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TEACHING FOR AND ABOUT CITIZENSHIP IN A DEMOCRATIC SOCIETY:
COMPARATIVE VIEWS OF A SELECTED CIVIC EDUCATORS IN THE UNITED
STATES, EUROPE, AND LATIN AMERICA

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*“Democracy has to be born anew every generation,
and education is its midwife.”*

John Dewey

Introduction

The Greek word “demos” means people; the Greek word *kratos* means power or authority; hence, “democracy” can be translated as power or authority of the people. According to Kaltsounis (1990), this power of the people is a fragile entity, its enemies are many, and the worst enemy of democracy is a lack of education. Without a sound education in democratic principles and practices, citizens cannot fully or effectively participate in a democracy, nor can they benefit from the rights and responsibilities bestowed upon them by virtue of their citizenship. Where education for democratic citizenship is missing or lacking, an apathetic, uninformed, or otherwise disengaged citizenry can be found. The antidote is deliberate and explicit academic, cognitive-based educational activities exercised in tandem with experiential learning activities in civic and political life (Patrick 1998).

As discussed by Patrick (1999), educating for democratic citizenship must first provide students a conceptual understanding of what being a citizen in a democracy means. Students must then be given opportunities to develop the participatory skills and civic dispositions needed for exercising the rights, responsibilities, and duties associated with democratic citizenship.

While the values implicit in democratic education may vary in time and place, democratic education can generally be defined as “the cultivation of virtues, knowledge, and skills necessary for political participation” (Gutmann 1987, 287). In addition, Clark (1990, 206) suggested that democratic education must impart to students “a generosity of spirit and commitment to the well-being of their society”. To facilitate these outcomes of democratic education, schools must propagate a culture of learning that encourages in students a propensity for delving into societal issues, particularly issues that pose political storm and require reasoned, balanced thought when being addressed. Educational institutions must provide time for students to reflect upon issues that impact their lives and the lives of others, and students must be allowed to explore and embrace political ideologies that create a foundation for political action.

The institution of education demonstrates a powerful potential as an “important socializing arena for preparing students to become active citizens” (Nagda, Gurin, and Lopez 2003, 165). Historically, schools have served as “sites for the ‘socialization’ of students according to dominant notions of privately oriented democratic citizenship” (Sehr 1997, 3). In order for students to be prepared for participation in a democracy, such socialization must include an educational experience that promotes analytical thinking, open discussion, and respectful debate. Such socialization must also encourage students to adopt an inquiring mindset, to probe and question, and to accept controversy as an expected and natural reality. In short, young people must be taught what it means to be citizens in a democracy, what roles citizens play in a democracy, and how to fully and effectively meet their obligations to fulfill those roles.

Educating for democratic citizenship has as its overarching goal the production of rational, knowledgeable, civic-minded individuals who will perform well as good citizens, effective citizens – what has been characterized as enlightened citizens (Hartoonian 1985). A

formidable task to be sure, it is equally a task of the utmost importance. The future of democracies, both new and old, depend in large part on the education young people receive today. Consequently, training students in how to sustain a democracy must not be a generally agreed upon tradition of conventional education, but the mission of education in holistic and undisputed terms. Schools in democratic societies must strive to provide students experiences that equip them with the knowledge, skills, and dispositions needed to live in and contribute to a civil society. Indeed, if democratic institutions are to survive and thrive, schools cannot fail in this goal.

Educating for Democracy

The *Education for Democracy Act*, authorized by the United States Congress, provides funding through the U.S. Department of Education to support programs designed to assist educators in creating and implementing civic education programs both at home and abroad. One such program is Civitas: An International Civic Education Exchange Program. Established in the 1990s, Civitas is supported by the U.S. Department of State and the U.S. Agency for International Development. Civitas has evolved over the past ten years into a dynamic network that facilitates the international exchanges of ideas about and practices in civic education. Civitas partnerships and special projects can now be found in Africa, East Asia, South Asia and the Pacific, Eastern and Central Europe, Latin America and the Caribbean, the Near East, Southeast Europe and Western Europe, the United States, and China.

With offices in Calabasas, California, and Washington, D.C., the Center for Civic Education serves as the administering agency for Civitas. Goals established by the Center and pursued through the Civitas program include the collaborative development of curriculum materials and professional development opportunities for educators in the United States and

abroad. Much of the work undertaken by Civitas is conducted through the various partnerships that exist between and among some 30 U.S. states and 26 new and emerging democracies. One such partnership is the Florida-Texas-Mississippi-Hungary-Romania partnership. Established in 1995, the partnership has provided cross-cultural exchange opportunities for students, teachers, university faculty, civic leaders, and elected officials from each of the five partner countries and states. With the continuing advancement of education for democracy in each of the partner sites as a primary objective, the partnership has pursued a variety of activities that support this objective. Over the past decade, exchange activities have included (a) cross-cultural collaboration and mentoring on the design of civic education-related curricula; (b) training in civic education-related content and pedagogy; and (c) needs-based research for determining the benefits of civic education exchanges and ascertaining the direction future initiatives might take in each site.

The American Statesman George Marshall is quoted as saying that democracy is the most demanding of all forms of government in terms of the energy, imagination, and public spirit required of the individual. So, too, teaching effectively for and about democratic citizenship is demanding, and educators must be energetic and imaginative in their approach to teaching about it. A recent example of the partnership's efforts to meet this demand and enhance civic education around the world is the staging of an annual democracy camp. The most recent camp, which was hosted by the Mississippi Civitas site, was attended by twenty-two educators from three U.S. states, two European countries, and two Latin American countries. Although the majority of the participants were from the partnership states and countries, five participants were from Panama and Peru, countries that were partnered with Florida in a separate Civitas partnership. Representation from each geographic region is depicted in Table 1.

Table 1. Participants in the Civitas Democracy Camp for Teachers.

Geographic Region	Country or State	Number of Participants
United States	Florida	Participants: 3
	Texas	Participants: 2
	Mississippi	Participants: 6
Latin America	Panama	Participants: 3
	Peru	Participants: 2
Europe	Hungary	Participants: 3
	Romania	Participants: 3

The camp provided a weeklong opportunity for the educators to explore, discuss, and debate issues related to teaching for and about democratic citizenship. The international design of the camp afforded the participants a unique experience to examine and reflect upon the combined challenges for teaching for and about democratic citizenship in the United States, Europe, and Latin America. The exchanges among the participants were facilitated by the fact that all of the participants spoke English and no translation was needed. Minor communication problems did result, however, from use of the vernacular by some participants and the heavy, unfamiliar accents of some. In general, however, the participants experienced no significant language barriers.

To allow for in-depth study and analysis, camp activities focused on a small number of topics related to citizenship in a democratic society. Interactions and exchanges among the participants centered on (a) democracy as a form of government, (b) the need for citizen

participation in a democracy, and (c) the importance of citizenship education. Noted civic educators provided large group lectures on two topics, “Conventional and Unconventional Democratic Citizen Participation” and “The Kinds of Citizens.” The large group sessions were followed by cross-cultural, small group guided discussions and interactive, hands-on activities, both of which capitalized on the diversity of the participant pool. Working together collaboratively, U.S.-European-Latin American teams of educators learned about and modeled interactive teaching strategies (see Appendix A). Other camp activities included participation in a computer simulation of representative government (see Appendix B) and the collaborative development of lesson plans on democratic citizenship (see Appendix C). Time was also allocated for participants to pursue independent reading and study on related topics.

Pre and post surveys were conducted during the camp to determine differences in views within and among the groups. In addition, concept mapping (see Appendix D) was utilized as a closure activity to allow participants, grouped by geographic regions, time to reflect on facts and concepts addressed during the camp and to graphically portray perceived relationships among those facts and concepts. Content analysis was used to reduce, categorize, and interpret themes that emerged from the maps.

Teaching for and about Democratic Citizenship

In the first line of inquiry of the pre camp survey, camp participants independently penned definitions of democratic citizenship. Interesting variations were noted among the groups. The responses of the U.S. participants on the pre camp survey were divided. Half of the participants’ definitions focused on the need for the individual to accept responsibility for working actively for the good of all, for society as a whole. As one U.S. participant wrote, “[Democratic citizenship is about] the people of a Republic taking an active role in society from

the local level up through to the national level.” Another illustration of this perspective was demonstrated in this definition: “[Democratic citizenship is] the responsibilities of the individual to work for the common good of his fellow citizens.” Yet another noted, “[A democratic citizen is] an individual that participates freely in the affairs of his or her community and country. In order to do so the individual must be informed. The will of the majority prevails.”

The other half of the U.S. responses made reference to the need for individuals to have choice and freedom to pursue their individual rights. An example of this viewpoint was expressed in the following definition: “Democratic citizenship is the idea that all individuals within a society have a voice. We have the right to voice opinions.” Another participant offered, “Democratic citizenship is the freedom to live how you please in a country that is your home by definition of being born there or given citizenship rights.” Others pointed to the importance of individuals’ rights to life, liberty, and property as citizens in democratic societies. Interestingly, at heart in virtually all of the American-penned definitions of democratic citizenship was a de Tocquevillian impression of American individualism – that of a society fueled by the need to protect private individuals’ rights and freedoms by insuring that public affairs are managed in democratic fashion.

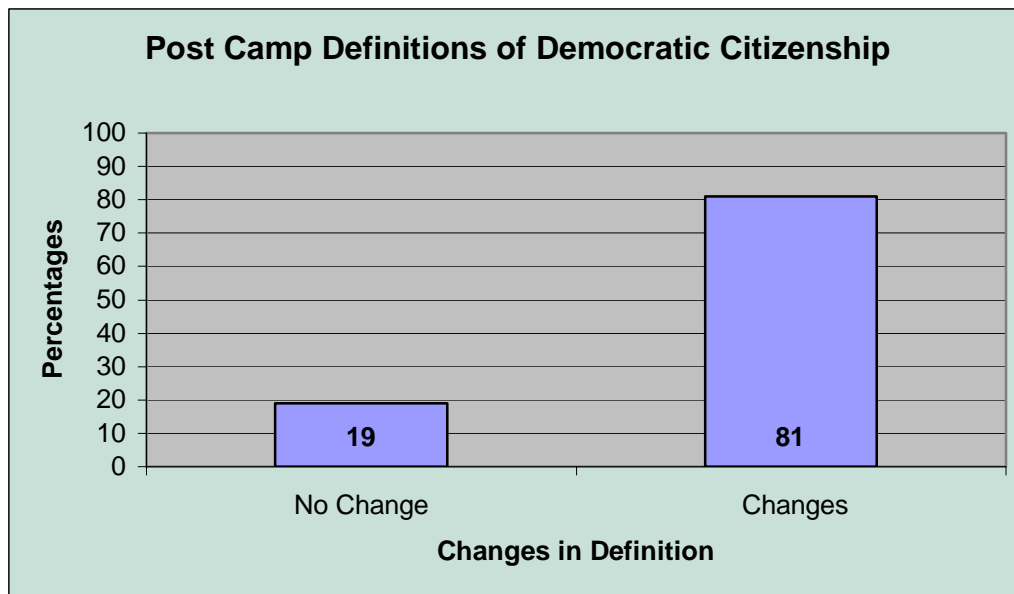
Definitions offered by the European members of the camp focused on the need for citizens to demonstrate a willingness to accept the wishes of the majority. As one Hungarian camp participant wrote, “You have a chance to choose for [sic] different alternatives. Sometimes you have to accept the fact that your choice is the choice of the minority, and it’s not going to be received.” Another Hungarian wrote, “When the citizen has the right to choose between alternatives, they will not have any disadvantages due to their choice. However, they will have to accept the decision of the majority.” The European definitions also suggested that democratic

citizenship is critical for societal harmony. As one Romanian participant offered, “Democracy is the basic need of the community in order for people to work and live together in a respectful way and be well aware of their rights and responsibilities.” In contrast to the definitions offered by the Americans, the definitions of democratic citizenship as written by the European participants focused not on democracy as a tool for seeking what is good and right for the individual, but as a mechanism for attaining (and accepting) what is good and right for society at-large. As residents of post-Soviet-controlled states that only recently won the freedom to practice democracy, these camp participants viewed democratic citizenship as a national prerogative that can and should lead to a greater common good.

The Latin American camp members’ definitions focused on the duties of citizens in a democratic society, particularly in terms of moral and civic values and individual responsibilities to the larger community. As an illustration of this, a participant from Panama wrote the following: “It [democratic citizenship] has to do with the duties and rights of a person as a member of a community regarding his or her moral and civic values and behavior.” The definition of an educator from Peru also affirmed the notion that citizens in democracies must act responsibly for the good of the community: “It [democracy] is when citizens make good use of their rights but are responsible as well for their actions, considering that all of us belong to a community.” And, finally, from a Panamanian educator, “Democratic citizenship is a group of people who work together in order to receive different benefits.” While the Latin Americans did not explicitly avow religious beliefs or dictums, there was a near-religious tenor implicit in the definitions they asserted. In addition, their characterizations of democratic citizenship had a very catholic (little “c” catholic) tone to them, as evidenced in references to the community and the call for citizens to work together.

When asked on the post camp survey if their definition of democratic citizenship had changed as a result of the camp, and if it had, in what way, the participants' responses showed interesting anomalies. As indicated in Graph 1, the vast majority of the participants, 81%, indicated that their definitions had changed. Unlike their pre camp definitions, their post camp definitions of democratic citizenship included more and fuller references to the importance of citizen participation, the need to balance concepts such as liberty and order, the role of education in developing good citizens, and the necessity of developing democratic citizenship in all countries. Of the 19% of the respondents that indicated there was no change in their definitions of democratic citizenship, several commented that although their definitions had not fundamentally changed, their understanding of democratic citizenship had become more well defined and coherent.

Graph 1. Post Camp Definitions of Democratic Citizenship.

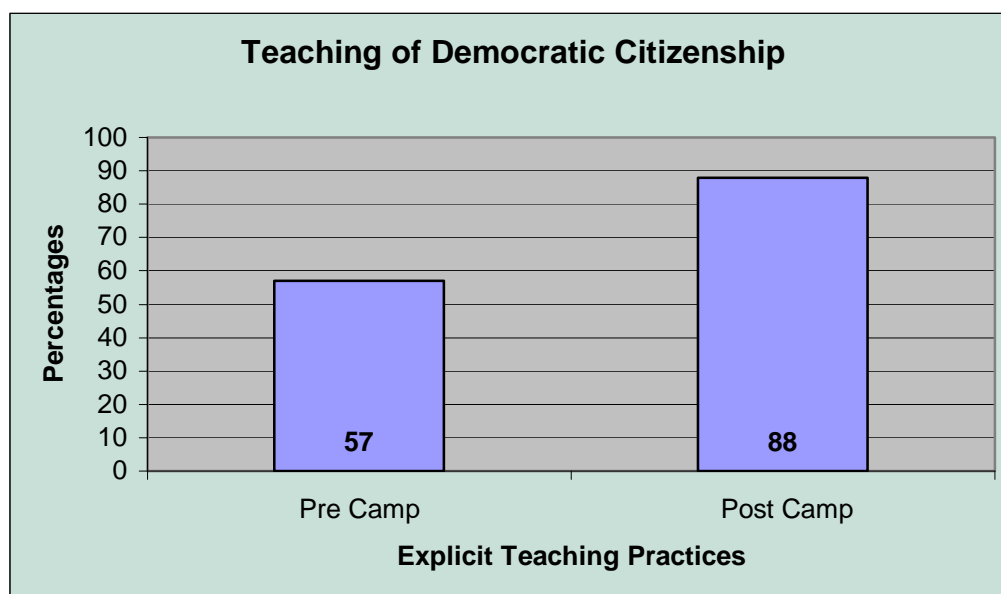


The between-groups analysis revealed that the most noticeable change in definitions occurred among the Latin American respondents. A comment made by a participant from Panama demonstrates this change in definition: “I learned more about democratic citizenship at

this camp because I knew about [how] democratic citizenship developed in my country, but now I have more ideas about democratic citizenship in other countries and how to teach different content.” Anecdotal evidence indicated that it was not only the Panamanians who experienced a shift in their understandings of democratic citizenship, but that as a whole, the entire group of educators experienced the same. The notions of democracy and civic participation became global in nature, no longer just a local or national idea.

The second line of inquiry on the surveys dealt with the explicit teaching practices of democratic citizenship. As portrayed in Graph 2, responses on the pre camp survey showed that a majority of the participants, 57%, explicitly taught for and about democratic citizenship in their classes prior to the camp. The post camp survey showed an increase in that percentage to 88%, indicating that more of the educators planned to explicitly teach the concept as a result of their participation in the camp. The between-groups analysis revealed that the Europeans showed the greatest increase in propensity to teach for and about democratic citizenship in explicit terms, with the Romanians being the most inclined to do so. Open-ended comments on the survey indicated that the participants believed the camp had provided a variety of engaging teaching strategies that would prove helpful in explaining the concept of democratic citizenship to their students. The respondents stated they were also confident the lesson plans that were collaboratively developed during the camp would prove helpful in teaching for and about democratic citizenship.

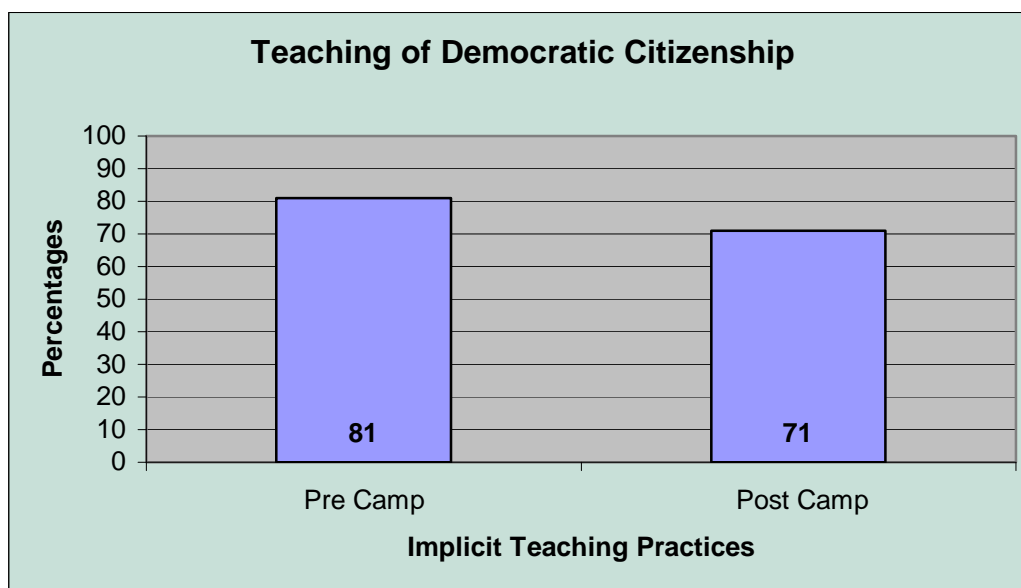
Graph 2. Pre and Post Camp Explicit Teaching Practices.



In the third line of questioning, participants were queried as to their efforts to implicitly teach for and about democratic citizenship. Strikingly, on the pre camp survey, 81 percent of the participants said that prior to the camp, they did in fact teach the concept in implicit fashion. Interestingly, that percentage fell, however, to 71 percent on the post camp survey. This drop is illustrated in Graph 3. In open-ended responses, several of the participants explained that while they had taught the concept implicitly in the past, they planned to take a more direct approach in the future and teach for and about democratic citizenship “head on.” Their comments revealed that they had decided that the best way to present lessons on democratic citizenship is to allow students to take active roles in their learning and to provide opportunities for them to get involved in civic issues. Additional comments revealed that these participants favored the direct teaching of contemporary and historical lessons that reflect the positive aspects of democratic citizenship. Intentions to explicitly teach the concept are demonstrated by this response: “I will lead class sessions concentrating on what a citizen is. I will direct students to write personal experiences concerning the relationship between freedoms and order. I will guide students to

discuss what we need or don't need in order to keep our freedoms." The between-groups and within-groups analyses showed no notable differences among the groups on this line of inquiry.

Graph 3. Pre and Post Camp Implicit Teaching Practices.



In the last line of inquiry, the participants were asked to rank the importance of teaching about democratic citizenship. The choices offered were low, moderate, and high levels of importance. As Table 2 shows, on the pre camp survey the majority of the group, 52 percent, ranked the importance of teaching the concept at the moderate level, while 43 percent ranked teaching the concept at a high level. Given that participation in the camp was voluntary, it is reasonable to assume that most of the educators opting to attend the camp were generally predisposed to teaching about democratic citizenship. These high rankings of importance, therefore, were not surprising. However, the percentages shifted even higher on the post-survey with 80 percent ranking teaching about democratic citizenship at a high level of importance and the remaining 20 percent ranking teaching of the concept at the moderate level. The between-groups analysis showed that the Latin Americans exhibited the greatest increase in ranking the

importance of teaching for and about democratic citizenship with the Panamanians experiencing the most change.

Table 2. Pre and Post Rankings of Importance of Teaching about Democratic Citizenship.

	Pre Camp	Post
Low Importance	5%	0%
Moderate Importance	52%	20%
High Importance	43%	80%

Concept Mapping

As a culminating activity of the camp, the participants were asked to convene in groups by geographic region, to reflect on what they had collectively learned and experienced during the camp, and to create concept maps illustrating their net impressions of the concept of democratic citizenship. A review of the concept maps reflected notable differences and some similarities among the groups. The vast majority of the ordinate and subordinate topics found in the maps can be assigned to one of the following three categories: (1) assertion of individual rights, (2) the need to strive for the common good, and (3) the role of political institutions in democratic societies. As a concluding activity, the concept maps provided valuable insights into the beliefs, values, and attitudes held by the camp participants concerning democratic citizenship, and, hence, the approach and focus the educators were likely to take when teaching for and about democratic citizenship upon their return home.

With respect to the concept maps developed by the U.S. participants, the majority of the topics included in their maps related to the individual rights of citizens in democratic societies. Examples included are equal rights, minority rights, judicial rights, freedom of press, freedom of

petition, freedom of religion, and liberties. However, the U.S. participants also included a number of topics that allude to the need for citizens in democratic societies to work for the common good. Examples of duties of citizens included in the maps were being informed, serving, volunteering, running for office, participating, voting, protesting, demonstrating, and practicing civil disobedience. There were only four topics offered by the U.S. participants that relate to the role of political institutions in a democratic society. The four references were constitution, elections, social contract, and majority rule.

In sharp contrast, the European and Latin American participants included few references to the rights and responsibilities of citizens in democratic societies. In fact, the Europeans made no reference to the duties of citizens, and the only references to individual rights were the right to choose and freedom of expression. Similarly, the Latin Americans developed the concept of individual rights with only three topics – liberty, equality, and justice – and the notion of responsibility was supported by only two topics – honesty and respect. Overwhelmingly, both the European and Latin American educators conceptualized democratic citizenship as intrinsically connected to the various political institutions of their democratic societies. This was demonstrated in the Europeans' maps by the inclusion of topics such as political regime, free elections, pluralism, separation of powers, civil society, representation, and rule of law. The Latin Americans developed the concept with elections, campaigns, authority, solidarity, and civics.

Additional differences that can be attributed to regional and cultural manifestations were noted not only through the end-of-camp concept mapping, but also through anecdotal evidence that was unobtrusively gathered throughout the week during formal and informal communications among the participants. An example of the impact of the cultural-bounded

contexts brought to the camp by the participants was that of the Mississippi participants' religious heritage. When discussing their perceptions about educating for and about citizenship in a democratic society, the Mississippi educators alone asserted religion, prayer, the Ten Commandments, and the posting of "In God We Trust" in the classroom into the discussion. As citizens in a predominantly Christian state, their assertions can only be understood through the cultural lens of fundamentalist Christianity, which is pervasive not only throughout the state but throughout the southern region of the United States. In addition, Mississippi's controversial and infamous past also found its way into the discussions through references made about the socio-political consequences of the state's history of racial segregation and inequalities and the national stage the state provided the Civil Rights Movement of the 1960s. Through their concept mapping the Mississippi participants' revealed that their views of government and civic participation are in many ways interwoven with their religious beliefs.

Another example of the manifestations of cultural differences that arose during the camp was reflective commentary on issues related to the Roma population of Hungary and Romania. When discussing the need to teach for and about citizenship in a democratic society, the European participants alone interjected this topic for consideration, raising questions about how to effectively assimilate the Roma into the Hungarian and Romanian social, economic, and political arenas. Alternative viewpoints concerning efforts currently being made by their governments to provide and ensure equality in the education and employment of the Roma in an effort to better assimilate this minority group into mainstream society were presented and debated by camp participants from these regions. Stark differences in opinion about the motivations and the effectiveness of political and social actions currently being taken across Europe were expressed between and among the Hungarian and Romanian participants. While

some participants hailed the recent efforts of theirs and other European governments of reaching out to the Roma and for introducing policies that are intended to improve the Roma's quality of life and the role they play in civic life, other participants ridiculed current government actions as futile, weak, and insincere. It was, therefore, observed that at least in the case of the Mississippi and European camp participants, overtones of past and present cultural-bounded experiences colored the beliefs, values, and attitudes held on matters related to both democratic citizenship and educating for democracy.

Conclusion

As the world becomes a smaller place, education for democracy at home and abroad must incorporate global views of teaching for and about citizenship, both in terms of knowledge and practice. To this end, the international model of the Civitas democracy camp provided the participants opportunities to broaden their understandings of the concept of democratic citizenship and strategies for teaching for and about it through participation in lectures, small group hands-on activities, and discussion forums. The findings of the survey research conducted during the camp provided evidence that the participants changed their definitions of democratic citizenship to more global definitions after their week-long cross-cultural interactions. The findings of the study also indicated that as a result of their experiences during the camp, the educators further affirmed their commitment to the importance of teaching for and about citizenship in a democratic society. Additionally, they became more inclined to teach the concept of democratic citizenship in explicit, rather than implicit, terms. Perhaps among the most interesting revelations of the camp was the realization by the camp participants that the unique cultural perspectives held by educators can not only color but can control one's thinking about democracy and citizenship. When teaching for and about democratic citizenship, it is crucial that

educators acknowledge and understand the impact of their cultural perspectives. That, in and of itself, was a powerful and significant reality that emerged from the Civitas Democracy Camp for Teachers.

NOTES

1. John Dewey, "The Need of an Industrial Education in an Industrial Democracy," in *John Dewey: The Political Writings*, eds. Debra Morris and Ian Shapiro (Indianapolis: Hackett Publishing, 1993): 122.

2. Theodore Kaltsounis, "Democracy and Democratic Citizenship Education." *The Social Studies* 81 (September-October 1990): 190-93.

3. John J. Patrick, "Education for Engagement in Civil Society and Government," Bloomington: *Clearinghouse for Social Studies/Social Science Education*, ED 423211, 1998.

4. John J. Patrick, "The Concept of Citizenship in Education for Democracy," Bloomington: *Clearinghouse for Social Studies/Social Science Education*, ED 432532, 1999.

5. Amy Gutmann, *Democratic Education*. (New Jersey: Princeton University Press, 1987), 287.

6. Todd Clark, "Participation in Democratic Citizenship Education," *The Social Studies* 81 (September-October 1990): 206.

7. Biren A. Nagda, Patricia Gurin, and Gretchen E. Lopez, "Transformative Pedagogy for Democracy and Social Justice," *Race, Ethnicity, and Education* 6 (July 2003): 165.

8. David T. Sehr, *Education for Public Democracy* (New York: SUNY Press, 1997), 3.

APPENDIX A

INTERACTIVE TEACHING STRATEGIES

<p>Power Tower (Adapted from a lesson plan provided by the Texas Law-Related Education Organization. Original source unknown.)</p>	<p>Purpose: This activity illustrates the concepts of dictatorship, oligarchy, and democracy.</p> <p>Materials (to be divided equally among the groups):</p> <ul style="list-style-type: none"> • newspapers • 3 rolls of tape • 9 paper plates • 18 paper clips • 30 straws <p>Procedures:</p> <ul style="list-style-type: none"> • Divide students into three groups: one to be a dictatorship, another to be an oligarchy, and the last to be a democracy. • Instruct each group to use only the materials provided and to make a tower that is strong, tall and artistic. Inform students that the towers will be judged at the end. • Assign the dictatorship group a leader. Tell them that only the dictator may make any decisions about the construction of the tower. The dictator may give directions and the others must build the tower. No participant other than the dictator may speak. Punishment for speaking will be the loss of materials. • Assign the oligarchy group two leaders who are to discuss the construction. Other group member must build. Only the two leaders can give directions or have any input into the construction. If anyone else speaks, materials will be lost. • Inform the democracy group that they may elect a leader. The leader can make suggestions or ask for input, but every move and every decision must be voted on and there must be a majority agreement on the decision before any action can be taken. Failure to vote will result in losing materials. • Allow the groups ten minutes to build their towers. • At the conclusion of the activity, towers are to be evaluated individually on their strength and artistry. Typically, the tower built by the democracy group will be strong but not high. The dictatorship towers will be tall but weak. • Finally, ask students to debrief the pros and cons of both the decision-making processes used and the building of the tower. Typically, it will be determined that there are pros and cons to each form of government illustrated by the activity.
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- **Pillars of Democracy**
(*Help Your Neighbor, Help Yourself* is a publication of the Center for Civic Education Civitas Program and the American Federation of Teachers.)

Purpose:

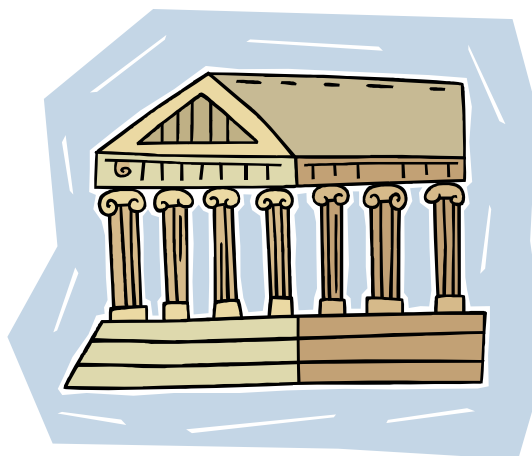
This activity illustrates the pillars of democracy.

Materials:

- paper towel rolls or other cardboard rolls
- markers
- *Help Your Neighbor, Help Yourself* Handouts 2-A and 2-B
- white paper
- tape
- Styrofoam roof that has “DEMOCRACY” written on

Procedures:

- Distribute Handout 2-A to the students.
- Have each student answer yes or no to the various situations presented in the handout.
- Collect the handouts and put them aside until the end of the activity.
- Put student into pairs.
- Give each pair a cardboard roll, markers, white paper, tape and one of the “Pillars of Democracy” listed on Handout 2-B. Or, for older students and/or when time permits, have the students brainstorm the pillars.
- Allow ten minutes for the students to decorate their pillars and then have them put the pillars together and attach the roof.



- Return Handout 2-A to the students and go over each item in regards to the pillars. Have participants point out what characteristics are missing and remove those pillars. The roof should stand without a number of pillars.

Kinds of Citizen Venn Diagram	<p>Purpose: The purpose of this activity is to analyze the different kinds of citizens and levels of civic participation.</p> <p>Materials:</p> <ul style="list-style-type: none">• 3 sheets of Post It poster paper• 3 red, 3 blue, and 3 green markers• Several current copies of local, state, and/or national newspapers• 3 pairs of scissors• 3 rolls of tape• Copies of a 3-circled Venn Diagram with one circle labeled “Personally Responsible,” one labeled “Participatory,” and one labeled “Justice-Oriented.” (Provided as an example.) <p>Procedures:</p> <ul style="list-style-type: none">• In large group, ask students to describe what they believe the differences are among personally responsible, participatory, and justice-oriented citizens. The teacher should clarify any misconceptions the students have and offer examples of citizen actions that apply to each of the 3 types.• Next, divide students into three groups.• Randomly distribute the newspapers to the groups.• Provide a red, blue, and green marker to each group and one sheet of the Post It poster paper.• Give each group a pair of scissors and instruct them to peruse the newspapers and to cut out headlines of articles that describe citizens in action.• Have each group place their Post It paper on the wall, draw a large 3-circled Venn diagram on the paper, and label the three circles “Personally Responsible Citizens” (in red) “Participatory Citizens” (in blue), and “Justice Oriented Citizens” (in green).• Tell them to determine what kinds of citizens their articles are about and to tape the headlines onto the Venn diagram in the appropriate circles.• Ask each group to present their diagrams to the large group and to explain why each of the actions described in the articles appear where they do on the diagram.
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<p>The Ideal Citizen Paper Doll</p>	<p>Purpose: The purpose of this activity is to create in students an awareness of the knowledge, skills, values, and beliefs “ideal” citizens must possess.</p> <p>Materials:</p> <ul style="list-style-type: none"> • 3 life-sized paper doll cutouts • 4 black, 4 red, 4 blue, and 4 green markers • tape • writing paper • pens <p>Procedures:</p> <ul style="list-style-type: none"> • Instruct students to draw 4 quadrants on a sheet of writing paper and to label the quadrants as follows: knowledge, skills, values, and beliefs. • Have the students independently make lists of the attributes (by quadrant) they think the “ideal” citizen must possess. • Next, divide students into three groups. • Have the students in each group discuss and combine their lists of attributes and, if needed, add to the lists other attributes that are discussed. • Give each group a paper doll cutout and 4 markers, one color for each category of attributes (black for knowledge, red for actions, blue for values, and green for beliefs) • Inform the students that they are to create a name for their group’s “ideal” citizen and to “dress” the head, heart, and hands and feet of their doll with the attributes they believe “ideal” citizens must possess. • Allow 15-20 minutes for the students to create their paper dolls. Then have them tape their dolls on the walls. • Call on members from each group to “introduce” their citizen to the large group and to discuss what knowledge, skills, values, and beliefs their group determined the “ideal” citizen must have. • During the presentation, the instructor should question students about the importance of attributes identified. In addition, the instructor should, when appropriate, ask students to cite concrete examples of specific attributes. It may also be necessary for the instructor to suggest additional attributes that are missing and should be added.
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APPENDIX B

Congressional Insights Computer Simulation

Made available to the Camp participants and facilitated by staff from the John C. Stennis Institute of Government, this computer simulation allowed the Camp participants to vicariously experience the decision-making that is required of elected officials. Completed in multiple rounds of “play,” teams of two educators each completed the simulation over the course of an afternoon. The educators role-played elected members of the U.S. Congress, and they were presented scenarios where they were required to weigh the political costs and benefits of supporting various bills; to determine what committee assignments to seek; to figure out when and how to raise campaign funds; and, most interestingly for the participants, to try to find a way to please their party, their constituents, and powerful special interest groups.

This simulation is a commercial product available for purchase through the National Association of Manufacturers.

APPENDIX C

Lesson Planning Collaboration

Purpose:

The purpose of this activity was to allow camp participants an opportunity to collaborate on the creation of education for democracy lesson plans that could be used with students in all of the sites represented by the participants.

Materials:

- All camp materials (i.e., readings, handouts, etc.)
- Access to computers with Microsoft PowerPoint presentation software

Instructions Provided to Groups:

Task #1: Your group is to select a name for itself – something that reflects your group’s commitment to and/or philosophy toward education for democracy.

Task #2: Your group is to collaborate on and write a lesson plan for the topic of “Citizenship in a Democratic Society.”

Task #3: Using the slide templates provided (see below), your group is to create a PowerPoint presentation on the lesson plan you create.

Task #4: Your group will present your PowerPoint slide show to the large group. Copies of all lesson plans will be provided to each camp participant.

Slide #1: Title of Lesson Plan

Indicate the age appropriateness of the lesson.

Indicate the amount of time needed to teach the lesson.

- Slide #2: **Key Concepts**
 List 1 to 3 concepts that will be developed throughout the lesson.
- Slide #3: **Instructional Objectives**
 Specify 3 to 5 learning outcomes of the lesson.
- Slide #4: **Instructional Procedures**
 Describe what the teacher will do.
 Describe what the students will do.
- Slide #5: **Materials Needed**
 List instructional materials needed to teach the lesson (i.e., books, handouts, Internet web sites, etc.) and equipment and supplies needed to teach the lesson (i.e., TV/VCR, poster boards, markers, etc.)
- Slide #6: **Means of Assessment**
 Briefly describe how students' learning will be assessed (both informally and formally).

APPENDIX D

CONCEPT MAPPING

<p>Concept Mapping</p>	<p>Purpose: The purpose of this activity was to provide students an opportunity to reflect upon facts and concepts related to democratic citizenship that were addressed during the camp and to graphically conceptualize relationships among those facts and concepts.</p> <p>Materials:</p> <ul style="list-style-type: none"> • samples of concept maps • writing paper • pens • Post It poster paper (1 per group) • red and blue markers (1 of each color per group – red for facts, blue for concepts) <p>Procedures:</p> <ul style="list-style-type: none"> • Printed samples of concept maps were distributed to the camp participants and their use discussed. • The participants were divided into groups by geographic regions (i.e., one group each of Hungarians, Romanians, Panamanians, Peruvians, Texans, Floridians, and Mississippians). • The participants were instructed to brainstorm and list key facts and concepts related to democratic citizenship that were addressed during the camp. • Using the Post It poster paper and markers, the participants created concept maps that illustrated the relationships among the facts (written in red) and concepts (written in blue). • Each group presented their concept maps to the large group and explained the relationships demonstrated in their map. They also shared the name they had given their group and the reasons for the names selected. • The group presentations were followed by open discussion comparing and contrasting the concepts maps and possible regional/cultural explanations for the similarities and differences.
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