methods, tools and strategies for working with alumni in general, and of those used by the MitOst organisation in particular. CCP Alumni Daniela Becker gave an in-depth report on her work at Alumniportal Deutschland. In her case study, she focused on her observations and experiences with a social network for alumni. Finally, Larysa Kharchenko, CCE Coordinator for the Eastern Partnership Countries and Russia, gave a short presentation on CCP’s alumni work, informing the participants of the funding opportunities available for CCP’s network of over 800 alumni.

On the third and final day of the alumni meeting, the participants evaluated the event, sharing their opinions and critical impressions in a plenary session. The participants felt motivated to learn more about CCE, find out about non-formal education centres in their respective cities, and teach diversity, conflict management, and issues pertinent to civil society activities.

The lively, enthusiastic and engaged interaction and debates witnessed during the three-day cross-regional alumni meeting demonstrated the aspirations and commitment of the participants to help build a strong, sustainable and meaningful network for generations of CCP Fellows to come.

Hailing from Central Asia, the countries of the Eastern Partnership and Russia, the CCP Alumni shared their experiences on civic education from their regions and developed new ideas.
Lessons Learnt and Policy Recommendations

Karin Bračko-Kraft and Dr. Radu Cârciumaru

In the light of recent political and social developments, the need to strengthen and support individuals to become knowledgeable and active citizens is imperative. It is unequivocal that the majority of the challenges of our time have global repercussions, and to tackle them we need to join forces and act together. Civic and citizenship education is a powerful tool that can equip individuals with essential knowledge and a necessary set of skills, enabling us to act by analysing the challenges, understanding the causes and finding pertinent and long-term solutions.

As stated in the editorial, there is no universal definition of civic and citizenship education and therefore the understanding of it varies according to the context. But is a universal definition even needed? Would a universal understanding of objectives which CCE tries to reach suffice? Why is CCE important? What forms can it take? What is needed in order for CCE to become more efficient? What is its impact on society? What is needed in order for CCE to become more efficient? What is its impact on society?

The uneasy coexistence of CCE and religion in the public sphere must be addressed. The use of digital technology has significantly increased this tension and formed the availability of all the necessary financial, human or technical resources to execute civic and citizenship education. The financing has to be consistent to ensure a certain stability and continuity of actions. Donors should focus on the long-lasting impact of such funding on society and identify real change agents who can be supported for a longer period of time to become effective leaders in their communities and set positive examples. Moreover, cooperation and coordination between civil society actors, governmental institutions and all other stakeholders with regard to content and strategies is needed in order to prevent duplications.

A shift from careless spreading and sharing to a responsible use of social or any other media is needed. It is important to create more programmes that raise awareness and help individuals become well-informed citizens through learning more about accessing, evaluating and analysing media content. Individual needs to develop skills such as self-control, critical thinking and the ability to independently do the fact checking on information with the use of technology. These sources have to be inclusive and accessible for different groups in society. This will help individuals to deal better with state propaganda, disinformation campaigns, post-truth society, fake news and alternative facts, polarisation, hate speech and privacy issues. Only in this way can they protect themselves from media or any other kind of manipulation and form an independent point of view.

Inclusion is needed. We need to engage and bring into the dialogue all parts of society, irrespective of their gender, religion, origins and/or affiliation. Additionally, more CCE programmes should be developed that include wider sectors of society, not just the traditional implementers in civil society and participants from underprivileged areas. What motivates people to commit themselves to the service of their society is their sense of belonging to their community; therefore, CCE programmes must include community-level engagement. The uneasy coexistence of CCE and religion in the public sphere in some countries was a much discussed topic during the workshop. It was evident that this relationship should be taken seriously and properly analysed, because religion does play a significant role in the lives of many individuals.

The impact of civic and citizenship education is hard to measure or even assess, because the effects of one’s actions in this field, be it a programme or a project, are not immediately visible. The impact implies that a «change» occurred one way or another due to a series of actions undertaken. It is crucial to measure the impact of implemented programmes in order to be aware of and able to convincingly show the meaningfulness of one’s work. In addition, it is important to possess the necessary skills to be able to monitor unintended as well as hidden consequences and spillover effects of actions taken.

During the workshop and in this publication we have tried to focus on different processes of political engagement and social interactions that civil society actors develop as strategies for their advancement. The contributions are of particular value as they analyse past and current developments and trends on the nature and role of CCE or the lack thereof. Though most of our contributors do not claim to be experts of a particular region, their first-hand, specific local knowledge and experience are of quintessential importance and provide unique insights into the subject matter. The case studies enable us to elaborate a valid generalisation regarding the challenges the majority of our partners are confronted with. Furthermore, the diversity of case studies permits the reader to draw parallels, discover similarities and comprehend such a complex subject matter. This trans- and interregional comparative approach, exceeding area studies, made the formulation of generalisable recommendations, based on universal values and beliefs possible. However, it must be stated that there is no »one size fits all« answer to what CCE should look like in order to be well organised and effective.

To conclude, we would like to affirm that the scope of this first publication is neither to cover all the regions nor to analyse all the aspects or facets of CCE, but to succeed in both showing and enabling the inquisitive reader to understand the complexities of the matter in the countries our Alumni and Fellows come from. Finally, our very first publication should be regarded as an incentive and an invitation to start a dialogue and learn from each other. We do hope you enjoyed it!
With its CrossCulture Programme (CCP), ifa (Institut für Auslandsbeziehungen) is working in partnership with the Federal Foreign Office to build strong civil society networks between Germany and the rest of the world. Since 2005, young professionals from the fields of culture, education, science, arts and media have benefited from the opportunities provided by work-related stays either in Germany or in CCP partner countries.

- **Strengthening civil society:** With the CCP Fellowships, the CrossCulture Programme funds around 100 professionals and committed volunteers from around 40 countries each year. During two to three months of professional exchange in host organisations in Germany or in CCP partner countries, participants deepen their expertise and acquire intercultural skills. In turn, the host organisations benefit from the expertise, regional knowledge and networks of the CCP Fellows. Upon returning to their home organisations, the participants bring their experiences gained abroad into their everyday working life. Work placements are currently being offered in the following areas: politics & society, media & culture, human rights & peace, and sustainable development. From 2019 to 2023, the focus will also be on civic & citizenship education and digital civil society.

- **Networking civil societies:** Civil society organisations from Germany and from a CCP partner country are supported by the CCP Synergy programme as they work together on a project and create a lasting network. Funding for short stays is provided to employees of the two cooperating organisations. Aims of the cooperation can be the development and the expansion of joint projects, publications or events. The programme encourages the direct exchange between organisations and helps to bring together civil society actors across borders in order for them to learn from each other.

- **Intensifying collaboration:** With travel grants and regular seminars, workshops and symposia, the CCP Alumni programme promotes the professional development of hundreds of CCP Alumni worldwide. Since 2005, the programme has been helping participants build upon their established partnerships and networks. Travel grants are available to alumni to attend conferences, work on small joint projects and undertake fact-finding missions. In addition, CCP appoints volunteer representatives in the respective countries to act as contact persons in cooperation with alumni, the German Embassy, ifa and other interested parties. Together with the CCP, they organise regular alumni network meetings on topics of regional and professional interest.

For more information about the programme, please visit: www.ifa.de/en/crossculture-programm
The Institut für Auslandsbeziehungen (ifa) supports civil society actors worldwide in their advocacy for democracy and peace, encourages dialogue within civil society and contributes to the protection of minorities and persons at risk.

With the fellowships of the CrossCulture Programme (CCP), ifa supports the interlacing of German and foreign civil society actors from the cultural, educational, scientific, artistic and medial sectors from more than 40 partner countries. The goals for the participating fellows and organisations are to broaden and deepen their expertise, share and acquire intercultural skills, learn from each other and impart their own knowledge.

One of the main foci of CCP is the topic of »Civic and Citizenship Education«, which is treated within the scope of the CCP Fellowships, thematic workshops, and trainings. In 2019, CCP Fellows, alumni and experts came together to exchange ideas and share practices on civic education as well as seek solutions for current challenges and structural constraints. This publication collects personal insights, best-practice examples, interviews and policy recommendations focusing on regional commonalities, the importance of cultural factors, and the influence of digitisation in shaping civic and citizenship education.