

Civic Education



- **Meaning (subject matter & Scope).**
- **Historical Development.**
- **Formal versus informal education.**

Amy Gutmann describes it, “the cultivation of the virtues, knowledge, and skills necessary for political participation”. Of course, in some regimes political participation and therefore civic education can be limited or even negligible.

Tocqueville's often quoted view: “Town meetings are to liberty what primary schools are to science; they bring it within the people's reach, they teach men how to use and how to enjoy it.”

Formal civic education is a term reserved for the organized system of schooling (predominantly public) that aims, as one of its primary purposes, to prepare future citizens for participation in public life.

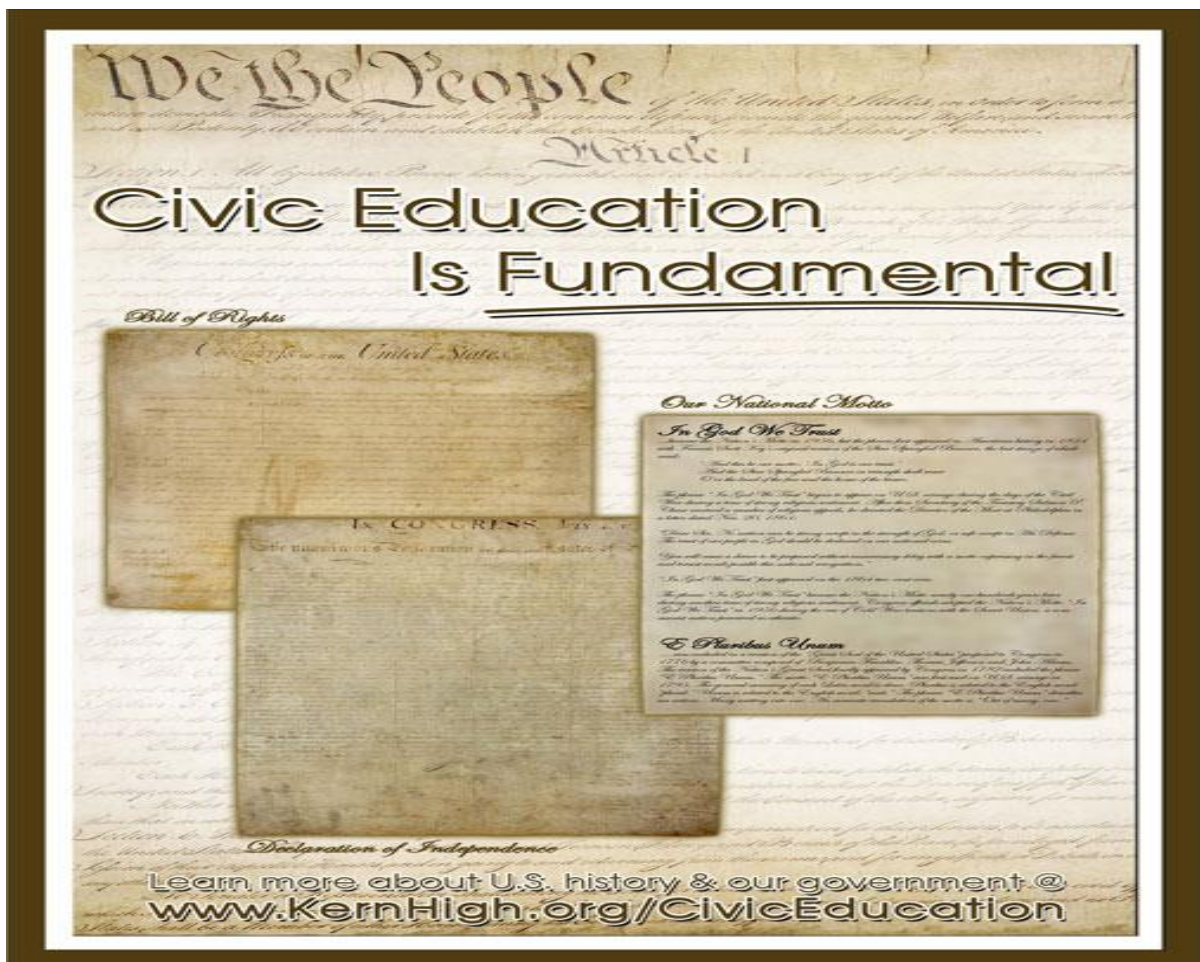
The informal settings and methods are most often associated with political socialization. If we considered civic education to be part of what goes on in any institution even remotely related to civil society, then we are no longer defining and discussing civic education, but are defining and discussing politics itself.

Constitutional Literacy Campaign We the People of Pakistan



Illustration by
Ramisha Aziz

Illustration by
Ayesha Awaz



Concept of Sudbury schools (In Imparting Civic Education)

A Sudbury school is a school that practices a form of democratic education in which students individually decide what to do with their time, and learn as a by-product of ordinary experience rather than adopting a descriptive educational syllabus or standardized instruction by classes following a prescriptive curriculum. Students have complete responsibility for their own education and the school is run by direct democracy in which students and staff are equals.

The name 'Sudbury' refers to Sudbury Valley School, founded in 1968 in Framingham, Massachusetts, the first school of this type. There are now more than 30 Sudbury-type schools around the world. These schools are not formally associated in any way, but are a loosely connected network that are mutually supportive of each other, operating as independent entities.

The model differs in some ways from other types of democratic schools and anarchistic free schools, but there are many similarities:

- **De-emphasis of classes:** There is no curriculum or set of required courses. Instead learner interest guides things, with students studying what they want to study. There are generally no classrooms, just rooms where people choose to congregate.
- **Age mixing:** students are not separated into age-groups of any kind and are allowed to mix freely, interacting with those younger and older than themselves; free age-mixing is emphasized as a powerful tool for learning and development in all ages.
- **Autonomous democracy:** parents have limited involvement or no involvement in the school administration; Sudbury schools are run by a democratic school meeting where the students and staff participate exclusively and equally. Such meetings are also the sole authority on hiring and firing of staff, unlike most other schools.

Sudbury schools are based on the belief that no kind of curriculum is necessary to prepare a young person for adult life. Instead, these schools emphasize learning as a natural by-product of all human activity.

School Democracy

All aspects of governing a Sudbury School are determined by the weekly School Meeting, modeled after the traditional New England town meeting. School Meeting passes amends and repeals school rules, manages the school's budget, and decides on hiring and firing of staff. Each individual present — whether student or staff — has exactly one vote, and most decisions are made by simple majority, with the vote of a child counting as much as an adult.

School rules are normally compiled in a law book, updated repeatedly over time, which forms the school's code of law. Usually, there is a set procedure to handle complaints, and most of the schools follow guidelines that respect the idea of due process of law. There are usually rules requiring an investigation, a hearing, a trial, a sentence, and allowing for an appeal generally following the philosophy that students face the consequences of their own behavior.

Learning

Sudbury schools are based on the belief that no kind of curriculum is necessary to prepare a young person for adult life. Instead, these schools place emphasis on learning as a natural by-product of all human activity. Learning is self-initiated and self-motivated. They rely on the free exchange of ideas and free conversation and interplay between people, to provide sufficient exposure to any area that may prove relevant and interesting to the individual. Students of all ages mix; older students learn from younger students as well as vice versa. Students of different ages often mentor each other in social skills. The pervasiveness of play has led to a recurring observation by first-time visitors to a Sudbury school that the students appear to be in perpetual "recess".

Implicitly and explicitly, students are given responsibility for their own education, meaning the only person designing what a student will learn is the student him- or herself or by the way of [apprenticeship](#). As such, Sudbury schools do not compare or rank students — the system has no tests, evaluations, or transcripts.

Sudbury schools contend that values, social justice and democracy included, must be learned through experience as Aristotle said: "*For the things we have to learn before we can do them, we learn by doing them.*"¹ They adduce that for this purpose schools must encourage ethical behavior and personal responsibility. In order to achieve these goals schools must allow students the three great freedoms—freedom of choice, freedom of action and freedom to bear the results of action—that constitute personal responsibility. The "strongest, political rationale" for democratic schools is that they teach "the virtues of democratic deliberation for the sake of future citizenship." This type of education is often alluded to in the deliberative democracy literature as fulfilling the necessary and fundamental social and institutional changes necessary to develop a democracy that involves intensive participation in group decision making, negotiation, and social life of consequence.



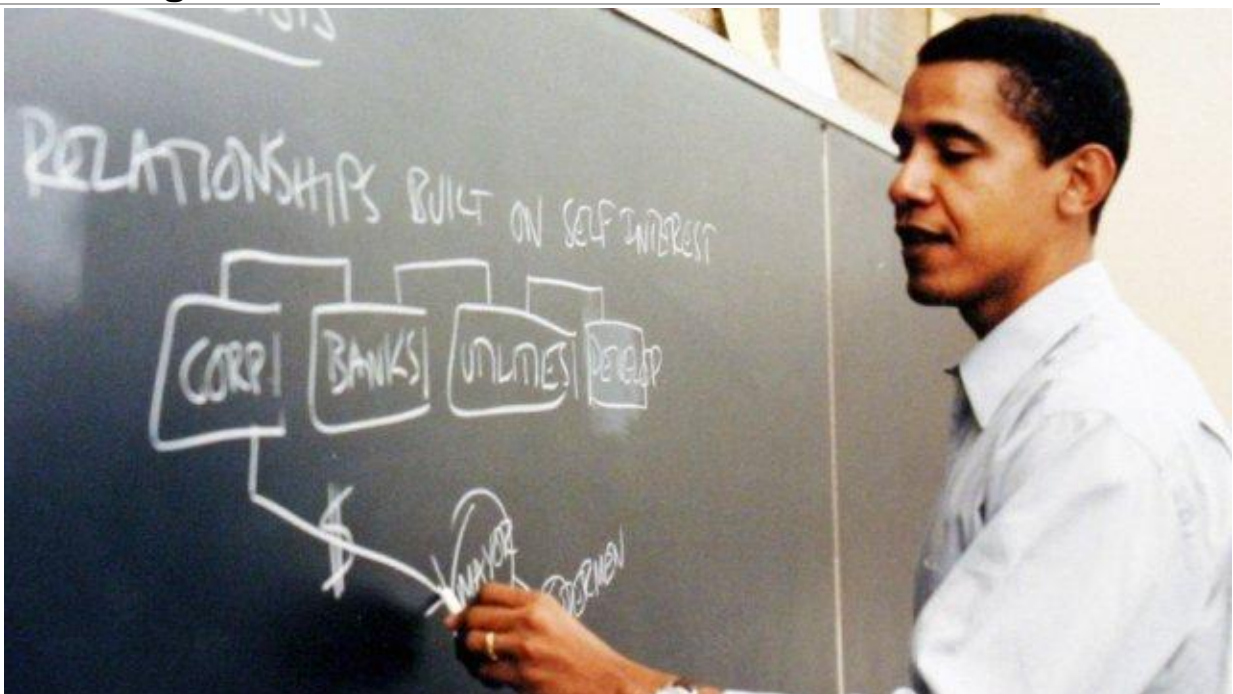
Civic Education and peace building



Summary

- Violence prevention and peace building
- The Global Campaign for Peace Education
- Video....

Teaching Tools



Civic Education & Pakistan



What is Constitution?

Constitution of a country epitomizes hopes and aspirations of a nation and serves as a social contract between the citizens and the state. Authored in the spirit of history, culture, political experience and character of a populace, Constitution of a nation is the product of design based on prudently privileged political choices. Constitutions are living and organic documents and can be amended according to political and economic context of the time.

Salient features of the Constitution of Islamic Republic of Pakistan 1973 viz a viz the issue of vested rights



We the People of Pakistan

Elimination of exploitation

The State shall ensure the elimination of all forms of exploitation and the gradual fulfillment of the fundamental principle, from each according to his ability to each according to his work.

Right of individuals to be dealt with in accordance with law

To enjoy the protection of law and to be treated in accordance with law is the inalienable right of every citizen, wherever he may be, and of every other person for the time being within Pakistan.

In particular: *no action detrimental to the life, liberty, body, reputation or property of any person shall be taken except in accordance with law; no person shall be prevented from or be hindered in doing that which is not prohibited by law; and no person shall be compelled to do that which the law does not require him to do.*

Loyalty to State and obedience to Constitution and law

Loyalty to the State is the basic duty of every citizen. Obedience to the Constitution and law is the [inviolable] obligation of every citizen wherever he may be and of every other person for the time being within Pakistan



Fundamental Rights guaranteed in the Constitution of Pakistan 1973

- ❖ *Elimination of exploitation*
- ❖ *Right of individuals to be dealt with in accordance with law*
- ❖ *Laws inconsistent with or in derogation of fundamental rights to be void*
- ❖ *Security of person*
- ❖ *Safeguards as to arrest and detention*
- ❖ *Right to fair trial*
- ❖ *Slavery, forced labor, etc. prohibited*
- ❖ *Protection against retrospective punishment*
- ❖ *Protection against double punishment and self incrimination*
- ❖ *Inviolability of dignity of man*
- ❖ *Freedom of movement*
- ❖ *Freedom of assembly*
- ❖ *Freedom of association*
- ❖ *Freedom of trade, business or profession*
- ❖ *Elimination of exploitation*

- ❖ *Freedom of Speech*
- ❖ *Right to Information*
- ❖ *Freedom to profess religion and to manage religious institutions*
- ❖ *Safeguard against taxation for purposes of any particular religion*
- ❖ *Safeguards as to educational institutions in respect of religion*
- ❖ *Provision as to property; Protection of property rights*
- ❖ *Equality of citizens*
- ❖ *Right to education*
- ❖ *Non-discrimination in respect of access to public places*
- ❖ *Safeguard against discrimination in services*
- ❖ *Preservation of language, script and culture*



Civic Education Promotes Good Governance

Speaker

Muhammad Ali

LLB, MPA

Practicing Corporate/ Civil Lawyer / Former Civil Servant /

Faculty Member/ Mystic / Corporate Legal Advisor



<https://www.facebook.com/profile.php?id=100001601864776>