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Editorial: Insights into Citizenship Classrooms. The Art of Documentation & Description

Keywords:

Asian education, case archive, comparative citizenship education, comparative education, comparative learning psychology, comparative political culture, cultures of citizenship education, John Dewey, Johann Friedrich Herbart, material turn, pictorial turn, research ethics, sociology of knowledge, spatial turn, verbatim protocol, video documentation, video ethnography, Western education

1 An estimation: Quantifying civic education

Imagine a colleague from another country would like to present an example of a typical social studies (citizenship or civics or moral education) class from your country to their students or teachers. Indeed, ideally they would like to present several different types of lessons in order to overcome the artificial nature of the “typical” and the resultant need to present more than one example. Therefore, they ask you to provide materials to assist with this task, a video clip, perhaps, or, failing that, a series of photographs, transcripts or project reports. Accessing suitable material would not be an easy task for many of us.



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Post-PISA, a great deal of data was collected in order to test assumptions around causal relationships between inputs into citizenship education and their outputs (see for example de Weerd, Gemmecke, Rigter and van Rij 2005; Manning 2014). However, there remains a dearth of phenomenological “dense” description from within the classroom. In other words, the teaching and learning process itself has been somewhat neglected and not enough is known, in practice, about how the ‘intended’ curriculum, as articulated in policy documents and course guidelines is actually ‘implemented’ in the classroom or ‘attained’, i.e. experienced, by students (Davis 2005; Goodland, Klein and Tye 1979). It could be argued that the issue here is not a shortage of research but a shortage of coherent and coordinated research capable of aiding progression in this field. In addition, producing research about citizenship education is insufficient. The findings emerging from such research must also be implemented in the classroom. Sadly this does not yet appear to be the case to a sufficient extent.

The significance of this fact is underlined by the sheer volume of classes in citizenship education and related areas delivered every week around the world. Accompany us, if you will, in a quick and rough calculation. In your estimation, how many classes in citizenship education are taught in your country every week? If we limit ourselves to a conservative estimate and eliminate primary and vocational education from our calculation, this leaves us with a focus on secondary education. Let us also assume that there is only one lesson per week dedicated to civic/political or related issues on average. Often this lesson is delivered over approximately three school years.

For a large EU-member state such as the United Kingdom this would involve approximately 2.1 million students. Assuming 30 students per classroom, this would suggest that approximately 70,000 lessons in political education and related areas take place every week. Over a 40 week school year, the total comes 2.8 million citizenship related classes annually. Even accepting the fact that some classes would be cancelled for various reasons, some two million hours remain. For EU-member states with smaller populations, such as the Republic of Ireland or Croatia, this would result in a figure closer to 5,700 hours a week (except school



holidays) or 228,000 hours annually. The sheer quantity of civic education in itself is reason enough to cultivate case archives in the field or indeed, in some instances, to initiate them.

The focus of this issue is, therefore, on the art of documentation and description of citizenship education in the classroom. For many years, the “Cinderella” of the official school curriculum in many countries, citizenship education has in recent times gradually begun to claim its rightful place. This has led the emergence of what some have referred to, in some cases critically, as a “citizenship industry” (Splitter 2011).

Against the backdrop of the quantitative data available, this issue contains contributions which underpin this data using qualitative approaches to observation and documentation. Pioneering studies have been Hahn (1998), Schiffauer et.al. (2002) and Nonnenmacher (2008); an excellent state of the art review can be found in Hahn (2010). Documentation, preferably in digitalized archives, is indispensable in encouraging ground-breaking research. As an initial online case archive, our objective is that this issue should provide a certain impetus for the establishment of a broader systematic research tradition in comparative cultures of citizenship education and its delivery.¹ Most contributions in this issue make use of digital publishing in that they integrate pictures from textbooks, other teaching materials, stills and screen shots, video clips, and finally podcasts with commentaries from teachers and students. The goal is to provide vivid insights from multiple perspectives into the culture(s) of citizenship education.

2 Entering today’s citizenship classroom: Ireland, Indonesia and Germany

In their article, *Practice as Prize: Citizenship Education in two Primary Classrooms in Ireland*, Fionnuala Waldron, Brian Ruane and Rowan Oberman, all of whom are based in St. Patrick’s College, Drumcondra, in Ireland, present illustrative cases based on the experiences of two experienced primary-school teachers of citizenship education, Bróna and Zoe. The first case relates to the conservation of water and the second to the right to education in the context of global justice. The researchers draw on thick description and the teachers’ narratives in both cases and consider particular issues which arise from these cases in the broader context of citizenship education in Ireland more generally. As such they contribute to our understanding of the curriculum as it is implemented worldwide with regard to environmental discourse (Bromley, Meyer, Ramirez 2011). In addition, a central focus of the article is on a tension between professional practice, on the one hand, and particular agendas of external agencies and non-governmental organisations (NGOs), on the other, with these NGOs significant providers of teaching resources, awards and professional development. Issues around the notion of competition and the focus by the pupils on winning rather than learning are also considered. JSSE is

pleased to have a contribution from Ireland, a country, where citizenship education has been somewhat controversial since the foundation of the state (Bruen 2014), its introduction as a subject in schools initially having been opposed by the Catholic Church as likely to encroach upon its perceived remit as the moral educator of the young (Gleeson 2009).

Mohammad Imam Farisi (Terbuka University, Indonesia) introduces “*Bhinneka Tunggal Ika*” [Unity in Diversity], the national motto of Indonesia and a core tenet of Indonesian philosophy. He goes on to trace its development from a concept underpinning dynastic policy to one underpinning classroom practice via content analyses of textbooks and curricula. It is hoped that these first tantalising glimpses into the practice of citizenship education in Indonesia will be followed, perhaps in later editions of this journal, by participant observation. Specifically, Mohammad Imam Farisi considers how the concept *Bhinneka Tunggal Ika* (Unity in Diversity), is brought to life in five citizenship education textbooks and realised in practice in the citizenship education classroom. In other words, he documents the transformation of the concept from a more abstract, ideological one to an underlying pedagogical philosophy. The content analyses of the textbooks with a focus on family, school, state, religious ceremonies and architecture, is presented alongside teachers’ reports concerning their implementation of *Bhinneka Tunggal Ika* in the classroom. Its manifestation in the guise of *Gotong Royong* (working together) is also considered. The importance of pupils actually experiencing these concepts in their schools and communities is highlighted and their role in terms of the state’s broader cultural and educational goals touched upon (see also Zhao et.al. 2011, Li 2012). This article can usefully be read in tandem with the Sinic tradition of “harmonious society” outlined in the contribution to this issue by Changqing, Guo and Ren. In addition, the challenges associated with the coordination of plurality and complexity in modern societies are further explored in the paper on Herbart (below).

Marie Winckler (Marburg University, Germany) considers the potential value of videographic documentation in assisting researchers in gaining more in-depth insights into political education in the classroom and regrets the fact that its focus to-date has been primarily on the training and evaluation of teachers. Winckler does not shy away, however, from potential pitfalls associated with the use of videographic documentation in her discussion of the challenges associated with its use in the context of a research project designed to produce videos of ten individual lessons which together make-up a unit of civic education. By focusing in her paper on what is revealed by one particular video sequence and comparing this with information gleaned from other sources (group work and interviews) about the same sequence, it is possible for her to discover both what videographic documentation



reveals and, significantly, what it may fail to document. Thus, videography does not necessarily represent a progression from other forms of documentation but instead a complementary source of information. Here, Winckler references a previous edition of JSSE (2010-3) where the focus was on ‘voices from the civic classroom’ and describes how videography presents, often complementary, visual insights instead. An additional emphasis in the paper on how the experience of the political education classroom itself contributes to the formation of political self-image among students allows for initial insights to be obtained into the types of questions to which videographic documentation might hold some of the answers.

3 Entering yesterday’s classroom: The German Democratic Republic

Benita Blessing and *May Jehle* (both of the University of Vienna, Austria) accompany the reader on a virtual journey to the German Democratic Republic and its culture of teaching and learning. They provide a sensitive presentation of (the beginning of) an East German² civics lesson as it was delivered to an 8th grade class. The topic is “The right and duty to work” and the class thus negotiates the “consequences of unemployment in the capitalist west”, with the objective of affirming another kind of “socialist harmonious society” (see below) in their homeland. The art of documentation is discussed along with its challenges including the complexity of videographic data and the different perspectives from which it can be considered. Furthermore, this attempt at entering yesterday’s classroom may illuminate further several of the points made in the preceding edition of JSSE (2013-4) on citizenship and civic education in post-communist countries. One of the issues considered is the extent to which previous experience of communism or socialism continues to be relevant in teaching and transmitting moral values and political culture in such societies today.

The GDR, itself, has been labelled as “Aufhebegesellschaft” (Stefan Wolle), or a “society of hoarders”. In addition, there was constant observation and reporting on teaching as it was felt that the goals of socialist education were not being achieved in the classroom (Grammes 2014). The German Institute for International Pedagogical Research maintains a fascinating database, prepared by the Chair of Empirical Educational Research and Educational Philosophy at the University of Vienna http://www.fachportal-paedagogik.de/forschungsdaten_bildung/DDR_filme.php. It remains to be seen whether similar archives containing video recordings, audio files and verbal protocols exist in Poland, Hungary, Romania, Bulgaria, the former Czech Republic, Yugoslavia or the Soviet Union. If so, JSSE would be keen to document these in a future issue.³

4 Lesson (document) archive:

China and Turkey – in the footsteps of Dewey

In the following, we present just two lessons, a mere drop in the ocean in the light of our estimation at the outset. The single case is the building block of a case archive facilitating future comparative research in subject matter didactics (Hamilton, Corbett-Whittier 2012). “Internationalism” as one of the JSSE core quality criteria is met by the particular “national” and “typical” single case.

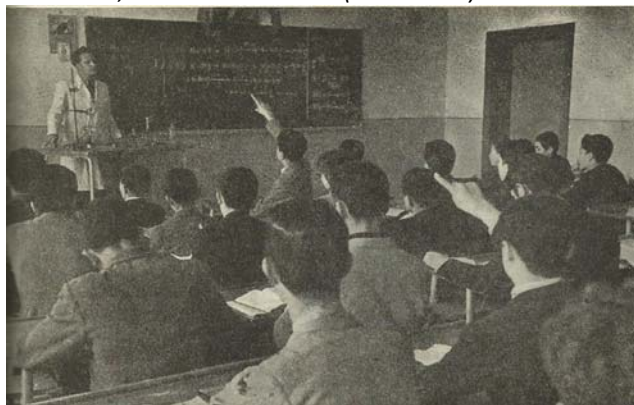
The two cases selected, follow in some sense the route taken by the noted philosopher, psychologist and educational reformer, John Dewey. For example, on his visit to China in 1919, Dewey raised the question of whether it is possible for a Westerner to understand Chinese political psychology and culture (Dewey 1919). Like in a concave mirror, a citizenship lesson provides an ideal opportunity to address this question “in the making”, in other words, to examine the “doing” of political habitus and culture. JSSE has had the privilege of publishing several articles on the Chinese classroom (Changqing 2012). The contribution in this issue by *Liu Changqing*, *Jianqiang Guo* and *Ping Ren*, entitled “An ideological and political lesson from China”, includes a video recording in Chinese with English subtitles⁴. It was recorded in September 2013, in a special classroom with two cameras, one of which is focused on the teacher and the other on the students. While, at first glance, the topic may appear to fall under the rubric of the study of economics rather than citizenship, it soon becomes clear that considerations around the cost of goods and services and their value to the citizen are themselves embedded in particular ideological contexts. The notion of a “harmonious society” or “harmonious socialist society with Chinese characteristics”, as it is referred to in official documents, reappears towards the conclusion of the lesson as the connection between economic, moral and political education becomes evident (see also Kwan-Choi Tse 2011).

1: Lesson study laboratory, Faculty of Education, East China Normal University, Shanghai



Dewey also visited Turkey, shortly after the founding of the Kemalist republic and, in the Republican Era, his ideas and thoughts on education have been eagerly observed and implemented by Turkish authorities, who have explicitly recognized his competence and authority in the field of education. His impact on the Turkish education system is still visible as policy makers continue to refer to his works (Tarman 2011). Questions remain nonetheless regarding the relevance of his influence on the culture of communication in the classroom (Altinyelken 2011, Cahir & Bagli 2011). Somewhat ironically, even though Dewey did not actually visit any classrooms, arriving as he did during the long Turkish summer holidays, his report entitled “The Report and Recommendation on Turkish Education” (1924) is considered to provide deep insights into educational practice still relevant today. However, in this edition, we go a step further and actually enter the classroom itself. To the best of our knowledge, the contribution “*A Social Studies Lesson from Turkey: Human Rights*” of Mehmet Acikalin (Istanbul University, Turkey) is the first full length transcript on a Turkish citizenship classroom, to be published.⁵ The lesson was videotaped in March 2013, using two cameras. The videotape is for research purposes only, but stills from the video give the reader an impression of the classroom setting and interaction, as this is something that remains unchanged throughout the class. As observed in the case of the Chinese lesson, a predictable pattern is followed in terms of the teacher-student interaction and the lesson might appear somewhat restrained. Again, the climax comes at the end of the classroom, when the teacher starts to play with the students and motivates them to judge a fictitious case as follows: “Imagine ... when you enter Istikal Street you got searched”, thus questioning the epistemological framework of thinking in the field of human rights. Only a few weeks after this lesson, the so called Gezi Park (which is situated in Istanbul nearby Istikal street and Taksim place) protest movement started. An impressive array of topics relating to current domestic and international affairs are also touched upon during this lesson.⁶

2: *Teacher, I know the answer!* (Yücel 1951)



Methodological issues and challenges

Let us shift the focus at this point to two systematic methodological problems in the art of documentation. Both of these must be addressed when “going the distance” (Bettmann & Roslon 2013) in interpreting intercultural research. Documentation and description is not only an integral and indispensable part of scientific analysis. It constitutes challenging and time consuming scientific research in itself:

The first issue concerns research ethics, for example, relating to questions around access to the field, copyright, etc. There are also significant issues around maintaining the anonymity of the participants⁷. In practical terms, this means, and has meant for our contributors, building strong and trusting relationships with schools, teachers and students. In the Chinese project for example, several attempts were made before a successful relationship was established. A useful approach might be to cooperate as a team and to include practitioners in the authorship process. For example, in his article, *Liu Changqing* describes his decision to involve the teacher, *Jianqiang Guo*. Clearly, there is no “perfect” lesson and the aim of the researcher is never to heap criticism on the teacher or the student, on the contrary.

A second issue concerns challenges relating to the representation, interpretation and, in some cases, translation of video and audio data. For example, in order to ensure professional quality, all audio recordings must first be transcribed in their original language and then translated into English. Therefore, the editors decided to present documentation bilingually. This involves two stages with the first involving the representation of the video and audio material, here in the form of a verbatim protocol. Experience with transcription quickly reveals the main challenges to be associated with understanding the audio material and deciding on the optimum approach to its documentation. Thus, many of the difficulties associated with the transcription of aural material can be studied on the basis of contributions to this issue. For further methodological discussion of video ethnography and video transcription in the educational and social sciences see Corsten, Krug and Moritz (2010), Derry, Pea, Barron et al. (2010) and Moritz (2014).

The second stage involves the translation of the protocol into English. Our Chinese and Turkish authors both discuss their options in selected passages and consider possible alternative translations of key terms. This process clearly required considerable teamwork. In both cases, native speakers in Germany and the UK discussed and refined the English version of the verbatim protocols, in the case of Ping Ren becoming a true co-author.

On the basis of these documents, a range of issues could usefully be addressed. One of the most challenging might be the question of how legitimized knowledge is negotiated in the classrooms, to establish the classifications and codes of control about “good” and



“bad”, ingroup and outgroup, legal or illegal, etc. How does the teacher present official knowledge and how is it co-constructed by the students? Is knowledge presented in a positivistic mode (“This is given fact!”) or as a question (“Is this a fact?”)? Which epistemological frameworks and limits of thinking and speaking can be identified, the zone of the undoubted and taken-for-granted knowledge? Such questions will require interdisciplinary integration within the social sciences of such areas as comparative political culture research (Zapf 2012), comparative and contextualized sociology of knowledge (Morais, Neves, Davies, Daniels 2001) and intercultural comparative learning psychology (Li 2012). Such integration would facilitate the development of an enhanced comparative approach to cultural studies in education (Hudson, Meyer 2011; Hummrich, Rademacher 2013, JSSE 2012-1: Comparative Studies of Civic and Citizenship Education).

Citizenship universes: Pictorial, spatial, performative, material ... and other ‘turns’

New departures in JSSE digital publishing are displayed in our gallery *Symbols of Citizenship at Schools*. The idea is to simulate a walk through a school building as it appears to a pupil/student/teacher over the course of a day. The contributions from Japan, Poland, Luxemburg, Germany and Denmark document five examples of the performed citizenship education curriculum, the “symbolic universes” of the citizenship curriculum. For a long time, citizenship lessons have been regarded exclusively as discourse (Kolbe et.al. 2008). However, the gallery approach is in line with several recent disciplinary and methodological ‘turns’ in contemporary educational science. The first is the so called pictorial turn. Collections/archives of educational images and illustrations as well as related photography have a long tradition in the history of education studies.⁸ Our gallery materials also allow references to other recent “turns”, as for example the performative, the spatial or the material turn. Many of the examples in the gallery lend themselves to further interpretation and the exploration of questions concerning for example the representation or otherwise of specific regional or national cultures by way of the implicit and explicit codes contained within the photographs. A more detailed description of the sequence of motifs is contained within an introduction to the gallery by *Tilman Grammes*.

The German tradition: Herbart and didactics

This issue opens with a strong contribution to the theory of citizenship education and its development over time. In this vein, *Thomas Rucker* (Bern, Switzerland) introduces *Political Bildung in the Context of Discipline, Instruction, and Moral Guidance* and thus the works of Johann Friedrich Herbart (1776-1841), successor to Immanuel Kant in Königsberg, and assesses Herbart’s significance in the development of political education.

3: *Johann Friedrich Herbart* (Butts 1954, p. 404)



Among many other things, Herbart was a precise observer of human development and this might be reason enough to include him in an issue on the art of documentation.⁹ Rucker documents two passages, drawn from later works of Herbart, which give an impression of his skills in theorizing based on observation, meticulously generalizing on the basis of the single case. Herbart is considered one of the founding fathers of educational science. He is mentioned in such works as the “Cultural History of Western Education” (Freeman 1955, 404-406; and similarly in Meyer 1965, 358-366) as well as in Routledge’s more recent “Key Guide to Fifty Major Thinkers on Education” (Oelkers 2001). In the latter, he is counted among one of the key German language educational theorists alongside Fichte, Humboldt, Kant, Froebel, Hegel, Nietzsche, Pestalozzi, Buber and Steiner (Phillips 2011). However, as a German scholar attending an education conference in Asia, you could easily find yourself listening to scholarly lectures on Herbartian philosophy with which you are completely unfamiliar. The reason for this is that Herbart is not and indeed has rarely been considered a seminal or even significant author in educational studies in Germany let alone in the field of citizenship education. There are two notable reasons for this:

Firstly Herbart is regarded by some as “conservative” or even “reactionary”. This is primarily because he continued to act as Dean of his faculty at the University of Göttingen, where he had moved from Königsberg, while seven Professors (the “Göttinger Sieben”), protested against a change of constitution proclaimed by the King of Hannover, Ernst August, in 1837.



More generally, questions have been posed around the relevance of Herbart's work to modern society. In his paper, Rucker argues that Herbart can be viewed as a "virtual contemporary" in that many of his concepts continue to be relevant today.¹⁰ In presenting his arguments, Rucker addresses both an international and a German speaking audience. This is the reason for the publication of this paper in both German and English facilitating the reader in their choice of language and, in addition, allowing for reflection on the choices made during the translation process itself. This is particularly relevant for concepts such as "Erziehung" or "Bildsamkeit", the "einheimische Begriffe" (domain-specific concepts), as Herbart calls them. It is the hope of the editors that this contribution will be discussed not only by members of the Internationale Herbart Gesellschaft, the International Herbart Association (www.herbart-gesellschaft.de), but also by citizenship educators.

The authors and editors hope, that this issue of JSSE provides a rich variety of insights into the teaching and learning process taking place within citizenship education classrooms internationally as well as into the materials used to support this process and the outputs arising from it. As such, it is intended that this edition should contribute to and stimulate further theoretical debate in comparative citizenship education, the development of criteria for the identification of international best practice in citizenship education and in particular methodological questions around its documentation and description. It should also assist in the dissemination of information and resources potentially useful in both initial teacher training and continuing professional development. In her final passages of "Becoming Political", Hahn (1998) evokes a dream, that one day we will be able to show videos from our citizenship classrooms to our foreign colleagues and compare them. We share this goal.

Finally, the next edition of JSSE will continue to tease out many of the issues raised above. Apart from a particular focus on higher education, it will contain further insights into classrooms from Israel, Japan, Sweden and again entering yesterday's classroom, Nazi Germany.

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Endnotes:

¹ Other subject matter didactics are far more advanced, especially mathematics education, for inspiration see Leung, Graf, Lopez-Real 2006.

² In line with common practice in English language literature in these field, the term ‘East German’ is used to refer to the eastern part of Germany that constituted the German Democratic Republic until its collapse in 1989 while ‘eastern Germany’ is used to describe the five new Länder (federal states) constituted on the territory of the former German Democratic Republic.

³ Alternative methodological approaches include the simulation of historical civics lessons. The Schulmuseum Leipzig, a pedagogical museum, provides an excellent example of such an approach in their reconstruction of a “typical” lesson in the subject “Heimatkunde” by 3rd graders, see www.schulmuseum-leipzig.de/html/heimatkundestunde.html. Whether the simulation of ‘a GDR’ in German history and civics lessons is ethically acceptable is discussed particularly regarding the danger of such an approach potentially trivialising an authoritarian society.

⁴ For the sake of brevity, the English subtitles in the video differ slightly from the verbatim protocol provided.

⁵ For JSSE monitoring of citizenship education in Turkey see also Cayir & Gürkaynak (2008).

⁶ The second lesson, briefly summarized here, focuses on visual presentation and awaits further interpretation (e.g. compared to Mark’s classroom, see Erixon 2010).

⁷ For example: stills could be replaced by scenic drawings/sketches where necessary to ensure the anonymization of research material.

⁸ See for example Hilker (1956) or more recently the UNESCO photo archive at

<http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/efareport/photos-video/photo-archive/>

containing images relating to the theme of education for all under the auspices of the UNESCO Education for All Global Monitoring Report. A further digital resource is the archive Scriptura Paedagogica Online of the Bibliothek für bildungsgeschichtliche Forschung (Library for Research on the History of Education Studies) in Berlin accessible at: <http://bbf.dipf.de/bbf/bilder-bbf/pictura-paedagogica-online/view>

⁹ As a young man he worked as a private tutor in Switzerland from 1797 until 1799, educating the three sons of the family of Herr von Steiger, the Governor of Interlaken, to whom he sent annual progress reports. These reports are inspiring historical examples of the art of documentation. The reports are accessible in English:



Herbart, Johann Friedrich. 1901: Letters and Lectures on Education. London: Sonnenschein, 1-101.

¹⁰ A question posed by one of our anonymous reviewers concerned whether the society envisioned by Herbart in the early 19th century could be described as “modern” given that it was only during the first decade of the 19th century that Germany began to experience the separation of different spheres beyond the classical division between the political and the private.

