

Introduction

Wiel Veugelers joined the University of Humanistic Studies in 2002, where he became Professor of education, in particular in the areas of meaning in life, the humanization of society and of humanist ethical education (HVO). As chair of the Department of Education he has supervised several major international research projects and PhD studies in the areas of moral development, citizenship education, multicultural education, educational change, cooperation of educational institutes, and youth development. Apart from leading the Department of Education, he also contributed to the internationalization policy at the university, and to student exchange. The Erasmus+ funded Education for Democratic and Intercultural Citizenship Program, for example, has led to the development of an international module on the theory and practice of citizenship education at the UvH and related international modules on democratic, moral and intercultural education at the University of Helsinki, Tallinn University, Charles University in Prague, Aristotle university in Thessaloniki, University of Barcelona and Bath Spa University that can be attended by all students of the EDIC+ program and beyond.

On 20 June 2019 Wiel Veugelers will give his valedictory speech and we wanted to give him a book of friends. His work on citizenship and moral education has led to many discussions and collaborations with scholars around the world who also consider themselves change makers or even activists, which resulted in a network of scholars who aim to further the moral-political dimension of education and address related political struggles in society.

The type of the book was quickly decided: it had to be a book that celebrates Wiel's work and shows the richness of the academic debate in citizenship and moral education. We also wanted it to be a book that would be used in teaching and therefore decided to ask (academic) friends from around the world to select a piece of work of Wiel and themselves that they believe students who specialize in citizenship and/or moral education should read.

The choice of Wiel's articles or chapters is diverse, but the reasons for the selection are strikingly similar. All agree on the original and important contribution of Wiel to the academic study of citizenship

and moral education. It is often mentioned that he has a clear opinion on elements in citizenship education, the education system and society at large and that his work is not only a source of inspiration for scholars, but also for teachers, school leaders, policy-makers and governments.

The choice of their own work offers an interesting selection of articles and chapters on citizenship and moral education that university teachers can use in designing their modules. Their reasons for choosing their article or chapter are again diverse, but all are helpful in deciding what students really need to read to gain a wide and good insight into citizenship and moral education.

Wiel is not only a fine scholar, he is also a good friend and a person who knows how to enjoy life. We therefore also asked his (academic) friends to describe when they first met Wiel and one of their fond memories. These personal notes are included in a special issue of this book for Wiel. We let Wiel decide if he wants to share this personal book with the wider community. If the reader would like to read all personal notes, also of authors who decided to send us personal notes only, we advise him/her to contact Wiel via w.veugelers@uvh.nl.

However, we do want to give an impression of the things that his (academic) friends wrote. Their personal reflections show that Wiel is known for several things. First, he loves his work. For Wiel, work is like listening to music, watching football and travelling. Many note that he has found various opportunities to combine his passions. He is mentioned to be one of the best guides in taking people to local football matches and local cafés and restaurants in cities around the world. Secondly, he loves people. He always has time for a chat and is really interested in the persons he talks to and their work. The pictures included in the personal notes give a good impression of the time spend on discussing politics and work while enjoying a meal in good company. In an achievement oriented academic environment, this is a great quality to possess.

Utrecht, 13 June 2019

Isolde de Groot and Doret de Ruyter

Andy Hargreaves

Research professor, Boston College & Visiting Professor, University of Ottawa

The chapter of Wiel that I recommend students who specialize in citizenship and/or moral education to read is The Case for Network Learning by Mary John O’Hair and Wiel Veugelers in *O’Hair & Veugelers, Network Learning for Educational Change, Open University Press, 2005*. It is really one the very first articles, from a global perspective, to spell out the need for and the nature of professional learning networks across schools, that only more than 10 years later have now become mainstream. The article and Wiel’s others in and at the end of the book create a rational and framework for networks about which he has always had an amazing passion. While it is clear that networks are not only a form of learning but also a kind of professional citizenship; a way of participating in and belonging to the professional world of educators. Teachers aren't just responsible for teaching citizenship. They must also be citizens and participants too and be included in building public education within and across their schools as a democratic process.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is Hargreaves, A. & Shirley, D (2008) “The Fourth Way of Change,” *Educational Leadership*, Vol. 66 Issue 2, p56-61. This article is a shorter version of my book with Dennis Shirley on *The Fourth Way* that draws on four examples of system change that we studied to set out a vision of a fourth way of educational change. The 4th Way moves beyond markets, standardization, data, technology and the de-professionalization of teachers as a global reform strategy to support change underpinned by inclusiveness, participation, deep learning and a strong and collaborative teaching profession that furthers humanitarianism and democracy. Ten years later, some of this vision is now coming true (like Wiel’s work, sometimes our arguments come too soon for others) – especially in a network of 8-10 countries and their Ministers and professional leaders that I convene annually to further the interests of broad excellence, equity, democracy, inclusion and human rights – www.atrico.org. Perhaps one day the Netherlands will join us.

Bryony Hoskins

Professor of Comparative Social Science, University of
Roehampton, London

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Leenders, H., Veugelers, W. and de Kat, E., 2012. Moral development and citizenship education in vocational schools. *Education Research International*, 2012.

I chose this because it focuses on the citizenship Education process of learners from disadvantaged students in vocational schools and there is so little empirical research out there on this very important topic.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Hoskins, B., Janmaat, J.G., and Melis, G, (2017) 'Tackling inequalities in political socialisation: A Systematic analysis of Access to and Mitigation Effects of Learning Citizenship at School' *Social Science Research*.

This research is important as it uses longitudinal data to identify the processes in which disadvantaged young people are excluded from the learning of Active Citizenship in schools even within a comprehensive education systems.

Cees Klaassen

Radboud University, Nijmegen, The Netherlands (retired)

The chapter of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Wiel Veugelers “A Humanist Perspective on Moral Development and Citizenship Education” which is published in the reader: *Education and Humanism. Linking Autonomy and Humanity*. (Ed. Wiel Veugelers). Sense Publishers Rotterdam/Boston/Taipei, 2011. Pages 9-34.

The chapter binds together the main points of several publications in which Wiel describes in a clear way his thoughts about morality, citizenship and citizenship education. Together these thoughts constitute a frame of reference that is fruitful for formulating both formal policy principles and concrete education goals and practices. In a clear and encompassing view it brings together different perspectives on the concepts and processes involved. This body of knowledge with the implicated choices should be studied by policymakers, politicians and practitioners in order to get a clearer focus, a more sophisticated debate and better decisions.

In addition to this conceptual analysis Wiel presents a nice and impressive overview of the history of the relations between education and the world of norms and values in the context of social and political trends and issues in the last decades. He describes the development in time of different social meanings, different goals and different political orientations on the relation between education and citizenship and the moral dimension of upbringing new generations. In this historical outline he also shows in a nutshell the influence of technical-instrumental rationality and differing pedagogical and didactical pressures in the described periods. This plus the ‘adage of Wiel’ that we should take care of the moral and political socialization of youth by way of ‘*supervising processes of giving meaning to live by students*’ makes this chapter worth reading and a cornerstone in his academic work.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is: Cees A. Klaassen “Teacher Pedagogical Competence and Sensibility”. *Teaching and Teacher Education*, 18(2). 151-158.

This article, written almost twenty years ago concerns an issue that is still topical in our present schools. It concerns the need for stimulating not only the cognitive side of students but also their moral and socio-emotional development. In a lot of countries teachers are not accustomed to talking about pedagogical aspects of their work: how to deal with students on relational, personal and moral grounds. Under the influence of technical-instrumental thinking in the schools and teacher education, teachers seem to have ‘unlearned’ particular competences and sensibilities that are fundamental for citizenship and moral and political socialization of students. During many years of research we saw that most teachers find talking about pedagogical and moral issues with colleagues, school management and parents very difficult. Our research shows that teachers need to (re)learn and (re)establish a relevant pedagogical language in their daily work and to transform their schools into communities. In our mixed-method research projects we addressed the emotionally charged nature of moral issues in the classroom and school. Our data reveal how many teachers are fearful of moral issues that can arise and how they try to handle or avoid situations wherein they must settle disputes, deal with inappropriate behavior, decide moral dilemmas, and judge what merits study. Our studies were aimed not only identifying the weak points but also the strong points in the pedagogical handling of teachers in critical or difficult situations. Our special interest concerns teachers who showed responsible action, moral courage and socio-emotional and moral sensibilities. Complementary to this approach is our research in the field of the responsibility of school leaders in reshaping the school into a moral and pedagogical community instead of a business-contractual, formal-organizational institution.

Dana Moree

Faculty of Humanities, Charles University, Czech Republic

The book of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Oser, F., K. & Veugelers, W. (eds). (2009). *Getting Involved; Global Citizenship Development and Sources of Moral Values*. Sense Publisher: Rotterdam.

The book shows, what is the link between sensitive and responsible students oriented approach at schools and civil society. The book bridges several gaps, which I identified in my context.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Moree, D., Vávrová, T. & Felcmanová, A. (2017). Blue or red, why do categories attract? *Urban Review*, 49, 498 – 509.

The article shows my thinking about existing gaps in the society and shows that they can be overcome. The article offers a combination of practical work (theatre of the oppressed) and theoretical reflection, which is based on the findings.

David Kerr

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. (2011). Theory and practice of citizenship education. *Revista de educacion*. 209-224.

This is because it combines the strengths of Wiel as an academic. It focuses on his lifelong interest in theoretical underpinnings to help to explain the deep historical roots behind many areas of education. It then uses those underpinning routes to show how they can help inform actual practices. In this way it skilfully merges the theoretical and the practical. It also does so within the context of citizenship education which, once again, has been a strong thread through many of Wiel's publications.

The book of myself that I would like students who specialize in citizenship and/or moral education to read is:

Kerr, D. (1999). *Citizenship Education: An International Comparison*. London: QCA.

This is because this publication provides a valuable overview of the different approaches that can be taken to citizenship education which still remain relevant to this day. It does so based on an analytical review of the comparative INCA database which contained details of the approaches to curriculum and assessment in 16 major international countries, followed by detailed questions to citizenship policy makers and researchers in those countries. In this way it provides a mixed methods approach that combines a quantitative review supported by detailed qualitative approach finding out not just what happens in terms of policy and practice but also why. It also neatly triangulates policy, practice and research in one publication which has been a strength of my research in citizenship education.

Doret de Ruyter

Professor of Education, University of Humanistic Studies

The chapter of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. (2011). A humanist perspective on moral development and citizenship education. In: W.Veugelers (Ed.) *Education and Humanism: Linking autonomy and humanity* (pp. 1-34). Rotterdam: Sense Publishers.

I used this text in the first year master module 'Humanism and Education' and noted how rich the text is and how much the students learned from the text. The text was already on the reading list of the module – it was the preparation for Wiel Veugelers' own lecture – and I decided to keep it as the text seemed a good introduction into moral and citizenship education. When I studied the text more carefully for the preparation of my own lecture, I realised it was a wise choice. Firstly, in a relatively short chapter Veugelers is able to give a lucid and insightful overview of the variation in positions in moral, citizenship and worldview education. He also combines theoretical and empirical studies, which gives students a good insight into the ways in which research into these areas is conducted. Secondly, the chapter is nicely composed and combines Veugelers' own views (also based on his own previous empirical research) with the ideas and research of other academics, from which students can also learn how a good literature review paper is written.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

de Ruyter, D.J., & Steutel, J.W. (2013). The promotion of moral ideals in schools; what the state may or may not demand. *Journal of Moral Education*, 42(8), 177-192.

I think that this article will provide students with a thought provoking reflection on what schools and/or the state may or may not do with respect to moral education. It seems quite attractive to promote moral ideals in schools, because, as we write, having an ideal typically means that the person is dedicated to realising the type of situation or person to which the ideal refers. Therefore, enthusing students to have (and therefore pursue) moral ideals may be an effective way to realise a

morally excellent society. However, with our distinction between recognizing that something is an ideal and having/pursuing an ideal, we argue that, given the diversity of moral ideals in society, the state may only demand that schools promote that students recognize certain moral (citizenship) ideals. Even the pursuit of a moral ideal of a liberal democracy may not be promoted, since there are many ways in which one can live a life of excellence and this is not necessarily one of being an active citizen. I am very curious to learn if students will share our conclusion and agree that this is not a disappointing one.

Eddie Denessen

Radboud University and Leiden University

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Creating critical democratic citizenship education: Empowering humanity and democracy in Dutch education, published in 2007 in *Compare* (volume 37, No. 1, p. 105-119).

In this paper, Wiel very clearly describes the developments in education policy regarding citizenship education in the Netherlands. He did so mainly for the international audience, but because of the clarity of his analysis and description I found it very suitable for our Master students in educational sciences as an introductory paper regarding citizenship education. The analyses of objectives of citizenship education, types of citizenship that students are being prepared for and how this is rooted in modern history and linked to issues of moral education is very good. Since its publication, this paper has been on the list of recommended readings for our students.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

What is on our children's mind? An analysis of children's writings as reflections of socialization processes, authored by Eddie Denessen, Lisette Hornstra and Linda van den Bergh, published in 2010 in *Educational Studies* (volume 36, No. 1, p. 73-84).

In this paper we accidentally got involved in the domain of moral education. For a study on the effects of teachers' prejudice and expectations that teachers have of their pupils, we asked teachers to let pupils write a story starting with the unfinished sentence 'if I were the boss of the Netherlands ...'. These writing assignments were graded by the teachers and these grades were taken as variables in our study. We were, however, surprised by the richness of the content of the stories that children wrote and the values that were reflected in them. We then decided to conduct a content analysis of the values reflected in these writings and analysed how children's background (socioeconomic, cultural ethnic, and gender) were related to the explicated values. We also observed that some children stated explicit xenophobic, islamophobic and homophobic values that lead to the

conclusions that this kind of assignments are promising for teachers and researchers to study children's values and that they provide valuable input for citizenship education.

Eero Ropo

Tampere University, Finland

We have been working together in promoting university – school partnerships in our countries. Wiel has been a great innovator and a scientist developing practical solutions to enhance school education.

I recommend my students to introduce themselves to a book edited by Wiel and Mary John O’Hair: Wiel Veugelers & Mary John O’Hair (Eds.)(2005). *Network learning for educational change*. Open University Press.

This book gives a very introduction to the characteristics and benefits of networking. Networks of schools became popular at the end of eighties and the beginning of the nineties. Both in the USA and Europe schools started to work together for educational change. These networks were often supported by academics. Particularly influential was Ann Lieberman’s work in the US. Also educational change scholars like Glickman, Hargreaves and Fullan included networking in their educational frameworks and their change strategies. Veugelers and O’Hair (2005) brought together and analyzed experiences with networking from the US, Europe, and Asia. Networking was seen as an instrument that could be, as a kind of grassroots movement, empower schools in the change processes. However, networks have also been included in the more top-down movements as vehicles to implement changes. Most theories on school networking do however address the bottom-up force of networking. The book makes a great contribution to the field also by comparing networking traditions in different countries. In a few countries, like Finland, networking has not been needed as much as in some other countries because of the strong support both for the teachers’ preservice education (MA degree) and national and school-based curriculum processes in which change has been taken as almost a self-evident process by the schools and teachers.

The chapter of myself that I would like students who specialize in citizenship and/or moral education to read is:

Ropo, E. (2019). Curriculum for identity: Narrative Negotiations in Autobiography, Learning and Education. In Hébert C., Ng-A-Fook, N., Ibrahim, A., & Smith, B. (Eds.) *Internationalizing Curriculum Studies: Histories, Environments, Critiques*. Palgrave, MacMillan. (pp. 139-156).

In this article I discuss growing into citizens and identity construction as a three-fold process in which the personal, social, and cultural identities are considered as perspectives for autobiographical negotiations. I suggest that learning should be seen as a process of complex identity negotiation in which the person constructs concurrently his/her subject matter narratives and identities in the suggested three levels. Redirecting the curriculum thinking from learning subject matter knowledge to constructing understanding of oneself and the world through subject matters is my understanding what should be done in the future in transforming education to the 21st century.

Elina Kuusisto

University of Humanistic Studies, The Netherlands

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. (2000). Different ways of teaching values. *Educational Review*, 52(1), 37–46.

This article provides an overview of teaching values and builds important theoretical framework for values education. This article is also Wiel's most often cited paper which also highlights the importance of this study.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Rissanen, I., Kuusisto, E., Hanhimäki, E., & Tirri, K. (2018). The implications of teachers' implicit theories for moral education: A case study from Finland. *Journal of Moral Education*, 47 (1), 63-77.

Implicit theories concerning the malleability of human qualities are known to have a powerful impact on motivation and learning, but their role in moral education is an under-researched topic. In this qualitative case study, we examined the impact of implicit theories on four Finnish teachers' practices of teaching morally and in teaching morality. The data include preliminary and stimulated recall interviews (STR) as well as classroom observations. Our results demonstrate the multiple ways in which teachers' implicit beliefs are communicated to students and influence teacher's interpretations and endeavors to educate the ethical capabilities of students. The study provides evidence for the claim that implicit theories are an important construct which has been missing from the moral education literature. (retrieved from the abstract)

Fritz Oser

Prof. Dr. Dr. h.c. mult., Department of Educational Sciences,
University of Fribourg

The publication that I recommend to read “Teaching religions and world views in a plural society – Teachers in between society and students”. Here he created the notion of emotional autonomy in regard to moral autonomy, a two-component model for teacher training intentions. And here also he showed how the teacher’s authority does not diminish by age but receive a different quality through the students’ work. But I recommend also our first commonly edited book on “Moral and democratic education” in 2003 (with Peter Lang) which was successful and gave us the courage to create our own series.

What are the topics Prof. Veugelers again and again circumscribes? As a well-known moral educational researcher and university teacher not only in the Netherlands but in Europe and worldwide his basic theoretical elements are:

- Students need a special autonomy for their growth, it is not the one we give them but the one they believe to be important for their lives.
- The meanings they acquire are not the ones that are presented by the respective cultures and/or discourses but by their individual encounters.
- Veugelers sees a difference between the self-determination of the fifties, the self-actualization of the sixties, self-trust in eighties, the self-regulation in nineties, and today a social autonomy, which is differently developed, namely through the new digital ordering processes and a new much more immediate responsibility.
- This self-autonomy is accompanied by reflection in action and by a strong social connection.
- The striving towards independence is understood differently according to age and according to the respective basic trust adolescents lives with. As higher the trust and as more secure the surroundings are as easier to fulfill always the next step in overcoming any overprotection.

- The tensions between the independency young people experience in their leisure time and the constraints of the school and its' demands are enormously high. But they are necessary for the development of a modern humanistic identity.
- Teachers thus are not just obliged to instruct. They also must support the pro-social and political development because this is part of the mentioned identity.
- All this goes into the so-called social and cultural capital that is necessary for an adolescents' individual development, but also outside of the individuality towards a direct societal responsibility. Stories, films and basic experiences of others must be adequately structured so that the influence is positive and convincing.
- Veugelers sees that it is not easy to build an intensive and in the same free-making relationship from a teacher to his/her student. But for him this is the basic Credo of what he calls humanism.
- Finally for Prof. Veugelers political and democratic education is central to a fruitful humanism oriented development. But all the goals of these and similar intentions are miscellaneous with purposes of real political fluctuations and agitations. Veugelers see the hiatus clearly, namely that we need to fecundate our civic instruction by political problems of the day on one hand but that on the other we haven't the right to inculcate students and to postulate a certain political party doctrine. We need the heavy problems of our society with its' political powerplay to sensitize students for relevant topoi, but we are not allowed to indoctrinate.

Gert Biesta

NIVOZ Professor for Education, University of Humanistic Studies, The Netherlands, and Professor of Public Education, Centre for Public Education and Pedagogy, Maynooth University, Ireland

The chapter of Wiel that I recommend students who specialize in citizenship and/or moral education to read is: Veugelers, W. (2011). A humanistic perspective on moral development and citizenship education. In W. Veugelers (Ed), *Education and humanism: Linking autonomy and humanity* (pp. 9-23). Rotterdam: Sense Publishers.

Wiel has conducted many empirical studies that focus on a range of dimensions and aspects and citizenship education. What is really nice about this chapter is that it provides the ‘bigger picture’ of his work, placing concerns about morality and citizenship within a wider historical and societal perspective and doing so from an explicit humanistic perspective. The chapter thus provides a good introduction to Wiel’s own scholarship and to the complex field of moral and citizenship education. What I find particularly interesting is his argument for moving a humanistic outlook ‘beyond’ the focus on individual autonomy towards a clear connection with social purposes.

The chapter of myself that I would like students who specialize in citizenship and/or moral education to read is Biesta, G.J.J. (2013). Learning in public places: Civic learning for the 21st century. In G.J.J. Biesta, M. de Bie & D. Wildemeersch (Eds), *Civic learning, democratic citizenship and the public sphere* (pp. 1-11). Dordrecht/Boston: Springer. Whereas Wiel places a strong emphasis on the moral dimension of citizenship and hence on the connection between moral development and citizenship education, I tend to highlight the political dimensions of citizenship more strongly. This means, amongst other things, that we should not forget the connection between citizenship and democracy, and hence of the role that the notions of liberty, equality and solidarity play in any notion of democratic citizenship. I tend to think that moral, social and political definitions of citizenship are quite different in their orientation and outlook, and that, before connections are being made, it is important to appreciate the differences. In this chapter I try to discuss these issues in more detail.

Ingrid Schutte

Educational advisor and researcher at the Hanze University of Applied Sciences.

The chapter of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

W. Veugelers (2011). A humanist perspective on moral development and citizenship education. In W. Veugelers (Ed), *Education and Humanism* (pp. 9-35). Rotterdam, The Netherlands: Sense Publishers. This chapter, although from some time ago, incorporates theory, empirical research and ideas from several other articles that Wiel wrote. It further shows how ideas and discourses in education about norms and values are connected to specific periods in recent Dutch history. And, that among different approaches of citizenship in Dutch education, the critical democratic type of citizenship hardly receives any attention.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Schutte, I. W., Kamans, E., Wolfensberger, M. V. C., & Veugelers, W. (2017). Preparing students for global citizenship: the effects of a Dutch undergraduate honors course. *Education Research International, special issue 'Education for Creativity and Talent Development in the 21st Century'*. The book deals with the question how to prepare undergraduate students for global societal engagement. I think that under the current conditions of emerging populism and severe ecological problems worldwide, undergraduate students should be able to count on our help and support in their efforts to gain deeper insights in the global society and to find their own way to act as an engaged global citizen.

Isolde de Groot

Assistant Professor at the University for Humanistic Studies

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is: Veugelers, W.M.M.H. (2011). The Moral and the Political in Global Citizenship: Appreciating Differences in Education. *Globalisation, Societies and Education*, 9 (3-4), 473-485.

This article provides the distinction between three types of world citizenship: open; moral; and moral-political. This distinction provides students in an accessible manner with the fact that a) there are different views on what world citizenship entails; b) teachers can focus on different aspects of world citizenship.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is: De Groot. I. (2017). Narrative learning for democratic citizenship identity: a theoretical framework. *Educational Review*, 2, 1-18.

This article provides a theoretical framework that distinguishes between four types of narrative learning. Teacher-students can use this framework to support narrative identity development in accordance with a critical democratic citizenship perspective, and ponder on several ethical questions related to narrative identity development in formal education.

Ivor Goodson

Brighton University

The article of myself that I would like students who specialize in citizenship and/or moral education to read is: Goodson, I. (March 01, 2007). All the lonely people : the struggle for private meaning and public purpose in education. *Critical Studies in Education*, 48, 1, 131-148.

Jaap Schuitema

Universiteit van Amsterdam

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Leenders, H., & Veugelers, W. (2006). Different perspectives on values and citizenship education. *Curriculum and Teaching*, 21(2), 5-20.

In dit artikel wordt een heldere beschrijving en een empirische onderbouwing gegeven van het kader van Wiel waarin hij onderscheidt maakt tussen drie typen burgerschapsvorming. Deze driedeling is nog altijd een handig kader om verschillende benaderingen van burgerschapsvorming zichtbaar te maken en het gesprek daarover aan te gaan.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Schuitema, J., Veugelers, W., Rijlaarsdam, G., & ten Dam, G. (2009). Two instructional designs for dialogic citizenship education: An effect study. *British Journal of Educational Psychology*, 79(3), 439-461.

In dit artikel dat ik samen met onder andere Wiel heb geschreven gaan we in op de effecten van twee verschillende didactische benaderingen van burgerschapsonderwijs geïntegreerd in het geschiedenis onderwijs. Ondanks de grote aandacht voor burgerschapsvorming is er nog altijd weinig onderzoek naar de didactiek van burgerschapsonderwijs en de effectiviteit daarvan.

Jan Germen Janmaat

Reader in Comparative Social Science; UCL Institute of Education

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Different Ways of Teaching Values, *Educational Review*, 2000, 37-46.

It sheds light on student preferences regarding the ways in which teachers should teach values. Interestingly, students would like teachers to not only explain differences in moral positions but also to express their own values. This is intriguing because schools are usually quite reluctant to promote certain values explicitly, wishing to avoid being accused of indoctrination. Thus, it seems that students want more moral guidance than teachers are willing to give.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Educational trajectories and inequalities of political engagement among adolescents in England, *Social Science Research*, 2016, 73-89.

Students specializing in citizenship and/or moral education should also be acquainted with literature on the effects of education on citizenship *outcomes*. The selected article makes an important contribution to this literature by examining the influence of tracking in upper secondary education on political participation. It finds that studying in the vocational track is associated with significantly lower levels of taking part in protest activities. As students in the vocational tracks are disproportionately from low SES families and have lower levels of engagement to start with, tracking has the effect of exacerbating social inequalities in political engagement. This raises questions about the acceptability of tracking from a social justice perspective.

Jane Hofmeister

Former colleague and nowadays partner of Wiel Veugelers

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. (2007), "Creating critical-democratic citizenship education: empowering humanity and democracy in Dutch education". *Compare*, Vol. 37, No. 1, January 2007, pp. 105-119. It gives a good insight in educational concepts of critical thinking. And a critical-democratic type of citizenship needs a critical enquiring attitude to question all knowledge; acknowledgement of humanitarian, social and democratic values.

Jasmine B.-Y. Sim

Associate Professor at the National Institute of Education, Nanyang Technological University, Singapore

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. (2017). The moral in Paulo Freire's work: What moral education can learn from Paulo Freire. *Journal of Moral Education*, 46(4), 412-421.

These are two scholars whose writings and ideas I like and use in my own graduate classes! Besides, Wiel has the ability to explain complex ideas clearly and convincingly. Given that Freire's ideas and arguments may not be most familiar for a non-Western audience, Wiel has done a good job with Freire's work in this article.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Sim, J. B.-Y., & Chow, L. T. (2019). Confucian thinking in Singapore's citizenship education. *Journal of Moral Education*.

This article provides a more nuanced understanding of citizenship education through the Singapore context, and challenges the apparent passivity attributed to teachers in Asia. I used a Confucian lens to constructively present some broad themes commonly found in Confucian thought for the purposes of engaging citizenship education research. Furthermore, the idea for this article emerged from the lecture I gave to Wiel's graduate students at the University of Humanistic Studies in Utrecht.

Jeroen Bron

SLO

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Wiel Veugelers (2007) Creating critical-democratic citizenship education: empowering humanity and democracy in Dutch education. *Compare: A Journal of Comparative and International Education*, 37(1): 105-119.

The article is an example of a well-structured writing. It shows one of the strengths of Wiel's work. He has a great overview of developments in research on citizenship related issues and how these developments can be valued and placed in context. He is famous and well known for his vast professional network and his social skills to maintain this network and make it productive in co-authorships, writing research proposals, organising study weeks, inviting guest speakers or be invited himself as visiting professor.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Bron, J. & Veugelers, W. (2014b). Why we need to involve our students in curriculum design: Five arguments for student voice. *Curriculum and Teaching Dialogue*. 16 (1): 125- 139.

I recommend it because of two reasons. First, it was the first article we co-wrote as part of my dissertation that was published in the US. Second, it is an effective description of arguments: well balanced, with a clear structure and to the point. The five arguments are based on a literature review and reflect a rationale for student voice. Both academics and practitioners can be inspired by the arguments as they seek to find ways and motives to increase the voice of students in their work.

Jeroen Onstenk

Formerly lector at Inholland University of Applied Sciences

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. (2007). Creating critical-democratic citizenship education: empowering humanity and democracy in Dutch Education. *Compare*, 37(1),105-119.

It is difficult to make a choice from his many inspiring publications, but I choose this one because it is a strong combination of conceptual clarification and normative reasoning on citizenship and citizenship education, focusing on- but not limited to, the Dutch situation. Even if – to my regret- the article has turned out to be a bit optimistic about the chances for critical-democratic citizenship in the Dutch context, the conceptual elaborations are still valid. The emphasis on the distinction between adaptive, individualistic and critical-democratic citizenship, on the relevance of moral education and the difference between values and norms, are still very fruitful in making a sharp analysis of more recent debates on citizenship in relation with societal issues like populism, diversity and climate change. This article is a fine specimen of a central argument in Wiel's work, which is that moral, pedagogic and civic education is an essential role of every teacher. This argument has inspired me and has become an important theme in my own research.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Onstenk, J. & Bartels, R. (2017). Bildung in het beroepsonderwijs. *Wijzgerig Perspectief* 3/2017.

Although in Dutch, I would like to recommend this article because of its focus on the important role of moral, civic, social and personal development in vocational education. This is often neglected as a theme, both in discussions on citizenship education as in the debate about vocational education. Or it is seen from a deficit perspective. The point of the article is that vocational education should not be limited to knowledge and skills needed in vocational life for performing tasks, but should pay attention to the normative, moral and civic dimensions that are relevant in any vocation. Vocations,

work and economy have essential civic, social and moral meanings and consequences, i.e. with regard to growth, social (in)equality, sustainability or quality of life. Vocational students shouldn't be just adapted to existing work content and conditions , but should be enabled to contribute to the development of work, taking into account social responsibilities. Also, by developing craftsmanship vocational education is also contributing to the development of the vocational student as an autonomous and responsible person and citizen.

Kara Vloet

Senior Teacher, researcher and students' career coach at Fontys University of Applied Sciences

The article of Wiel that I recommend all students that want to become teachers and to those who specialize in citizenship and/or moral education to read:

Veugelers, W. (2007). Creating critical-democratic citizenship education: empowering humanity and democracy in Dutch education. *Compare* 37(1), 105-119.

The chapter that I recommend is:

Veugelers, W. (2010). Moral Values in teacher education. *International Encyclopedia of Education* 7, 650-655.

These texts are still very interesting and did not lose anything of their relevance in current times. Student teachers could and should be stimulated in critical thinking to become aware of their own moral values in a global world, where there still exist unequal chances for students in education. Teachers can make a positive difference.

The chapter of myself that I would like students who specialize in citizenship and/or moral education to read is:

Vloet, K. Jacobs, G. & Veugelers, W. (2013). Dialogical learning in teachers' professional identities. In: M. César & B. Ligorio (Eds.) *Interplays between dialogical learning and dialogical self* (pp 419-457). New York: Information Age Publishing

Another chapter that I recommend is:

Vloet, K, Jacobs, G. & Veugelers, W. (2012). Professionele identiteit van begeleiders als dialogisch zelfverhaal. In: F. Meijers, (Red.) *Wiens verhaal telt? Naar een narratieve en dialogische loopbaanbegeleiding* (pp 63-75). Antwerpen-Apeldoorn: Garant.

My various publications refer to different angles, depending on the book's or journal's focus. However, the Dialogical Self Theory is a central focus, and the Self Confrontation Method is described as a reflection tool to become aware of one's own moral values. Therefore, it can be a powerful tool in educating critical educational scholars and researchers, but also for educating innovative teachers.

Kirsi Tirri

Professor of Education at the University of Helsinki, Finland

The chapter of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. 2019 (in press). Teaching for Critical Democratic Citizenship. In Michael A. Peters (Ed.) *Encyclopedia of Teacher Education*. Singapore: Springer.

This is a new publication with large international audience. I acted as a section editor for the part Wiel's chapter is included. The chapter is written to student teachers and teachers with implications to teaching. I am teaching future teachers and can use this chapter in my courses as reading material.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Tirri, K. 1999. Teachers' perceptions of moral dilemmas at school. *Journal of Moral Education* 28(1), 31-47.

This is one of my most cited article and already a classic in the area of moral dilemmas in teaching. It gives a good overview of the moral dilemmas teachers experience in their work and the solving strategies they use in solving them. Moreover, the arguments teachers use to justify their moral decisions are also explored and discussed.

Kun Setyaning Astuti

Lector at Universitas Negeri Yogyakarta, Indonesia

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

How music education can contribute to moral development and citizenship? (authors by Prof. Wiel Veugelers and J. Terlingen

The paper is published in the International Conference on Music Education Community proceedings organized by Music Education Department of Yogyakarta State University By CRC Balkema Taylor & Francis Publisher (2019).

This article is an introductory article about the best musical relations with morals, written by experts in the field of international caliber in moral education. Wiel Veugelers explains how important music is as a form of self-identity, especially during adolescence. He says that "Music contributes to their moral identity and citizenship". This statement is more convincing for music educators that music can affect morals. So far, music educators, especially Indonesian music educators, have made observations by believing in it, but have never encountered this statement expressly stated by experts in the field of moral education on a level with Prof. Wiel Veugelers. The statement made Indonesian music educators believe in the truth that has been held so far where music is a positive influence on moral formation.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Astuti, K. S., Widyanoro, A., Boel, C., & Berendsen, M. (2017). Developing an integrated music teaching model in Indonesia based on the Dutch music teaching model as the implementation of the 2013 curriculum. *Journal of Arts, Science & Commerce*, 8(2), 118.

This paper explains how to develop a music learning model that is integrated with other fields including morals. The paper was developed by the study based on research observations on learning in Indonesia and the Netherlands both of which have different learning cultures and systems. This paper is expected to open the minds of students and all readers how to develop a fun learning model of music and can develop musical abilities and abilities of other related fields including morals.

Larry Nucci

Professor of developmental (moral) psychology at University of California, Berkeley

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Wiel Veugelers (2011) The moral and the political in global citizenship: appreciating differences in education, *Globalisation, Societies and Education*, 9:3-4, 473-485

In this important article Wiel addresses a set of core conceptual issues with respect to the construct of citizenship. In the chapter he draws attention to the construct of global citizenship – an idea that is being seriously challenged in the current political environment. He argues that teachers in Western Europe are supportive of the construct of a global citizen, and place morality as at the center of this construct, rather than attention to the particulars of politics. This focus upon morality escapes the trap of entanglement in specific political policies and focuses instead upon the larger picture of a more just and moral world.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Nucci, L. Recovering the role of reasoning in moral education to address inequity and social justice. *Journal of Moral Education*, 45, 291-307.

This article reasserts the centrality of reasoning as the focus for moral education. It challenges recent efforts to reduce reasoning to post-hoc justification for intuitive moral positions. The article also makes the case that genuine moral education must be directed toward developing a critical orientation toward society and social practices. Development of this critical moral orientation is not achievable through individual cognitive reflection – it is not the result of attainment of rarified cognitive developmental stage. Instead, it is the outcome of dialogic engagement with others and an openness toward searching for common moral ground. This paper makes use of the dialogic research conducted by Wiel Veugelers and his colleagues. As such it is a fitting contribution to this collection of resources.

Luc Stevens

em. hoogleraar orthopedagogiek UU. Tot 2018 directeur NIVOZ.

Een bijdrage van Wiel die ik studenten zou aanraden te lezen:

Bron, J., Bovill, C. & Veugelers, W. (2016). Negotiating the curriculum: realizing student voice. *Social Educator*, 34 (1), pp. 39-54.

Ontleend aan: <http://eprints.gla.ac.uk/120635>

“... if we regard education as developmental instead of linear and uphold the view that in democratic societies the individual is to be regarded as “a free and active agent, responsible for his or her destiny” (Kelly, 2009, p. 72), then the process curriculum, with a central role for the teacher and students instead of external experts, bureaucrats and policy makers, is preferred”.

Met de keuze van deze impliciete definitie van opvoeding en onderwijs en de consequenties daarvan voor de aard van een curriculum wordt aan de studenten een verlicht, eigentijds perspectief geboden waarin de leerling of student geen afgeleide van het (lineaire) curriculum is, maar de medeauteur ervan en waarin noodzakelijke verantwoordelijkheden worden benoemd.

Ontwikkeling en leren zijn interactieve, sociale processen die, als men ze zo opvat en realiseert, kinderen van meet af aan kunnen voorbereiden op samengaan met anderen in een actief respect voor die anderen. In een dergelijke context biedt men een leerling een volwaardige plaats, geeft men het een volwaardige stem. Dat behoort tot de pedagogische verantwoordelijkheid van de school.

Studie van het artikel zou goed begeleid kunnen worden door het tonen van de film *Entre les murs* van de Franse cineast Laurent Cantet (2008). Daar wordt de potentie van *pupils' voice* zichtbaar en wat de ontkenning daarvan door het systeem oplevert: wantrouwen en verzet en een immens verlies van tijd en energie op een plaats, waar geen land zich dat kan permitteren. Over opvoeding tot burgerschap gesproken. En de Franse (school)cultuur mag dan van de onze in Nederland verschillen, in wezen gaat het om eenzelfde gestandaardiseerd, lineair curriculum in een gestandaardiseerd systeem van normatieve vergelijking.

Het artikel biedt voor studenten overigens een praktisch kader waarin de vele overwegingen die aan de orde zijn in opvoeding tot burgerschap logisch-inhoudelijk zijn geordend.

Een bijdrage van mijn kant die ik de studenten zou aanbevelen is mijn laatste les aan de Utrechtse universiteit, getiteld: *Zin in Leren*. Uitgeverij Garant te Antwerpen.

Met deze les heb ik willen laten zien hoe gemotiveerd leerlingen van huis uit zijn, hoe goed zij weten hoe zijzelf en hun leraren er voor staan in de context van het werk in de klas en hoe moeilijk het voor beiden is om te leren en te werken in een systeem dat dingen die wezenlijk bij elkaar horen ontkoppelt, zoals leraar en leerling (de leerling wordt onderwezen, hij is object), relatie en prestatie (je kunt hard werken en een onvoldoende krijgen en omgekeerd), er is alle aandacht voor het resultaat, maar het werk gebeurt in het proces), theorie en praktijk (contextloze theorie is moeilijk in de praktijk te gebruiken) en opvoeding en onderwijs (bij de binnenkomst van de leraar in de klas wordt er al opgevoed).

In vervolg hierop pleit ik in de les voor een ecologisering van het denken over onderwijs, voor een gelaagd begrip van kennis en voor een open wetenschap, die contextualiseert.

Manuela Guilherme

Researcher at the Centre for Social Studies, School of Economics,
University of Coimbra

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. (2017) The moral in Paulo Freire's educational work: What moral education can learn from Paulo Freire. *Journal of Moral Education* (46) 4, 412-421.

It is very illuminating to learn about Paulo Freire, the best well-known Brazilian theorist on education, from the eyes of a great European expert on citizenship education.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Guilherme, M. (2017) Freire's philosophical contribution for a theory of intercultural ethics: A deductive analysis of his work. *Journal of Moral Education*, 46:4, 422-437.

It was a great challenge that Wiel put on me, to address Freire's theory from the perspective of intercultural ethics.

Maria Rosa Buxarrais

Full professor of the Faculty of Education of the University of Barcelona and principal investigator of GREM (Research Group on Moral Education) in Catalonia (Spain).

Among Wiel's articles, I would recommend students who specialize in citizenship and moral education to read is:

“Theory and Practice of Citizenship Education. The Case of Policy, Science and Education in the Netherlands”, *Revista de Educación*, Número Extraordinario.

In this article, he analyzes the topic of citizenship education, something very controversial in our country. Wiel's contribution provides a clearer view of the concept, distinguishing between three types of citizenship. Further, he introduces an intercultural perspective from Puttman's approach (2000), an author not very well known in our context. Wiel considers that educational centers are test benches for the development of this kind of education and he notes its possibilities both, at a political level, with government education policies (macro level), and at the level of education policies within the school (micro level). At the macro level, different topics are dealt with the education policy discourse, curriculum policy, civil society, autonomy of schools, differences among schools and pedagogical discourse. At the micro level, the role of Citizenship Education in the curriculum is analyzed, as well as what teachers are assigned to it, their pedagogical-didactical approach and how students perceive Citizenship Education. The article finishes calling for a greater degree of critical-democratic education among citizens. Without any doubt, a contribution in line with what is being done in Spain.

A chapter I wrote that I would recommend to students who specialize in citizenship and moral education is:

“Educación moral y cívica, una pedagogía del mirar y del cuidado”, in a book edited by Murcia's teachers Ramón Mínguez and Eduardo Romero (2018). *La educación ciudadana en un mundo en transformación: miradas y propuestas*. Barcelona: Editorial Octaedro.

This chapter was the result of our joint reflection, after having finished a report on citizenship education that Wiel coordinated and that was published by the European Parliament. In this work I try to

promote the practice of one of the forms that citizenship education can adopt: the Pedagogy of Attention and Care. This is a pedagogical and ethical approach in the education of a modern citizenship in a time full of contrasts and with constant changes, with the arrival of paradigms such as transhumanism. We choose the ethics of care, that will lead to the construction of caring and responsible citizenship that hopefully will “give and receive care according to the needs”. In other words, a citizenship that through personal commitment will assist whoever needs assistance just out of fair imperative of humanity and thus, will create a society rich in fairness and equality.

Marleen Lammers

Policy/educational advisor at VOS/ABB, the umbrella organisation for public education in The Netherlands.

The book of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W.M.M.H. & Kat, E. de (2005). *Identiteitsontwikkeling in het openbaar onderwijs*. Antwerpen / Apeldoorn: Garant

This book is essential if you want to know more about citizenship and/or moral education in public education. In this book Wiel focuses on how pupils, parents and teachers think about these topics. How should public education prepare students for participation in a pluralistic society? This book contains both ideas and practical examples, which will inspire you and which can contribute to strengthen the democratic education in public schools.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Lammers, M. (2015). Mensenrechten als inspiratie voor het openbaar onderwijs. *Waardenwerk*, 60, 74-80.

Children's rights and human rights are an important theme in citizenship education. There are many opportunities to emphasize these topics in public education. The article provides tools for integrating children's rights and human rights into public education. The article describes how easily the principles of public education can be linked to children's rights and human rights.

Martien Schreurs

Assistant Professor at University of Humanistic Studies

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. (2006). Education and major cultural incidents. 11 september and Dutch education. *Journal of Peace Education*, 3, 2. 235-249.

This article illustrates the impact big historic events have on the minds and emotions of students. It shows how society is *in* the classroom. In another article Veugelers put it this way: “Education doesn’t merely prepare students for society. Rather, society is already in the school [...]” (2006, p.235).

The chapter of myself that I would like students who specialize in citizenship to read is:

Schreurs, M. (2011). Literary humanism in multicultural education (Possibilities to enhance dialogues in classrooms. In: W. Veugelers (Ed.) *Education and humanism (Linking Autonomy and Humanity)*. Rotterdam/Taipei: Sense Publishers.

Following Wiel’s footsteps, I demonstrate that the war in Irak was manifest in the classroom. I explored possibilities to enhance dialogues in classrooms.

Mary John O’Hair

Professor of Education Leadership, University of Kentucky, USA

While Wiel has had many impactful scholarly publications over the years, I chose an example that might be overlooked by others. The chapter that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W., & O’Hair, M. J. (2005). Networking for learning and change. In W. Veugelers & M. J. O’Hair (Eds.), *Network learning for educational change* (pp. 211-221). London: Open University Press.

The chapter summarizes the work of network scholars from around the world highlighting examples of how school-university networks can accelerate the shift from schools preparing students for an industrial society to preparing students for success in work, life, and citizenship in culturally-diverse, rapidly changing world in which they live. These networks help both schools and universities create new learning content, teaching approaches, assessment practices, and democratic leadership strategies to better serve their students.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

O’Hair, M. J. (2011). Collective genius: Bridging the gaps among research, innovation, and practice. *Mid-Western Educational Researcher*, 24(4), 5-9.

In this article, a focus on bridging the gaps among research, innovation, and practice is provided. First, historical perspectives involving the use of research to improve education and serve citizens and the public good are examined. Second, the current climate in U.S. education is reflected by three national reports highlighting future roles of universities, colleges of education, and teacher and leader preparation. Lastly, implications are provided for educational researchers in this changing climate.

Meiyao Wu

Professor, Department of Education, National Kaohsiung Normal University, Taiwan

Wiel's article or chapter that I recommend to students who specialize in citizenship education and/or moral education is: "A humanist perspective on moral development and citizenship education" in his edited book (2011), *Education and humanism: Linking autonomy and humanity*.

In this chapter, Wiel first indicates that in our current post-modern world, common values and norms are lacking. On the one hand, this current environment gives individuals greater autonomy, greater freedom to construct their own identity and morality; on the other hand, it may be unclear or uncertain which values are most important, and even if we know this it may be difficult to combine them. Furthermore, Wiel tried to demonstrate different ways of thinking about values and norms and also, closely associated with these, about the task of education. In fact, as he mentioned in the 'Introduction' to this book, "humanity" is the condition that makes it possible for people to be both reflective and dialogical, and thus to be able to live a good life together with others who have the same moral values, and so to be able to help others to also live good lives. For Wiel, developing autonomy and humanity is not a natural process but an interactive process, one that is always operating between and among people in their social and political-power relationships. Here we will of course also think about our current multi-cultural world, and about how we may best deal with conflicting values in our current multi-cultural world society. Therefore, I strongly recommend that students read some of the key chapters in Wiel Veugelers' above-mentioned book.

My own article that I would especially like students who specialize in citizenship or moral education to read is ‘*Ren-Li, Reciprocity, Judgment, and the Question of the Openness to the Other in the Confucian Lunyu,*’ which was published in the *Journal of Moral Education*, Vol.42 (3), in 2013.

In the above paper I tried to clarify the deep meanings of, and the original relationship between and among, the concepts of *Ren* (Humane, Humanity) and *Li* (Propriety) in traditional Confucianism. I then further showed how the Confucian spiritual and socio-cultural core, *Ren* (Humane, Humanity), needed to be concretized or realized in the *Li*-forms of social interactions or social norms. However, this may raise some problematic issues related to cultural differences. Therefore, in this paper I also reflected on these two core concepts of *Ren* and *Li* and indicate that their meanings might need to be further specified and clarified so that *Ren*-humanity and *Li*-propriety can still be very relevant to our current, multi-cultural world society. Thus I think this paper will help students to better understand the central ideas of Confucianism and how it could help us to construct a more humanistic and democratic society.

Mia Verhagen

Oud-docent en oud-schoolleider van de Open Schoolgemeenschap Bijlmer (OSB) te Amsterdam

Wat ik studenten wil aanbevelen om van Wiel te lezen is zijn oratie 'Waarden en normen in het onderwijs' en dan specifiek p.33-36 'De pedagogische identiteit van scholen' ; De school als gemeenschap' en 'De multiculturele samenleving en waarden en normen in het onderwijs'.

Dit beveel ik aan omdat daar in kort bestek staat wat naar Wiel s' idee de waarde is van oriëntatie op de samenleving in het onderwijs. De school bereidt de leerlingen voor op de samenleving door waarden, in het bijzonder rechtvaardigheid en sociale betrokkenheid, in de schoolgemeenschap te realiseren. Door leerlingen actief te leren om te gaan met verschillen en hen te leren verantwoordelijkheid te nemen voor hun eigen leren en dat van hun medeleerlingen, bereiden ze zich voor op hun eigen zingevende rol in de maatschappij. Dit trekt een grote wissel op de onderwijsvaardigheden en begeleidingscapaciteiten van docenten.

Mijn afscheidsrede van de OSB op 12 september 2010 op de conferentie 'Een goede leraar worden en blijven' sluit hierop aan. (Te lezen op mijn website: www.miaverhagen.nl of in de VSF Onderwijsvernieuwing Nieuwsbrief, nummer 7, maart 2011)

De boodschap is hier dat een goede leraar door zijn vakkennis, interventies en persoonlijkheid een grote bijdrage levert aan het leren, de ontwikkeling en het welbevinden van zijn leerlingen. Leerlingen omschrijven kenmerken van de ideale leraar met: goed uitleggen, orde hebben, humor, betrokkenheid en respect voor verschillen. Er komt veel op de leraar af, hij is cultuurdrager en rolmodel, hij heeft te maken met de grootstedelijke context, de informatiemaatschappij, het onderwijsonderzoek en technologische vernieuwingen. Scholen moeten daarom faciliteren dat het team van leraren kan leren; dan pas kan de leraar leerlingen laten leren. Deze lerende attitude van de docent is essentieel voor de toekomst van ons onderwijs en Wiel heeft bijgedragen aan hoe die lerende docent te stimuleren.

Micha de Winter

Hoogleraar maatschappelijke opvoedingsvraagstukken Universiteit Utrecht en lector Jeugd Hogeschool Utrecht

De rijkdom van Wiel's oeuvre maakt een keuze wel heel lastig, wij stopten altijd wel een flinke dosis Veugelers in onze readers (toen we die nog stencilden met behulp van moedervellen.), tegenwoordig hacken de studenten zijn artikelen gewoon thuis).

Een heel mooi recent stuk om aan te bevelen vind ik "The moral in Paulo Freire's educational work: What moral education can learn from Paulo Freire" uit 2017. Hedendaags burgerschapsonderwijs presenteert zichzelf naar mijn smaak te vaak als waardenneutraal, alsof het om techniek gaat. Als je maar lekker kritisch kunt analyseren komt het allemaal wel goed. Zelfs als het om morele vorming gaat zijn we drukker in de weer met ontwikkelingsfasen dan met de waarden die ermee verbonden zijn. Dat gladde ijs vermijden we liever. Zo niet Wiel: in dit artikel gebruikt hij de politieke onderwijstheorieën van Freire om te laten zien dat morele vorming wel degelijk draait om waarden als sociale rechtvaardigheid, empowerment en medemenselijkheid. En als Paulo het zegt..

Monique Volman

Professor of Education, University of Amsterdam

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is: Leenders, H., Veugelers, W., & De Kat, E. (2008) Teachers' views on citizenship education in secondary education in The Netherlands, *Cambridge Journal of Education*, 38:2, 155-170.

This article focuses on teachers' views of citizenship education. The distinction made by the authors between different orientations towards citizenship is very insightful (adapting citizenship, individualistic citizenship, critical democratic citizenship). It is particularly strong since it was empirically found among teachers in the study on which the article is based. It is a subtle distinction in the way each orientation combines a preference for two educational goals (discipline, critical thinking and autonomy, social commitment).

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Ten Dam, G., & Volman, M.L.L. (2004). Critical thinking as a citizenship competence: teaching strategies. *Learning and Instruction*, 14(4), 359-379.

This is the first article in which we argued for a sociocultural conceptualization of 'learning to think critically', i.e. as the acquisition of the competence to participate critically in the communities and social practices of which a person is a member. The article is also practical: it discusses how furthering the critical competence of students can be approached and which demands this makes on education.

Nimrod Aloni

Professor at the Kibbutzim College of Education, Israel.

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W. (2007). Creating critical-democratic citizenship education: empowering humanity and democracy in Dutch education. *Compare* 37(1), 105–119.

I think that this is the first article I read of Wiel, and loved it at first sight as well as finding it again and again very accessible to the readers as well as conveying important information and academic analysis.

The chapter of myself that I would like students who specialize in citizenship and/or moral education to read is:

Aloni, N. (2011). Humanistic Education: From Theory to Practice. In Veugelers, W. (Ed.), *Education and Humanism: Linking Autonomy and Humanity* (pp. 35-46). Rotterdam: Sense Publishers.

This chapter, written especially for a book that Wiel edited on the topic of Humanism, is more practical than most of my other articles, and this feature fits Wiel's taste in academic work – not to be highly philosophical and to find the ways for implementation in the lived reality.

Piet van Dijk

Gepensioneerd leraar/schoolleider, cultuurmarxist en muzikant

Wiels inaugurele rede geeft een mooi compact en compleet beeld van zijn ideeën over burgerschap als onderwijsdoel. Bijzonder en uniek is de wijze waarop hij die opvattingen plaatst in het licht van de onderwijsgeschiedenis in de tweede helft van de vorige eeuw (pag. 4-6, uitgave UvH, 2003). Vooral zijn conclusie dat het onderwijs gevangene is geworden van de verzuiling is een interessant gezichtspunt. Het zet een vraagteken achter de associatie met “bevrijding”, die de aanhangers van artikel 23 van onze grondwet, dat deze verzuiling mogelijk maakt, ermee hebben. Denominaties zeggen volgens Wiel heel weinig over de pedagogische identiteit van de school. Ik zou er aan willen toevoegen: ...en maakt de scholen extra bevattelijk voor de rampzalige segregatiegolven die de organisatie van het Nederlandse onderwijs in toenemende mate kenmerkt.

In 1996 schreef ik een artikel “Profilering en marktwerking, een kritische beschouwing”, dat is opgenomen in het mede door Wiel geredigeerde *Praktijken uit het Studiehuis* (pp. 249-258. Leuven/Apeldoorn, 1996). In het stuk beschrijf ik de teloorgang van een zwarte school voor voortgezet Onderwijs in Amsterdams-West. Helaas kan dit verhaal worden aangevuld met heel veel verhalen over scholen die grote moeite hebben zonder pijnlijke ingrepen het hoofd boven water te houden of simpelweg het lootje leggen.

Rob Bartels

Promovendus van Wiel van september 2008 t/m promotie in april 2013. Gepromoveerd op het proefschrift *Democratie leren door filosoferen; denken, dialoog en verschil in de basisschool*.

Het hoofdstuk van Wiel dat ik zou willen aanbevelen is *A Humanistic Perspective on Moral Development and Citizenship Education*; in W. Veugelers (2011), *Education and Humanism* (pp. 9 – 34). Rotterdam, Boston, Taipeh: Sense Publishers.

Het hoofdstuk is een must voor iedereen die zich oriënteert op het gebied van democratische vorming. Alle vragen en dilemma's in dit gebied komen aan de orde en worden beschouwd vanuit een humanistisch-democratisch mens- en wereldbeeld. Daarmee is het tegelijk een heldere sociale en morele standpuntbepaling. Interessant in het artikel is ook dat Wiel hierin duidelijk markeert waarin democratische vorming zich onderscheidt van andere sociale vormingsgebieden.

Van dit hoofdstuk heb ik dankbaar gebruik gemaakt in mijn proefschrift.

Het artikel van mezelf dat ik zou willen aanbevelen is *25 jaar kinderfilosofie in Nederland, ontwikkelingen en uitdagingen*; verschenen in *Waardenwerk*, 2015, nr. 6.1

Het artikel geeft voor wie minder bekend is met *Filosoferen met kinderen* een mooi overzicht van de onderliggende ideeën en vooral ook van de vragen en dilemma's die filosoferen in de school met zich mee brengt. In het artikel wordt filosoferen uitdrukkelijk gepositioneerd binnen democratische vorming van kinderen. Ik heb het artikel vier jaar geleden geschreven, en het is daarom gekleurd door mijn ervaringen op dat moment bij Rotterdam Vakmanstad. Daar trachtten we een beweging te maken van filosofie naar ecosofie. De vragen die die beweging opriep – en in het artikel worden besproken – zijn nog steeds actueel.

Siebre Miedema

Emeritus hoogleraar Algemene Pedagogiek en Godsdienstpedagogiek aan de Vrije Universiteit Amsterdam

Het werk van Wiel dat ik studenten die zich specialiseren in burgerschap en/of morele educatie aanraad te bestuderen is:

Veugelers, W. (2003). *Waarden en normen in het onderwijs: Zingeving en humanisering: autonomie en sociale betrokkenheid* (Oratie, UvH: Utrecht).

Hierin legt hij nadrukkelijk de relatie van burgerschapsvorming, morele en levensbeschouwelijke opvoeding door hem zingeving genoemd. Hij legt de nadruk op het actieve en participatieve aandeel van de leerlingen aan hun waardenvorming, d.w.z. waarden, normen en levensbeschouwing vanuit en in relatie tot een perspectief op burgerschapsvorming. Ook hierin blijft hij die pedagogische taak van het onderwijs expliciet adresseren. In de nu vaak onzalige discussies over de vrijheid van onderwijs c.q. artikel 23 van de Grondwet, moet het gaan om dat pedagogische perspectief op vorming, ook in levensbeschouwelijke zin. Wiels bijdrage uit 2003 is daarbij nog steeds hoogst actueel en we vinden elkaar – niet zo vreemd natuurlijk gezien die genoemde liefde van ons beiden (zie hieronder) – daar ook in.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is:

Miedema, S. (2014). “Coming Out Religiously!” Religion, the Public Sphere, and Religious Identity Formation. *Religious Education* 109(4), 362-377.

In my Presidential Address at the Religious Education Association Conference in Boston in November 2013 my plea was threefold. First, to strive for a legitimate place of religions and worldviews in the public square within the playing field of liberal-democratic societies. Second, to foster the religious or worldview identity formation of students as an inclusive part of the embracing personhood formation for all students in both public and denominational schools, and to strengthen the development of their self-responsible self-determination in respect to religions and worldviews. Third, dialogue, encounter and understanding each other should be seen as the devices, instead of policies and practices fostered by anxiety, fear and disrespect. Thus, pedagogues, politicians, administrators, teachers,

and leaders of religious and worldview communities and societal organizations, should join forces for the best educational arrangements to let the religious and worldview identity formation of students flourish. This will also be beneficial for the common good, for society broadly speaking.

Thérèse Carpaij

De afgelopen 3 jaar ben ik op vrijwillige basis werkzaam geweest als onderwijscoach voor statushouders bij Vluchtelingenwerk Nijmegen. Tot medio 2018 was ik lid adviesraad Prodemos, huis voor rechtstaat en democratie. Op dit moment (mei 2019) ben ik met anderen bezig met de oprichting van een steunpunt arbeids- en onderwijsparticipatie voor statushouders in Nijmegen.

De afgelopen jaren heb ik me beziggehouden met het inburgeringsonderwijs en met de toelating van statushouders tot ons reguliere onderwijssysteem. Zowel voor het met succes volgen van het inburgeringsonderwijs als voor de toegang tot het reguliere onderwijs blijken kennis, vaardigheden en inzicht in morele waarden, zoals die deel uitmaken van het Nederlandse curriculum, onontbeerlijk. Veel statushouders hebben daar in hun onderwijsverleden niet of weinig kennis mee gemaakt. De horde die zij moeten nemen om volwaardig te kunnen participeren in onze samenleving, is daardoor voor veel statushouders te hoog. Vanuit deze ervaringen zou ik voor studenten die zich in burgerschap specialiseren de volgende studie willen aanraden van Wiel e.a. voor het Directorate-General for internal policies over het doceren van gemeenschappelijke waarden in Europa, met name democratie en tolerantie:

Veugelers, W., Groot, I. de & Stolk, V.J. (2017). *Research for CULT Committee - Teaching Common Values in Europe*. Brussel: European Union

De artikelen die ik zelf geschreven heb gaan over onderwijsvernieuwing. Onderwijsvernieuwing is voor studenten die zich verdiepen in burgerschap en onderwijs in morele waarden slechts een afgeleide, maar wellicht is het volgende artikel toch interessant voor hen.

Carpay, T., Luttenberg, J., Veugelers, W.M.M.H. & Pieters, J. (2013). Harmony and disharmony in an educational reform concert towards a Parsons' inspired dynamic model of tuning. *Journal of Curriculum Studies*, 1-24.

Walter Parker

Affiliate professor political science, University of Washington, Seattle

The chapter of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W.M.M.H. (2011). A Humanist Perspective on Moral Development and Citizenship Education. In W. Veugelers (Ed.), *Education and Humanism. Linking Autonomy and Humanity* (pp. 9-34). Rotterdam: Sense Publishers

This sentence from his book *Education and Humanism: Linking Autonomy and Humanity* is a good example of his clear understanding of ‘autonomy’: “Autonomy is not isolated individuality but the way a person relates to the other.” What Wiel is clarifying here is the idea that democracy is a “mode of associated living, of conjoint communicated experience” (as Dewey put it in 1916). When people exchange reasons with one another—talk with each other about public affairs and give reasons for their opinions, they are extending mutual respect to one another. Exchanging reasons is incoherent without recognizing the inner life of the people we are exchanging reasons with. That’s respect! Whether we agree with them or not, that’s respect.

An article I’ve written about my recent R&D work in civic education is Parker, W. C. , Lo, J. C. (2016). Reinventing the High School Government Course: Rigor, Simulations, and Learning from Text. *Democracy and Education*, 24 (1), Article 6. Available at: <https://democracyeducationjournal.org/home/vol24/iss1/6>

Wim Claasen

Voorheen werkzaam bij Fontys OSO (Opleidingen Speciale Onderwijszorg).

Het hoofdstuk dat ik studenten die zich specialiseren in burgerschap en/of morele educatie aanraad te bestuderen, is:

Veugelaers, W. (2010). Moral Values in Teacher Education. *International Encyclopedia of Education 7*, 650-655.

In dit hoofdstuk zoekt Wiel naar wegen om in een op reflectie georiënteerde lerarenopleiding zodanig verbinding te leggen tussen morele waarden en concrete situaties dat leraren het gewenste kritische niveau van moreel reflecteren te bereiken. Waar hij in zijn bespreking van soorten burgerschap kritisch is op de 'character education movement' combineert hij in dit artikel de daarbij passende focus op de 'juiste waarden' (goed gedrag en deugden) met de Kohlbergse traditie van moral development met focus op het ontwikkelen van vaardigheden om te reflecteren op waarden en gedrag. Wiel beschrijft een combinatie van benaderingen (waardenoverdracht, reflective practitioner, morele sensitiviteit, participatie en dialoog, morele politiek) die het mogelijk maken om waarden werkbaar te maken door verbinding te leggen met de persoonlijke identiteitsontwikkeling van (toekomstige) leraren. Deze combinatie van perspectieven maakt het voor leraren mogelijk hun basale *zorgethische* perspectief te verbinden met een breder maatschappelijk *rechtvaardigheids*perspectief: waardoor de noodzakelijk meer onthechte morele oordeelsvorming juist gericht is op het serieus nemen van de ander, het benaderen van morele vraagstukken vanuit meerdere perspectieven.

Het artikel van mijzelf dat ik studenten die zich specialiseren in burgerschap en/of morele educatie aanraad te bestuderen, is:

Claasen, W. (2014), Ontwikkelen van pedagogische oordeelsvorming door reflectie op alledaagse deugden, *Tijdschrift voor Lerarenopleiders*, 35(3).

Aansluitend op bevindingen in mijn promotieonderzoek betoog ik in dit artikel dat reflectie op *alledaagse deugden* zicht biedt op persoonlijke kwaliteiten die basaal zijn voor goed leraarschap. *Karakterdeugden* spelen in de dagelijkse afstemming op leerlingen een cruciale rol. Het

onderzoek laat zien dat het hier om kwaliteiten gaat die diep verankerd zijn in de eigen biografie en betekenisgeving van de leraren. Uit mijn onderzoek blijkt dat deze oordeelsvorming sterk is gefocust op leerlingen en sterk gekoppeld aan hun dagelijks handelen in het hier-en-nu: daarin zit de kracht van hun denken en handelen. Reflectie op het eigen deugdenethisch functioneren, geeft zicht op de complexiteit van het denken en handelen van leraren, vooral tijdens de uitvoering (reflection-in-action): de leraar krijgt meer zicht op hoe motieven en levenservaringen doorwerken in zijn denken, voelen en handelen. Expliciet maken en gebruiken van de - in de basis reeds aanwezige - persoonlijke kwaliteiten of deugden om *in microsituaties met de rijkdom van een situatie om te gaan*, kan een basis zijn voor het ontwikkelen van een bredere onderwijspedagogische oordeelsvorming op meso- en macroniveau.

Wim Wardekker

Researcher at Vrije Universiteit Amsterdam and formerly lector at Windesheim

The chapter of Wiel that I recommend students who specialize in citizenship and/or moral education to read is:

Veugelers, W.M.M.H. (2011). A Humanist Perspective on Moral Development and Citizenship Education. In W. Veugelers (Ed.), *Education and Humanism. Linking Autonomy and Humanity* (pp. 9-34). Rotterdam: Sense Publishers

In this text, after giving an overview of the state of moral education in the Netherlands and abroad, Wiel emphasizes the importance of the formation of personal identity and of being able to think critically about your own moral positions. Rather than instilling norms and values or trying to build a ‘good character’, I think this is an important aim for education. Also, identifying a humanist view on these matters is important in a field traditionally dominated by religious perspectives.

The chapter of myself that I would like students who specialize in citizenship and/or moral education to read is:

Wardekker, W. (2012) Responsible teaching. In B. van Oers (ed.), *Developmental education for young children. Concept, practice and implementation*. (p. 27-39). Dordrecht: Springer.

Among other issues, this chapter shows that moral education is not a separate element of the curriculum, and teachers need to take responsibility for helping students to learn to act responsibly. This is in line with the position taken by Wiel in the text mentioned above, in that acting responsibly supposes being able to think critically about your own positions and values. Both for teachers and for students, morality and responsibility are elements of every act.

Yvonne Leeman

Voorheen UHD Universiteit voor Humanistiek, Lector Christelijke Hogeschool Windesheim, Universiteit van Amsterdam

Het is onmogelijk om met de keuze van één artikel of hoofdstuk recht te doen aan de academische bijdrage van Wiel. Ik stel er drie voor:

Veugelers, W. (2011). A humanistic perspective on moral development and citizenship education (9-34). In Wiel Veugelers (Ed.), *Education and Humanism. Linking Autonomy and Humanity*. Rotterdam: Sense Publishers.

Dit hoofdstuk geeft een goede kijk op zijn waardenpositie en zijn politiek-kritische bijdrage aan het humanisme en het denken over morele vorming. De verbinding van het politieke met het morele, kenmerkt zijn werk.

Veugelers, W. (2017). Paulo Freire and Moral Education (410-411); The moral in Paulo Freire's work: What moral education can learn from Paulo Freire (412-421). *Journal of Moral Education*, 46 (4).

In dit artikel ontrafelt Wiel het werk van Freire voor morele vorming in een baanbrekend themanummer over een politieke kijk op morele vorming van het internationale toptijdschrift *Journal of Moral Education*.

Veugelers, W. (2000). Different ways of teaching values. *Educational Review* 52(1)37-46.

Dit artikel is uitermate belangrijk in polariserende tijden, waarin leraren grote verlegenheid ervaren in het houden van een groepsgesprek over gevoelige maatschappelijke onderwerpen. Uit ervaring weet ik dat lerarenopleiders 'Different ways of teaching values' hoog waarderen vanwege de heldere driedeling en aandacht voor onderliggende ethische vragen. Dit artikel ademt de invloed van de vruchtbare samenwerking met leraren in praktijkonderzoek. Wiel coördineerde jarenlang de reeks 'Kortlopend onderwijskundig onderzoek naar de pedagogische dimensie van het onderwijs'. De vragen kwamen uit de praktijk. De wetenschap zocht antwoorden. Het ministerie van OCW subsidieerde. Grasduinen in de tientallen publicaties uit die reeks is een aanrader.

Aanvullend: Ga een gesprek aan met Wiel Veugelers

Met het alleen lezen, leer je de bijzondere manier van academisch werken van Wiel Veugelers, niet kennen. Wiel wist het woordenspel dat zittend achter een bureau tot stand komt te verbinden met de vaart van racefietsen, het krachtige geluid van ‘rolling stones’ en de vitaliteit en verbondenheid van teamsport, waarbij voetbal zijn specialiteit is. Wiel bedreef topsport in de academische wereld. Edwin Goedhart, bondsarts van de KNVB zegt tijdens een interview (NRC april 2019) over succes in het voetbalspel “het moet gewoon goed zitten op zowel fysiek, mentaal als sociaal vlak. Gerommel in een van die regionen gaat altijd ten koste van een topprestatie.” In voetbaltermen: Wiel werkte vanuit academisch vakmanschap en een goede sfeer in de ploeg. Zijn werk wordt gekenmerkt door grensoverschrijdende verbondenheid met collega’s en onderwijspraktijken, de wens tot daadwerkelijke verandering, het besef dat je verandering nooit alleen kunt realiseren dus medestanders en gezellen nodig hebt. Dat vraagt, naast een goed uitgewerkte theoretische positie, om interpersoonlijke verbinding en inclusiviteit. Die houding gaat gepaard met de wetenschap dat het geïsoleerd schrijven van teksten en het wegen van woorden niet genoeg zoden aan de dijk zet.

Wiel denkt autonoom en neemt sociale verantwoordelijkheid. Hij maakte duidelijke keuzen in de onderwerpen van onderzoek. Hij realiseerde op zijn bijzondere wijze een succesvolle academische carrière, realiseerde samenwerkingsverbanden en bracht een breed verband aan academici samen.

Mijn bijdrage ‘*Een goed idee is niet genoeg*’ aan de bundel ‘*Een goed gezelschap*’ die onder redactie van Kunneman, Dijkstra en Van Rosmalen in het najaar van 2019 in de reeks *Waardenwerk* zal verschijnen, is wellicht interessant voor studenten die morele, interculturele en burgerschapsvorming met normatieve professionalisering willen verbinden.

Gaby Jacobs

Professor in Humanist Chaplaincy Studies for a Plural Society at the University of Humanistic Studies

The article of Wiel that I recommend students who specialize in citizenship and/or moral education to read is: Wiel Veugelers (2017) The moral in Paulo Freire's educational work: What moral education can learn from Paulo Freire, *Journal of Moral Education*, 46:4, 412-421, DOI: 10.1080/03057240.2017.13635991b.

The Brazilian pedagogue and andragogist, who died in 1997 at the age of 75, was the founder of what is known as the liberation pedagogy. He devoted himself to the poor and illiterate Brazilians, but in a completely unique way. Not by telling them what a good life would be for them, but by working with them in discovering what this good life could be. He denounced the 'banking model' of education and learning where there is an image of students as 'deposit', an empty bank account on which the teacher must deposit all sorts of knowledge and skills, without taking into account the students and their prior knowledge and skills. Freire, on the other hand, set a 'problem-solving model'. "Education is communication and dialogue," was one of his principles. Education is not the passing on of knowledge, but the meeting of people in a dialogue looking for the value of knowing and thinking. The teacher is also the student of his students; there is reciprocity in learning. By sharing experiences and insights with each other and thinking through them critically, awareness arises of patterns that people share with each other, in groups, communities, organizations or society. And from that awareness, the willingness to take action and change may arise. For Freire, the main purpose was to raise awareness about the suppression and deprivation of groups and their detachment. But his method is used more broadly and has become a source of inspiration for participatory action research, educational theatre forms and community work. The core principle is that people jointly investigate their reality, in an equal manner and using images – codifications - to give words to their experiences.

The article of myself that I would like students who specialize in citizenship and/or moral education to read is: Gaby Jacobs (2010) Conflicting demands and the power of defensive routines in participatory action research. *Action Research*, 8(4) 367–386.

This article is an illustration in how to put Freire's views on empowerment to use in participatory action research. However, it is not a good practice that is presented here, but shows the constraints within people (in this case: researchers and community workers) and within the institutional context to put the ideal of empowerment into practice. These constraints can be traced back to the conflicting values and standards within a research group; avoiding dialogue about these differences is hindering participation in collaboration. So the article is a plea for communication skills that foster dialogue and reciprocal learning. For students in moral education it is crucial to recognize differences and tensions, and to develop dialogical skills to support learning and change practice. It is also an article about action research, which is an advanced research methodology because it makes use of mixed methods and is situated in a critical and relational constructionist tradition. PhD students and Masters students in education should have the opportunity to learn this research methodology, because it connects knowledge development with improvement or change of organisational, institutional, community or professional practices. This is in line with Freire's view: education = dialogue = change!

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