

Foreword

What is the main role of teachers today? Has it changed over the last few decades? Why is the Council of Europe dealing with education, and in particular teacher education? The aim of this publication is to offer a few answers to these and many other questions. Above all, its purpose is to contribute to the ongoing debate, more necessary than ever, on the role of teachers and teacher education in the broader context of teaching and learning for a sustainable democratic society.

In order to understand what kind of education we need in Europe, we must first think about what kind of society we wish to see in the future. The Council of Europe's work on education is based on the idea that education should promote the core values of our Organisation, and in particular contribute to developing democratic culture on our continent. The main aspects of such culture are knowledge and understanding of human rights, democratic participation and the development of competences for engaging in a meaningful and open-minded intercultural dialogue. In other words, developing democratic culture means the development of transversal competences in all learners.

What does this mean for teacher education in Europe? It is obvious that teachers have a very important role to play in creating a democratic culture, if only because of the time they spend with the younger generations in school or in other learning environments. As in the past, teachers will have to pass on knowledge to the learners and will therefore have to be well educated in the subjects they teach. But it is now generally acknowledged that transmitting specific knowledge is not enough to make a good teacher. Every teacher needs to have the transversal knowledge, skills and attitudes that enable him or her to become a "facilitator" or a "guide" who can steer the learning process of his or her students. Teachers need to encourage learners' independence, their creativity, self-reliance and self-criticism, help them to learn to debate and negotiate and to take part in decision-making processes. For education is not only about knowing, it is also about knowing how to be and knowing what to do. If we take that assumption for granted, the role of the teacher becomes a very demanding one, and it is clear that teachers cannot be educated once and for all during the few years of pre-service education they have. On the contrary, they will need continuous in-service training throughout their working life.

The Council of Europe has for many years given its special contribution to advocating these principles and values in and through teacher education focusing on

transversal competences. Our Organisation provides a unique tool, an in-service training programme for teachers called the Pestalozzi Programme. All member states co-operate in this programme through the organisation of training seminars for teachers and other education professionals. It is in this framework that teachers and other educators look at how education policies can best be put into practice through teaching and learning in the classroom, and influence learning outcomes. For teachers who participate in the Pestalozzi Programme, with its emphasis on interactive methodology, collaborative knowledge building and sharing of experience between peers in the context of the wider Europe, these seminars are in themselves a very valuable experience in intercultural dialogue and democracy. The sessions build on the knowledge and experience of those who take part in them, and they are learner-centred, interactive and enable the participants to learn by doing and to work collaboratively. Most of those who participate in the Pestalozzi Programme are teacher trainers, and this means that the programme has a great potential for being carried on and expanding in the member states themselves. A network of National Liaison Officers from all member states participating in this programme meets regularly, to evaluate the work done, discuss progress and lay the foundations for future developments.

The ideas mentioned above and which are discussed further in this publication are not new. For many decades and even centuries, several pedagogues have advocated similar approaches. However, they have never been put into practice on a systematic scale. Our education systems continue to reproduce patterns in education that focus mostly on the transmission of knowledge and preparation for employment, forgetting that the aims of education are also preparation for life as active citizens, personal development and the maintenance, in a lifelong perspective, of a broad and advanced knowledge base. Educational institutions continue to perpetuate social norms. Those who are in charge of such institutions hesitate to adopt democratic governance out of fear that they will not be able to exert what they consider to be the right discipline. And yet it is well documented that democratic values and attitudes cannot be learned within undemocratic structures.

In June 2010, the Council of Europe's Pestalozzi Programme received strong support from the European Ministers of Education at the 23rd session of their Standing Conference in Slovenia, where the main theme for debate was "Education for sustainable democratic societies: the role of teachers". The ministers adopted a declaration in which they endorsed many of the ideas set out above. They also adopted a special resolution on the enhancement of teachers' professional development through the Pestalozzi Programme. In this text they undertake to

strengthen their National Liaison Officers Network, support the establishment of national networks of education professionals linked to the Pestalozzi Programme and endorse the participation of education professionals in the training activities offered by the programme. For the Directorate of Education and Languages, this is a very encouraging development and we will try to follow up these commitments to the best of our abilities.

In the meantime, we hope that as many education professionals as possible will become familiar with our work on teacher education. This publication is the first in a series intended to explain what we are doing and how we are doing it. I wish you all an interesting and enjoyable read.

Ólöf Ólafsdóttir, Director
Directorate of Education and Languages

Introduction

Josef Huber and Pascale Mompoin-Gaillard

The Pestalozzi¹ Programme of the Council of Europe builds on a long history of co-operation in the field of teacher education and training within the framework of the Organisation. It has evolved from an early teacher training bursary scheme and has been developed to respond to the challenges identified by the 3rd Summit of Heads of States and Government of the Council of Europe in 2005. At this summit, leaders called for a concerted effort by the Council of Europe to ensure that its values of respect for democracy, human rights and the rule of law are placed at the centre of educational practice in our member states and they emphasised the key role of education professionals in this process. In their plan of action for the coming years they stipulated that: “The Council of Europe will enhance all opportunities for the training of educators, in the fields of education for democratic citizenship, human rights, history and intercultural education”.²

This call from the summit leaders underlines the importance of reaching out to the practitioners in the field of education. The fundamental principles and values of the Organisation need to be reflected not only in education policy, but above all they need to influence the day-to-day practice of education in classrooms across the continent. Only then can we hope that our European societies will manage to maintain the level of democracy and respect for human rights they have reached and further develop towards sustainable democratic societies in the face of the challenges of the 21st century.

The Pestalozzi Programme attempts to build and maintain this bridge between policy and practice. It looks at how education policy can best be transposed into the everyday practice of teaching and learning so that the desired change influences the daily experience of all learners. It acknowledges the vital and crucial role of education professionals in this process of change and builds on the convergence of competences: specialist and subject-specific competences need to be complemented by transversal knowledge, skills and attitudes if we want them to bear fruit for politically, socially, economically and environmentally sustainable, democratic societies in the Europe of today, and above all, tomorrow.

1. Named after Johann Heinrich Pestalozzi (1746-1827), Switzerland.

2. Action Plan, 3rd Summit of Heads of State and Government of the Council of Europe, Warsaw, 16-17 May 2005 [CM(2005)80 final 17 May 2005].

Through its range of activities, the Pestalozzi Programme seeks to offer a space where education professionals have and take the opportunity to learn³ together, to elaborate fitting answers in the diverse contexts they work in, answers which are based on the fundamental values the Council of Europe was created to uphold.

Every year the programme offers a wide range of pan-European training opportunities for different categories of education professionals such as teachers, teacher trainers, school heads and other actors with an educational role, as well as parents as important stakeholders in education. Altogether about 50 pan-European training events for a total of about 1 000 participants from the 50 countries party to the European Cultural Convention and beyond⁴ are organised annually. These comprise:

- European workshops which are hosted and organised in different countries;
- European seminars which are co-organised by the secretariat and partner institutions (Academy of Bad Wildbad, Baden-Württemberg, Germany; European Wergeland Centre, Oslo, Norway);
- European modules for trainer training organised by the secretariat with the support of particular member states;
- targeted co-operation and assistance (such as training courses for teachers in the framework of Joint Programmes with the European Commission).

Beyond the training activities, the Pestalozzi Programme also provides a platform for the exchange of experience and the collection of practice examples as well as collaborative reflection on practice and the development of workable answers to challenges based on Council of Europe values.

The programme is led and monitored by the Steering Committee for Education and implemented by the secretariat in co-operation with a network of national contact persons (National Liaison Officers (NLOs)⁵ and partner institutions and organisations.⁶ It is funded through the ordinary budget of the Council of Europe (Directorate of Education and Languages) and through voluntary contributions from member states either in the form of direct financial support or through the hosting of activities.⁷

3. In this book, the terms “training”, “education” and “capacity building” are all used in the sense of “offering opportunities to learn”.

4. For several years now, the Pestalozzi Programme has offered places to participants from countries south of the Mediterranean in some of its activities in order to increase the opportunities for intercultural dialogue in the field of education.

5. See list of the National Liaison Officers on www.coe.int/pestalozzi.

6. Academy of Bad Wildbad, Baden-Württemberg, Germany; the European Wergeland Centre, Oslo, Norway; the Anna Lindh Foundation, and others.

7. More details on the programme can be found on www.coe.int/pestalozzi.

The Pestalozzi Programme is a tool of the Council of Europe to make its voice heard in the practice of education through the promotion of its values and standards in the field of education and through the promotion of an appropriate pedagogy.⁸

The Council of Europe has adopted the name of Johann Heinrich Pestalozzi for its training programme for education professionals, as the best symbol of its focus on developing learning methodologies which will endure and which place the individual's needs at the heart of the learning process. Johann Heinrich Pestalozzi developed a holistic pedagogy focusing on the development of every faculty of the learner: intellectual, affective and manual ("the head, the heart and the hand"). His pedagogical principles were constructed around the concepts of development of the learner's powers of observation, training of the whole person and the supportive role of the teacher – the "sympathetic application of the teacher to the taught".

This publication sets out to shed more light on the latter. It seeks to explain and describe what could be expressed in short with the following phrase "why we do what we do in the way we do it". What are the theoretical underpinnings, the fundamental concepts about knowledge and understanding? What are the strands of pedagogical thinking which influence the approach to training, teaching and learning that the Pestalozzi Programme tries to merge into a coherent whole? In other words, it sets out to explore the form that the pedagogy could take which models the values the Council of Europe has been created to uphold: a culture of democracy and respect for human rights and the rule of law.

After the creation of the Network of Trainers of the Pestalozzi Programme and its first meeting in Oslo in November 2008, held in co-operation with the European Wergeland Centre (EWC), a group of trainers met twice in 2009 together with the secretariat and representatives of the EWC to discuss the content and prepare the contributions.

This publication has a double aim: to clarify the pedagogical and methodological approach of the Pestalozzi Programme and to offer a first contribution to a long overdue debate on teacher education in Europe.

Chapter 1 delivers diverse points of view on the context in which teacher education takes place today and the principles and concepts that constitute the foundation of the Pestalozzi Programme. Claudia Lenz uses Anna Arendt's concept

8. From the Greek παιδαγωγέω (paidagōgeō); in which παιδ (paid) means "child" and ἄγω (ágō) means "lead"; so it literally means "to lead the child".

of “world” to express how educational thinking has to be guided by visions of a future society desirable for all. Arthur Ivatts explores the political and educational context in which a fierce battle for curriculum time is fought and how education for human rights, democracy and mutual understanding can be embedded in the existing curricula. Through the exploration of the three *savoirs* – *savoir/savoir-faire/savoir-être* – Pascale Mompoin-Gaillard studies the underlying values behind educational visions and how teachers will have to acknowledge their value basis to develop motivation to gain the transversal competences they need to help young people become informed, active citizens who believe in democracy and who value diversity. Liutauras Degėsys argues that whereas classical education operates on the assumption that sufficient knowledge transmission will enable young people to apprehend their reality, a shift of educational philosophy must be set to underline that learning processes are inseparably integrated into social activity and therefore processes of teaching require constant intersubjectivity and interactivity.

Chapter 2 develops the theoretical foundations that support the Pestalozzi Programme: Danielle Leclercq, Salomėja Bitlieriūtė, and Josef Huber all present “our” forerunners who have developed education philosophies from which the programme draws to determine its way of doing things, its mode of learning. Learning by doing is thus the central method and doing it together is the process. Pascale Mompoin-Gaillard’s contribution sets out how the Pestalozzi network is progressively developing as a community of practice of education professionals across Europe.

Chapter 3 focuses on action for change. Based on general educational research and findings in the fields of foreign language and history teacher education, Richard Harris and Ildikő Lázár present an overview of some of the obstacles to change in teacher education in Europe today and suggest ways to bring about change. A detailed example, described by Pavlina Hadjitheodoulou Loizidou, from Cyprus, shows how the Pestalozzi Programme supports initiatives in the member states, structuring teacher training along the conceptual and methodological lines described in this publication.

In the conclusion Josef Huber summarises what has been undertaken over the past four to five years to increase the effectiveness of the Pestalozzi Programme and sketches out the lines of development for the coming years which will strengthen the potential of the Pestalozzi Programme to make a difference to all learners and students in training institutions and classrooms across Europe.

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Chapter One

Education and society

The key role of education for sustainable democratic societies

Claudia Lenz

Plurality is both the condition of human life and the condition through which humans achieve meaning because humans can experience meaningfulness only because they can talk with and make sense to each other and themselves.

Arendt 1958:8

The question of what education is all about and the kind of societal enterprise it is often gets obscured when we face everyday routines and challenges in educational practice. Taking a step back, however, one immediately becomes aware of the immense impact education has on the way we live together in our societies and on the next generations' conditions of living together. In fact, education is nothing less than a society's investment in its future. This holds true because education, in all its forms and aspects, supplies the members of a society with the knowledge, skills and attitudes needed in order to be able to take part in social, economic and political life. But since societies are not static entities, as they undergo constant and rapid development and change, education becomes still more a condition of coping with reality. The role of education has probably always been to introduce a society's "newcomers", the young generation, into the way the society works (its principles, rules and the attitudes needed for its maintenance), in order to enable them to become the future bearers of societal and political life. In the modern era, the idea of "change" (progress, innovation) has become more predominant than it was before, and this has added a new aspect to the concept and function of education: it has to balance continuity and change – and even proponents of the most conservative ideas would not deny the idea that younger generations are agents of change and modernisation. Maybe change isn't really more radical today than it was some centuries ago, but the ideas and expectations of accelerating technical and social changes on a global scale inform most western cultures today – including their educational theories and practices. Within democracies, being a member of a society means becoming an agent of development and change, not just adapting passively to given circumstances. Educational thinking, thus, has to be guided by a vision of a future society desirable for all.

Realising these visions is not only a question of what is taught and learned, but also how.

Education represents a realm of personal development and social experience. Within the framework of formal and informal education learners have experiences which prepare them to take part in societal life. Thus, educational frameworks can be regarded as types of “models” of the society they are intending to create. Consequently, education takes the form of disciplinary technology and indoctrination in authoritarian styles of teaching. Here, educational institutions intend to “teach” citizens to accept given structures and to follow existing rules and doctrines uncritically. Still, it is easy to distance oneself from educational concepts which openly undermine the individuals’ autonomy and their capacity to live as equals among others. Also, in many cases, educational practice led by good intentions fails in exactly this respect.

Education, informed by humanistic ideas, has to be oriented towards personal autonomy and human solidarity, without regarding the two as mutually exclusive or subordinated to a *raison d’état*. As the German-American philosopher Hannah Arendt⁹ (1958) puts it: human existence is signified as human due to the fact of plurality – that means that each human being is unique and at the same time equal with all other human beings by sharing this precondition. This plurality results in the capacity and the need to create a common realm of existence, “world” in Hannah Arendt’s terminology.

“World” as the space inhabited by man is the result of human action and interaction.¹⁰

In this sense, Arendt regards human existence as crucially political, which, for her, means being capable of taking part in the construction of the modes and conditions of living together. Education, for Arendt, has the function of enabling human beings, especially the “newcomers” in the chains of generations, to actively participate in the maintenance and continuance of “world” and thereby realise their human potential. Thus, education, if it is to serve the future and visions of a desirable society, must also be related to and informed by the

9. Hannah Arendt (1906-75), a philosopher of German-Jewish origin who developed a political theory centred around the idea that the capacity to act politically and to establish and maintain political structures represents the most crucial feature of human existence. In this view, only participation in the processes constructing the political sphere means to live a fully-fledged human existence. The creation of “world”, that is, a reality constructed and maintained through egalitarian communication, and the realisation of an individual’s potential as a human being are, in Arendt’s view, mutually constitutive (Arendt 1958).

10. This idea of “world” has nothing to do with concepts linked to the materiality and objectivity of geography, namely that “world” is the totality of space inhabited by man or the entire globe. In Arendt’s use of the term, the phenomenological tradition is predominant, resulting in the paradox that people inhabiting the same material world can become “worldless” due to the loss of a common political sphere.

past: that is, all experiences of human communication and action. Arendt takes the responsibility of educators as mediators “between past and future” very seriously:

The educators here stand in relation to the young as representatives of a world for which they must assume responsibility although they themselves did not make it, and even though they may, secretly or openly, wish it were other than it is. This responsibility is not arbitrarily imposed upon educators; it is implicit in the fact that the young are introduced by adults into a continuously changing world.

Arendt 1961:184

Probably, one could read her understanding of educators as the “adults” initiating the “younger” into the sphere of common human affairs more symbolically, as the more experienced. In this way, one could be an educator in certain contexts, where one has gathered significant experience and is able to share it with the less experienced, whereas one can be a learner in other contexts. In this way, one can imagine education as a process integrating all members of a society in the constant construction, reconstruction and maintenance of social, political and cultural life.

The most relevant question, thus, is which kind of education can contribute to a society in which all members are able to realise their human and participatory potential – to live together as equals under commonly created conditions. In other words: how can education serve a sustainable democratic society? What should institutional structures and learning processes which provide learners with experiences of a living democracy look like? There is, of course, no final answer to that question, but there are, in a given context and environment, indicators of which aspects of education are feasible and which conditions are necessary in order to make education a sphere where living democracy is prepared, created and practised.

Learning to learn – lifelong learning

Societies today are, as mentioned in the first paragraphs, preoccupied with the idea of rapid technological and social change. If education is to serve the egalitarian participation of all citizens in society, it has to transcend some traditional ideas of learning within a life span. Up to some decades ago, a predominant idea was that educational institutions – first and foremost schools – teach children a canonised version of knowledge “for life” accompanied by a set of given values. Followed by vocational education, school would prepare learners for a

life as job holders. But today's societies within the "global village", connected by information technology, mobility and migration need educational systems which prepare learners for different ways "for life". The sociologist Richard Sennett (1998) states that people in late modern societies will have to renew their "stock of knowledge" many times throughout their working life, due to ongoing societal and technological changes. Our societies can be characterised as "information societies", which means that the processing of information has a different status today than it had only a few decades ago. New media (and maybe most significantly the web-based "social media") have an enormous impact on the world views of individuals and groups; they even constitute forms of social belonging independent of geographical proximity.

The seemingly unlimited possibility to express attitudes and spread information is met by new discussions about and forms of censorship. Still, individuals are no longer confronted with a lack of accessible information but with a confusing flood of information, making it difficult to relate to. Skills of handling (selecting and evaluating) information have become crucial in order to be able to participate in cultural and political life.

As a result, knowledge, skills and awareness/attitudes related to the above questions have to be a part of educational processes empowering citizens today and in the future.

Active social and political participation thus requires the ability to identify, to access and to handle information from various kinds of media. And, as the community of practice of active participation transcends national borders – be it with regard to supra-national constructions, such as the European Union, or be it with regard to the notion of "global citizenship" – information from all parts of the world becomes relevant for individual world views, attitudes and choices. What is needed, as a result, is the competence to distinguish relevant and valid information from less relevant and valuable information. This kind of "information literacy" includes technical and cognitive skills, but also reflexive competences. Education, which aims at the formation of active citizens, has to supply learners with the competence to learn and to constantly renew skills of accessing and handling information as well as knowledge stocks. It has to teach learners the art of learning – and it has to do it in a way which makes learning a joyful personal enterprise.