Background paper to the CSC education strategy, May 2010

(written in cooperation with CSC/CEC, ICCS and the members of the CSC education brainstorming group)

Matthew 18:3: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven."

The purpose of this paper is to provide a structured proposal with different options for activities of CSC in the field of education in Europe.

The paper should be seen as a "work in progress" that need support and feed back from those in the member churches of CSC who see the need that CSC becomes more aware about a Europeanisation of education and developing CSC as a competent partner for European institutions in this field.

The paper starts with a general frame that informs about criteria of CSC for identifying work themes and a summary of the brainstorming process so far. Part II introduces some key documents and policies of the European istitutions – the European Union and the Council of Europe – where action and reaction seems to be needed by the churches and Part III provides information and starting points from the perspective of the member churches of CEC when dealing with education in Europe.

In a meeting of Rüdiger Noll, Carla Maurer and Peter Schreiner we have identified three possible themes that should be texted for specific projects. These are:
(1) European citizenship and education
(2) Identity and Diversity: Challenges for Churches in education in Europe and
(3) Concepts of education in European policy and churches.

I.   The general frame

Background and first steps

The Plenary Assembly of the Church and Society Commission in Prague in April 2008 "...suggested that a brain-storming group with representatives from member churches and educational organisations should be called together in order to reflect on the precise issues and the CSC mechanisms and methodologies in the field of education." Education, although a national matter, gains more and more attention in European politics. A variety of European projects and strategies influence the national politics. The churches actively want to be involved in the shaping of Europe's educational agenda.

The Brainstorming group met for its first time on 8/9 June 2009 where it proposed a rolling agenda for the work of CSC. A part of this agenda asked to develop a strategy in the field of education. This strategy will be elaborated by the Brainstorming group on 26/27 May 2010 to be presented for adoption at the Commission meeting of the new CSC which will take place in Haguenau/Strasbourg from 28 May to 1 June 2010. The strategy shall be in line with the overall work priorities of CEC which still have to be decided by the newly elected Central Committee and Presidium.

CSC staff proposed education to be one of the Commission's work priorities. The priorities were chosen on the basis of the following ***criteria***:

1.	The issue must be on the ***agenda of the European institutions***.
2.	The issue is a matter of concern and of ***relevance for the member churches***. The issue must have a European dimension.
3.	Reflect on: Are ***CEC and CSC best placed*** to engage on this issue?
4.	Reflect on: Which ***cooperation*** is possible and necessary?

5.	CSC's engagement in the issue must bring clear *added value*.
6.	Any project must have a *verifiable outcome*.
7.	There needs to be staff capacity and financial resources to carry out the project.

The paper will take up these criteria and reflect on them for the issue of education

II.   Education and European citizenship as it is reflected on the agendas of the European institutions

"Citizenship is a journey not a destination" (William Hastings)

The right to education is a fundamental **Human Right. This is clearly expressed in the following international documents**:
Universal Declaration of Human Rights (1948): Article 26[i]
European Convention of Human Rights (1952): Protocol, Article 2[ii]
Charter of Fundamental Rights of the European Union (2000): Article 14[iii]

II.1 European Union

II.1.1 The legal basis

EU activities in the field of education are based on the *Articles 165 and 166* of the *Lisbon Treaty*. While "fully respecting the responsibility of the Member States for the content of teaching and the organisation of education systems" (Art. 165), the EU according to Article 6 of the Lisbon Treaty has a supportive competence in the field of education. "Europe's role is to support the improvement of national systems through complementary EU-level tools, mutual learning and exchange of good practices."[iv]
In art. 6 of the TFEU it is said: "The Union shall have competence to carry out actions to support, coordinate or supplement the actions of the Member States. The areas of such action shall, at European level, be: (…)(e) education, vocational training, youth and sport."

II.1.2 "Education and Training 2020" (ET2020) as a follow up of the EU Lisbon Strategy

The European institutions pay more and more attention to education and training as a decisive element of a larger strategy.
Implementing the Lisbon strategy that was launched by the European Council in Lisbon in 2000 a first common EU strategy in the field of education and training was established with the "Education and Training 2010 work programme".
In order to ensure the measurability of the achievements on a European level, the strategies set out *"European benchmarks".*

 The benchmarks of the 2010 strategy in many areas have not been achieved. These aims were:
  - Increasing reading skills among 15 years old;
  - Lower rate of early school leavers;
  - Number of young people with upper secondary education;
  - Higher number of graduates in maths, science and technology and reducing gender imbalance in this field;

- Higher participation of adults in lifelong learning programmes.

Following the the EU strategic framework, the European cooperation in education and training (**"ET 2020"**) points out that an increased cooperation of Member States in this field would help the EU "to achieve its ambition to become *the most competitive and dynamic knowledge-based economy in the world*." The investment in human capital through education and training is described as a contribution towards achieving the long-term goals of the Lisbon strategy for *growth* and *jobs* which lie at the heart of the strategy. The ET 2020 is anchored in that broader strategy. This includes also a worldwide perspective. The importance of openness to the world is underlined. The ET 2020 "will help the European Union achieve its objective of becoming a world-leading knowledge economy."

Overall aims of the ET 2020:

(a) the personal, social and professional fulfilment of all citizens;
(b) sustainable economic prosperity and employability, whilst promoting democratic values, social cohesion, active citizenship, and intercultural dialogue.

The ET 2020 is built on the precedent aims, completed with new benchmarks:
- Adult participation in lifelong learning;
- Ensuring an adequate level of basic skills, especially in reading, mathematics and science;
- Employability;
- Language learning.

A new focus is set on preschool education and mobility programmes for young people[v]. Based on ET 2010 and taking into consideration the new aims, ET 2020 developed the following *strategic objectives*:

1. Making lifelong learning and mobility a reality;
2. Improving the quality and efficiency of education and training;
3. Promoting equity, social cohesion and active citizenship;
4. Enhancing creativity and innovation, including entrepreneurship, at all levels of education and training.

The strategic objectives are specified for the first cycle of the ET 2020 from 2009-2011. One of the aims in this period is to expand opportunities for *learning mobility* within Europe and worldwide, including new objectives and financing instruments, and whilst taking into consideration the particular needs of disadvantaged people. To this purpose, the European Commission launched a consultation process on the "Green Paper: Promoting the learning mobility of young people". CSC/CEC together with its partner organisations EYCE and AGDF took part in this consultation.[vi]

The new strategy ET 2020 has been developed in a *lifelong learning perspective* which is underpinning the entire framework. Lifelong learning includes all areas of learning, formal, non-formal, in-formal, and all ages, from preschool education up to adult learning. The key competences for life long learning as defined by the EU[vii]:
- communication in the mother tongue

- communication in foreign languages
- mathematical competence and basic competences in science and technology
- digital competence
- learning to learn
- social and civic competences
- sense of initiative and entrepreneurship
- cultural awareness and expression

The aim of ET 2020 is that by 2020, an average of at least 15% adults should participate in lifelong learning programmes.

To reach the aims, the EU invites the member states to work with the *"open method of coordination"* (OMC) and building synergies. (The OMC, created as part of employment policy and the Luxembourg process, has been defined as an instrument of the Lisbon strategy (2000).
The OMC provides a new framework for cooperation between the Member States, whose national policies can thus be directed towards certain common objectives. Under this intergovernmental method, the Member States are evaluated by one another (peer pressure), with the Commission's role being limited to surveillance. The European Parliament and the Court of Justice play virtually no part in the OMC process.
The open method of coordination takes place in areas which fall within the competence of the Member States, such as employment, social protection, social inclusion, education, youth and training.)

Cross-sectoral cooperation should be fostered (education – research – innovation) and networking with all relevant partners established. The outcomes should be clear and visible. The success of the coordination work in education depends on the political commitment of member states and effective working methods on European level.

As part of the European Union's youth policy, the *White Paper on "A New Impetus for European Youth"* was launched in November 2001 (COM(2001) 681 final).

One of the activities of the EU was the year 2009 *"European Year of Creativity and Innovation"* (EYCI). The key message of the year was: "Creativity and innovation contribute to economic prosperity as well as to social and individual wellbeing."[viii] (...)

In 2002 the "European Parliament legislative resolution on the proposal for a *Council directive on the conditions of entry and residence of third-country nationals for the purposes of studies, vocational training or voluntary service*" (COM(2002) 548 final) was adopted. CCME, together with other church-based organizations, participated in the consultation process.

The ET 2020 is in line with the EU 2020. The strategies both have a strong tendency to focus on the economical dimension of EU developments. The churches in their reflections on EU policies criticise this one-dimensional thinking and underline the importance of "soft" factors such as identity building, dealing with diversity, social skills and solidarity.
In its response to the Public Consultation of the European Commission on the EU 2020 Strategy (COM(2009)647), CSC/CEC criticises that the ethical dimension in the EU 2020 strategy is hardly mentioned and that it should be strengthened. The Lisbon Treaty underlines the importance of the value basis of the EU. This focus should be set in all EU strategies. As for the EU 2020 strategy it is also crucial for the ET 2020 not only to focus on the economical dimension of education but on the value this brings for social cohesion and for the personal development. Concerning education the consultation of CSC/CEC response furthermore says:
"The Working Document of the European Commission mentions 'reading, mathematics and science' as basic skills, but ignores the necessity of basic social skills like responsibility,

solidarity, tolerance and respect for others. The European Council in May 2009 stated in its strategic framework for European cooperation in education and training 2020: "Education should promote intercultural competences, democratic values and respect for fundamental rights and the environment, as well as combat all forms of discrimination, equipping all young people to interact positively with their peers from diverse backgrounds." These elements are missing in the "EU 2020" strategy.

Education enhances lives. It ends generational cycles of poverty and disease and provides a foundation for sustainable development. A rights-based approach to education would address some of societies' deeply rooted inequalities."

Education as a part of the EU 2020 must be more than a tool for Europe to become a world-leading knowledge economy. Education should not just lead to jobs who serve this aim. In Christian understanding, work is not just a productive factor, but also a central element of human personality and of participation in society.

It also can be criticised that education becomes more and more measurable (PISA, Bologna...). This even underscores the tendency to seeing education as a tool for economic prosperity. This "education philosophy", which in the public opinion is taking the lead, has been criticised by several authors. One of them is Konrad Paul Liessmann with his title "Theorie der Unbildung. Die Irrtümer der Wissensgesellschaft". The Austrian philosopher says that education first of all should aim to seeking for truth and serving the responsible individual. Science should not become a closed circle of evaluation systems. Also the interrelation between rankings as sign for higher educational standards and economical prosperity/social security has not been proved so far. Who can decide what is worth and useful knowing and what not? Even though there is no doubt about the necessity of a canon of knowledge (basic skills), education should also give space to a certain "aimlessness" of learning that can not be measured. That's where creative ideas are born and people can develop their talents.

II.1.3 Europe for citizens programme

The European Commission though doesn't exclusively focus on a strategic framework in order to improve national policies and exchanging good practice, but also on the active development and administration of funding programmes. The aim is to improve the quality of learning systems and provide greater opportunities for people at all stages of their lives.

The Education and Culture DG of the European Commission, responsible to implement EU strategies through concrete measures, is running the *"Europe for citizens programme"*[ix]. While the ET 2020 is principally focusing on the EU's overall economical aims, the citizens programme emphasis the identification of the Europeans with the democratic values of the Union (although having the self-understanding to contribute to aim of the EU to become the most competitive knowledge-based economy of the world). Organisations interested in active European citizenship meet regularly with the European Commission to discuss issues linked with the implementation of the Europe for Citizens programme or other topical issues. This is referred to as 'structured dialogue'.

The *Maastricht Treaty* in 1992 formally introduced the *concept of European citizenship* in Article 5C: "Citizenship of the Union is hereby established. Every person holding the nationality of a member state shall be e a citizen of the Union." The 1997 Amsterdam Treaty

modified the Maastricht concept by adding the phrase "citizenship of the Union shall complement and not replace national citizenship."
In the Preamble of the Lisbon Treaty the "EU citizenship" is confirmed and strengthened and article 9 defines the citizenship of the Union in the already existing way.

The "Europe for citizens' programme" provides the Union with instruments to promote active European citizenship. It puts citizens in the centre and offers them the opportunity to fully assume their responsibility as European citizens.

A core element of the discussions focuses on methodological issues regarding citizens' participation. The dialogue also addresses major transversal and political issues of relevance to active European citizenship.
This dialogue involves regular meetings between the Commission and approximately 50 key European organisations actively involved in the Europe for Citizens programme, which feed into a broader, annual event, the Europe for Citizens Forum.
This regular process creates synergies to bolster the efficiency of the Europe for Citizens programme activities. It also helps the Commission to better tailor the programme to the needs of its civil society partners.
In addition, specific meetings with stakeholders interested in specific actions or themes may take place as needed.
The **general objectives** of the programme are:

1. giving citizens the opportunity to interact and participate in constructing an ever closer Europe, which is democratic and world-oriented, united in and enriched through its cultural diversity, thus developing citizenship of the European Union;
2. developing a sense of European identity, based on common values, history and culture;
3. developing a sense of ownership of the European Union among its citizens;
4. enhancing tolerance and mutual understanding between European citizens respecting and promoting cultural and linguistic diversity, while contributing to intercultural dialogue.

The **specific objectives** are:

1. bringing together people from local communities across Europe to share and exchange experiences, opinions and values, to learn from history and to build for the future;
2. fostering action, debate and reflection related to European citizenship and democracy, shared values, common history and culture through cooperation within civil society organisations at European level;
3. bringing Europe closer to its citizens by promoting Europe's values and achievements, while preserving the memory of its past;
4. encouraging interaction between citizens and civil society organisations from all participating countries, contributing to intercultural dialogue and bringing to the fore both Europe's diversity and unity, with particular attention to activities aimed at developing closer ties between citizens from Member States of the European Union as constituted on 30 April 2004 and those from Member States which have acceded since that date.

All actions should cover permanent themes and/or horizontal features of the Union. The **permanent themes** are:

- Future of the European Union and its basic values (including Plan D = Dialogue, Debate, Democracy, launched in 2005, and the sense of ownership of the EU among the citizens)
- Active European citizenship: participation and democracy in Europe
- Inter-cultural dialogue
- People's wellbeing in Europe: employment, social cohesion and sustainable development
- Impact of EU policies in societies

The *horizontal features* are:
- European values
- Informal learning for active European citizenship (including town twinning programme)
- Volunteering – expression of active European citizenship
- Transnationality and local dimension (comparing, sharing and cooperation across boarders)
- Cultural and linguistic diversity
- Cross-fertilisation (cooperation with NGO's and other organisations)
- Equal access to programmes
- Gender balance
- Intergenerational solidarity

To achieve the objectives, the European for Citizens Programme proposes four actions, divided into different measures. A budget of *215 million Euros* is foreseen for projects fitting into the programme.

Action 1, 'Active citizenship for Europe', aims to bring people from different parts of Europe together in order to promote mutual understanding, a sense of ownership of the EU and the emergence of a European identity. It focuses on town twinning, as well as citizens' projects and support measures.

Action 2, 'Active civil society in Europe', seeks to help European civil society play a more active role on the European stage by supporting NGOs, trade unions, think tanks, associations, and other non-governmental bodies.

Action 3, 'Together in Europe', works to boost the concept of European citizenship through effective high-profile events that will inspire people to identify with the European project, helping them to realise that values can be shared across national borders. The Commission will also carry out studies, surveys and opinion polls in order to get a better understanding of active European citizenship.

Action 4, 'Active European remembrance', seeks to keep the painful memories of Nazism and Stalinism alive in order to provide lessons on the value of the peace, stability and democracy we take for granted in today's Europe.

EU citizens programme: http://ec.europa.eu/citizenship/glance/glance10_en.htm

In this frame can also be seen the newly developed tool of a *European citizens' initiative (ECI)* to bringing forward the citizens identification with Europe is the. The ECI is a part of the Lisbon strategy. In 2010 a public consultation takes place in order to decide on the concrete implementation of the ECI.

II.2 Council of Europe

The topic of European citizenship has gained political importance for both the CoE and the European Commission over the past years. It includes an understanding of the political, legal,

social and cultural dimensions of citizenship.Its main idea is that of a *"responsible citizenship"* concerned with awareness and knowledge of rights and duties (definition of EURYDICE survey 2001). Responsible citzenship is closely related to civic values such as democracy and human rights, equality, participation, partnership, sopcial cohesion, solidarity, tolerance of diversity and social justice.

- In the field of formal education, the CoE has run a programme on Education for Democratic Citizenship (EDC) *Learning and living democracy for all* (2006-2009) which include a broad range of activities on education for democratic citizenhip and human rights (EDC/HRE). In this programme citizenship education is inclusive of human rights education, civic education, peace education, global education and intercultural education. This includes also activities in which participation in society can be learned, exercised and encouraged.
  The CoE project has also conducted a survey of current policy and practice in citizenship education among member states. The findings draw attention to the 'implementation gap' between national policies and syllabuses and what is actually experienced by students.

- A co-operation research project of the CoE with the European Union on Active citizenship for democracy, aimed at the development of *indicators* in this field (www.coe.int/edc).

- The *Committee of Ministers* of the CoE adopted in October 2002 a recommendation (2002)12 on *"Education for democratic citizenship"*. The text affirms "that education for democratic citizenship is fundamental to the Council of Europe's primary task of promoting a free, tolerant and just society." And the committee declares "*that education for democratic citizenship should be seen as embracing any formal, non-formal or informal educational activity, including that of the family, enabling an individual to act throughout as an active and responsible citizen respectful of the rights of others*." It recommends that the governments of the member states "*make education for democratic citizenship a priority objective of educational policy-making and reforms*."

- 2005 has been the *European Year of Citizenship through Education*. Theme: *Learning and Living Democracy.*
  The main target groups for the '*2005 Year*' were educational staff and EDC practitioners. Primary aim of the Year: to influence EDC policy and practice in educational institutions, including schools, rather than engage those more widely in society such as the general public and parents.
  In the final report of the evaluation of the Year (David Kerr & Joana Lopes) the national coordinators (EDC Coordinators) were asked through a survey questionnaire about the success of the "Year". They selected the aim of "raising awareness of the contribution of democracy learning to participation, to resolving societal problems, and to promote social cohesion" as the most important overarching aims of the Year.

*Challenges***:**

- ✓ Europe as a "fortress" or an elite club

✓ The legitimacy crisis, reflecting mistrust of European institutions, together with growing intolerance at national levels

European Citizenship … means a rolling debate on…

… living in

… belonging to

… participating in

… being excluded from and still

… building the community of people in Europe.

Contemporary approaches towards European citizenship are situated between two possible poles: (a) adherence to universal claims, cosmopolitical thoughts, universal human rights that go beyond the borders of Eueroepan polity and
(b) the reference to shared identities predominantly conceived of through cultural affinities.

III. Education and European citizenship as it is reflected on the churches' agendas

The churches are among the biggest stakeholders in the field of education. Education throughout the European history was to a large extent initiated and provided by church institutions having its peak in the monasteries of medieval Europe where Europe's rich cultural heritage was conserved and transmitted to future generations. The Reformation set the foundation for the accessibility to education for everyone, fostered by the media revolution of that time. In the course of the secularisation of the European continent, the state institutions took over the main responsibility for general education. Churches in many ways still are involved in education all over Europe. The form of cooperation and sharing competences between church(es) and state has at least as many faces as Europe has states. The state – church relation plays a crucial role on how churches are involved in education. Is religion an exclusively private matter to be kept out of the public sphere and financially not being supported by the state?[x] Or is religion – and therefore also religious education / education about religion – considered as important stakeholder in the public sphere and closely cooperating with the state?[xi] It has not to be forgotten that the cooperation with established church(es) can lead to discriminatory behaviour against other faith communities.[xii] This issue though should rather be discussed as a minority issue than an educational issue.

Special attention has to be paid to the situation of the churches of former communist countries where religious education and church life in general had to be re-established after the end of communism. The access to education facilities (libraries, media, training...) in some parts is still extremely reduced and needs support.

The separation of church and state should protect positive and negative religious freedom and allow churches to be a critical voice in society. It shouldn't lead to the exclusion of the voice of churches and other faith communities in public life. The fact that religion plays an important role in many peoples life should not be underestimated.
The question about the involvement of faith communities in politics is also a crucial issue in European politics. A new step has been made from EU side by *Article 17* of the Lisbon Treaty which says that "the Union shall maintain an open, transparent and regular dialogue with these churches and organisations". Churches are expected that they fulfil their task as important stakeholder in politics and society. Raoul Kneucker in his article "Der Beitrag der Kirchen zum Aufbau Europas – Religion im europäischen Raum" defines this as a shift away from simple tolerance of religion to a real acceptance of churches and other faith institutions. What form the cooperation between EU and religions (as well as non-religious convictions) should have is part of negotiation. CSC in cooperation with COMECE elaborates a model of how to implement this article.

This is important to be mentioned as churches are an opinion-maker in society and therefore have a specific interest to be recognized as such in citizenship education.

Concerning churches' involvement in education we should distinguish between four levels of involvement:

a) Education in the *churches' own responsibility* (e.g. confirmation work, theological training, lay training)

b) ***Educational institutions*** of the churches (e.g. schools, kindergartens, adult education...)
c) ***Shared responsibilities*** in the public education system (e.g. religious education in public schools)
d) Churches as ***contributors to education policy discourse*** on national and European level

Looking at the activities of CEC member churches, all four levels are reflected:

Abstracts from CEC member church websites:

Armenian –Apostolic Church: "The Armenian Church has created a wealth of arts, language, architecture and music throughout history. She has helped to shape the face of the Armenian nation and people, and to keep our heritage alive, all through the centuries... As new mediums of communication have been created, she has changed her method of delivering the lessons of the day. Radio, television and now the Internet, are used to enlighten the people."

Alkatholische Kirche Österreich: „Jeder Altkatholik hat die Aufgabe, seinen Glauben in seinem alltäglichem Umfeld zu leben und zu verwirklichen. Dazu gehört der Einsatz für gesellschaftlich Benachteiligte genauso wie das Engagement für Notleidende… Es steht jedem/jeder frei, diesen Auftrag in welcher Partei oder Organisation auch immer umzusetzen. Unsere Kirche will daher nicht parteipolitische Positionen beziehen, sondern ein Diskussionforum der verschiedenen Meinungen und Weltanschauungen bieten."

*Evangelische Kirche A.u.H.B. Österreich: „Wir nützen den Anlass des Gedenkens, um alle Bürgerinnen und Bürger und vor allem die Christinnen und Christen aufzufordern, ihre politische Verantwortung aktiv wahrzunehmen. **Demokratie muss immer wieder mit Leben erfüllt werden. An ihrer Gestaltung Anteil zu nehmen, verlangt unser christlicher Glaube.***"

Evangelical Lutheran Church of Finland: „In every parish diaconal work serves people in need, although it is often unnoticed... Parishes provide support and training for those who volunteer to serve. Training sessions deal with topics that are important for encountering different kinds of people."

Finnish Orthodox Church: "The Valamo May academy is the only adult education college in Finland that operates in the spirit of Orthodoxy. Its courses are open to all, regardless of religious affiliation... Classes of religious education for Orthodox children are provided in the compulsory junior and secondary schools and in the upper secondary schools. These are arranged by the local education authorities."

Church of Scotland, Church and Society Council: "The Church and Society Council's central remit is to continue the tradition of engaging, on behalf of the Church, in the national, political and social issues affecting Scotland and the world today – from asylum and ecological concerns to adoption and education issues."

*Church of Scotland: "The Christian vision of education is founded upon an understanding of the human person as a unique individual... The purpose of education is to develop the full potential of each person... **If education is to be the beacon of hope in the world, it should educate children for responsible, active global citizenship, and it should do this through inter-cultural and inter-faith dialogue and partnership. Encouraging participation in community affairs and political events can foster a culture in which people take citizenship responsibilities seriously.***"(From the paper "A Christian vision for education in Scottish schools")*

Church of Greece: <ins>http://www.europeanspirit.gr/</ins>
Homepage with a collection of articles, letters and links that keeps Church members informed about European matters.

Romanian Orthodox Church, Statues Art. 4.2: "The Romanian Orthodox Church establishes relations of dialogue and cooperation with the State and with various institutions for accomplishing her pastoral, spiritual-cultural, educational and social-charitable mission."

Evangelical Valdensian Church, Italy: "La Tavola Valdese (Waldensian Executive Board) is a regulatory body which represents the Methodist and Waldensian churches before the Italian State and is qualified as a cultural, educational and charitable body. This signifies that education, study and cultural developement have an important place in the life of Protestant churches.
Scholastic education, which was carried out by our institutions in the past, has been greatly reduced since the State took over public education as a primary duty, while our commitment in the field of cultural formation has increased considerably."

Evangelical-Lutheran Church in Hungary: "In our 37 educational institutions (nurseries, schools), about seven thousand students prepare themselves for life, with the help of nearly one thousand teachers. At the Lutheran Theological University, more than hundred students carry out their studies at the faculties for the pastors' education, or the religion teachers' training for primary and secondary schools."

The visibility of churches in media (homepages, print media...) shows that churches take very seriously their role as opinion maker in society. Depending on the situation of a Church, the topics are set differently. Churches contribute on all four above mentioned levels to education: By their own schools, by teaching in public schools or by bringing up discussions on European issues concerning the churches.

CSC should develop a mechanism to bring the activities of the churches systematically together and make them visible in European politics. That also includes the participation in the programmes where possible.
CSC should also have a critical view on the development of educational policies on a European level.

Strategic Objectives
- ***Intercultural Dialogue*** (religious education and cultural and religious diversity in European countries); which debate needed with European institutions/which policy framework needed
- ***Churches contribution to European citizenship***; religious education contributing to Identity formation and values
- ***Promoting religious education/teaching of religion*** and its access to European programmes/funding
- ***Quality in educational institutions***, effectiveness of education

IV.   Reflexion on the six CSC criteria

1) *European agenda*. Since Lisbon 2000 education has gained increasing importance. It has been integrated as part of an overall economic and social strategy to make Europe "the most competitive knowledge-based economy in the world". Since then action programmes hase been developed.
Beside activities of the EU the Council of Europe is active in the field of education for many years. Important areas are intercultural dialogue and the religious dimension, education for democratic citizenship, human rights education.

2) Comparative studies like PISA; that deal with quality and efficiency of education, have produced impulses for educational reform even in systems where other measures were not effective.

3) CEC/CSC can provide information for member churches about these European developments that influence also national and regional concerns in education. On the other hand CSC can communicate churches' activities in education to the European institutions and how they contribute to common European challenges like social cohesion, European citizenship. Living in diversity, and inclusive education.

4) *Added value*. Churches always advocate comprehensive approaches to education that put the individual in the centre and care for all dimensions of the human being including the spiritual and religious dimension.
They critically discuss and resist to a narrow concept of education that puts "employability" in the focus of education and neglects the ethical and religious dimension.
The issue is not education as such, but interlocutor between the churches and the institutions, presenting the common voice, trying to influence the framework policy of the institutions in direction of the values of the churches, fostering dialogue between the institutions and churches.

5) *Verifiable outcome needed*. Where do we change reality?
The project aims to foster specific areas of education, especially for disadvantaged persons.

6) *Resources, staff capacity, collaboration*. There is a need to mobilise the associated member organisation that are active in the area of education like ICCS, IV, academies, EYCE, adult education etc.

V.   Possible activities

(1) Analyse the strategic paper „ET 2020"especially about the implicit concept of education

(2) Explore the key issues of "Knowledge based society" and "life long learning" and work out a common statement of CSC

(3) Discuss the aims of "employability" and "personal fulfillment" as means of education and training

(4) Work out what religious and value oriented education – as specific tasks of the churches - can contribute to European democratic citizenship?

(5) Is it sufficient to promote creativity and innovation for entrepreneurship and international competition? Are there other dimensions and aspects of creativity that are also important for living together in diversity?

(6) Education for disadvantaged groups.
Proposal for action: *Resist against brain drain in less developed regions. What could be the role of the churches e.g. through education?*

(7) Bologna process and its inherent concept of education

(8) Confirm the criteria of education oriented on scales of humanity

VI.   Remaining challenges

1. Sustainability of the process
2. Make concepts visible in practice, especially
   a) Dealing with diversity
   b) Relation between religious identity and European citizenship; recognition of the contribution of religious education
   c) Value education vs. education driven merely by economic perspectives
   d) Support of a religious education/teaching of religion in European states as an important factor in identity building and in strengthening a) and b)

"The term European Citizenship is in the process of construction… Europe should be shaped and defined by its citizens. Nonetheless, Europe does not seem to provide sufficient opportunities for its citizens to contribute to this development. It is therefore important to reflect on how European citizenship and debates on European identity can help to empower young people to actively contribute to building Europe."

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[i] "(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
(3) Parents have a prior right to choose the kind of education that shall be given to their children."

[ii] "No person shall be denied the right to education. In the exercise of any functions which it assumes in relation to education and to teaching, the State shall respect the right of parents to ensure such education and teaching in conformity with their own religious and philosophical convictions."

[iii] "1. Everyone has the right to education and to have access to vocational and continuing training.

2. This right includes the possibility to receive free compulsory education.

3. The freedom to found educational establishments with due respect for democratic principles and the right of parents to ensure the education and teaching of their children in conformity with their religious, philosophical and pedagogical convictions shall be respected, in accordance with the national laws governing the exercise of such freedom and right."

[iv] Commission of the European Communities, COM(2008)865final, 16.12.2008

[v] CSC/CEC, in cooperation with partner organisations, participated at the EC consultation "Green Paper: Promoting the learning mobility of young people" which aims to stipulate "that by 2020, at least 20% of those graduating in the European Higher Education Area should have a study or a training period abroad". Joint CSC-EYCE-AGDF answer see http://csc.ceceurope.org/index.php?id=845.

[vi] http://csc.ceceurope.org/fileadmin/filer/csc/Education/CSCJoint_answer_Greenpaper.pdf

[vii] http://europa.eu/scadplus/leg/en/cha/c11090.htm

[viii] http://www.create2009.europa.eu/about_the_year.html

[ix] http://ec.europa.eu/citizenship/how-to-participate/doc485_en.htm#

[x] Example : France, Czech Republic (« Laïcité »)

[xi] Example : Germany, Greece

[xii] The most obvious minority issue nowadays in many countries is about the space for teaching Islam in schools. But it concerns also minority churches, like for instance the reformed churches in Italy where religious education in public schools is exclusively provided by the Catholic church.