"Democratic Participation and the Sites of Citizenship"

GT 1.2: New Concepts of Citizenship and democratic innovations
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ABSTRACT:
   The paper is focused on the experiences from the called "Sites of citizenship" that involves a variety of different groups in the development of democratic practices, so they offer territorially unbounded politics. The heart of most of sites is the notion of "community", and "empowerment" is the term that could most commonly be attached to site activity, given the centrality of agency within definition of sites. Certain level of sponsored institutionalisation is supporting them (i.e.: Council of Europe and other agencies). At the same time, "partnership" is a key structural and often involves novel arrangements with unfamiliar participants either created relationships of social peace, solidarity and confidence. It means observes the sites activity as forms of inclusive and pluralist citizenship and the different learning –educational, training, formal, non formal- from them .

KEY WORDS: Community, empowerment, governance, partnerships, social exclusion.

I.   Introduction:

In recent years changes taking place across Europe and the world have challenged the traditional model of citizenship. Nowadays in a progressively more complex world it has become necessary as the same time to redefine the meaning of participatory democracy. The quick changes are multiple and affect different areas. The increasing number of risks and challenges in everyday life force people to question life priorities in relation to the every aspect of their lives (work, religion, family, society...). It could result either in solidarity or in a decline social sensitive.

Contemporary societies globally are witnessing profound changes in the forms, arenas and subject matter for citizen and non-citizen participation in politics. Over the last few decades, traditional forms of political involvement, such as voting and party membership, have declined sharply in the older democracies, but they are also becoming more formally established in the newer democracies. At the same time, different participation styles and methods, which focus on

the other subjects and use other arenas, are emerging in both the developed and developing world.

These other forms of participation in the older democracies are characterised by an abandonment of traditional organisational structures (party and union politics) and by replacement of static bureaucracies with loosely connected networks of organisation. In non-democratic setting, these other forms are also characterised by informal networks, but they have not developed always as an alternative to the traditional ones. Thus, in all parts of the world there is a problematic relationship between traditional participatory modes, arenas and actors and people's view of political action.

In view of the rapid changes taking place in our societies and the ways in which citizenship[1] is conceived and experienced, it is essential to reinforce it. In fact, a growing concern exists for citizenship, the quality of democracy and governance. To reinforce them it is required a change of rules with regard to collective action, attitudes, capacities, values etc. These processes of change of them can be reached through social and political learning, so it highlights themes associated within an increasingly unequal contemporary world with rapid societal changes and a declining social cohesiveness and with emergent divisions. The current debate and discussion on its concept and limits have actually passed beyond the school environment and onwards to a wider context, including all institutions concerned.

II. Conceptual Framework:

Beginning with the concept of citizenship that is a multiform concept and although is frequently used, is not easy to define. So, we should avoid calling "citizens" any attitudes, initiatives or behaviours. Citizenship is far from having a stable and generally accepted meaning like others terms of social and political life. This makes any attempt at synthetic construction particularly difficult, because any such attempt will always be suspected of reducing the diversity of experiences and ways of thinking or even the threat of standardization.

Anyway, the different definitions show these characteristics: citizenship is a juridical and a political status (the internal face of nationality, a set of rights and freedoms, the access to public

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[1] We can remember definitions like "Citizenship is the practice of a moral code – a code that has concern for the interests of others- grounded in personal self-development and voluntary cooperation rather then the repressive compulsive power of the State intervention". Hayek, F: *Studies in Philosophy, Politics and Economics,* London, Routledge, 1967.

life and civic participation) and a social role (one of the identities of an individual, certain competences to make this status possible to exercise, it is dissociated from belonging to a particular territory). At minimum this status and role must ensure access to civic, political and social rights (Marshall, T.H, 1950).

In democratic societies, citizenship is more than a matter of established formal rights and responsibilities; so it touches political, legal, social and cultural fields. This status and role involve a set of personal or internal communicative and deliberative skills (to argue, to reflect, to debate, to dialogue, to resolve conflicts, especially critical reasoning, reflective and argumentative thinking and active listening), competences (social, ethical, of procedural nature, emotional), capacities for action, to cooperate, to live together with others, to take responsibilities, And on the other hand, objective or external knowledge of the principles and values of human rights and the present world in various dimensions legal, economic, cultural, social (from the concept and functioning of democracy, role of political parties and interest groups, political decision-making and legislation, current political problems, aspects of a market economy, of employment /unemployment, consumer rights, challenges of globalisation, role of media, national culture heritage and history, until sensibility for social issues -situation of minorities and ethnic groups, equality of sexes, social security-). All of them should assume to generate behaviour of democratic citizenship and awareness of the need to act in accordance with special values of human rights.

The social component of citizenship is the essential condition of effective participation and subsequently for the empowerment, the process through people is capacitated to the self-help in order to reach more influence, power to take decision and autonomy. This concept implies the enhancement of people's capacities and opportunities to do and express their options becoming to the desired actions and outcomes to participate in the local development not only through the personal resources but also the social capital that is the basis of collective action (see, Lashley, C., 2001).

The relations between both, rights and responsibilities, has not been subjected to theoretical reflection to the same extent as other related issues. Curiously, the State is the only agency expected and required to assume some form of responsibility for the individual as well as common public wellbeing. While traditionally mention is hardly made of the duties of the individual towards the community or the state. In fact, the responsibilities of individuals towards

society do not come about naturally or automatically, they need to be taught through family, teachers, trainers, mediators and learnt by students and everybody in all fields of life The emphasis on "citizens" rights and responsibilities and on the need for active citizens (especially young people), participation within a civil society reflects the increasing concern among politicians and other public actors, scientists and educators about the state of democratic culture (you can see Norris, P., 2002).

On the other hand, there are different models of political participation like action oriented, associative initiatives, integration of young people in political decision-making (youth council, forums...) and ombudsman. In the same sense it is possible to sign a logical circuit: empowerment, civic participation and shared responsibilities[2].

The called "Sites of citizenship" are local grass-root project that explore the structures, processes and conditions which encourage or discourage democratic citizenship activities. It could be a freely organised grouping of people coming together around one particular issue or a partnership between local institutions. They could have a sophisticated complex organization and received support from different sources, although they try to be self-sufficient and self-sustaining, exploring local or community resources. They can identify and confront the barriers to participation in order to prepare citizens for democracy and to be directed towards the social change. They are one the many ways in which the schools, local community, workplace, or even administrations can cooperate to discover the ever changing ways for developing best concepts and practices, so other sites, groups or regions can learn from them.

They involve a focus on one or several aspects of political power in the content of different public policies (education, employment, justice, health, environment, cultural, xenophobia, etc.) which shapes more directly the relationship between the citizens and the State. This is or pretends to be a Social and Democratic Law State, and subsequent a Welfare State. Anyway the key words in organising these sites are autonomy, empowerment, responsibility, participation, inclusion and cohesion. They create new forms of teaching and learning for participation in civil life, and the outcomes should be measured in terms of restoration of social ties, renewing belief

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[2] However, at a different level, a pluralist citizenship can be held to transcend traditional divisions. A longstanding criticism around understandings of citizenship, for example, has been the "gendered" nature of citizenship. Women, it has been argued, have traditionally constituted a marginal or even absent concern within an essentially patriarchal conception of citizenship. There is a gap between the guarantee of a full or active citizenship on the one hand with women's actual lived experience of that guarantee, on the other hand.

of democratic institutions, reinforcement of social justice, and promoting equitable and sustainable development (you can see Closa, C.1998).

Given the communitarian conception of democracy privileges concerns and values relating to, for instance, developing shares practices and understandings and overcoming forms of social exclusion; therefore, with new knowledge and skills, site participants can influence or change circumstances that result in a further participation or that result in challenging inequalities or injustices. So, the heart of most of sites is the notion of "community", and "empowerment" is the term that could most commonly be attached to site activity, given the centrality of agency within definition of sites. At the same time, "partnership" is a key structural and often involves novel arrangements with unfamiliar participants either created relationships of social peace, solidarity and confidence. The focus on inclusiveness can be found involves different representatives' ethnic, religious and cultural groups, empowering disadvantages communities to combat different problems

Other concept to take in account is the local governance, it constitutes a way in which the authority organizes and legitimates itself, using the behaviour of population for planning, take decisions, reinforcement of rules, management and accountability. It includes not only local level and other public sector structures, but also a variety of community institutions and civil society through which people organize to act collectively. The principles of participation and decentralization contribute to the good governance and, thus, to the strengthening of local development, concern that is required from different international agencies (i.e. EU) and national ones in order to reinforce this territory level closer to citizens.

III. Evolution and Context:

The antecedent more immediate has to be dated in Balkans war at the beginning of 90's. From this fact Kosovo area becomes a geopolitical priority for the European Organizations. Consequently the Conference on Educational Cooperation for Peace was held in town of Graz (Austria) in 1998 and the next year in Sofia (Bulgaria) in 1999 known as the Graz Process within the framework of the Stability Pact for Southern Europe. As a result a partnership between various organizations and institutions was agreed and was designed to promote educational activities in the democratic development of the region based on cooperation between these

institutions and the active involvement of local forces. Other agencies such as UNICEF, OSCE, World Bank, EU, and European Training Foundation… are contributing to these projects[3].

Therefore, a number of Education for Democratic Citizenship (EDC) project activities launched form Council of Europe in south –eastern Europe have taken on increased relevance. The heart of this project is the link between the learning and training, policy development and the sites of citizenship as grass-root project. In fact, what will be understood and known about democratic citizenship will emerge from what is developed and happens in local enlargement of it.

To consider the context is necessary to remember the different changes have been taking place: from the changes in the ways to live, in the system our societies are organised, in the manner we see ourselves and others, and we think the future and the world, and in the approach the education is understood. So, it must be underlined that personal communication has improved, the use of science and technology are more efficient and the mobility is increasing by population movements with the emergence of new forms of community and protest. It is easier to exchange information, opinions and ideas on a wide scale. Consequently unlimited opportunities exists for personal growth and learning that implicate a redefinition of one's life sphere with new aspirations and expectations in relation to life values that increase the need for understanding and the responsibility.

On the contrary resulting from these processes and the global pressure there are new inequalities related to knowledge gaps, new forms of personal crises in selecting quality information, emerge ambiguities in personal commitments and loyalties and even insecurity. In fact, the inclusive/exclusive perspective has emerged on recent years as a central policy concern and focus of activity by state agencies. It highlights themes associated with an increasingly unequal contemporary world with a perceived decline in social cohesiveness and with gender, cultural and ethnic divisions.

At the same time different transitions are taking place. There are shifts from representative democracy to participative governance with weakling power of state and empowerment of citizens, from formative (teaching- based) to transformative and constructive (learning-based)

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[3] The ideal of "active citizenship" is also highlighted by article A of the Amsterdam Treaty of EU. One of the mail objectives of Directorate General for Education and Culture (DGEC) of the European Commission is to develop citizenship not just in the legal sense of the word but also trough encouraging peoples' practical involvement in democratic processes at all of levels.

educational institutions, from modern to post-modern understanding of individual and societies (remembering to Inglehart, R.,1997).

There are also paradoxical situations like the reality of fragmentation of the society and the relevance of the notion of community/local level and the globalization. It is possible to point out different contradictions of modern democratic societies: State versus market, production vs. environment, growing welfare vs. increasing poverty, inclusion vs. exclusion, modernity vs. post-modernity, national citizenship vs. world citizenship, top down globalization vs. bottom-up, network vs. self, universal vs. local. The reasons for these are complex and contradictory, but are generally seen as reflecting the rapid societal changes, increasing unpredictability and growing inequalities of political and economic power in the late modern or disorganised capitalist world.

The common characteristics in the context to the different and the most of these sites run from the communitarian conception of democracy in opposition to a more representative democracy. Therefore, there are much more cases looking for the reinforcement the participation and the processes for take decisions, and less those activities focused on government, parliament or elections; although the public sphere -specially the local one- remains important concern and in some cases, in the partnerships[4]. (Skelcher, C., Malthur, N. & Smith, N., 2004). Traditional institutions of representative democracy have thus become somewhat disconnected from new arenas of political action and participation. Despite the consultative and deliberative forums established by partnerships, the disconnection between partnerships boards and the formal systems of local community governance means that partnerships are in the community in respect of consultation and delivering to meet local needs, but not a part of formal political life.

The building of citizens is a large process for every life. In fact Political socializes are from primary groups (parents. family, neighbours), peers and friends, educational system and church to mass media (actors, musicians, television quizmasters) employment (employers, trainers) and political systems (member and leadership, civil servants, police and prison officials). In consequence, institutions, organizations implicated are multiple, and events and objects also. A first level of support is the general political based on the awareness of the relevance of

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[4] The called "partnerships" mean partners in a project that implies an interchange of information, cooperation in the development and implementation of programmes, etc. They can be established between local or regional authorities, agencies, actors... They can be inter-sectors (i.e. specialised comities in High Education) or inter-sectors (i.e. departments from different areas: health, social services, languages, anti-racism, etc.) and also between agencies (CoE, NU, World Bank, EU…).

development a democratic conscience and for social cohesion in society as a whole. Many issues are related to this task like human rights, participation, respect, empowerment, diversity, tolerance, equity, multiculturalism, dialogue, etc. Hence different specific public policies are linked to it (Taylor, M. 2003), especially those implicated to human resources development like educational policy for childhood and youth period. So a second level of support will be education policies and thirdly specific programmes on Education Democratic Citizenship.

Anyway these questions and concerns involve all age and all social classes and many players. In fact this third level has to be supported largely by the civil society. It focuses particularly on teachers, parents, trainers, politicians, decision-makers, media experts, researchers, social movements, trade unions, NGO's, communities, cultural and political institutions and even company representatives. The importance of the actors, local initiatives and partners is evident as well as the synergies, strategies and conditions of access for participation (Krishna, A., 2003). In addition, the emphasis on participation, community and partnership implies some criticism or shortfall of existing civic and political arrangements. It also raises difficult issues of membership, who belongs and who does not, what are the criteria of membership and who decides?.

For example, the experiences of democracy ranges from newly "fragile" democracies in the post-communist countries (Croatia, Bulgaria, Bosnia) through to the "youngest" post-war democracies (Spain, Italy, Portugal). Democratisation constitutes an important defining contextual characteristic but it is experienced differently, namely a negotiation with the emerging character of contemporary political culture that is pluralistic, and at times, disorganised and rhetorical. (Romeo, L, 2002).

At the same time a transition has taken place, from an approach in which the priority in teaching was knowledge about political institutions to another that emphasises individual experience and the search for practices to promote attitudes and behaviours with regard to human rights, pluralist democracy and the rule of law. So now this conception is more individualistic and instrumental. However, the relatively recent re-emergence of the term 'citizen' may once again mean the two approaches being united in coexistence, a need arising under the pressure of various factors: globalisation, international media, questioning political references like the Nation-State and Welfare State, racism, exclusion of growing proportion of population etc.

IV.   Characteristics, fields and cases:

At the beginning**,** the common characteristics to the different examples and sites come to be:

 They are dynamic because they involve the real participation of citizens, they have an innovative nature, so they allow a contemporary understanding of democratic citizenship to emerge from different practices in different contexts; in this sense, they are with some risks so in these activities are decided by participants themselves and evolves as part of the development of the site; and finally their goals are integrative, they go beyond a pure political definition of citizenship and take in account larger issues of social economic and cultural participation.

School children are one of the dominant groups of actors within many Sites of citizenship. The receptiveness of young people to new ideas and practices, their institutional context and comparative easiness of organisation and management together with symbolic representation of the future are factors which contribute towards Site activity revolving around schools and students. Schools as sites, will be the institutions where young people will not only to prepared for life long education, mobility and everyday living in multicultural and multilingual Europe, but will also learn how to share power and build society based on solidarity and moral values and cultural heritage enriched by diversities.

At schools,   teachers must allow students to function autonomously and to feel valued, provide recognition for differences, structure opportunities in which work cooperatively, promote respect for others even friendship. In the context of compulsory education there are different types of programmes (civic, human rights, anti-racist, intercultural, peace education as subjects or as part of cross-curricula or extra-curricular) and diverse activities in the post-compulsory. Here the methods include training activities, seminars, conferences, workshops, study visits, exchanges, dissemination activities, round tables, comparatives studies, other forms of training organised by lawyers, social workers, medical staff, managers, group mediation, police officers... Anyway, the primary role of modern education is to meet society's needs in preparing each individual to participate actively, creatively and responsibly to managing democratic processes for the benefit of all. (For a critic view about it you can see Gutiérrez Sastre, M, 2005).

Schools should become democratic micro-communities: distributing rights and responsibilities horizontally, offering multiple opportunities for learning and personal growth, ensuring a safe and supportive environment, promoting inclusion and social cohesion,

developing cooperation and partnership between all of actors. Students regularly participate in decision-making and express their opinions freely at all levels of school life, through students' councils, clubs or similar organisations and media. The schools function as an open forum of all stake-holders over the issues that improve the quality of learning, teaching and management. While engaging in discussions, students and all educational staff demonstrate participation and self-awareness that stem from knowledge, communicative and deliberative skills.

There are also research projects on Universities as Sites of Citizenship and Civic Responsibility is focused on institutions of higher education as strategic institutions in democratic political development. For example, there is a cross-national study, comparing universities in over 20 countries, both new and established democracies. It addresses the actual activities of institutions of higher education that support democratic values and practices; an assessment of their capabilities and dispositions to promote democracy; and dissemination of resources to improve the contributions of higher education to democracy on the campus, and to the local community, and society[5].

Other actors' labour -like youth leaders, youth workers and politicians- runs along different aims: placing value on democratic youth cultures and lifestyles and on young people's self-expression and aspiration to be heard; developing the awareness and the practice of corporate social responsibility; promoting information and communication technologies (ICT), paying special attention to the selection of information and supporting access to ICT. NGO's that works defending human rights, equal opportunities, etc... and diverse associations (i.e. voluntary, international cooperation or environmental) contribute to develop democratic citizenship among young people.

They should develop an evaluation culture, transform indicators into evaluation issues, set up an evaluation team, ask the right question like what information are we looking for and where will we find it?, for example step-by-step approach starting with level identified at first evaluation cycle: how to do evaluation, how to involve stakeholders, to motivate for change, how to build a team and the sense of membership, decide on evaluation methods using variety of them to collect different type of information,   consider reasons for trends and refer to external data, draw

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[5] It is an international research project of the International Consortium on Higher Education, Civic Responsibility and Democracy. The consortium is a joint effort of the Council of Europe and U.S. educational associations including American Association for Higher Education, American Association of Colleges and Universities, American Council on Education, and Campus Compact. The Council of Europe's Committee on Higher Education and Research is the administrative and operational centre of activity for the European research.

conclusion reflecting about determinate reasons for particular achievements and critical points needing improvement, evaluating not just of cognitive dimensions but also of change of attitudes and behaviours, prepare the development strategy taking decisions on what to do and how, what to change and not to change, decide timetable, and disseminate the evaluation report.

If we accept learning for democratic citizenship is a multifaceted and lifelong process that prepares citizens for informed, active, responsible participation, it presupposes the following: the existence of flexible learning opportunities and different teaching approaches, self believe in teachers, students and as well as in each other, high expectations in education, definitely society's recognition of school's role in promoting it. However, institutionalised learning as in schools is being replaced by newer forms (self-directed learning, cooperative and network-supported learning). The new communication media are particularly necessary for tasks such as educational methods like role plays, simulation games, case studies, active online research will gain importance. In consequence the strategies are multidimensional, multifactor, and must be developed through partnership and cooperation.

At the community level many activities are initiated by NGO's, youth groups and neighbourhood associations and the form of learning differ from community projects to spontaneous debates for enhancing living democracy. New social movements, lifestyles and identity politics have generated or are associated with such developments. All these formal, non-formal and informal activities provide a wide array of possibilities not only for young people but also for adults to learn about their rights and responsibilities as citizens and how to protect them and fulfil their responsibilities throughout life. Hence the adults could be the third important actors' category, although they are involved indirectly in all the Sites within EDC project. Besides, the life long learning has a high relevance. The focus on community (the relationship between the individual and society) and participation can be seen as a part of a modernising agenda in some cases and in other one it could be suggested more of an emphasis on a post-modern or post-industrial agenda[6].

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[6] School-community-university partnerships for a sustainable democracy: EDC in Europe and the United States of America shows how schools and universities can work together with their local communities to promote democracy in society based on the principles of it. Partnerships based on this idea cultivate civic skills and values in citizens and build the civic capacity of communities through the pursuit of collective solutions to local problems, exploring the mechanics of such partnerships in practice, describing how they are built and sustained, and what makes them work.

Whether these actors within each particular Site can be seen as politically disaffected, ethnically or culturally isolated and discriminated against or socially or economically excluded or a combination of all those characteristics, the Sites have defined their activities as means of making connections, valuing difference, exploring possibilities, and form these, designing action programmes that address these issues. Seen the most common criteria and the most adequate levels, when trying to interpret the similarities and differences of the contextual background which informs, shapes and gives meaning to the diversity of Sites, it is possible to identify various interpretative criteria and frameworks.

Firstly, all the sites are firmly situated within civil society and can be seen as efforts directed towards supporting or repairing the complex networks of freely formed or created voluntary associations. While this might, and often does, they involve partnerships with the State agencies (especially local or regional government), the relationship remains problematic in a number of cases, complex in others and tenuous in other ones.

Secondly, the Sites are designed to explore and, in some cases, contest accepted understandings and practices of democracy. The stress on participation, inclusion, solidarity and/or exclusion, for example, can be seen as reinforcement process of democratization at, usually, local lever or in exploring solutions to problems associated with democracy. Common to these different experiences of democracy is the aim of consolidation, the reinforcement or reinventing democratic understandings and practices that are relevant to the situation, context and problems confronting each Site, region or country.

Thirdly, one important explanatory category that illustrates some of these differences is that between the western and eastern European Sites. It is enough to remember that these countries have necessitated two complex transitions: mainly, from State designated economy to market economy and the democratization of public institutions to a pluralist political system. The simultaneous transitions not only political but also economical and the potentially explosive interaction between the two, makes outcomes uncertain. Insights, assumptions and experiences gained through Britain and North America, for example, cannot be applied uncritically to these countries. Anyway, the practice of governance and the creation of citizenship activities in newly created democracies is a process of trial and error across a terrain where there is not a map. (Innes, J.E., y Boother, D.E , 2003).

Put very generally then, "participation" is often linked to political processes or procedures and relates to decisions that are "public" in nature, imply power-sharing and impact on more than a small local group. On the other hand participation is often seen as a social decision making process located in everyday life. Here the emphasis is more to do with agreement and consensus. The connection between these two types or uses of participation is complex and contested, although is suffice to see both of them as important theme inside the sites without to draw a distinction between them.

On the other hand, it is linked also to aspirations and demands for a reinforcement of feeling or belonging. This complex concept could be refers to a strong way to confront forms of social exclusion. It is possible to be included different specific strategies: fight against earlier school abandon, unemployment, vandalism, drug addiction, marginality of groups as Môn parental families. In other cases, belonging implies also the creation and development of intercultural relations to improve the equality of opportunities to struggle against the discrimination and inequalities, giving voice to people who are involved in local and communitarian education.

In consequence, the activities in these sites constitute inclusive forms of citizenship. In fact, the inclusive/exclusive perspective has emerged on recent years as a central policy concern and focus of activity by state agencies. It highlights themes associated with an increasingly unequal contemporary world with a perceived decline in social cohesiveness and with gender, cultural and ethnic divisions. The stress on participation, inclusion, solidarity can be seen as strengthening process of democratisation at usually local level or in exploring solutions to problems associated with democracy.

The activity of Sites responds as forms as pluralist citizenship. The notion of difference is equally a strong characteristic of other interpretative category; indeed, difference as a result of social change could be seen as the central concern within conceptions and practices of pluralistic citizenship. While there is this recognition of basic universal rights, there is also space for variability, negotiation and redefinition.

V. Education and Citizenship for Peace:

Firstly, it is necessary to underline that this dimension of education has to be incorporated in a general education framework of the world and history general knowledge including such factors as: the main problems and state of the planet awareness and their interdependency (hunger,

population growth, environmental degradation, obstacles to security), awareness of global dynamics and systems, with a perspective consciousness from a cross-cultural understanding to appreciate the differences and similarities of culture.

Preparation of young people for peace and non-violence is the central theme in peace programmes which first appeared in the liberation and peace movements. They guide students to a better understanding of the principles and techniques of non-violent action, the causes of conflict, violence and war, and the obstacles to peaceful resolution of disputes. The programmes also help students for learning and develop skills for peaceful action including dialogue, negotiation, mediation, and cooperation between conflicting parties.

Major educational changes in this field have been initiated by local and international NGO's (UNESCO, 1995). Since the first programme appeared it is possible to distinguish some stages in its evolution. The pioneer programmes were focused especially on nuclear threat and the poverty, including the global disarmament, particularly of big countries in the called "cold war", and shortly afterwards in discussion on demilitarisation. Following next stage was from non-violence to positive peace: the former idea of non-violence seen as the foundation of peace in eighties has been replaced by the idea of positive peace as the basis of the social stability, it is based on respect for universal human rights, equality and justice. Afterwards, other programmes are developed from knowing about peace to the culture of peace, now understood not only in terms of knowing about the war and peace but of being actively committed to developing global peace. The culture of peace is considered to resist violence through the promotion of human rights, freedom, dignity, equality and respect for life and by introducing the learner to non-violent strategies, dialogue, mediation and non-prejudiced perception of others.

By promoting active participation for democratic development, EDC also promotes citizens' responsibilities for social stability, which are linked to the notion of global peace and non-violence. Both the culture of rights and responsibilities and the culture of peace are mutually reinforcing. They convey the idea of interdependency of citizens' actions at all levels and stress commitment to justice and mutual respect. It does not attempt to end violence and conflicts as such, although it does try to understand the phenomena better and tries to remove structural barriers that incite violence and solves them in a peaceful manner.

To encourage the culture of peace it will contribute the simultaneous general education as we have seen and every proposal for civil education, human rights, for intercultural and social

inclusion, and EDC tries to accomplish all of these dimensions. The social participation must be underlined contributes for the construction of fraternity and the building of an inclusive society, in order to be effective the rights for progress, the peace and social integration (García Roca, J. 2004: p.129-130), objectives will be present in the different "sites of citizenship".

They could use external data, observation, document analysis, expert advice, school inspection, self-evaluation, focus-group interviews, diaries, focused questionnaires, and other evaluation tools in order to assess the transparency, fairness, responsiveness, improvements, monitoring and accountability in the curriculum and the developing of youth public policies, particularly in the field of Education. Furthermore, it may be useful to re-orientate practices such as leadership styles, teaching and learning methods, the relationships and patterns of authority, opportunities of participation, procedures for resolving conflicts and dealing with violence etc. It is necessary to raise questions that involve not only the traditional actors (parents, teachers, politicians) but also the civil society (community, associations, media, NGO's etc.).

VI.   Conclusions:

Research shows that individuals and groups in all parts of the world are increasingly engaged in political activity in arenas outside and beyond the nation-state. Economic globalization has trigged a number of citizens in older democracies to create and become engaged in trans-national advocacy groups that function as "Social justice claims" representatives for people who lives in areas of the world where do not love up to tenet of free political expression. Nowadays the Internet is particularly important for this kind of political activism and people without citizens rights are beginning to play a more important role in trans-national advocacy groups.

But while there has been much emphasis on the organization and development of participatory methods and tools, there has been much less reflection on how these are located within broader policy processes where power relations and political interests are the key. On the other hand, although deliberative processes are branded as a general solution to policy complexity and value pluralism, evidence suggests that it may be more appropriate in some policy settings than in others. (Fung, y Wrigth, 2003: p.39).

Anyway, there is a strong motivation from and amongst the groups in society to experiment and develop practices and create partnerships around citizenships concerns is very significant. And the benefits from a learning and practice perspective to be derived from number of Sites and

to local and national policy agencies are potentially huge. The emphasis should be on the quality of sit activity rather than the quantity.

At the same time it is important to learn from these sites, to encourage its development and the interactive processes between information sources, projects and institutions. Practitioners and stakeholders in the field should study concepts and approaches, support examples of good practice, produce educational material and develop networks between the different partners; political leaders ought to possibility decision-making in favour of policies directly implicate to citizenship, especially education. Youth leaders should identify the actors that can promote these policies and start up process favouring their involvement. Since local and national authorities and NGO's well established can offer the structure to sustainability for them.

Specifically at a student learning level, evaluators should exanimate their attitudes and skills, level of understanding and knowledge of different programmes about democratic citizenship; and at school, they ought to assess the scholar systems in order to consolidate self evaluation culture. Finally they must use the results to take action to bridge gap and develop a more holistic and coherent approach to build democratic citizenship. The core of learning is the balance between the what, how and why of educational change. If, for example, directive teaching predominates in preparing young people for democracy, evaluator needs to know how such a practice contributes to the development of active and responsible citizenship and why it is more appropriate than other approaches.

At the end, the evaluators must begin defining assessment and evaluation methodologies. For example, in education area draft suitable tools for students' assessment and devise quality assurance models. At a policy level they should monitor gradual effective implementation of policies and identify any weakness, adopt the necessary restorative measures; assess the actual capacity to reach the established objectives. So, they will detect the implementation gap, for example, the lack of information, human, technological or financial resources to turn those intentions to effective policies and practices in reality.

It is necessary the integration of concepts with concrete action, reflection with innovation and enquiry, of theory with practice, what some authors call "reflective practice". In fact, this approach is very important from the perspective of the knowledge society, specific to this new millennium, in which social action incorporates as many knowledge, innovation and research outcomes as possible.

The integration of knowledge and action is achieved in two ways: inductively, on citizenship sites, namely organisations, communities or institutional networks where democratic citizenship is being learned; here the use of knowledge is meant to solve certain specific questions in a concrete context; so experts should help practitioners to clarify their goals and orient action in a broader conceptual framework. And deductively, through conceptual analyses performed by experts, subsequently validated and completed by practioners. In this second case, knowledge is used explicitly for clarifying and defining concepts: first able there was an analysis of the terminology performed by experts; practioners are subsequently associated in order to validate the definitions given by experts or even to propose their own operational concepts and definitions.

The final conclusions of Policy Analysis and Evaluation can offer recommendations in order to improve and launch the governance and the enforcement of democracy. These questions are putting not only in developed and democratic societies but also in those countries where there is a process of transition building a democratic system.

Therefore, it will be very interesting that the researchers identify and compare different citizenship sites (multiform innovative initiatives or units in which citizens participate actively in society, especially at local level). So these centres modify a community's power relations by creating the conditions for citizens to be directly involved in the decision-making processes, and at the end, to contribute to build the peace.

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