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ドイツにおける市民性教育としての「Soziales Lernen」の実践に関する一考察

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大分大学教育学部研究紀要 第38巻第1号

2016年9月 別刷

Reprinted From

THE RESEARCH BULLETIN OF THE

FACULTY OF EDUCATION

OITA UNIVERSITY

Vol. 38, No. 1, September 2016

OITA, JAPAN

A Study on ‘Social Learning’ in Elementary Schools in Berlin as German Citizenship Education

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Abstract

In the context of globalisation, social rules and norms are changing, and in response, many countries have introduced education for citizens, particularly children, to develop them as members of the state and the society and to adapt them to the changes resulting from the process of globalisation. In this paper, I provide an overview and discuss the details of German citizenship education.

The concept of ‘citizenship’ has a very wide range, and accordingly, citizenship education has diverse contents. To teach the appropriate competencies to students, many countries have adopted the method of teaching the required skills in several separate school subjects and/or in one cross-curricular subject. Germany uses the latter method for citizenship education. The cross-curricular subject is called ‘social learning’ (*Soziales Lernen*).

Two elementary schools in Berlin have adopted several didactic methods and even designed new activities for social learning. Through these methods, the students learn not only about methods of violence prevention but also ways to find better solutions to problems in cooperation with other students. The approaches to social learning at both schools demonstrate the diversity and breadth of German citizenship education.

【Key words】 Citizenship Education, Moral Education, Social Learning (Soziales Lernen), German Education.

1. Introduction

In recent decades, globalisation has affected the society and culture in many countries.

Received May 23, 2016.

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The effects appear in different forms in each country, and governments must attempt to deal with the changes. For example, in the U.K., immigrants now constitute a large part of the population, approximately 7.9% (in England, approximately one person in eleven is a minority (9.1%) (Sakuma, 2007, p. 13); 30.9% of London's population and 29.6% of Birmingham's have an immigrant background, and most of them are Muslim (Kitayama, 2013, p. 89)). As a result of this social change, it is inevitable that some minority groups, particularly the Islamic minority, be permitted to run their own schools, financed partly through the public expense. Furthermore, the majority needs to search for a way to coexist with the people with different cultures and religions (Sakuma, 2007, p. 130).

As a result of globalisation, social rules and norms are also changing. In France, for example, where moral education was eliminated from the school curriculum after World War II, 'civic and moral education' (*l'éducation civique et morale*) was reintroduced into the curriculum in 1998 (in 2008, it was renamed 'civic and moral instruction' (*l'instruction civique et morale*)) to teach human rights, citizenship and the responsibility and obligations of citizens (Suzuki, 2013, pp. 111–112). Besides France, other countries have also introduced citizenship education into the school curriculum to educate children about how to act as members of the state and the society and to adapt them to the changes resulting from the process of globalisation.

However, the situation in Japan is different. Sakuma, who has been engaged in citizenship education for foreigners, noticed, 'In Japan, the concept of 'citizenship' has become common neither at the community level nor within educational interests yet. Accordingly, there are only a few textbooks that recognise foreigners as approved members of the community and try to transmit to them the social skills and morals they should have as citizens' (Sakuma, 2013, p. 257). In Japan, little attention is given to the concepts of 'citizenship' and 'citizenship education', and the discussion on these matters is insufficient even today.

On the concept of 'citizenship', Kodama pointed out two problems to be solved:

The first problem is that ... because the relation between the individual and the state was not discussed enough under post-war democracy in Japan, many people found the question on the relation between the individual and the state to be taboo. Consequently, the concept of 'citizenship' did not become common. The second problem is that today, the framework of the nation state has become unstable in many countries, so that the relation between 'citizen' and 'nation' that was previously regarded as identical was also questioned.

(Kodama, 2003, p. 109)

Namely, there is no consensus on the concept of 'citizenship' to serve as the basis of citizenship education in schools.

As we can understand from these two quotations, the concepts of 'citizenship' and 'citizenship education' are not sufficiently known in Japan. Though there are special classes in

citizenship education conducted at several schools in Tokyo as exceptional cases (Karaki, 2013, pp. 47–50), there is no model for the integration of citizenship education into the current framework of Japanese education. In this paper, I search for this model by examining the attempts made in Germany. German education and its system are well known in Japan, and many Japanese education researchers pay much attention to the latest changes in German education. The current situation of German citizenship education, however, has been neglected by Japanese researchers. In this paper, I present an overview and analyse the details of German citizenship education in three steps. Firstly, I reflect on the latest situation of citizenship education in European countries. Secondly, I focus on the framework of citizenship education in Germany and social learning (*Soziales Lernen*) as its one form. Finally, I present the content and didactic method of social learning classes in German elementary schools as an example.

2. Citizenship Education in European Countries

Citizenship education remains neither a school subject nor a recognized part of the curriculum in many countries. There is a school subject called 'citizenship' in the U.K. (especially in England), but we cannot find a corresponding concept in German education. In France, though there is the concept of 'citizenship education' (*éducation à la citoyenneté*), it is not an independent subject; rather, it is taught segmentally in several subjects such as 'civic and moral instruction' (*instruction civique et morale*). Citizenship education has not existed as a common subject within the curriculum of many countries even today.

The Education, Audiovisual and Culture Executive Agency (EACEA) pointed out the latest situation of citizenship education in European countries as follows:

Citizenship education is part of national curricula in all countries. It is delivered in schools through three main approaches: as a stand-alone subject, as part of another subject or learning area, or as a cross-curricular dimension. However, a combination of these approaches is often used. Twenty countries or regions dedicate a separate compulsory subject to citizenship education, sometimes starting at primary level, but more usually at secondary level. The length of time during which citizenship education is taught as a separate subject varies considerably between countries, ranging from 12 years in France to one year in Bulgaria and Turkey. European countries' curricula reflect well the multi-dimensional nature of citizenship. Schools are assigned objectives not only in terms of the theoretical knowledge students should acquire, but also in terms of skills to be mastered, and attitudes and values to be developed; students' active participation in and outside school is also widely encouraged. In general, citizenship curricula cover a wide and very comprehensive range of topics, addressing the fundamental principles of democratic

societies, contemporary societal issues such as cultural diversity and sustainable development, as well as the European and international dimensions.

(EACEA, 2012, p. 13)

So far, no consensus has been reached on the competencies that should be developed through citizenship education. For example, the European Union demands that citizenship education develop competencies such as (1) knowledge of politics and its systems, (2) skills for successful participation in politics, (3) democratic responsibility, (4) belief in democratic values and (5) capability of political participation. In England, the Advisory Group on Citizenship requires the competencies of (1) social and ethical/moral responsibility, (2) capability of participation in the community and (3) political literacy. According to the German Society of Political Education, the desired competencies are (1) political judgement, (2) political action and (3) intellectual skills to improve one's competency in judgment and action (Kondou, 2013, p. 2).

These lists include a series of wide-ranging competencies. From a pedagogical viewpoint, it may seem impossible to transmit (or teach, to put it more moderately) all these competencies to students through a single school subject. In other words, it is essential to divide the competencies into several groups and teach them separately in different subjects.

3. Citizenship Education in Germany: Social Learning

According to EACEA's study quoted above, curricula for citizenship education can be separated into three parts: (1) objectives to be attained, (2) knowledge and understanding to be acquired and (3) skills to be mastered. German education contains parts of the curriculum separately in each of three levels of the International Standard Classification of Education (ISCED) (level 1 in primary education, level 2 in lower secondary education and level 3 in upper secondary education) (EACEA, 2012, p. 27 and following pages).

Table 1. Objectives to be Attained

	Developing political literacy (basic facts, key concepts)	Acquiring critical thinking and analytical skills	Developing values, attitudes and behaviour (sense of respect, tolerance, solidarity, etc.)	Encouraging active participation and engagement at the school level	Encouraging active participation and engagement in the local community
ISCED 1	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ISCED 2	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ISCED 3	<input type="radio"/>	<input type="radio"/>			

Table 2. Knowledge and Understanding to be Acquired

	Socio-political system of the country	Human rights	Democratic values	Equity and justice	Cultural diversity	Tolerance and discrimination	Sustainable development	National identity and belonging	European identity and belonging	European history, culture and literature	European dimension: main economic/political/social issues	Functioning of institutions and perspectives of the European Union	International dimension: history, culture and literature	International dimension: main economic/political/social issues	International relations, functioning of international organisations, etc.
ISCED 1	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>			<input type="radio"/>						
ISCED 2	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ISCED 3			<input type="radio"/>			<input type="radio"/>		<input type="radio"/>	<input type="radio"/>						

Table 3. Skills to be Mastered

	Civic skills	Social skills	Communication skills	Intercultural skills
ISCED 1	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	
ISCED 2	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ISCED 3	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

As the EACEA shows, Germany accepts the elements of citizenship education only as general objectives of its education, in contrast to Great Britain, France and other many countries in the European Union, where the elements are introduced into cross-curricular themes or key competencies / learning content areas (EACEA, 2012, p. 22). The German educational authorities took measures to deal with this issue by introducing an cross-curricular subject. In this paper, I describe the content and didactic method of German social learning (Soziales Lernen) that can be regarded as German citizenship education, particularly that of Berlin, which has a large number of foreign residents.

The German State Institute of School and Media (Landesinstitut für Schule und Medien (LISUM)) offers a model curriculum of the cross-curricular subject 'social learning' (Soziales Lernen). The objective competencies are the development of (1) perceiving oneself and others, (2) communicating with feelings [=self-control: added by quoter], (3) adopting different perspectives and empathising, (4) communicating, (5) cooperating, (6) seeking a constructive solution to conflict, (7) having self-awareness of prejudice and (8) being aware of sexuality (LISUM, 2009, p. 30).

The German Institute says that the following ground idea must be considered:

The school curriculum of social learning should be cross-curricular and integrative. The learning contents are transmitted in each subject. The leading question is, what enables the student to be effective in all subjects? [...] The school curriculum of social learning should be action-oriented. [...] The school curriculum of social learning should be experience-oriented (The student recognises and understands certain psychological and biological sequences of learning and their relationships through his/her own action and experimentation). [...] The school curriculum of social learning should integrate the different forms of self-reflective learning as the basic discipline of learning. [...] The school curriculum of social learning should be connected for all the teachers and students.

(LISUM, 2009, p. 31)

4. Social Learning in Elementary Schools

As an example of social learning classes, the classes at two German elementary schools that I visited are described in this study. The schools are referred to anonymously as Schools X and Y. Both schools are located in the Neukölln district, one of the southern parts of Berlin. This district is famous for its large population of residents with immigrant backgrounds. School X is a half-day school (Halbtagschule) where the curriculum is finished by noon, which is the typical school form in Germany. Classes normally begin at 7:30 a.m. and end at 1:30 p.m. School X includes time for breakfast in its curriculum, and students have the opportunity to eat together, which is an opportunity sometimes not given at home. School Y is an all-day school

(Ganztagsschule) that runs in the morning and afternoon. Classes are from 7:30 a.m. to 4:00 p.m.



Fig. 1 School X



Fig. 2 School Y

Both schools have a large population of students who are not traditional German students. In 2014, School X had students from 19 counties. Among them, 92.5% did not speak German as their mother tongue, and 94.2% of the parents were exempted from the textbook charge (School Programme of School X, 2014 (unpublished)). In the school year 2009/10, 95.8% of the students at School Y did not speak German as their mother tongue, and 60.9% did not have German citizenship. In addition, more than 80% of the students came from families that were socially handicapped and were exempted from the textbook charge (Homepage of School Y, accessed 2014). In short, many students at both schools lack the skills of speaking and/or writing of German and are not able to utilise the educational resources of their families.

Both schools place great importance on social learning. School X presents ideas for violence prevention based on four pillars in its school programme: (1) Social learning begins in the first year. (2) A classroom board (Klassenrat) as a self-governing body of students and the classroom teacher is organised and starts working in the third year. (3) Social competency training is introduced in the fifth and sixth years. (4) Sixth-year students try to moderate quarrels among other students as peer mediators (Streitschlichter). They must finish the special training curriculum before taking on their role.

Among several themes of social learning, School X pays much more attention to the prevention of violence than to other themes. Education on violence prevention is provided across several subjects, but the core class is taught by the staff of the school's Centre for Educational Social Work (Schulstation), who are not teachers. They provide several classes based on the ideas given in the books for violence prevention, such as the one shown in Fig. 3.



Fig. 3 The Teaching Guide for
Soziales Lernen used at
School X

This book offers several concepts ((1) coping with one's own emotions, (2) coping with provocation, (3) stopping the threatening conflict and (4) discussion with others) and didactic methods (e.g. listening to a story, individual work with worksheets, group discussion, role-playing, assertion training, etc.). As an example, I present a series of classes in social learning for first- and second-year students.

The series of sessions is given under the theme 'coping with provocation', where students learn how to react to and cope with provocation by other students. The series of sessions is as follows:

- (1) Listening to a story told by the teacher and making inferences about the emotions of the people in the story
- (2) Sharing common experiences that have caused negative emotions with other students in a small group
- (3) Listening to the story of the 'little elephant' and learning the importance of staying calm
- (4) Group work with other students to stick the thick skin of the elephant on its picture
- (5) Singing a song about the elephant with other students

Each session takes about one hour. The last three sessions are dedicated to the theme of the elephant. The elephant has great meaning in these sessions because its thick skin makes it resistant to attacks from others. Students learn how to remain 'cool' as if they had the thick skin of an elephant, even when attacked or provoked by other students. In the first two sessions, they learn the importance of considering others' emotions. In the third session, the series on the story of the elephant begins. The students read a story about an elephant that learns, with the help of another elephant, how to resist provocation from other animals and stay calm (Figs. 4–8).

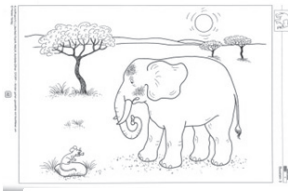


Fig. 4 Picture 1

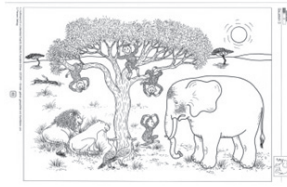


Fig. 5 Picture 2

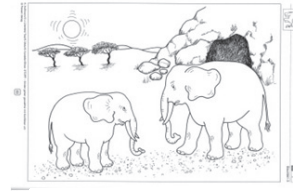


Fig. 6 Picture 3

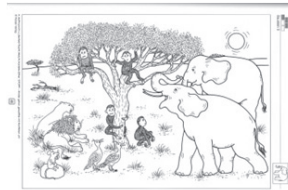


Fig. 7 Picture 4

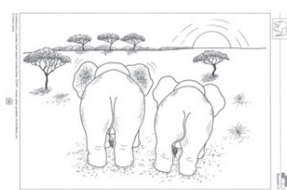


Fig. 8 Picture 5

After students read the story and learn how to stay 'cool' in the fourth class, they learn the importance of collaboration with other group members, and in the fifth class, they sing a song about the elephant in order to review how to resist provocation.

School X presents not only the ideas in the book, but also activities designed by school staff. For example, for the concept 'coping with one's own emotions', the class plays a game that requires cooperation among the students. In this game, the participants try to control a hook that is linked to a large number of strings in order to pile wooden blocks. For success in the game, not only the collaboration of team members, but also the self-control of each participant is essential (Figs. 9–10).



Fig. 9 The Piling Game



Fig. 10 The Piling Game

In addition, I visited a class session on social learning for higher year students at School Y. The session was conducted using role play. In this class, students receive one of four cards that have different situations about conflict within the school environment.

Table 4. The Card for Situation 1

You feel that you are excluded because your friends seem to have a secret that they are not sharing with you. The situation makes you really angry. How do you react?

Table 5. The Card for Situation 2

You feel that you are excluded because your friends planned a special get-together without you. You do not know why you were not invited, and the situation makes you really angry. How do you react?

Each card contains the following instructions: '1. Act out the situation with role play. 2. Consider how the problem should be solved and how it should not be solved'. Following the instructions, students talk in small groups in order to prepare themselves for the role play. After the role play, they engage in a discussion to find a better way to solve the problem.

5. Conclusion

In recent decades, globalisation has affected the society and culture in many countries, and in response, social rules and norms are changing. Therefore, many countries have introduced citizenship education into the school curriculum, as a way to educate citizens, particularly children, about how to act as members of the state and the society and to adapt them to the changes resulting from the process of globalisation. In this paper, I presented an overview and discussed the details of German citizenship education.

The concept of 'citizenship' has an extensive range, and accordingly, citizenship education has diverse contents. To transmit the relevant competencies to students, many countries adopt the method of teaching the required skills in several separate school subjects and/or in one cross-curricular subject. Germany uses the latter method of citizenship education. The cross-curricular subject is called social learning (Soziales Lernen). Its aim is for students to develop competencies such as (1) perceiving oneself and others, (2) communicating with feelings [= self-control: added by quoter], (3) adopting different perspectives and empathising, (4) communicating, (5) cooperating, (6) seeking a constructive solution to conflict, (7) having self-awareness of prejudice and (8) being aware of sexuality. Two elementary schools in Berlin adopt several didactic methods and even invent new activities for social learning. Through these methods, the students learn not only methods of violence prevention but ways of finding better solutions to problems in cooperation with other students. The approaches to social learning at both schools demonstrate the diversity and breadth of German citizenship education.

In this study, I focused on two examples at the schools I visited. From my limited observation, it is however not possible to make generalisations about citizenship education.

Acknowledgement

This work was supported by JSPS KAKENHI Grant Number 26780501.

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ドイツにおける市民性教育としての 「Soziales Lernen」の実践に関する一考察

鈴木 篤

【要 旨】 グローバル化のもと、社会のルールや規範が変化を続けている。この変化にこたえるべく、多くの国々はその国民の教育に取り組んでおり、とりわけ子どもたちを国家・社会の構成員として育て、グローバル化のプロセスから生じる変化に対応しようと試みている。本稿では、ドイツにおける市民性教育の全体像と具体的事例を提示したい。

「市民性」の概念は非常に広範に及ぶものであり、それゆえ市民性教育は多様な内容を含んでいる。子どもたちに適切な能力を身につけさせるため、多くの国々は求められる能力を特定の教科ならびに（あるいは）領域横断的教科において教えるための方法を採用しているが、ドイツの選択した戦略は后者である。この領域横断的教科は「Soziales Lernen（社会的学習）」と呼ばれている。

ベルリンの二つの小学校では、様々な教授法が用いられており、さらには社会的学習のための新たなアクティビティも開発されている。これらの手法を通して、子どもたちは暴力を抑止するための方法を学ぶだけでなく、他の子どもたちと協働して問題をより良いかたちで解決するための方法を学ぶのである。これらの学校において社会的学習に関して用いられているアプローチは、ドイツにおける市民性教育の多彩さと広がりを示すものであるといえよう。

【キーワード】 市民性教育 道徳教育 Soziales Lernen（社会的学習）
ドイツの教育

