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**Citizenship Education Initiative**  
**Teacher Manual**  
**June 2020**

## Preface

Globalization, by definition, is a global phenomenon, but it's happening on the local level. Everyone comes into contact more often with people from a different origin than themselves, resulting in variations of acculturation (Berry, 1997). Cultural interactions can also happen through indirect contact. For example, when supermarkets in the Netherlands sell products from Brazil, or when an American TV show passes on French television networks, it can lead to the psychological process of remote acculturation (Ferguson & Bornstein, 2012). These developments demand a lot from people and from society as a whole; living together with others does not happen automatically, and it requires constant attention. Of course, this also applies to students. They sit in class next to peers with different habits and ideas about normal behavior.

Within the last decade, European schools for primary, secondary and special education were ordained by the European Commission, in collaboration with Eurydice, with the legal assignment to pay attention to culture and offer citizenship curriculum. In the Netherlands, following through on this assignment means that students should receive lessons about the fact that the Netherlands has become a country with much diversity. The core focus is on the Dutch state structure and the democratic institutions of freedom, equality, and solidarity. Attention is also paid to social identity as a product of culture, and learning to deal with cultural differences (also known as cultural competence). By shedding light on the history of current diversity, as well as future diversity expectations, students can be prepared to be the citizens that the future will require.

According to the timeline, the new Citizenship Education Act began entering force in the autumn of 2019, with the aim of giving schools more direction. This resource package is intended for students in class 1 and 2 of secondary education, approximately aged 12 to 13 years old. Emphasis will be placed on the content of differences: what are we actually talking about? What exactly differs and where do those differences come from? What is the logic of one versus the other way of thinking and how can we discuss these differences, even being satisfied without necessarily reaching a consensus? What are the characteristics of the Dutch culture, the country in which the students are located?

The following curriculum has been developed by Connect2Us with the intention to provide support for teachers who are working within the framework of the citizenship education

domain, to discuss, in a neutral or positive way, cultural differences and similarities within a class.

## Background

The subject of citizenship is on the move. The SLO (The National Institute for Curriculum Development) carried out an analysis of educational resources in 2008 and a first conceptual framework has been formulated, on the basis of which several teaching materials have been developed and framed. However, since then, movement towards an organized curriculum has slowed. In 2010, Dam et al. theorized four social (core) tasks: democratic acting, socially responsible acting, dealing with conflicts, and dealing with differences. For each of the social tasks, 5 components are specified: knowledge, attitude, skill, reflection and behaviour. Two rounds of research have been done on the basis of this matrix by the Citizenship Alliance, in which 26 primary and 33 secondary schools participated. This matrix of components will also be used to develop the SLO survey 2020.

However, the Education Council already wrote in 2012 that there are still no satisfactory achievements in the practice of citizenship education in primary and secondary education. Also the Inspectie van het Onderwijs (2016) sent out surveys and they came to the conclusion that many schools do indeed have citizenship classes, but that a clearly defined plan is often missing and the result is 'patchwork'. For these reasons, State Secretary Dekker has started a process aiming for clarification of the citizenship assignment for schools. In the coalition agreement of 2017, the government highlights the importance of this legislative process, and in particular with a view to the enforcement of the democratic rule of law in and by schools.

In 2019, Curriculum.nu published a theoretical proposal for citizenship education. Currently 140 teachers and school leaders work within Curriculum.nu. This institution, in partnership with more than 80 development schools, work together on the building blocks for updating the national educational objectives. Strong emphasis is put on three core values that are considered important for a democratic society: freedom, equality and solidarity. According to Curriculum.nu it is of utmost importance to not just learn the meaning of these core values but also how they relate to the historical context and how they emerged in different societies. On top of that, they argue that the emergence of democracy and the democratic judicial system have to be addressed.

In schools, children learn about democracy and how to deal with diversity. Curriculum.nu argues that Citizenship education will teach students to see the connections between their own lives and larger global issues. As clarified by the Inspectorate van het Onderwijs (2016), citizenship education has been present before, however any previous curriculum has lacked a concrete vision for application. In response, Curriculum.nu (2019) has therefore created a curriculum for citizenship education that will be applied nationally. This curriculum - as described in the document *Voorstellen Burgerschap* (2019) - outlines 11 Grand Objectives (Grote Opdrachten):

1. Freedom and Equality
2. Power and Participation
3. Democratic culture
4. Identity
5. Diversity
6. Solidarity
7. Living together digitally
8. Sustainability
9. Globalization
10. Technological citizenship
11. Ways of thinking and acting

Within these Grand Objectives, teachers have freedom regarding implementation. While this may be a highly attractive method for some teachers, others may find that they lack the resources with which to achieve their mission. It is possible that leaving teachers without guidelines will result in a vague concept of citizenship. Schools and teachers have difficulties with excessive work pressure. A reduction in curriculum cannot be afforded, as teaching citizenship requires a different way of thinking about education. Precise, legislatively-defined curriculum is difficult to attain, due to the sheer amount of organization involved in a task of that size. However, providing outcome-based resources is a foundation for which teachers can systematically achieve the citizenship goals at hand.

For that matter, Connect2Us has created a lesson package wherein an interactive, helpful, educational and fun experience leads students to develop their perspectives.

## Core social tasks

Within this resource package, you will find lesson plans accompanying each activity. With each lesson plan, the core concentrations differ slightly. The core social tasks and their components are included so that the teachers may understand precisely which lesson is linked to which of the 11 Grand Objectives, defined by Curriculum.nu (2019). The following social tasks are covered by the activities in this resource package:

1. Core social task: *Dealing with differences*
  - 1.1. Related Grand Objectives: freedom and equality, democratic culture, identity, diversity, solidarity, globalization and ways of thinking/acting
2. Core social task: *Dealing with conflicts*
  - 2.1. Related Grand Objectives: freedom and equality, power and participation, democratic culture solidarity and ways of thinking/acting
3. Core social task: *Acting democratically*
  - 3.1. Related Grand Objectives: freedom and equality, power and participation, democratic culture, solidarity, globalization and ways of thinking/acting

## Methodology

The methodology used to develop citizenship and cultural awareness are dynamic in nature. Conceptual frameworks provide a basis with which abstract concepts can be understood by students. To be able to properly discuss cultural differences and to prevent stereotyping, three things are important:

1. Deepen: do not only discuss "cultural folklore", such as eating habits and parties but also deeper set ones; cultural characteristics such as values and norms, manners and views of people
2. Positive imaging: discuss cultural characteristics in an open way and from the perspective of equivalence
3. Emphasize variation within cultures

There are three steps to discuss similarities and differences of interest:

1. Describe: let students describe characteristics of themselves or elements from their culture from their own perspective
2. Compare: The next step is comparing personal characteristics with those of other students
3. Reflect and evaluate: based on this comparison, students reflect on discovered differences and similarities

These recommendations have been taken into account in the lesson plans, so that they have been designed as far as possible in the above manner.

## Teachers

The important conversation about migration and origins is not always an easy conversation. On one hand, debates in politics and the media are conducted in an outspoken manner and some students adopt this method of discussion. On the other hand, certain groups (both native and non-native) can feel threatened in their identity, particularly in teenage students, right in the middle, still trying to understand their own identities. This conversation can therefore be an important phase of identity formation.

All this leads to the following recommendations:

- Beware of erasing individual identities when emphasizing diversity and multiculturalism. Identities must be seen as complementary rather than opposing.
- The teacher should be seen as a facilitator. Students may be nervous to discuss cultural topics which they don't know about. Breeding an environment of trust requires the teacher to be responsive and dependable.
- Beware, when labelling a culture, to check your own cultural standpoint. If culture is on a scale, try to see the other culture from as close to zero as possible, not from your own culture's score on the scale.

A school describes talking to students about these kinds of sensitive subjects as "walking on thin ice". In the literature there is talk of 'dexterity' of the teachers, and in particular in the big cities, where there is an indication that teachers are struggling to achieve it, due to larger classroom diversity.

Therefore, it applies to the teacher that he/she is well prepared to facilitate these lessons. It is important to be able to calmly indicate the limits of permissible statements and at the same time be open to different emotions or inquires. It helps if the teacher has his/her own views as well as intuition or sensitivity to pitfalls.

## Theoretical Perspectives

During development of the exercises, activities, and games included in this packet, the following theoretical approaches have been considered:

### Cultural approach

Each community develops its own habits and rules that allow people to live together in a peaceful way. These habits are influenced by the surroundings of the community, by evolution and by people from other communities. Some of these external influences can be:

Relation to authority.

- The relationship of the individual to the group.
- The role of the individual to the group.
- The way people deal with uncertainty and ambiguity.
- The way people perceive the future.
- The way people celebrate life.

### Empirical background

Professor Geert Hofstede conducted one of the most comprehensive studies of how values in society are influenced by culture. He defines culture as “the collective programming of the mind distinguishing the members of one group or category of people from others”. The six dimensions of national culture are based on extensive research done by Professor Geert Hofstede, Gert Jan Hofstede, Michael Minkov and their research teams.

The model of national culture consists of six dimensions. The cultural dimensions represent independent preferences for one state of affairs over another that distinguish countries (rather than individuals) from each other. The country scores on the dimensions are relative,

as we are all human and simultaneously we are all unique. In other words, culture can be only used meaningfully by comparison.

The model consists of the following dimensions:

### *Power Distance Index (PDI)*

This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. The fundamental issue here is how a society handles inequalities among people. People in societies exhibiting a large degree of Power Distance accept a hierarchical order in which everybody has a place and which needs no further justification. In societies with low Power Distance, people strive to equalise the distribution of power and demand justification for inequalities of power.

### *Individualism versus Collectivism (IDV)*

The high side of this dimension, called individualism, can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of only themselves and their immediate families. Its opposite, collectivism, represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty. A society's position on this dimension is reflected in whether people's self-image is defined in terms of "I" or "we."

### *Masculinity versus Femininity (MAS)*

The Masculinity side of this dimension represents a preference in society for achievement, heroism, assertiveness and material rewards for success. Society at large is more competitive. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life. Society at large is more consensus-oriented. In the business context Masculinity versus Femininity is sometimes also related to as "tough versus tender" cultures.

### *Uncertainty Avoidance Index (UAI)*

The Uncertainty Avoidance dimension expresses the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity. The fundamental issue here is how a society deals with the fact that the future can never be known: should we try to control the future or just let it happen? Countries exhibiting strong UAI maintain rigid codes of belief and behaviour and are intolerant of unorthodox behaviour and ideas. Weak UAI societies maintain a more relaxed attitude in which practice counts more than principles.

### *Long Term Orientation versus Short Term Normative Orientation (LTO)*

Every society has to maintain some links with its own past while dealing with the challenges of the present and the future. Societies prioritize these two existential goals differently. Societies who score low on this dimension, for example, prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future. In the business context this dimension is related to as “(short term) normative versus (long term) pragmatic” (PRA). In the academic environment the terminology Monumentalism versus Flexhumility is sometimes also used.

### *Indulgence versus Restraint (IND)*

Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms.

### Practical applications

Following this theoretical perspective, Connect2Us has derived five dimensions on which cultures may vary:

1. Authority & leadership
2. (In)direct communication
3. Privacy & relations
4. Rules & (un)certainty
5. Motivation & Success

All cultural activities and games within the present package have been developed with consideration to culture as having a dynamic place on each of these five dimensions.

## Hand-outs

In this package you will find the lesson plans and instructions for the following building blocks:

1. Stereotypes Quartet
2. Empathy Land

There is a certain build-up throughout these activities, moving from awareness and understanding of stereotypes (and the 'grey area') to the understanding and application of empathy and flexibility of their own place and role in various 'ingroups'. The students' personal involvement becomes greater and more is demanded from the students in the field of identification and thinking.

In addition, we have provided the following teaching aides:

3. Teacher Manual
4. Glossary of cultural terms
5. Stories of cultural interactions

We wish you a lot of fun and success with the lessons. If there are any questions or comments, please do not hesitate to connect to us!

## The Connect2Us Team



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