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Teaching Civic Education in a Migrating Global Community: How Can Students with a Migration Background Contribute to Didactics and Civic Education Theory?

- The article provides an insight to the learning needs and experiences of young migrants.
- It takes the current developments of globalisation into account and demands for a change of perspectives in civic education.
- It asks for an education that empowers the students to develop, pursue and share their own individual avenue of thinking.
- Therefore the students should become stakeholders and can determine the 'political' for themselves.

Purpose: The article enquires about how young migrants perceive and evaluate civic education in school and what expectations they have of the subject.
Method: The article is based on a qualitative-oriented research work based on the Grounded Theory; surveys were made by interviews with students.
Findings: The article emphasises that educational theorists can learn something from young migrants about the content and construction of civic education in a migrating Global Community.

Keywords:
Civic education; heterogeneity, diversity and heterogeneity, migrating global community, qualitative research

1 Introduction

Cultural diversity and difference are current and significant discourses for theorists of teaching, education and didactics in Germany. The circumstances of migrant communities manifest themselves in teaching and learning and present schools with the task of justifying how politics is taught and what the syllabus should look like. This applies in particular to the assumption of how individuals are taught to address the question of how society should be constructed and organised. (see also Hess and McAvoy 2015: The political classroom. Evidence and Ethics in Democratic Education) Civic education means the resourcefulness of citizens of voting age in a society. It requires that learners become able to understand the social world, to evaluate, critique and to change it, "to develop multiple loyalties and identities." (Osler and Starkey 2003, p. 243) The current climate of a majority and democratic self-determination shape the teaching materials used. (see Autorengruppe Fachdidaktik 2015, p. 8).

Studying the phenomena of migration as a structural feature of modern societies is of course nothing new (see Pries 2008). Nevertheless, the realities of immigration and migration-related changes have long remained unrecognised. Migration as a current issue is primarily viewed

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from 'the outside', i.e. as a societal, structural phenomenon. Pedagogical-didactic theories within the context of migration already exist, for example trans-cultural learning (Seitz 2005) intercultural learning (Auernheimer 2012; Holzbrecher 1997), migration peda-gogy (Mecheril 2004), intersectionality (Leiprecht and Lutz 2009), critiques of racism (Leiprecht 2015; Mecheril 2011), global learning (Overwien and Rathenow 2009 und Seitz 2002) and pedagogy of human rights (Scherr 2007). However, these still seem to be supplementary ideas which only become relevant when mainstream media turns its attention towards making them topical issues.

For a long period of time, Germany did not consider itself to be a country of immigration, a fact which has no doubt contributed to these theories not being widely absorbed, nor indeed within didactics of political education. Thus a re-thinking and transformation of civic education is needed in the 21st century (see also Banks 2007). Theorists in education and didactics have thus far engaged minimally with young people with a migration background[1] as to how they perceive and evaluate civic education in school and what expectations and wishes they have of the subject (Sander 2008, p. 91). With regards to this, Albert Scherr (2011, p. 308) points out that civic education often operates in complete ignorance of the experiences, knowledge and beliefs of its audience (see ibid., p. 308). Meanwhile, the important question is not what the young person has experienced, but rather how they are dealing with it.[2]

In the debate as to how politics should be taught, migrants themselves are rarely given the opportunity to contribute. There has been little research into how young migrants are taught civic education as a school subject and it is regularly dealt with through mere assumptions about 'other people'. This can be observed once again at present, in the context of refugees and migration: There

are numerous reactionary comments from professional bodies making ad-hoc suggestions, yet they lack empirical basis. There is much discussion of 'civic education with refugees', 'civic education for refugees', 'the challenge of migration'. There is discussion of 'successful integration', 'acceptance of the core values and key principles of our liberal democracy' and 'the formation of our commonwealth' and the assumption that many refugee children do not have at their disposal the fundamental concepts of our democracy (Stellungnahme der GPJE zum Thema „Politische Bildung für Flüchtlinge", Sprecherkreis der GPJE, 14.11.2015. http://gpje.de/Stellungnahme_pB_Integartion_2015.pdf, last accessed on 22.08.2016). However, the question is whether children without a migration background per se have an understanding of democracy.

2 Defining the didactics of civic education

To be able to develop my thesis, I now wish to introduce the key elements of didactics of civic education theory. Related to this, I also wish to stress that 'civic' in civic education relates not only to political science but should be understood to also encompass sociology, economics and law studies (Autorengruppe Fachdidaktik 2015, p. 8). Returning now to the principle questions of the didactics of civic educational theory, these can be described as follows:

- *What* content should students learn about politics, economics, society and law? This deals with the criteria for selecting learning materials and developing topics (content).
- *Why* should they learn it and *what for*? This element concerns the 'philosophy' of the subject, the positioning of civic educational theory, the aim of the subject and the competencies that apply to it (aims).
- *How and what with?* – In what way and with which materials should they learn the subject? This concerns the teaching methods, the personal delivery and interaction in the classroom and the structuring of lessons, the teaching methods and mediums (methods).

Parallel to these three domains are learning requirements – in school and in society. Findings from youth studies, socialisation theory and sociological theory, and the stakeholders in education, i.e. teachers and students, all play a role here.

Within my qualitative-oriented research work (Gessner 2014) based on the Grounded Theory Methodology (see. Corbin; Strauss 2015; Glaser; Strauss 1967) it was found that students are able to design the content of the key didactic areas themselves, that is to say in line with their learning needs and their experiences. I thereby assume, from a didactical understanding, a significance in students' perceptions, knowledge areas and perspectives for effective learning and educational processes (see Gessner et al. 2011, p. 166 et seq.). Furthermore, I assume that a constructive handling of heterogeneity in civic education lessons allows each young person not only an insight into their individual stage of development but also to consider that they identify themselves through social belonging. In order that *all* students are able to access and identify with teaching content, it is essential that lesson planning for heterogeneous groups of learners takes into account the multifaceted socio-cultural experiences of the students, and is implemented in a constructive way for learning. This requirement can be met using a foundation based on a more social-constructivist concept of learning and teaching (see Fuerstenau 2009, p. 61 et seq.; Youniss 1994).

Regarding relevant research questions in the context of migration, reference is consistently made to the need for sophisticated consideration of migration and immigration in relation to existing phenomena. Varying experiences of language, culture and social behaviours which are dependent upon migration type must be differentiated between in pedagogical-didactic discourse more than they have been to date (see Gogolin 2006, p. 36 et. seq.). In doing so, it is less about asking *what* experiences young migrants have had, but much more about *how* they deal with those experiences (see Nohl 2010, p. 240). Furthermore, migrants are rarely drawn upon as competent experts who can say something about the nature of the migration society and its education system (see Messerschmidt 2009, p. 140).

In order to explore the way in which civic education is received I carried out fourteen qualitative interviews with young people (of varying migratory backgrounds), aged between 14 and 17 years old, who at the time of the interview were in the tenth year at various types of schools. Of greatest interest was their knowledge, interprettation and perception of civic education (lessons). Attention was only given to the migration background of the young people in the interviews as far as the young people themselves identified it as having personal significance. Specific topic areas were determined for the interview guide, for example biographical prompts, interesting lesson topics, knowledge gained from the subject, the teacher, political understanding, social and political engagement and the learning environment (see Gessner 2014, p. 77 et. seq.).

The evaluation of the interviews was carried out using the framework of Grounded Theory (see Corbin and Strauss 2015; Strauss 1967). The methodology of Grounded Theory identifies a research concept which aims to develop theory based on data collected and seeks to explain a social situation in the context of its conditions and the resulting consequences (see Huelst 2010, p. 281). The results of research – in terms of the research paradigm – concern *conceptual* rather than *statistical* trends (see Hermanns 1992, p. 116).

The theory resulting from the research process is understood as being dependent upon the process, understood as tentative, and is based on the subjective view and situation defined by the participants (see Flick 2011, p. 387 et. seq.; Boehm 2012, p. 476).

During the evaluation of the interviews in this study, the following emerged as key themes: 1. Sense of self and status of the young people 2. Dealing with the content of civic education lessons 3. Perception and evaluation of (social) interactions in civic education lessons

and 4. The function and significance of civic education as a school subject.

The question this study seeks to answer is how these four areas (from the perspective of the students) can be understood through their interaction with each other. That means, for example: what is the relationship between the self-defined status of young people and any given civic education lesson and how does this give structure to the management and delivery of the lesson? An analytic perspective is therefore taken which emphasises the individual actions and behaviours of the young people as agents in the co-production and co-structuring of civic education lessons.

The results from all cases studied overwhelmingly show that the significance of civic education lessons is varied and individual and depends upon the needs and expectations that young people bring to lessons. The young people self-manage, they are a product neither of their background nor of their school lessons. The young people contribute their competencies and identities and, as experts in themselves, they unlock the potential of the lesson to be meaningful. Within this the worldly knowledge of the young persons comes into play, which is comprised of their experiences, attitudes and knowledge gained. It is reflected in, for example, how they conceptualise teaching, being a student, and the role of the teacher, the community and politics.

Young people's perspectives of their civic education lessons reveal a wide spectrum of receptions and approaches. This will be presented by way of a case study.[3]

3 Malik's views on teaching methods in civic education

In this chapter I wish to explain this by using the example of school student Malik (Gessner 2014, p. 225 et seq.). Malik is 16 years old and came to Germany from Somalia with his family when he was four years old. At the time of the interview he was in the tenth year of a comprehensive school.

Who? Malik introduces himself: *"M: Yes, so I'm Malik, I'm 16 years old and I come from Somalia originally, my nationality, and live in* (small city)*, I like playing basketball, as hobby."* Malik has a distinct perception of nationality as is clear that one can live in Germany and have a different nationality. Malik positions himself very strongly in his immediate living environment. He lives as a recognised refugee in Germany. However, his feeling of belonging is emotionally ambivalent and problematic. There is a great awareness regarding the incendiary portrayal of migration in the media. He differentiates foreigners from Germans as powerful groups.

Malik assumes that young people are interested in subjects that have an effect on their immediate environment. On the topic of youth crime he recounts an incident which plays on his mind both emotionally and mentally:

"M: Yeah, youth crime. I notice a lot of that. (…) that interests me a lot, like, and I ask myself as well, why it always happens. And so once I got more closely involved

with that question, because once I went to a friend who is very violent, and I talked to him about it, why he is like that, and why he does things like that. (…) And he said like, yeah, because of my honour. Or he says for example, his parents don't have all that much money, and he feels like he has to look after his family, but he's only just 16 years old. Well, exactly the same age as me. Then I said, 'and what do you live on, where do you get the money from?' and he said, 'I do anything I possibly can to get money'. And then I thought to myself, in some ways I have to count myself lucky, that I have what I have at the moment. And there's other kids, they have it a lot worse, and because of that I sort of value life now more than I used to, put it that way.

Does Malik want to use the scenario he puts forward here to qualify his (social) status in his environment? He knows that it could be *'a lot worse'*. Malik is aware of how quickly one can become an outcast. A disillusioned attitude amongst young people is familiar to him.

What? For Malik, the important issues are those that reveal the dynamic, the changing and the shifting of people and communities. This dynamic of societal development and change can be revealed by the comparing of historic-political issues from 'before' and 'now'.

"M: (…) In politics and economics it's always about politics and it fascinates me, how politics today for example, how it was before and how it is now. And it has changed suddenly. Before, I don't know, I can't say exactly, but I just know, like, that it was different before and it's different now.

Political issues are interesting and meaningful if there is a clear potential for development of social conditions. Malik believes in the potential for people to develop despite a lack of opportunity in early life and also the potential for a shifting in social conditions. An indicator of such a shift taking place in society is the climate of opinion. Malik contextualises the pro-Obama-movement that was also reflected in his class.

"M: No, everyone was of the same opinion. Everyone was interested, everyone said, 'I think it's great, that Obama won', because just like, even the Germans. (…) Can I say Germans?
I: Sure.
M: Ok so the Germans say it too, 'I am pleased, that Obama won', and that a new (.) culture is coming to the States, like the best person won, not always the same, the same race, let's say. It was also fascinating for a lot of people, that a black person moved into the White House, because (..) that's new for everyone. Certainly for everyone, everyone has an opinion about it, and I believe, that the opinion of everyone is positive, well ninety percent, I'll say, is positive."

The collective Obama-euphoria also reinforced Malik's confidence in societal structures[4]. Political education could currently 'benefit' from Malik since his experiences cause him to have a very specific view of the world, in which he must reconcile various perspectives. For him it is about political education of *the world,* and he formulates a normative assertion about people and politics:

"M: 'One World', I mean, our world is divided into three worlds, the third world, I don't know, if there is a second, but I think, the third world suffers a lot at the bottom and there are a lot of rich people (…) But everyone's out for themselves and don't see any more, what is going on in the outside world. That also makes me very sad. (…) For me that's/ (.) I think, there should be one world, as they say, and not three worlds or two worlds.

For Malik, the third world is not something abstract. For him, the 'first' and 'third' worlds sit right alongside each other. He knows the contrast between rich and poor, and indeed not only in the abstract sense.

Malik finds it unsatisfying when there is no prospect of a solution to a problem. Political issues should always hold the possibility for change, that is to say they should not provoke resignation or helplessness. For Malik, it is about recognising opportunities to take action and gain control of issues.

Regarding the content of politics lessons, Malik proposes universal, normative principles which concern all people alike, which are important to all and are relevant to the living environment of every individual. That means, for example, 'rights', 'freedom of land' and 'freedom of speech'. The themes operate at three levels:

1. *Equality* is conceptualised at the level of social cohesion, from a universal and anthropological perspective. All people have the equal right to experience respect and recognition: *"Equality is to show respect and to deal with people as they are and that does not happen"*. 2. On a global political level the theme of peacekeeping is emphasised: *"And peace is like, there's the third world in Africa, and I/ (..) My culture is that, I come from Somalia, and in Somalia it's like, I think, there won't ever be peace there again, in my opinion, (…) and that for me is a very, very important issue."* He wants to know *"(…) how politics looks in other countries (…)"* and politics lessons make it possible to access these global political themes. 3. The topic *Young People and Rights* presents the personal view, or rather individuals' relationship with their environment: *"And Young People and Rights is also an issue for me, because young people's rights today, they are not respected (…) We talked about rights (…) I didn't know, for example, that we have so many rights.* It is about having rights which then open up the opportunity to have influence and take action.

How? Concerning the question of what lessons should be like, Malik's attention focuses mostly on the social aspect of the lesson and the teacher's use of teaching methods. The teacher should make the success of their lesson dependent upon whether the students have learnt something and he should ask them so at the end of the lesson. Lecturing is not the teaching method of choice. Malik explains that what works, or rather does not work, with regards to learning in politics lessons, is dependent upon the teacher's actions:

"M: (…) there were like loads of discussions, he asked lots of questions, he asked us as well at the end for example, 'Have you learnt something?' and said, 'Tell me the truth, if you didn't understand something, you can come to me',

and the other teacher talked, talked, talked, and when the politics and economics lesson finished, "Goodbye and have a good journey home". Yes. (…) I think a good politics and economics teacher, for example, our old one, Mr Ritter, he was really strict, but very disciplined. He had his topic that he wanted to see through, and he did it as well. And he asked lots of questions, he checked our homework. (…) He said, 'you don't have to learn it off by heart', but he said, 'learn the most important things, try to put it into your own words and try to understand the content, what it's actually all about'. (…) Because he put a lot of emphasis on the fact that you should understand it. And you can only understand it, when you are at home and you really look at it and when your brother or sister ask as well, what's that. He also said, ask your parents, if you don't understand it. I think that's a good politics and economics teacher, for example. If he is interested in us. Yeah.

The teacher should ask questions that are on the level of young people, but he should not give them the answers. The teacher should have a lesson plan that they want to implement and keep to. "Disciplined" in this context means structured. The teacher should judge the success of the lesson on whether the students have learnt something and also ask them that question at the end. Malik does not want to be reduced to simply being ticked off on the school register, but wants to be taken seriously as a person. Of significance is that, as an institutional representative in society, the teacher is interested in the individual student with their specific circumstances and that they give this impression when they engage with the students. A good teacher-student relationship is essential for Malik in his evaluation of the teaching of politics[5].

Regarding the atmosphere in school and lessons, Malik perceives a rivalry between groups (in this situation foreign and German students), but in his opinion this could be resolved via the philosophy of the universal understanding of *equal rights as respect.* For Malik, the problem between the groups can be solved through this, as "*everyone knows each other*". He bases this on his understanding of equal rights being defined as mutual respect:

"M: Yes, I find, both sides should be careful what they say. The foreigners can say what they want and the others not, it's not like that. I think that they should also be careful what they say, what they say about the Germans/ there are a lot of foreigners who say for example, 'Heil Hitler' and joke about that. You shouldn't do that, for example. Because that comes back to the topic of equal rights (…).

However, the problems, or rather the issues, of young people are not deemed as important by the school system, because they would have to *"sacrifice lessons".* Nevertheless, there remains an urgent need for schools or classrooms to act as a forum in which one can speak openly[6]:

"M: (…) I think basically, there should be an hour, where for example you, an hour during the week, when it should be discussed. (…) So, just an hour should be given up for the

issues, let's say, of young people and equality, laws and rights. (…).

It is important to Malik that there be a problem-solving approach which also includes the perspective of the 'victim' and he makes specific suggestions for as to how this could be implemented:

"M: (…) Because there are also plenty, now not only, I don't now mean the young people who are now carrying out offences, I now mean the young people who also get mugged or have their pocket money taken from them, I mean these young people more than any of the others. How they can assert themselves or how they can be helped, those who also carry out acts of violence, how they should be helped. Everyone has an opinion about that, and my opinion is, like, more should be being done about it. (…) I think it should be a subject or a lesson, a social lesson or, where you should talk about it, in my opinion, for young people, for the year five student and for everyone else.

What for? For Malik, politics lessons are about subjectivity. The aim is to produce subjective, significant connections rather than dealing with objectivity. It is an individual's frustration which leads to an interest and identification with civics or political issues. The topics of lessons then become dynamic and alive if they hold initial potential for change, i.e. distinct opportunities for action and self-efficacy, which empowers people and prevents people from feeling disheartened. Civic education should work on the assumption that it is not about,

"[…] *either you can do it or you can't* […]" but rather" […] *in politics and economics classes it is just your way of thinking".* Malik suggests that in politics lessons, it is about, "your reasoning". Thus, politics cannot be viewed in terms of *"either you can do it or you can't",* and therein lies the opportunity of civic education: One can learn to develop one's own way of thinking and articulation. Malik's concept for teaching and learning politics is based on enabling students to have their own point of view and be able to articulate it. It is about being competent to use politics to develop one's own way of thinking. Malik sees topics in lessons as meaningful and worthwhile if they hold the opportunity of personal development.

Lessons for Malik are a liberating experience: One's own personal troubles are no longer a barrier to learning because there is the possibility within the lesson to work through difficult political phenomena, while speaking freely, at a distance and in abstract from one's difficult personal circumstances. Such issues, which hold equal relevance for all, can be overcome in this way. One is only able to consider political phenomena freely and clearly once it is made possible to remove oneself from it.

Malik is representative here of many young people in a similar situation and indicates that didactic theorists can learn something from their target audience when they ask the didactical questions of 'What?' (content), 'How?' (method) and 'Why?'/'What for?' (aims) in relation to

teaching civic education. Furthermore, it is clear that the syllabus cannot be derived from social sciences. Instead, the content is justified by its relevance to subjectivity (Autorengruppe Fachdidaktik 2015, p. 61). In this context Bransford et al. for example use the term *learner centered education* in contrast to an education that is *knowledge centered*. (Bransford et al. 2004, p. 133) The theories and ideas of young people already hold the potential to provoke rich discussion. What is now of interest is the further potential for 'the expertise and credibility of subjective accounts' (ibid., p. 63) to be utilised and how education can contribute to this.

4 Why can civic education theorists learn from young students?

Working from the assumption that young people redevelop the way they relate to the world and themselves during adolescence (King and Koller 2009, p. 9), adolescence provides the opportunity to understand the learning process within which new ideas form. Young people experiment with their individual creative potential and develop their own moral, political and religious orientations. It is about the development of one's perception of oneself in terms of personality, gender and social identity (Koller 2006, p. 198f.). Vera King and Hans-Christoph Koller (2009) conceptualise these transformative learning processes as 'Adolescence as a psychosocial opportunity'. Their concept describes a construct of psychological development which highlights a relationship with pre-existing options in society.

This is an ongoing theoretical question because it looks at the developmental potential of young people from different backgrounds within the perspective of societal change (Weike 2004, p. 87). So, according to King and Koller (2009, p. 12)[7] immigration and adolescence, 'demands a double transformation', as migration- and adolescence-specific challenges overlap and reciprocally influence each other. In respect of both are the issues of moving away from one thing and building something new. Even if the young person themselves did not migrate, how their parents dealt with their migration impacts on the adolescent development of their children and the potential changes associated with it.

This raises the question of how, or using which strategies, young people process or deal with their experiences, and what resources they actually have available to them for this learning process with regards to the transformation of their relationship to themselves and the world around them (Koller 2006, p. 200f.). School, and the learning processes that are initiated or take place in school, play a central role in this (alongside the social and cultural capital of the parents). Schools can therefore enable young people 'with a migration background' to take opportunities for development. So much more can then be learnt via education than the mere acquisition of knowledge and social standing. Thus, education processes distinguish themselves from learning processes in that not just new information is taken in and acquired, but a change in the manner in which processes of information take place. Education processes

can therefore be understood as enhancing or transformative learning processes during which exposure to knowledge is changed in fundamental ways and *new* personal and world perspectives emerge (ibid., p. 197).

At a social level, pedagogical interactions in school are particularly meaningful and have the potential to enhance the student experience. The varying (migration) backgrounds of students can prove to be stimulating in class. However, this will only be true if there is an understanding that difference amongst students in not openly acknowledged, thereby 'leaving the definitions of difference undefined in order to facilitate an open and fair discussion' (Kling 2009, p. 43). Adolescence with a migration background is understood as 'a process of transformation and rebuilding' in which the 'biography of migration is regarded as 'a model of societal transformation' […]' (ibid., p. 43) and is a factor in the educational process. This needs to be tied in with the resources and abilities that, 'are linked in with the processes of defining and broadening one's relationship with oneself and the world that are associated with the education process for students with a migration background (ibid., p. 44).

Young people with a migration background build their language, culture, religion, social style and politics through a process of transformation. They cannot simply relate to existing or pre-established examples. It is for this very reason that civic educational theorists can learn something from such students about the content of civic education. Their perspective of societal, political and educational settings facilitates a different perspective for didactics of civic education as well.

As to which direction such a change of perspective should take, I wish to move away from the individual circumstances of the young people who were studied and present this using the overall findings of my research project. In accordance with constant comparison – an analysis strategy of Grounded Theory Methodology – it is about extracting common themes in order to facilitate the analysis of phenomena relevant to multiple cases (see Sutterluety 2003, p. 18).

5 Overview of the Empirical Results
The overall results show that there are circumstances common to all cases where the potential significance of civic education lessons for students is inhibited:

Regarding the content of civic education, the consensus from all the young people appears to be for a pathway to exist for developing one's own political interests, free from influence, and that topics from all levels of politics are identified. The young people say that these topics should not, however, be formalised into the syllabus. As soon as a connection to the syllabus is made it 'narrows' everything and the themes become restricted and limited. Typical civic education topics (and civic education in general) become associated with abstract, removed, standard definitions and major presumptions. Political topics seem to be steered in a specific direction, towards over-complicated, cumbersome statements that are difficult to define, and the scope for the topic is missed. And so the political quickly becomes the powerful and secret knowledge of, for example, the establishment or politicians, no longer accessible to all. This then evokes a sort of reverence amongst the young people and the assumption that the subject was not developed with them in mind. Civic education lessons are then no place to be nor to become brave. (see Gessner 2014, p. 309f.)

There is uncertainty surrounding the question of the norms of correct and incorrect political knowledge. Political understanding based on the static structure of political institutions is correlated with the day to day business of politics. Civic education should free itself from the idea of treating current affairs (news) as concrete and qualifiable. A deeper dissection of political phenomena is not possible if these topics are not developed and are indeterminately equated to everyday activities. (ibid., p. 308)

Under the weight of expectation, political knowledge is highly functionalised, or acquired instrumentally (to succeed, for example, in tests at interviews or in professional life). This inhibits the occurrence of advanced political learning and thinking free of context. Further, it also prevents democracy and participation or, in other words, political freedom. In this context, it becomes necessary to rethink what counts as a 'correct' answer and indeed to decide in general how teaching and learning methods for civic education are conceptualised in terms of problem solving. The above supports, approves and cements a passive learning mindset. (ibid., p. 308f.)

The narrow, Germany-centric orientation of civic education, and its reinforcing of the way of thinking of the nation state, impedes multiple perspectives. Certain unconventional themes which do not conform to the majority structure are not set as topics. The message is as follows: The only important topics are those laid out in the syllabus. (ibid., p. 305f.)

Regarding perception and evaluation of the communal nature of civic education lessons, it seems that students and teachers brought together as a collective group has an impact on learning conditions. It is problematic if the teacher establishes a mode of teaching which aims to evaluate political norms and processes simply based on their outcomes. A particular problem is if the teacher does not reflect upon his/her teaching methods and his/her own role within the lesson. This factor holds particular weight because the young people attach such a significant (normative) role to the teacher (for example as a representative of society and/or of a state institution and bearer of meaningful knowledge) and are in many respects steered by the teacher (who is the person they must relate to). The classmates and the atmosphere in the classroom serve as a third factor, or as a second teacher. Constraints in the civic education classroom's atmosphere serve to inhibit learning. The young people are particularly dependent upon the perspectives of their classmates to enable them to recognise political topics in lessons, to know what and how they themselves think and what their own position is. The communality of the

situation holds particular significance because through interaction and communication with other people, one can become certain of one's own perspective (and one's identity) and this goes way beyond reproduction of static learning materials. (ibid., p. 310f.)

6 Teaching Civic Education in a migrating Global Community

"[…] [G]lobalisation has led to increased migration and consequent demographic changes. In urban areas in particular, school populations are characterised by increased cultural diversity and by the presence of refugees and asylum seekers." (Osler and Starkey 2003, p. 245) In relation to migration-related heterogeneity[8] and civic education, Sabine Mannitz (2009) focuses on emancipatory competencies. Civic education spans more than 'explaining the shaping of states and society (…)' (ibid., p. 157f.). Concepts of society rooted in nationalism become diluted through the process of transnationalisation. For civic education in schools this means presenting existing values and norms without the suggestion that they are substitutable. They must simultaneously factor in the blurring of state borders and ethnicity which have become conditions of social and political action (see ibid.). Civic education is tasked with preparing all students for participation in society. The challenge that educational/didactic theorists perceive themselves to be facing is to equip young people to deal with uncertainty and conflict (see. ibid., p. 168). In this respect, phenomena of migration pose an opportunity. It can give confidence within the school environment to young people of a migration background with the identity conflict that they face in a multicultural world. Furthermore, they can make use of the everyday normality of a multinational, multi-religious, diverse society in a number of ways (see. ibid., p.169).

Perhaps young people with a migration background are currently bringing schools and didactics back to their original task – away from efficiency and user-orientation – to attend to pedagogy and education in schools, returning to the fundamentals of composition of civic education. Currently, civic education as a school subject has an opportunity to develop politics or the political as a distinct way of thinking when interacting with others, in debating scientific discourses, and to try out and practice the articulation of this way of thinking. It is about freeing up political thinking again, where students bring themselves into the lesson - as individuals and their relationship with the world. The point is to allow students to have their say in lessons, to build up their views and ways of thinking via the learning and education process. The topic of the lesson becomes meaningful when it is used to achieve an exchange with others. This means being able to look at a situation, a thing or a political or societal phenomenon differently, from another perspective, in order to modify or develop one's own. Through this, those taking part (students *and* teachers) in interactions, relationships, actions and discourses are able to learn something. It is therefore about lessons in which students have a space in which

they can gain substantially from being able to see the connection between their own knowledge, thoughts, actions and experience. That is also empowering. The students become stakeholders and can determine what counts as political, for themselves. It is only through this method of civic education that a process of individual and societal transformation can develop.

For construction of teaching theory, teaching civics must not be reduced to a quasi-technological method. It calls for lesson plans within which students are empowered to develop, pursue and share their own individual avenue of thinking. Only in situations where one interacts and communicates with others is it possible to assure oneself and others of one's viewpoint. This goes way beyond the reproduction of state learning materials. It is about approaching political and social issues that are related to one's own personality and one's own interests and perceptions in relation to the society in which one lives. The question then is how those in political learning and civic education can be enabled to find something *good* in what they think and do that they could potentially bring forward. Politics therefore stands for the dynamic process of negotiation between people. Civic education can provide such a 'space in between' in the global (migrating) community in which people can develop their attitudes, beliefs and ideas. (see also Starkey 2008: Diversity and citizenship in the curriculum)

7 Prospects

The discussion of the findings should have made clear that attention should be turned towards student's environment and individual needs to discover more about how they learn and educate themselves politically. Civic education must be all about having the young people in mind, in order to enable them to be able to cope with the complexity of social realities.

And in the context of migration, it is about not reducing civic education to the question of whether migration-determined difference should be either emphasised or ignored. It must be much more about the young people themselves as a starting point and varying the political teaching and learning offers according to specific individual needs. It is about people (learner-focused), subject-orientated civic education in schools, which above all is inductive with concepts forged by students themselves.

Individual learning requirements include consideration of heterogeneity, and it is clear that monocausal (if-then-teaching instructions) learning and teaching designs do not sufficient justice to the multi-dimensional interdependencies which teaching and learning of politics entail. There is currently an ever-increasing focus of school education on the data from evidence-based research. In this context, the findings of qualitative research designs with students demonstrate that simple assumptions about cause and effect between personal and learning variables in civic education processes are likely to be flawed. One perspective to explore would be the concept or analysis of adolescence in an increasingly complex

heterogeneous global learning community within political and social contexts, e.g. power, scarcity, welfare, systems, rights, the general public, (see Sander 2013, p. 95 et seq.), and how this is revealed in the social situation of a lesson, i.e. in discussions and interactions in class. Interdisciplinary and transdisciplinary thinking are necessary for such research, bringing together the perspectives of political, educational and developmental sciences, psychological, sociological and civic education theory.

And with regards to a professionalised treatment of teaching politics, the training needs to be relevant to competences in reflection, analysis and action (see Schelle 2005), which corresponds with a didactical and pedagogical handling of heterogeneity. These must be sensitive to the cultural *and* social characteristics of the young students.

Such inductive politics didactics inhibits the extent to which heterogeneity and difference can be set independent from the learners. Regarding heterogeneity determined by migration, there are theoretical conceptual debates about learning and teaching requirements as well as a strong emphasis on relating these to subjective perspectives. A reflective approach is required in order to successfully deal with the demand of heterogeneity in the complex learning and educational requirements of young students. One aspect of heterogeneity is migration-determined difference which also influences future societal developments. Civic education (lessons) in school themselves hold the potential to facilitate freer, more individual approaches to issues and thereby allow forms of learning to come into question which specifically leave space for individual *and* societal issues.

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Endnotes

[1] According to the definition of the Federal Statistical Office, individuals with a migration background include the foreign population, all migrants regardless of nationality, those born in Germany of parents who have become naturalised, those born in Germany with German citizenship and whose migration background is derived from the migration status of one or both parents, and, since 2000, children with German and foreign citizenship who were born in Germany of foreign parents (Statistisches Bundesamt 2011, p. 380).The description 'with migration background' as an analytical category is to be understood as provisional in this text. Regarding the problem of the description 'with migration background'. (see, e.g. Diefenbach 2008, p.19 et seq.; Hamburger 2009, p. 41 and Nohl 2010, p. 221)

[2] There are actually a number of empirical qualitative studies about socialisation and the living enivironment of young people from migratory families, which cover societal, democratic and political understanding, the results of which are meaningful for civic education. Civic education as a subject in schools is not however, the focus oft he analysis. This is certainly surprising, since civic education is currently a place where all young people learn about international politics as well as experience the process of learning politics, and indeed in a learning group in which there is presumably a wider heterogeneous mix that the immediate social surroundings of family and peers.

[3] In order to avoid a superficial examination of the cases, I elected to present just one case in detail. All further case analysis can be found in Gessner (2014), p. 128 et seq.

[4] Also interesting in this sequence of text is that Malik asks the question, "Can I say 'Germans'?" It seems that he assumes that the identification of a group by nationality is negative and is followed with deprecation. For him, categorising by nationality is linked to evaluation.

[5] Hartmut Rosa (2016) indicates in this context that in the current debate on education, the role of the teacher has been reduced to the function of a moderator. The significance of the teacher, as the initial tuning fork, that is to say the one to provide inspiration and get things going (see ibid., p. 414) is underestimated.

[6] The relationship between students is presumably more significant than that with their teacher. In both relationships, however, not only the feeling of rejection but, without doubt just as much, the impact of not being taken seriously or recognised at all, and therefore not feeling that one is even there, that has disastrous consequences on students' and for the potential to blossom and unfold axes of resonance. (see Rosa, p. 405).

[7] Christine Baer (2016) discusses the idea that migration and trauma as a holds three demands: adolescence, migration and trauma. (see Bär 2016).

[8] Of significance is that, in terms of the usages of the concept heterogeneity, there are four dimensions to be considered: 1. Difference holds no hierarchical superiority or subordnination and, rather than being seen as problematic, is viewed with interest, to be utilitsed and to gain academic insight. 2. Heterogeneity emphasises complexity, both interpersonal and inter-collective. It thereby reveals the complexities of individuals and groups. 3. Heterogeneity assumes the possible variability (not fixedness) of groups and people and is understood as a process, dynamic and self-developed. 4. Heterogeneity is not about naïve empirical identification but is open to the undefined, unknown, and the individual logic of people, social groupings. (see. Prengel 2014, p. 51f).