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## EXECUTIVE SUMMARY

This background paper has been produced to inform UNESCO's Institute for Lifelong Learning (UIL) Fifth Global Report on Adult Learning and Education (GRALE 5). The thematic focus of GRALE 5 is citizenship education.

'Citizenship' can be defined in many ways, with direct implications for how learning is organized to promote it. This paper presents an analysis of different conceptions of citizenship, drawing on both theoretical concepts as well as practices in adult learning. 'Active citizenship' is the presumptive approach for ALE but invites further scrutiny, both theoretically and in practice. The conceptions of citizenship presented in this paper are:

- Legal citizenship
- Active citizenship
- Citizenship as group membership
- Cosmopolitan citizenship
- Global citizenship
- Evolving conceptions of citizenship and civic engagement

In exploring the above conceptions of citizenship, I draw on theorists such as Westheimer and Kahne (2004), who highlight the distinctions between legal citizenship and the fulfillment of civic duties and citizens who are not only 'active' but involved in social reform. As social reform is strongly linked with human rights, I also apply Hayden's (2004) three forms of advocacy, or activism in order to examine potential goals for ALE.

Numerous ALE programs are already carrying out citizenship education in some form and are positioned to do more. Examples of such programs include non-formal literacy programming, women's empowerment/work training programs, voter education, community education and human rights education.

In addition to exploring conceptions of citizenship and related ALE practices, this paper presents the human rights implications of such programming. This paper has two primary arguments. The first is that ALE both reflects and promotes the human rights of adult learners. The delivery of adult education makes possible the experience of the right to education, in particular lifelong learning, for participants. The results of adult learning – along the dimensions of knowledge, attitudes, skills and behaviors – enhance the capacities of adults to know, claim and enjoy other human rights, such as the right to work and to participate in one's community.

The second argument is that citizenship education – especially programs explicitly intended to promote 'active citizenship' – should be more of an explicit aim for ALE. This is linked with the premise that adult learning can assist participants in developing capacities to actively engage in the life of their community and in ways that promote their human rights and the rights of others. The importance of this aim for ALE cannot be overemphasized for members of vulnerable groups who have not benefited from quality education in their youth.

The paper explores four specific dimensions of the link between human rights and ALE:

- The progressive right to education, including lifelong learning
- Non-discrimination in education and attention to vulnerable groups
- Education and links to the enjoyment of other rights
- ALE and human rights content, including human rights education.

In exploring different conceptions of citizenship from a human rights perspective, this paper highlights existing practices and opportunities for ALE. I argue that ALE can be linked with each of these conceptions of citizenship and that is desirable to do so. Through existing and prospective programming, it is possible to develop curriculum that more explicitly promotes learner agency and emancipation, civic participation, access to justice, the rule of law, the ability to engage in community with others, and the responsibility to improve society – local, national and international. Moreover, specific methodologies used in effective citizenship and human rights education can be utilized. These curricular goals should apply to all adult learners but those belonging to vulnerable groups should be prioritized.

This paper draws on scholarship, UN documents and resources, as well as ‘grey literature’ such as program reports. When available, empirical evidence is shared on the impacts of adult learning and education (ALE) on citizenship behavior. The purpose of this report is to assist in the identification and conceptualization of both existing and prospective practices for ALE to promote ‘active citizenship’ so that the human rights of all will benefit.

## **LIST OF ACRONYMNS**

ALE Adult learning and education

APCIEU Asia-Pacific Centre of Education for International Understanding

CSO Civil society organisation

ESD Education for sustainable development

GCED Global citizenship education

HRBA Human rights-based approach

HRE Human Rights Education

NGO Non-governmental organisation

RoL Rule of Law

SDGs Sustainable Development Goals

UIL UNESCO Institute for Lifelong Learning

UN United Nations

UNESCO United Nations Education, Scientific and Cultural Organisation

UNODC United Nations Office on Drugs and Crime

## 1.INTRODUCTION

Adult Learning and Education (ALE), according to UNESCO (2016 – Recommendation on Adult Learning and Education, Paris), is a core component of lifelong learning and encompasses formal, non-formal and informal learning. ALE should aim to support adult participation in the workforce but also in their societies, working “both in their interests and those of their communities, organizations and societies” (p. 6).

The findings of UIL’s *Global Report on Adult Learning and Education (GRALE 4)*, published in 2019, recorded a very low participation of adults in citizenship education, including Global Citizenship Education (GCED). The report stressed that greater acknowledgement of the role of citizenship education in adult learning and education is needed for realizing the 2030 Agenda (UIL, 2020).

This goal signals a key purpose of ALE, which will be taken up in this paper: the unique and essential role of adult learning for developing capacities and motivation for adults to be ‘active citizens’ in their communities. This background paper has been produced to inform UNESCO’s Institute for Lifelong Learning (UIL) Fifth Global Report on Adult Learning and Education (GRALE 5). The thematic focus of GRALE 5 is citizenship education.

‘Active citizenship’ is the presumptive approach for ALE. UNESCO approaches for promoting active citizenship include global citizenship education, human rights education, education for gender equality, education for sustainable development, education for intercultural understanding and peace education are all mentioned under SDG 4.7 (United Nations, 2016). The 2019 GRALE report showed that these approaches are underrepresented in ALE, in part due to the emphasis on ALE for employment (UIL, 2019, p. 174). The approaches falling under 4.7 are crucial both for the personal development of learners as well as societies that are inclusive, democratic and human rights-respecting.

In this paper, I present an analysis of different conceptions of citizenship, drawing on both theoretical concepts as well as practices in adult learning. ‘Citizenship’ can be defined in many ways, with direct implications for how learning is organized to promote it. The conceptions of citizenship presented in this paper are:

- Legal citizenship
- Active citizenship
- Citizenship as group membership
- Cosmopolitan citizenship
- Global citizenship
- Evolving conceptions of citizenship and civic engagement

In exploring the many conceptions of citizenship that can be discerned, I highlight existing practices and opportunities for ALE. ALE programming that is already well developed – such as legal training, vocational skill development and language learning – has the potential to promote active citizenship. However, many additional opportunities exist to link ALE explicitly with ‘active citizenship’.

In addition to exploring conceptions of citizenship and related ALE practices, I present the human rights implications of such programming. This paper has two primary arguments. The first is that ALE both reflects and promotes the human rights of adult learners. The delivery of adult education makes possible the experience of the right to education, in particular lifelong learning, for participants. The results of adult learning – along the dimensions of knowledge, attitudes, skills and behaviors – enhance the capacities of adults to know, claim and enjoy other human rights, such as the right to work and to participate in one’s community.

The second argument is that citizenship education – especially programs explicitly intended to promote ‘active citizenship’ – should be more of an explicit aim for ALE. This is linked with the premise that adult learning can assist participants in developing capacities to actively engage in the life of their community and in ways that promote their human rights and the rights of others. The importance of this aim for ALE cannot be overemphasized for members of vulnerable groups who have not benefited from quality education in their youth.

As taken from UIL, there are several working assumptions for this paper, which suggest benefits both for individuals as well as the societies in which they reside.

- Active citizenship is a desirable goal for adults in all societies. ‘Active citizenship’ can involve engagement in ‘social, civic and community’ life.
- ALE can foster life skills that result in adults being motivated and capable of engaging in their communities, including the local, national and even transnational levels. Relevant life skills include ‘resilience, confidence and problem-solving’.
- Concurrent with fostering active citizenship, ALE can encourage people to be ‘more tolerant of diversity, more attentive to issues of sustainability, and more aware of the arts, ethics and cultural heritage’ (UIL, 2016a, pp. 13-14).

The paper first presents international human rights standards relevant for the provision of ALE and the essential role of ALE for the enjoyment of a range of human rights. I then explore then explore in an integrated manner: (a) conceptions of citizenship; (b) links between conceptions of citizenship and human rights-related outcomes such as civic participation, social cohesion and access to justice; and (c) supportive ALE practices.

In preparing this paper, I drew on scholarship, UN documents and resources, as well as ‘grey literature’ such as program reports. When available, empirical evidence is shared on the impacts of adult learning and education (ALE) on citizenship behavior. As the main aim of the paper is to assist in the development of GRALE 5, I hope that it will successfully assist in the identification and conceptualization of both existing and prospective practices for ALE to promote ‘active citizenship’ so that the human rights of all will benefit.

## **2. HUMAN RIGHTS AND ADULT LEARNING AND EDUCATION (ALE)**

This paper explores conceptions of citizenship, citizenship education and adult learning specifically through a human rights lens. The legal dimension of human rights relates to the binding obligations of governments in relation to human rights treaties, including those pertaining to the right to education and non-discrimination. The normative standards address, among other things, the purposes of education in light of UN values such as human rights, democracy, peace and co-existence.

In this section, I present four specific dimensions of the link between human rights and ALE:

- The progressive right to education, including lifelong learning
- Non-discrimination in education and attention to vulnerable groups
- Education and links to the enjoyment of other rights
- ALE and human rights content, including human rights education.
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### **2.1. The progressive right to education**

The language of international human rights standards pertaining to education for adults is oriented towards the formal education system but has implications for non-formal education. Access to higher education and adult learning is viewed as a progressive right. Progressive realization means that States parties have a specific and continuing obligation "to move as expeditiously and effectively as possible" towards the full realization of the right to education (General Comment 13, para 43, 1999, p. 21).

The Universal Declaration of Human Rights (UDHR) states in Article 26 that everyone has the right to education. The right to education is also mentioned in other legal instruments: the International Covenant on Economic, Social and Cultural Rights (ICESCR) (1966) and the Convention on the Rights of the Child (1989).

### **2.2. Non-discrimination in education and attention to vulnerable groups**

A key UN human rights value with relevance for ALE is non-discrimination. The principle of non-discrimination is one that can be immediately applied, regardless of State resources. (This is in contrast to the "progressive realization" of the provision of higher education discussed earlier.) The ICESCR mentions that States should ensure that educational institutions and programs are accessible to everyone, without discrimination.

The Sustainable Development Goals recognizes the right to education at the tertiary level as a progressive right and part of lifelong learning that should be 'inclusive and equitable' (GRI and UN Global Compact, 2015). These documents stipulate that access to higher education should be equitable (Kotzmann, 2018).

GRALE 4 presents the core principles of inclusion in educational processes that relate to the 2030 Agenda for Sustainable Development, including those for adult learners.

All people, irrespective of sex, age, race, ethnicity, and persons with disabilities, migrants, indigenous peoples, children and youth, especially those in vulnerable

situations, should have access to lifelong learning opportunities.... (UN, 2015, para 25, as quoted in UIL, 2019, p. 14).

Moreover, special care should be taken so that education is accessible to the most vulnerable groups. From a human rights perspective, this participation is essential for members of groups who are vulnerable or have been discriminated against, so that they can engage in processes to transform society. Education would thus address those groups identified as vulnerable in the respective society, for example, on the basis of gender, race, ethnicity, religious outlook, geographical location, socio-economic status, citizenship status and so on.

ALE is well positioned to deliver on this promise, as many adult learning programs are oriented towards vulnerable populations who have been denied access to quality education at a younger age and who may be experiencing oppression in everyday life. ALE has special role in fulfilling the human rights norms of non-discrimination, inclusion and equity.

### **2.3. Education and links to the enjoyment of other rights**

The non-binding document The Belém Framework for Action recognizes the fundamental role that literacy plays for individuals to be able to enjoy the right to education (UIL, 2010) and the special role that non-formal adult learning programs can play in delivering these services.

Adult education is linked with improvements in the access to work and a livable wage. This, in turn, assists individuals and their families in having greater security and being able to meet their basic needs. These are linked with a range of economic, social and cultural rights. Moreover, being a member of the workforce – especially for those coming from marginalized groups including newcomers and refugees – can provide an essential context for social inclusion in society.

Adult education, beginning with basic literacy programs but also including programs focused on healthy behaviors, have clear potential to improve the health of learners and their families. There is relatively more research carried out on the benefits of a university education for the health and well-being of individuals and their communities. Yet, the trends hold out for any level of education, whether formal or non-formal.

In most countries, more educated people tend to be healthier, to live longer, to commit fewer violent crimes (McMahon, 1999) and to experience a greater sense of well-being (Schuller et al., 2001). They are also more likely to be tolerant of others and other cultures, to trust other people and institutions, and to be active citizens, participating in their communities and engaged in politics (Putnam, 2000, as quoted in Green, 2011, p. 228).

As GRALE 3 presented, participation in ALE has clear and measurable benefits for health and well-being (SDG 3) and on participants' attitudes towards their community, as well as their willingness to take civic action, which in turn can help contribute to meeting such challenges as climate change (SDG 13) and responsible consumption (SDG 12) (UIL, 2019, p. 14).

### **2.4. ALE and human rights content**

As mentioned above, ALE can result in literacy and employment, thus promoting access to human rights. However, another human rights dimension of ALE is its content, in particular its inclusion of 4.7 approaches. Literacy programs can use content that promote democratic participation and human rights.

Human rights education (HRE) related approaches are recognized as a part of “quality education” (UNICEF & UNESCO, 2007). The United Nations proposes human rights education for all sectors of society as well as part of a “lifelong learning” process for individuals (United Nations, Office of the High Commissioner for Human Rights, 2005).

Member states of the United Nations, as well as other regional human rights bodies, have committed themselves to promoting a culture of democracy and human rights through education in numerous instruments, such as the United Nations Declaration on Human Rights Education and Training (2011), the Phases One through Three of the United Nations World Programme for Human Rights Education (2005-2019), the Council of Europe’s Charter on Education for Democratic Citizenship and Human Rights Education (2010), the Inter-American Democratic Charter (2001), and the additional Protocol to the American Convention on Human Rights in the Area of Economic, Social and Cultural Rights (Protocol of San Salvador).

The UN Declaration on Human Rights Education and Training defines human rights education as “training, dissemination and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes directed to:

- (a) the strengthening of respect for human rights and fundamental freedoms
- (b) the full development of the human personality and the sense of its dignity
- (c) the promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups
- (d) the enabling of all persons to participate effectively in a free society. (United Nations, 2011).

Human rights posits a universal, ethical framework for analyzing social, economic and political structures (through norms and standards), and reenforces the duties of both individuals and governments to promote human rights in their environment (Tarrow, 1987; UNESCO, 2004). Though discussions about localization, quasi-universalism and the need to de-centre the Western origins of human rights continue, in principle international human rights standards are presented as having wide consensus internationally, through the ratification by members States of politically binding agreements and treaties. These documents include the Universal Declaration of Human Rights (1948), the International Covenant on Civil and Political Rights (1966), the International Covenant on Economic, Social and Cultural Rights (1966), the Convention on the Elimination of All Forms of Racial Discrimination (1965), the Convention on the Elimination of All Forms of Discrimination Against Women (1979), the Convention on the Rights of the Child (1989), and the Convention on the Rights of Persons with a Disability

(2007). Which human rights are addressed in learning situations, and how, remain essential questions for ALE.

In this section, I have argued that that ALE both reflects and promotes the human rights of adult learners. The delivery of adult education makes possible the experience of the right to education, in particular lifelong learning, for participants. The results of adult learning – along the dimensions of knowledge, attitudes, skills and behaviors – enhance the capacities of adults to know, claim and enjoy other human rights, such as the right to work and to participate in one's community. ALE is intrinsically human rights-oriented. ALE programming can become even more so if content is directly linked with human rights education.

### **3. CITIZENSHIP, CITIZENSHIP EDUCATION, AND ADULT LEARNING AND EDUCATION**

The previous section identified key international human rights standards and their link to ALE, as well as ALE's critical role in ensuring the enjoyment of a range of human rights. This section on citizenship and education explores different approaches that reflect and reinforce human rights, and which are relevant for ALE.

Although ALE is based on the assumption that 'active citizenship' is a desirable goal for all adults in society, there are differing theoretical and cultural approaches to citizenship that allow for 'active citizenship' to be understood more varied ways. The conceptions of citizenship presented here are:

- Legal citizenship
- Active citizenship
- Citizenship as group membership
- Cosmopolitan citizenship
- Global citizenship
- Evolving conceptions of citizenship and civic engagement

In presenting these individual conceptions of citizenship, I explore conceptual links with human rights-related outcomes such as civic participation, social cohesion and access to justice. I also highlight existing practices and opportunities for ALE.

#### **3.1. Legal citizenship**

Citizenship from a purely technical point of view refers to membership in a State. Citizenship is an official, legal status and citizens have rights and duties in conformity with the laws of the State. Although international human rights standards contend that all persons living in a territory of the State can claim their rights, irrespective of their being a legal citizen of the State, in practice this has not always been the case.

ALE for legal citizenship includes education for civic duties such as voting. Voter education programs can combine education about the logistical aspects of voting along with education about candidates and issues of the day.

ALE may also include citizenship and language education programs for newcomers in preparation for citizenship exams. Legal citizenship can open up the opportunity for newcomers and refugees to have access to basic services and also to contribute to carry out civic duties such as voting. Many new citizens may come from vulnerable groups, for example, experiencing extreme poverty, persecution, discrimination or fleeing conflict. A human rights perspective argues that such persons whose rights have been systematically violated in the past should be prioritized for legal citizenship.

Westheimer and Kahne (2004) proposed a framing notion of citizenship that incorporate legal citizenship and the fulfillment of civic duties but at the same time allows for 'active citizenship' and even social reform. The three models are:

- the personally responsible citizen (acts responsibly in his or her community)

- the participatory citizen (participates actively in the civic affairs and social life of the community at the local, state or national level)
- the justice-oriented citizen (participates in collective work in responding to social problems)

The participatory citizen and justice-oriented citizen will be addressed in the next sub-section of this paper “active citizenship”. The first model - the *personally responsible citizen* – is aligned with legal citizenship. This model suggests a prescribed, and potentially compliant, model of citizenship. In circumstances where a political system is aligned with democracy, rule of law and inclusive processes, the fulfillment of duties by a ‘personally responsible citizen’ would support conditions generally considered to be human rights aligned. As mentioned earlier in this sub-section, ALE oriented towards becoming a citizen or fulfilling one’s duty as a citizen can be seen as linked with voter and citizenship education programs (for both newcomers as well as legal citizens).

Notably, the ‘legal citizenship’ notion of citizenship is quite popular. For example, a national study in the U.S. involving in-depth interviews and focus groups among national and state policymakers, public school administrators, teachers, parents and community leaders revealed that the qualities they see as defining a ‘good citizen’ are their ability to ‘provide for themselves and their family financially’ (86%), ‘obey the law’ (84%) and ‘vote in elections’ (73%) (APCO Insight, 2004). Generally speaking, public education systems tend to promote allegiance to the state and participation in established political processes (McCowan, 2009, p. 32).

### **3.2. Active citizenship**

*The participatory citizen* of Westheimer and Kahne (2004) is one in which the individual is engaged in the civic life of the community, along the lines of ‘active citizenship’ identified by Heater (1999). In this model, there is some degree of discretion exercised by the citizen in relation to how to contribute to the community though the orientation is largely aligned with prescribed democratic processes. Citizens who are civically competent will participate in their communities and will have ‘skills, knowledge and commitment’ needed to accomplish political purposes, such as speaking in public, voting and petitioning (Carnegie Corporation et al, 2003; Bahmueller, 1992; Patrick, 2000).

Many ALE programs promote the goals of active citizenship. Both within non-formal and formal education, capacities for leadership, communication, public speaking, strategic thinking and working with others may be an explicit goal or by-product of a learning program. Many non-formal women’s development and human rights programs, for example, combine skill-based training and small business development with skills for leadership and new forms of participation in their community. The Global Citizenship and Adult Literacy report (2019) prepared by Hanemann for UIL and APCIEU includes a section on literacy programs linked with economic empowerment.

Adult learning theory emphasizes the importance of using experience-based methods and reflective processes. Moreover, adult learners will ideally have the opportunity to share and

learn from their peers. These methodologies are well aligned with those for “active citizenship”, where interactions, open discussion and experiential learning are recommended practices.

Active citizenship implies that there are possibilities to influence one’s local political, social, cultural and/or economic environment. These opportunities will inevitably vary by context. Democratic forms of governance and opportunities for active citizenship will depend upon formal political processes at all levels as well as political practices and cultures that may more or less invite ‘active citizenship’.

Inter-governmental, regional and national agencies whose mandate is to promote human rights standards believe human rights to be integral to the democratic discourse, and vice versa. Democracy is seen as a way to “protect individuals from the attempts of others to control their lives, and indeed the only way to protect democratic society itself” (Kelly, 1995), linked with the rule of law<sup>1</sup>. Human rights values such as equality and non-discrimination reinforce the tenets of democracy. Moreover, the active participation of citizens in the political life of their society can contribute to holding the State accountable for its human rights obligations.

ALE for active citizenship is therefore a crucial contribution to the democratic life of a community and country. Moving beyond simply sharing information about how to vote or participate in one’s community (as we find in education for ‘legal citizenship’), active citizenship cultivates capacities and motivation for ongoing individual civic engagement.

There are conditions where ‘active citizenship’ may involve more than ‘participatory citizenship’ and actually wider political actions to bring about reform in laws or policies or address underlying conditions that violate human rights. In contrast to the participatory citizen which relies strongly on individual activity and even volunteerism, another form of ‘active citizenship’ requires people to cooperate with one another in bringing about social change. Where individual volunteerism leaves off, political action takes over (Walker, 2002).

This brings us to the third Westheimer and Kahne (2004) model: the *justice-oriented citizen*. This approach extends our understanding of citizenship so that individual potentially promote social action. Participation carried out by the justice-oriented citizen transcends sanctioned civic channels for participation, such as voting or volunteering in the community. This is an approach that breaks an important boundary in regards to notions of citizenship, since it implies that the ultimate value system is not that of the state but moral and ethical codes, such as that offered by the human rights framework.

Academics interested in education for democracy have commented that both human rights and social justice-oriented education approaches will lead students to ‘change the existing political domain rather than just participate in it’ (Oesterreich, 2002) and pursue a liberation agenda that

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<sup>1</sup> According to the United Nations, the Rule of Law (RoL) is 'a principle of governance in which all persons, institutions and entities, public and private, including the State itself, are accountable to laws that are publicly promulgated, equally enforced and independently adjudicated, and which are consistent with international human rights norms and standards (United Nations, 2004, section III, para 6, p. 4 as quoted in UNESCO & UNODC, 2019, p. 18).

looks at power, knowledge and authority (Hawes, 1998). The justice-oriented citizen proposed by Westheimer and Kahne is linked with the emancipatory, social transformation potential of human rights.

ALE, especially in the non-formal education sector, can incorporate a justice-oriented agenda. Human rights education (HRE), introduced earlier in this paper, has been defined as education, training and information aimed at building a universal culture of human rights. A comprehensive education in human rights not only provides knowledge about human rights and the mechanisms that protect them, but also imparts the skills needed to promote, defend and apply human rights in daily life.

Scholars have identified specific approaches within the HRE field – critical, emancipatory and transformative HRE -- that aim to develop capacities in the learner such as critical self-reflection; analysis of the local environment and political leadership from a human rights lens; and activism skills.

Theorists, policy makers and practitioners are unanimous in claiming that HRE has a direct mandate to promote social action amongst those experiencing human rights violations. An academic review by Lohrenscheit (2002) of human rights education theory claims that the central goal is empowerment of individuals to influence political and social structures according to the norms of human rights. Amnesty International writes directly about their interest in ‘seeking to build in an oppressed group of people the capacity for democratic social change through education’ (Amnesty International, 2005). Documentation of HRE programming with disenfranchised, rural women in Argentina and Turkey has shown impacts related to social and political action (Chiarroti, 2005; Ikkaracan & Amado, 2005). These HRE programs explicitly targeted vulnerable populations and used content themes and pedagogical approaches intended to address the violations specific to these groups, such as discrimination.

Hayden (2004), a human rights advocate who has promoted the empowerment of disabled persons in addressing their rights has described three forms of advocacy, or activism. These offer insight into the forms of social action associated with justice-oriented citizenship, as well as potential goals for ALE. The three kinds of advocacy are ‘people-centered advocacy’, ‘participatory advocacy’ and ‘citizen-centered advocacy’, which are described below. These models are not mutually exclusive.

*People-centered advocacy* attempts to empower those with little conventional economic, social or political power. This type of advocacy aims to empower poor people to advocate for their rights and interests through grass roots organizing and mobilization (Hayden, 2004). Similar to transformational HRE, education for people-centered advocacy promotes empowered and active individuals who can advocate for their own needs and interests, as well as for others whose rights they perceive to be violated. Non-formal training courses for women so that they can open their own businesses have been combined with education about women’s rights and the laws that protect them. In some law schools, students can participate in clinics that expose them to the plight of vulnerable people and allow them to assist such people by providing legal advice.

Hayden's second activism model is *participatory advocacy*, which she defines as engaging civil society groups in public debates. This form of advocacy aims to 'expand public space and citizenship' by increasing public involvement in discourse on social and political issues (Hayden, 2004). Aligned with Westheimer and Kahne's *participatory citizen*, this advocacy approach also implies education in communication and advocacy skills such as defending a position, discussing public affairs, understanding other points of view, participation in civic organizations, and public speaking (Tibbitts, 1994). However, Hayden's participatory advocacy approach highlights the engagement of civil society groups (not just individuals) and an agenda of persuasion.

*Citizen-centered advocacy* involves the coordinated efforts of people to change policies, practices, ideas and values that perpetuate inequality, prejudice and exclusion (Hayden, 2004). This form of advocacy highlights the goal of disrupting widespread discrimination. ALE carried out in the spirit of the citizen-centered advocacy model will promote an informed analysis and discussion regarding social, political, and economic structures and collective strategies for challenging injustices. One can imagine that key themes of SDG 4.7 will be taken up: climate change; sustainable production and consumption; human rights, including gender equality; and cultural diversity and tolerance. 'Active citizenship' is demonstrated through social and political action to right wrongs and the goal to promote state accountability.

Another perspective on Hayden's citizen-centered advocacy that does not necessarily involve a focus on state behavior is that of solidarity. Ubuntu is a moral philosophy originating in sub-Saharan Africa that emphasizes human dignity, community and equity. A key tenet is solidarity – 'the enrichment of one's own humanity by investing in the humanity of others'. (<https://ubuntuethics.com/>). This leads naturally to consider a form of citizenship that is not dependent upon the State.

### **3.3. Citizenship as group membership**

It is also possible to step outside of any legal definition of citizenship and contemplate it as membership in a community. This community can be physical and imagined. For example, each of us are a member of a community found in a city, town, village or neighborhood.

Communities may also exist on the basis of identity. For example, one can experience group membership on the basis of one's religious belief, language group, school attended or profession. The African Charter on Human and People's Rights (1982) recognizes solidarity rights, or group rights (sometimes referred to as the third generation of human rights). Citizenship as group membership allows us to find a conceptual home for undocumented immigrants or other 'non-citizens' such as refugees living within the territory of the State.

Such community and identity groups can extend across borders. The human rights perspective encourages the imagining of a 'human family'. All members of the human family are born with human rights and have the responsibility to uphold and promote the rights of others. This links with the Ubuntu philosophy, where 'community' potentially includes all of humanity.

This non-legalistic definition of citizenship highlights the experience and meaning of living with others on an everyday basis. Being ‘active’ in group membership points to goals for co-existence and care for others.

ALE can promote connectedness between individuals within a multitude of communities, and in many ways. Relationship building and positive self-identity can be an explicit part of programming that may have other aims, such as vocational education. ALE approaches can also foster forms of active citizenship presented in other sections of this paper, including promoting co-existence and solving community problems.

This form of citizenship, therefore, intersects with community development. Hanemann (2019) notes that certain kinds of literacy education are linked directly with community empowerment. ALE carried out as part of development or humanitarian efforts may also be linked with experiencing a form of ‘citizenship’ linked with group membership.

### **3.4. Cosmopolitan citizenship**

Cosmopolitan citizenship focuses on the values and practices of interculturalism and co-existence. The ‘cosmopolitan’ vision of society recognizes plurality as the norm and embraces the goals of peace, tolerance, and co-existence. These goals are similar to those for ‘citizenship as group membership.’ Both forms of citizenship speak to people living together in ways that reflect and promote human dignity. However, cosmopolitan citizenship assumes that the context is one of diversity. When the agenda for co-existence is set for the national level, it can be linked with policies of ‘social cohesion.’

When social cohesion is a high priority for political leaders, national curriculum may incorporate themes and values that recognize and even promote diversity and co-existence. Such an agenda is also possible for ALE, both in the formal and non-formal education sectors. In some cases, simply involving learners with diverse backgrounds and explicitly encouraging understanding, respect and cooperation can encourage ‘cosmopolitan citizenship’. Emler & Frazer (1999) argue that certain ALE may lead to deeper interrogation of one’s own values and attitudes, which can lead individuals to confront racist attitudes (as quoted in Feinstein & Hammond, 2004, p. 201).

UNESCO defines the main goals of citizenship education in ways reflective of a cosmopolitan perspective, calling for the avoidance of concepts of citizenship that define nationality on the basis of ethnic, religious or cultural identity (UNESCO, 2005)

In some ways, the concept of cosmopolitan citizenship can be seen as an antidote to something considered dangerous for peace and security: nationalism. Globalization and global movements have resulted in increasing diversity as the norm for most societies. Yet, definitions of ‘good citizens’ within a country may be quite narrow, referencing majority ethnic or religious groups and ignoring or making invisible the diversity that naturally exists. ALE in such contexts would work to make visible such diversity and promote the values of pluralism and cosmopolitanism as antidotes to ‘negative nationalism’.

Interestingly, although cosmopolitan views of society recognize diversity at the national and sub-national levels, cosmopolitanism promotes the idea that there are some universal values across cultures and people (Appiah, 2006). Langran (2011) further clarifies that cosmopolitanism is “most commonly associated with an ethical stance in which there is an emphasis on a shared global community” (as quoted in Coryell et al, 2014, p. 4). Appiah’s (2006) definition in his text, *Cosmopolitanism: Ethics in a World of Strangers* posits that cosmopolitanism requires individuals to see themselves as part of a ‘global tribe’ and assume obligations to all others regardless of nationality, kinship, and affection (Coryell et al, 2014, p. 149).

The human rights standards are clearly aligned with the promotion of cultural identity and inclusion, as beneficial both for individuals as well as the societies in which people live. The European Commission has argued for ‘encouraging active citizenship through education and training on a lifelong basis’ as a ‘method of social inclusion, in the course of which people together create the experience of becoming architects and actors of their own lives’ ((EC, 1998, pp. 4-5).

### **3.5. Global citizenship**

Citizenship was originally about being a member of the *polis*, which Barbalet (1988) says ‘defines who are, and who are not, members of a common society’ in which members had certain rights and responsibilities (p. 1). The concept of global citizenship has emerged in conjunction with cosmopolitan views of citizenship (Jarvis, 2004). The traditional, legal notion of citizenship is challenged by processes and political space that go beyond national boundaries. The international human rights project is one example of this.

Just as pluralism and intersectionality highlight the composite of identities that a single person can have - for example, along the lines of gender, ethnicity, religion and socio-economic status – globalization has resulted in phenomenon and ‘new communities’ that link the local with the national and cross-national. In essence, the notion of ‘national’ is changing. ‘Rather than being members of a single society, we may be part of a heterogeneous series of overlapping and inter-related local, regional, national, international, global societies’ (Benn & Fieldhouse, 1995, p. 3).

Although there is no legal, international body that a person can be a ‘global citizen’ of, international human rights standards offer a normative framework that outlines rights and duties. The human rights are recognized in the international standards and then have legal bearing when incorporated into a national protection system. The duties of persons to respect, protect and promote human rights extends to their local community and potentially internationally. Consumer behavior around fair-trade businesses is one example.

According to a global citizenship perspective, individuals can play their citizenship roles at any of the levels and in any of the communities that concern them. Held *et al* (1999, p. 449), likewise, suggest that we live in an interconnected world with effective power being shared so

that individuals need to develop a sense of multiple citizenships: ‘a sense of belonging to overlapping (local and global) communities of interest and affection’ – one of these might be the nation state (Jarvis, 2004, p. 10).

Aspirations for education to promote understanding and peace have been a priority for UNESCO since its 1974 *Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms*. In the present time, Global Citizenship Education (GCED) is a high priority education initiative of UNESCO and has already resulted in numerous resources. One of these is the *Global Citizenship Education, Topics and Learning Objectives* (2015) which presents key themes and learning outcomes for GCED. Although these goals are envisioned for learners in the schooling sector (primary, middle and secondary schools), many are also highly relevant for adult learners.

IBE-UNESCO and APCEIU (2018) developed a training pack for policymakers that explores these concepts and promote infusion with the formal curriculum.<sup>2</sup> A cosmopolitan approach to global citizenship recognizes how important it is that we understand more about each other, learn about and respect different cultural perspectives, and seek solidarity and the application of ‘universal’ values, for example, those values related to human rights.

To be cosmopolitan in this sense is to be open to those from other places, take an interest in their cultural practices, learn about these practices through reading, travel, and personal contact, and even to shape a personal identity as a cosmopolitan through such experiences (Oxley and Morris, 2013, p. 10; Waks, 2008) (as quoted in IBE-UNESCO & APCIEU, 2018, pp. 35-36).

UNESCO’s GCED approach is imbued with the human rights dimensions presented earlier in this paper in relation to different concepts of citizenship. GCED aspires to be a transformative experience, to give learners the opportunities and competencies to realize their rights and obligations to promote a better world and future. As envisioned by UNESCO, participation is not just about engagement, but also concerns cultivating our societies to respect and protect the human dignity of all.

Linked with global citizenship education is the concept of ‘global competence’, which mirrors many qualities of citizenship presented earlier in this paper. Global competence involves: actively seeking to understand others’ cultural norms and expectations and being able to work effectively outside one’s environment (American Council on Education, 2008; Deardorff, 2006; Hunter, White, & Godbey, 2006); acknowledging one’s own limitations and abilities to engage in intercultural encounters (Andrzejewski & Alessio, 1999; Parekh, 2003; Westheimer & Kahne, 2004, as quoted in Coryell et al, 2014, pp. 146-7); and taking on social responsibility for others, society and the environment. Global civic engagement is the demonstration of action

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<sup>2</sup> Within the formal schooling sector, curricular strategies have included the development of separate courses, infusion of key content within other required subjects and a transversal infusion of key concepts and values across all subjects and the life of the school.

and/or predisposition toward recognizing local, national, and global community issues and responding through action (*Ibid*).

An ‘advocacy’ approach to global citizenship links back to the justice-oriented citizen described by Westheimer and Kahne (2004). Because inequity and unfair conditions are evident throughout the world, it is important that people work to challenge and overcome these inequities.

Hanemann (2019) argues that ALE is already linked with GCED, based on the shared goal between ALE literacy programming and GCED in relation to the ‘social, civic, economic and cultural empowerment of disadvantaged and marginalised individuals and communities’ (p. 3). Many ALE practices already mentioned in this paper and linked with citizenship can readily be infused with an explicit global dimension.

### **3.6. Evolving conceptions of citizenship and civic engagement**

Our understanding of civic engagement is an evolving one. Sirianni & Friedland (2004, 2005) and other scholars have recognized the decline of more traditional forms of civic engagement and political participation, like voting and membership in political parties. They argue that there are new and changing forms of participation, including referendums, consultative activities, and deliberative participation (Institute for Public Policy Research, 2004, as quoted in Annette, 2009, p. 154). Internationally, there is evidence of new global networks emerging which promote these new forms of civic engagement and deliberative democracy (Fung and Wright, 2003; Gastil and Levine, 2005, as quoted in Annette, 2009, p. 154).

New ideas, practices, and opportunities for participation in decision making processes means that ‘active citizenship’ is regularly taking on new forms. Some of these are not grounded in citizenship linked with the State and thus have some relation to the citizenship concept presented earlier in this section on community and group membership and idealized versions of cosmopolitan and global citizenship.

In fact, one might argue that geography is becoming less relevant. Social media is now a key source of information as well as a platform for activism and organizing. ‘Digital citizenship’ is a phrase that has been coined in response to the modes of participation enabled by the use of information and communication technologies (ICTs). Cell phones, computers and other digital devices can link users with platforms where massive amounts of data can be obtained digitally. Online forms of civic participation are possible through online petitions and campaigns.

Essentially, cross-border networks facilitated by these online communication methods have presented new options for community membership. Sassen (2002) labels such online communities as “post-national”, since the State is typically not a central actor or reference point.

One could argue that access to the Internet and basic knowledge of how to use cell phones, computers and the world wide web are necessities in the modern world, as these are linked with

central information and communication channels. Thus, ALE that addresses these areas not only assists learners in job skill development but also skills for citizenship in the modern age.

The workplace – where many adults are engaged in activities at least at some point in their lives – is another area where citizenship can be explored. Many principles of citizenship explored earlier in this paper might also apply in the workplace, such as participation, inclusion in decision making and attention to diversity. Worker engagement in these activities allows them to ‘practice citizenship’ in their work community. ALE to support such activities might be carried out by unions, in-house training by management or other civil society organizations.

A longitudinal study carried out in the UK of individuals born during a single week in the 1958 and followed up throughout their lives teased out the benefits accrued according to different forms of ALE. The forms of adult education most strongly associated with civic activity and a reduction in authoritarian attitudes were “leisure courses”, that is non-formal education classes. Employer-provided trainings made a significant contribution to civic participation and had a small effect in increases in racial tolerance (Feinstein & Hammond, 2004, p. 214).<sup>3</sup>

Moreover, there is a growing area of standards in the area of human rights and businesses that apply human rights norms and standards to the operation of businesses. Businesses are being challenged to be human rights-conforming with employees, clients, business partners and other stakeholders. The UN Global Compact facilitate businesses voluntarily agreeing to abide by such principles.

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<sup>3</sup> Feinstein & Hammond (2004) suggested six reasons for these effects: development of specific skills (e.g., IT); general cognitive development; personal development (e.g., resiliency); peer group effects (e.g., social integration); positional effects (e.g., increased status); and economic effects (Feinstein & Hammond, 2004, pp. 201-202).

#### **4.CONCLUSION**

This paper explored the human rights dimension of citizenship education for adults. ALE both reflects and promotes the human rights of adult learners. The delivery of adult education makes possible the experience of the right to education, in particular lifelong learning, for participants. The results of adult learning – along the dimensions of knowledge, attitudes, skills and behaviors – enhance the capacities of adults to know, claim and enjoy other human rights, such as the right to work and to participate in one’s community.

Citizenship education – especially programs explicitly intended to promote ‘active citizenship – should be more of an explicit aim for ALE. This is linked with the premise that adult learning can assist participants in developing capacities to actively engage in the life of their community and in ways that promote their human rights and the rights of others. The importance of this aim for ALE cannot be overemphasized for members of vulnerable groups who have not benefited from quality education in their youth.

This paper analyzed different conceptions of citizenship, drawing on both theoretical concepts as well as practices in adult learning. I argue that ALE can be linked with each of these conceptions of citizenship and that is desirable to do so. Numerous ALE programs are already carrying out citizenship education in some form. Examples of such programs include non-formal literacy programming, women’s empowerment/work training programs, voter education, community education and human rights education. The ALE field is positioned to do more.

The various definitions of citizenship points to directions for ALE, as education for citizenship – ‘active’, global, cosmopolitan, legal, group-based – have diverse but complementary aims. The human rights dimension helps to ensure the most ambitious and consequential aims of citizenship education: transformational. With the attention of program developers and policy makers, ALE curriculum can more explicitly promote learner agency and emancipation, civic participation, access to justice, the rule of law, the ability to engage in community with others, and the responsibility to improve society – local, national and international. These curricular goals should apply to all adult learners but those belonging to vulnerable groups should be prioritized.

Specific methodologies used in citizenship and human rights education can be drawn on. Annex A includes an initial list of methodologies for instruction in adult citizenship education that has been observed to promote the goals mentioned in the preceding paragraph. When ALE successfully promotes citizenship education in the ways presented in this paper, the human rights of all will benefit.

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## ANNEX A: METHODOLOGIES FOR EFFECTIVE ‘ACTIVE CITIZENSHIP’ EDUCATION

Below is a beginning list of methodologies of instruction in adult citizenship education that have been observed to promote the goals of ‘active citizenship’ and transformative learning. This list is culled from a range of sources and is non-comprehensive.

*Relevance.* The ALE curriculum involves:

- addressing real-life and everyday challenges and opportunities.
- the learners’ previous experiences, real life situation and the environment they live in.
- learners choosing themes of interest to study.
- activities that relate directly to the skills that are expected to be applied by the learner

*Knowledge.* Adult learners gain knowledge about:

- government and governance structures and processes for citizen engagement (local, national, global)
- the human rights framework and other justice-based value systems
- systemic injustices (local, national, global)
- their own identities
- other cultures and languages.

*Engagement.* The ALE learning environment involves:

- critical reflection
- critical thinking
- dialogue and participation
- participatory, activity-oriented methods of instruction
- experiential learning (e.g., project-based work, internships)
- opportunities to get involved in local government or community-based organizations

*Attitudes.* ALE programming promotes:

- emotional literacy
- intercultural understanding
- UN values, including human rights, peace, respect for diversity (but retaining freedom of thought and a critical perspective)
- gender equality
- empathy
- membership in the human community

*Skill development.* ALE programming involves:

- critical self-reflection, including of one’s own traditions and beliefs
- analyzing one’s own environment and comparing with the situation of others
- creation of one’s own knowledge

- skills for ‘deliberative democratic engagement’, including ‘civic voice’ and ‘civic listening’
- skills for taking action to influence authorities, including problem-solving and action planning

Sources: IBE-UNESCO & APCIEU, 2018; Barber, 1992; Fejes, 2019; Toiviainen, H., Kersh, N., & Hyttiä, J., 2019; Magendzo, 1997; Keeton, 2002; Kristjansson, 2003; Annette, 2009; Merriam, 2004; Lave & Wenger, 1991; Coryell et al, 2011; Audigier & Lagelee, 1993; Meintjes, 1997.