



# Stand Up for Europe

Argumentation training against undemocratic slogans:  
European extension and updating

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## Exchange and Best Practices

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### Turkish National Report



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## 1. Current State of Argumentation Training in Türkiye

Although Türkiye is still in the phase of accession to the European Union, as a member of the Council of Europe, it is a country that has embraced European values. Values such as democracy, human rights, the rule of law, fundamental principles of democracy, human rights, individual freedoms and respect for diversity have been increasingly emphasized in the education system (MEB, 2024). Argumentation training, which is still developing, is seen in Türkiye as an important instrument for spreading these values to younger generations, and there are various programmes, projects and initiatives for this purpose.

In the curriculum, argumentation education is not directly included as a subject, but indirectly within certain courses and skill sets, which are mostly left to the preference and competence of the teacher. Argumentation skills are generally covered in the curricula and strategy documents prepared and developed by MoNE within the framework of developing critical thinking, expression skills and communication skills.

In 2005, a radical transformation in primary education in Türkiye was initiated with the introduction of a curriculum based on the constructivist approach and a student-activity-centered methodology within the programme (MEB, 2005). The program was stated that the research-inquiry approach as the most effective method for students to adopt new educational approaches (Köseoğlu, Tümay & Budak, 2008). While the argumentation method was first expressed as Argumentation-Based Science Learning (ABSL) in the Turkish educational literature, in some later academic studies, expressions such as 'Discussion-Based Teaching Approach', 'Scientific Discussion' and 'Argumentative Discourse' were also used (İspir & Yıldız, 2014).

Within the scope of the Turkish Century Education Model (2024) put into practice by the Turkish MoNE as of 2024, it is explained that it is aimed to provide students with a number of national, spiritual and universal root values and their related sub-values such as justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism and benevolence through primary, secondary and high school curricula.

In Türkiye, argumentation training at primary education level (grades 1-8) is carried out through various in-class activities within the scope of Turkish Literature and Social Studies courses. Within the framework of the Turkish MoNE Curricula of the Turkish Literature (2019) and Social Studies (2019) lessons, students are encouraged to write an essay on a specific topic, defend or criticise it with logical arguments and evidence, and find evidence to support their arguments; and also encouraged to discuss historical events or social problems, to develop a critical perspective when analysing a specific historical event or social problem, and to develop arguments by considering different perspectives.

Turkish MoNE's secondary education level Philosophy Lesson Teaching Programme (2019) for the 10<sup>th</sup> and 11<sup>th</sup> grades states that within the framework of the basic philosophy and general aims of the curriculum, it is aimed to encourage students to think, research, discuss and formulate ideas, to bear human-social, ethical-moral responsibility in their actions and to show political-aesthetic sensitivity.

In addition, with the 'Social and citizenship-related competencies', which are counted among the competencies aimed to be gained by the students with the course, it is aimed to equip students with social behaviours that enable them to participate effectively and constructively in the differentiated social life as an individual and to be equipped with the characteristics to resolve conflicts when necessary, and to equip students with knowledge of social and political concepts and structures, to be a part of civilized life that provides democratic and active participation.

In Türkiye, examples of argumentation education in universities can be found especially in the faculties of law, political science, philosophy and communication. In the courses in these departments, teachers and students apply methods such as debate, which will develop their critical thinking, expression and communication skills. In addition, students can develop their oratory and discussion skills under the roof of debate and idea clubs in universities.

However, there are some difficulties and limitations regarding the implementation of argumentation training in Türkiye. For example, no courses or training on argumentation techniques and training programs have been found in programs, especially in teacher training faculties. However, there are Philosophy for Children (P4C) trainings, where teachers can experience argumentation techniques and skills, within the scope of in-service trainings carried out for teachers working within Turkish MoNE (MEB, 2024).



The implementation of argumentation training in Türkiye faces with several challenges and limitations, as a result of a variety of factors, including the students, teachers, educational environment, methodology and curriculum. These include students' lack of self-confidence, sufficient knowledge about the discussion subjects and group work culture; teachers' inadequate professional skills and experience in implementing, assessing and evaluating the argumentation method, as well as concerns about curriculum implementation due to time limitations; and challenges in implementation due to overcrowded classrooms in educational settings, particularly in public schools (İspir & Yıldız, 2014).

Besides all, there are also various platforms, associations or civil organizations operating in Türkiye to popularize argumentation techniques. For example, the Debate Rhetoric Association, founded in 2018, has signed a protocol with the Turkish Ministry of National Education to provide modern debate training in many provinces of Türkiye. The association takes part in many international competitions, including national debate competitions in Türkiye, with its trainers and trainees.



## 2. European Values in the Turkish National Context

### A. European Values in national context

The Constitution of the Republic of Türkiye defines the principles of the State as "... a democratic, secular and social State of law, respectful of human rights, loyal to Atatürk's nationalism, in the spirit of social peace, national solidarity and justice.". Besides, Türkiye was one of the first countries to adopt the Universal Declaration of Human Rights and put it into force by publishing it in the Official Gazette dated 27 May 1949.

Everyone is equal before the law, and this is guaranteed by Article 10 of the Constitution titled 'Equality Before the Law' which states that "Everyone is equal before the law without discrimination on the grounds of language, race, color, sex, political opinion, philosophical belief, religion, sect and similar reasons." In addition, Article 14 of the Constitution titled 'Freedom of Religion and Conscience' protects individuals' freedom of belief and worship (The Grand National Assembly of Türkiye [TBMM], 2024).

At the Copenhagen Summit in 1993, the European Union set a series of political criteria for the countries to become members, called the Copenhagen Criteria, such as "democracy, rule of law, human rights, protection of minorities and respect for minorities", and made these criteria binding for candidate countries, including Türkiye. Accordingly, Türkiye declared a candidate to the Union in 1999 and has undertaken a series of legislative reforms to comply with the Copenhagen Criteria and the EU acquis (Arsava, 2019).

In line with its EU membership objectives, Türkiye embarked on a major constitutional legislative reform process between 2001 and 2004, first amending 34 articles of the Constitution in 2001, 27 of which were related to human rights and minorities (Örtlek, 2014). These amendments included the extension of the limits of freedom of thought (Article 5), the expansion of the scope of fundamental rights and freedoms (Article 13), the inability to abuse fundamental rights and freedoms and the Constitution to the detriment of these freedoms (Article 14), the ability of citizens to use languages, dialects and dialects other than Turkish in their thoughts and expressions (Article 26) and the ability to broadcast in languages, dialects and dialects other than Turkish (Article 28) (Oran, 2001).

In addition to the constitutional amendments, Türkiye has also amended several laws that undermine human and minority rights to comply with the Copenhagen Criteria and to this end, Türkiye enacted a total of 9 EU Harmonisation Packages between 2001 and 2004 (Turkish Ministry of Foreign Affairs, 2024). At the 2005 Luxembourg Summit, Türkiye officially started accession negotiations with the EU. Türkiye, which slowed down in terms of democratic reforms between 2006 and 2016, was criticised by the EU in terms of the functioning of democratic criteria due to the State of Emergency and emergency decrees declared after the coup attempt in 2016 and the Presidential Government System adopted with the 2017 Constitutional Amendment Referendum (Economic Development Foundation [IKV], 2024).

In 2021, the Human Rights Action Plan was published by the Ministry of Justice of Türkiye as a part of the steps for harmonisation with the EU acquis and legal reform, which also has specific objectives such as allocating a stronger human rights protection system; protecting and promoting freedoms of expression, association and religion; and ensuring high-level administrative and public awareness on human rights.

Within the framework of the Human Rights Action Plan, it is emphasised that everyone is equal before the law without any discrimination based on language, race, color, sex, political opinion, philosophical belief, religion, sect and similar grounds; it is stated that the provision of public service to everyone equally, impartially and honestly is the basic feature of all administrative activities. The Human Rights Action Plan also states that "... principles such as social consensus based on differences, respect for the rights of others, equality before the law are universal values; and these values also have a function that fills democracy..".

The 2023 Türkiye Report of the Delegation of the European Union to Türkiye underlined that, despite the continued implementation of the human rights action plan adopted in 2021, Türkiye's backsliding in the areas of human rights and fundamental freedoms continued and that Turkish legislation and its implementation should be brought in line with the European Convention on Human Rights and the case-law of the European Court of Human Rights (European Union Delegation to Türkiye, 2023).

The report noted that Türkiye had moved away from the standards of human rights and fundamental freedoms to which it had committed as a member of the Council of Europe and that there had been a serious setback in the exercise of their freedoms and freedom of expression due to widespread restrictions on the activities of journalists, writers, lawyers, academics, human rights defenders and critical voices (European Union Delegation to Türkiye, 2023).

According to another report titled 'Democracy Index 2022' Türkiye is the only "hybrid regime" in the region, meaning that democracy is seriously circumscribed. From a high of 5.76 points on the democracy index in 2012, Türkiye's average score has fallen by 1.41 points to 4.35 in 2022. While the report indicated that Türkiye's democratic values keep eroding, this downward trajectory reflects the increasingly autocratic rule of its strongman presidency system (Economist Intelligence, 2023).

The history of minority rights in Türkiye has long been a troubled subject. According to the Conference on Security and Co-operation in Europe (CSCE), conditions for being accepted as a minority are being numerically small, not being a dominant group, being a citizen of the relevant country and having minority consciousness, i.e. self-consciousness (Taşdemir & Saraçlı, 2007). However, according to the Lausanne Peace Treaty which was signed on 4 July 1923 after the First World War, the minorities in Türkiye were defined only as non-Muslim citizens (Greek, Armenian and Jewish communities), and all minorities were recognised as Turkish nationals, and it was stated that there would be no discrimination between citizens based on religion, language or race (Turkish History Institution, 2024).

Since the early 20th century, Türkiye has practiced a policy of "Turkification" a form of cultural assimilation that fails to recognise individuals' rights to ethnic, national, and religious self-identification. Under the recent powerful presidential system, Türkiye's religious and ethnic minorities still face increasing difficulties and discrimination. Kurds, Armenians, Greeks, Assyrians, and Jews, among other groups, have all suffered from persecution in recent years, as the government uses the country's non-Turkish minorities as scapegoats in political consequences, targeting of ethnic and religious minorities has increased (Turkish Democracy Project, 2024).

While many Jewish scientists, artists and families who escaped from the Nazi regime during World War II were protected by Türkiye, the attacks of Israel against Muslim Palestinians and the crimes against humanity that were committed subsequently have led to an increasing reaction against Jews in Türkiye. Finally, with the war that started between the States of Palestine and Israel on October 7, 2023, anti-Semitism in society has reached its highest levels due to the disproportionate force Israel has used against civilians and the crimes it has committed (Anadolu Ajansı, 2024).

With the reforms carried out by Atatürk with the foundation of the Republic, women in Türkiye gained the right to vote and be elected in municipal elections in 1930 and general elections in 1934, before many countries in the world. Although women and men are equal before the law in Türkiye, women still face discrimination and many other problems in social life today. The main issues regarding women's rights in Türkiye today can be summarised as domestic violence and bullying, social and cultural pressure, deprivation of education and training opportunities, deprivation of the right to work, mobbing in the workplace, discrimination and income inequality (Kadir Has University, 2022).

While violence and bullying against women continue to be an increasing problem in Türkiye, according to 2023 data from the Kadın Cinayetlerini Durduracağız Platformu (We Will Stop Femicide Platform), a total of 4099 women were killed by men in Türkiye between 2008 and 2023. In parallel with this data, according to the results of the 2023/24 Global Women, Peace and Security Index (WPS Index), which publishes data on the status of women in society and their peace and security, Türkiye ranks 99th among 177 countries. Türkiye ranks last among the countries in its region in the education and social security categories (SES, 2023).

On the other hand, women's participation in the labour force and their rates in administrative positions in Türkiye also reveal inequalities in women's opportunities. According to the research titled Women in Statistics 2022 by the state statistics institution TÜİK, the rate of women graduating from higher education in Türkiye is announced as 20.9%, the labour force participation rate is 32.8%, the rate of women deputies is 17.3%, and the rate of women in senior and middle-level management positions is 20.7% (TÜİK, 2022).

In its 2023 Türkiye Report, the EU highlighted structural challenges in women's employment and the poor state of women's rights, while noting that gender-based violence, discrimination and hate speech remain a serious concern, and criticized Türkiye's withdrawal from the Istanbul Convention, a Council

of Europe treaty that sets rules to protect women against domestic violence, in March 2021, accusing it of eroding the fabric of religious conservatives and Turkish family values, as well as supporting LGBTQ rights (European Union Delegation to Türkiye, 2023).

## **B. Current Situation and Status of Upholding European Values in Türkiye**

The Constitution of the Republic of Türkiye (TBMM, 1982) protects fundamental values such as democracy, human rights, equality and the rule of law. The Constitution provides various guarantees for the protection of these values. In particular, human rights and fundamental freedoms are guaranteed in the Constitution.

However, the restrictions on fundamental rights and freedoms that started with the Gezi Park Protests in 2013 and spread across Türkiye as a social reaction, the state of emergency declared and legal arrangements made following the military coup attempt in 2016, and the problems regarding the separation of powers under the Presidential Government System that started to be implemented in 2017 have led to increasing concerns about the protection of fundamental rights and freedoms and Türkiye has been heavily criticized by the European Union (European Parliament, 2023).

In Türkiye, the governments' perspective on civil and social policies and fundamental rights and freedoms may vary according to the intellectual orientation and political priorities of the rulers. In the early 2000s, within the framework of the European Union membership target and the harmonisation process, Türkiye took very important steps and made constitutional arrangements on human rights, democracy and the rule of law (Oran, 2005).

However, the centralist and security-oriented policies implemented by the government in recent years have weakened the protection of these values. The Amnesty International (IAO) report on the State of Human Rights in the World, published in 2024, underlines those rights such as media freedom, freedom of expression and freedom of assembly, and criticism of the government in Türkiye are restricted by repression.

Turkish Education System is structured as 4 years of primary school, 4 years of secondary school and 4 years of high school, and the process of planning and preparing the education and training programs at each level is carried out by the Board of Education and Training, which operates under the Turkish Ministry of National Education. The Turkish system teaches the values such as democracy, human rights, and tolerance are taught in the 4th grade of primary school and as a 2-hour lesson per week within the scope of the "Human Rights, Citizenship and Democracy Course".

The curriculum of the course consists of six units: (1) Being Human, (2) Rights, Freedom and Responsibility, (3) Justice and Equality, (4) Reconciliation, (5) Rules, and (6) Living Together. The course, which was first taught in 2013 under the name of "Democracy and Human Rights Course", has continued to be taught under the name of "Human Rights, Citizenship and Democracy Course" since 2018. The course aims to teach students conceptual knowledge as well as to provide them with basic values related to human rights, citizenship and democracy. Another aim of the course is to ensure that students turn this knowledge and values into a lifestyle and culture (MEB, 2018).

The Human Rights, Citizenship and Democracy Course Curriculum, which was prepared by the Presidency of the Board of Education and Training (2018) in a way that is compatible with the values that are accepted as structures that strengthen and regulate the relationships between people, society and the state and that have emerged as a result of these relationships with written and unwritten rules, has stated that the aim is to raise students who respect human rights and freedoms, fulfill their responsibilities towards themselves, other citizens, society and the state, act fairly and equally and observe these, solve problems in a conciliatory and non-violent way, and adopt a culture of living together and contribute to this.

In the course where fundamental documents such as the United Nations Convention on the Rights of the Child, the Universal Declaration of Human Rights, and the European Convention on Human Rights are introduced to students, human, national, spiritual, and universal values such as open-mindedness, justice, friendship, equality, sharing, love, caring about family unity, sensitivity, trust, patience, responsibility, respect, and freedom are included.

In addition, in Turkish, History and Social Sciences courses at the primary level (1st-8th grades) and in Philosophy and Logic courses at the secondary level (9th-12th grades), activities such as debates, etc. have been proposed in which the aim is to teach students a set of universal values, including European

values, integrated into the course. However, the scope of these activities is limited and usually left to the initiative and competence of teachers.

For example, during the implementation process of MoNE's primary education level Turkish Lesson Teaching Programme (2019), it is planned to teach 3 compulsory and 8 optional themes will be taught at each grade level. Within the scope of the theme titled 'Rights and Freedoms', students will be taught individual rights, first generation rights, children's rights, democracy, freedom of religion and conscience, freedom of thought, right to education, disability rights, equality, freedom of communication, defending your rights, patient rights, animal rights, freedom of expression, second generation rights, right to belief, human rights, personal inviolability, compassion, privacy, freedoms, freedom of movement, fundamental rights and freedoms, gender justice, gender equality, right to life.

Civil society organisations (CSOs) and other civil initiatives and collaborations play an important role in defending values such as democracy, human rights and the rule of law in Türkiye. However, the scope of NGOs' activities has gradually narrowed in recent years. Many NGOs have found it difficult to continue their activities under government pressure and some have even been closed down. Nevertheless, human rights defenders, women's rights activists, LGBT+ organisations and other civil society actors continue an active struggle for the protection of these values (Human Rights Association, 2023).

Despite the challenges, European values in Türkiye are being defended by citizens, institutions and through various civil initiatives and organizational collaborations. The resilience of civil society, the efforts of academic and intellectual circles, and international pressure mechanisms are critical for the protection and promotion of democracy and human rights values in Türkiye.

An example of the work of civil initiatives and organizations in Türkiye on the protection and dissemination of European values is the "European Values in School" project supported by the Erasmus+ Lifelong Learning Jean Monnet Program by the Teachers Academy Foundation (ÖRAV), which was established in 2008 to protect children's right to access quality education by supporting the professional and personal development of teachers. The project aimed to provide an environment for teachers to exchange ideas on how fundamental rights and freedoms, human rights, gender equality, pluralistic democracy, environment and tolerance can be integrated into the education system, the importance of personal words and behaviours of educators as well as the education system, and methods on fundamental rights and freedoms in the classroom (ÖRAV, 2024).

### **Relevant populist slogans in Türkiye**

#### **1. "Tek millet, tek bayrak, tek vatan, tek devlet."**

"One nation, one flag, one homeland, one state."

Slogan of nationalist movement in Türkiye. This slogan is often used by Turkish politicians and government supporters. The slogan promotes a singular Turkish national identity. It is used to justify policies that limit rights of ethnic minority groups who do not share this Turkish identity.

'One nation' refers to the idea that all Turkish people should be seen as united in one common nation; 'One flag' emphasizes that the Turkish flag should represent the Turkish nation; 'One homeland' states that the territory of the Republic of Türkiye is the common homeland for all Turks; and 'One state' advocates that the Turkish nation should unite around the unity of the Turkish Republic. In general, it is a powerful slogan that highlights the message of unity and solidarity in Turkish nationalism, alluding to its indivisible integrity. The slogan is also invoked to argue against dissenting opinions in the name of national unity.

#### **2. "Çingene'den çoban olmaz, Yahudi'den pehlivan."**

"A gypsy cannot be a shepherd; a Jew cannot be a wrestler."

A racist Turkish proverb denigrating Gypsies and Jews. Gypsies are assumed to have not the proper state of mind, physical attributes or personality traits to be shepherds. And Jews are assumed to lack the qualities to be wrestlers (Pehlivan). Looking deeper, this saying reflects some of the stereotypes existing in Turkish society:

Gypsies are seen as an unreliable people unable to adapt to a settled life. So, they are deemed unsuitable for a responsible job like shepherding. Jews, on the other hand, are stereotyped as being

cunning and intelligent but lacking physical strength and courage. So, they are not considered eligible for a strength-requiring job like wrestling.

Therefore, this saying reinforces stereotypes about certain ethnic groups and deems them inadequate for some occupations.

### 3. *"Elinin hamuruyla erkek işine karışma."*

"Do not interfere in men's work while your hands are doughy."

This is a Turkish idiom that belittles women by characterizing them as inadequate and incompetent compared to men and reflects patriarchal gender roles in Turkish society. "Doughy hands" refers to women's traditional role being mainly in the domestic sphere, occupied with tasks like making bread. The expression belittles women as being unfit and incompetent to participate in "men's work" outside of the home.

It originates from the traditional social structure in Türkiye where the male head of household is considered superior, while women are limited to childcare, housework, and other domestic duties. The idiom implies that women lack the capacity or qualifications to be involved in men's affairs or professional matters deemed outside of their capabilities.

When women do attempt to speak up on issues seen as men's domain, this idiom can be used in a derogatory fashion to put women in their place and enforce strict gender divisions. The separation between the domestic realm as female, and the public/professional realms as male, makes "interfering in men's work" unacceptable within traditional patriarchal norms.

The idiom belittles women as less competent than men, narrowly confines them to child-rearing and domestic tasks, and discourages them from openly participating in matters outside the home.

### 4. *"Burası Türkiye!"*

"Here is Türkiye!"

An anonymous expression commonly known among the Turkish people. This expression is a two-way slogan which has different meanings depending on the person saying it and the place and time it is said. For example, when a person with secular sensitivities says this to a person wearing a headscarf, it is understood that 'Türkiye is a secular, democratic republic', whereas when a person with religious sensitivities says this phrase to a person wearing a miniskirt, it is understood that 'Türkiye is a religious, conservative country'. In both cases, it is an expression in which one side points out to the other side that he/she is in the minority and imposes that everyone should dress in the way adopted by the majority that he/she thinks is like him/her.

### 5. *"İstanbul Sözleşmesi yaşatır."*

"Istanbul Convention keeps alive."

A slogan used by civil society against violence against women in Türkiye. This slogan emerged after Türkiye, the first country to sign the Istanbul Convention on 11 May 2011, which was designed to support the prevention and combating of violence against women and domestic violence, decided to withdraw from the convention by Presidential Decree on 20 March 2021. The slogan has become widespread as many civil society organisations, particularly women's and human rights associations in Türkiye, and private sector organisations have taken a public stance in favour of Türkiye not withdrawing from the convention. The slogan argues that withdrawal from the convention means Türkiye's abandonment of its obligations in the field of combating violence against women.



### 3. Gaps and Limitations in Turkish Research

While research on argumentation education in Türkiye generally focuses on areas such as science, mathematics and language education, studies on how argumentation techniques can be used or how effective they are in areas such as social sciences, history and philosophy are quite limited. In many studies conducted in Türkiye, quantitative methods (such as questionnaires, achievement tests, etc.) have been used predominantly, and it has been observed that studies using qualitative methods that can provide more in-depth information about in-class interactions, student thought processes and individual effects of argumentation are much more limited.

On the other hand, there are very few studies on how teachers can be supported in argumentation education and argumentation skills, the content of professional development programmes and teachers' approaches to such skills. In addition, in the curricula and programmes prepared and implemented by the Turkish Ministry of National Education, European values and argumentation education are generally very limited and are included in some courses.

In Türkiye, there are a number of cultural, political and structural challenges in the promotion and adoption of European values through education. The strength and persistence of the traditional and conservative social structure in some regions of Türkiye, on issues such as gender equality and freedom of expression, are among the factors that make it more difficult for young people in these regions to adopt these values than those living in large metropolises.

The fact that Türkiye has been waiting at the door as a candidate for membership of the European Union for a long time decreases the trust in the EU by a segment of the society in Türkiye, and this situation may create a distrust or negative perception of European values in the society, making it difficult for educators to defend these values. The increasing social and political polarisation and cultural differences in Türkiye in recent years also make it difficult to promote European values, especially democracy, freedom of expression and human rights, through education.

In Türkiye, both theoretical and practice-based studies in the field of argumentation education should be increased. There is a need for more interdisciplinary studies including the integration of argumentation techniques into teaching processes, the content of teacher training, and the development of measurement and evaluation tools.

In most courses and branches in Türkiye, argumentation education and thus argumentation skills are considered as a competence that emerges because of a series of skills such as communication and critical thinking, rather than being considered as a central competence.

In Türkiye, the limited training and lack of accessible resources on developing teachers' argumentation skills stand out as an important problem and an area that needs to be improved. The number of in-service training courses and professional development programmes organised by National Education and private initiatives on argumentation education should be increased and more accessible resources should be provided.



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## 5. Best Practices from Türkiye

### Best Practice 1: Demokleos Project (EU Erasmus+)

<p>Place the logo of the project/              initiative or other image of the              best practice</p>	
<p><b>Topic / Area</b></p>	<ul style="list-style-type: none"> <li>European Commission Erasmus+ KA201 Strategic Partnerships for School Education Program</li> </ul>
<p><b>Title</b></p>	<p>DEMOKLEOS (Rethinking Democratic Awareness and Collective Responsibility for a Whole-School Approach)                  Ref. No: 2015-1-EL01-KA201-013930</p>
<p><b>Target group</b></p>	<p>DEMOKLEOS focuses on "target groups" in the field of education - mainly young people. The aim is to inspire them to actively contribute to European integration in the context of increasing intercultural and religious diversity.</p> <p>Another important target group is all educators and teachers in their role as facilitators. Teachers and researchers have worked together on the research, development and implementation of joint organisations' educational tools and resources to achieve this goal.</p>
<p><b>Type</b></p>	<ul style="list-style-type: none"> <li>Curriculum/ Course/Lesson plan/Learning activity</li> <li>Report</li> <li>Handbook/ Guidelines</li> </ul>
<p><b>Date released</b></p>	<p>Project Starting date: 01/09/2015 Project Ending date: 31/08/2018</p>
<p><b>Partners / Network</b></p>	<p>Directorate of Secondary Education of Piraeus (Greece, Coordinator)                  Learning For Integration RY (Finland)                  Ionidios Model Experimental Lyceum (Greece)                  9th Gymnasium of Piraeus (Greece)                  1st EPAL of Piraeus (Greece)                  University of Piraeus Research Center (Greece)                  European University of Cyprus (Cyprus)                  Doğa Schools (Türkiye)                  Agrupamento De Escolas De Pombal (Portugal)                  University of Leibniz (Germany)</p>
<p><b>Level</b></p>	<p>International/EU level</p>
<p><b>Description of the method / approach, the theory</b></p>	<p>DEMOKLEOS acknowledges the vital and crucial role of education professionals in prevention and change and builds on the convergence of competences: specialist and subject-specific Democratic Competences, according to the model of the Council of Europe, need to be complemented by transversal</p>





	<p>skills and attitudes of pupils, such as leadership, e-democracy skills, citizenship skills, critical debating and learning to learn.</p> <p>DEMOKLEOS is prepared as a follow-up, according to a needs analysis, data collected and the demands of the teachers of all the participant partners to be better empowered to the politics of despair, straightly affecting the educational community in Europe.</p> <p>The DEMOKLEOS project has a multi-perspective, multi-level interactive and intercultural, experimental and experiential approach based on continuous interaction between all partners.</p> <p>The DEMOKLEOS project utilizes a "whole school approach" methodology that addresses democracy issues at a number of levels, from teacher competences and classroom methodologies to school ethics and governance and the contribution of community partnerships. The whole school approach can be considered the gold standard for mainstreaming democratic awareness in education.</p> <p>In practice, developing a "whole school" approach to democratic education means combining formal and non-formal teaching with opportunities for democratic experiences in the classroom and in the school in general, and strengthening the school's links with the wider community.</p> <p>Throughout the three years of the project, a succession of alternating periods of work conducted by the partners in their own environments - for design experimenting and disseminating - and general meetings to bring experiences together, to study quality evaluations, to draw conclusions and to decide on further developments.</p> <p>The project's methodology is blended learning based on:</p> <ul style="list-style-type: none"> <li>● Online training using e-learning platforms.</li> <li>● In-class training.</li> <li>● Face-to-face training for teachers and school teachers organized by the host partners in different countries.</li> <li>● Workshops and exercises facilitated by the trained teachers.</li> <li>● Public seminars and Conferences in various countries to present the DEMOKLEOS outputs and products.</li> </ul>
<p><b>Purpose / Goal</b></p>	<p>The objective of DEMOKLEOS is related to current challenges to which European school has to adopt a proactive attitude and handle Democratic Awareness and Collective Responsibility as a s ethic. Achieving this implies the need for a sustained dialogue about a whole school approach. DEMOKLEOS aligns with the realities of the 21st century, where citizens demand greater participation in public decision-making processes with the emergence of new information technologies and social networks.</p> <p>DEMOKLEOS commits strongly to European integration and a special concern for issues and their related areas such as:</p> <ul style="list-style-type: none"> <li>● Political literacy</li> <li>● History / remembrance and Democracy in historical perspective in Europe</li> </ul>






	<ul style="list-style-type: none"> <li>• Critical debating about Teaching of controversial issues</li> <li>• Digital democracy</li> <li>• School democratic governance</li> <li>• Challenges of democratic schools in a globalized and pluralistic world</li> <li>• Human rights and a sustainable environment</li> <li>• Teacher professionalism on democratic key competences conflict and consensus: the project recognizes that divergence of opinion may be inherent enhanced school engagement and tools should provide opportunities for negotiation, mediation and consensus building.</li> </ul> <p>Other goals of the DEMOKLEOS are:</p> <ul style="list-style-type: none"> <li>• Mapping democratic and anti-democratic attitudes in European school education and presenting a picture of the main populist and racist organisations operating in seven European countries</li> <li>• To analyse hate speech communication strategies in order to understand how populist organisations have used new media in recent years to spread their violent messages to younger generations</li> <li>• Deconstructing populist hate speech against the "other" and raising awareness of young people and minorities: deconstructing stereotypes about race, gender, disability and sexual orientation through analysis of media produced by populist organisations and raising awareness of young people and minorities about how new media misrepresent them</li> <li>• Youth empowerment through e-participation: adopting a participatory and active approach to promote children's voice ownership and political literacy skills, in line with media literacy education perspectives that emphasize people empowerment over media censorship</li> <li>• To strengthen and increase the impact of the project, training for teachers on media literacy and populism/racism and the development of an online environment with resources on new media, hate speech against the "other" and racism</li> </ul>
<p><b>Web link</b></p>	<p><a href="https://dide-peiraia.att.sch.gr/index.php/menu-demokleos-about?view=article&amp;id=5428:demokleos-about-eng&amp;catid=122:eu-demokleo">https://dide-peiraia.att.sch.gr/index.php/menu-demokleos-about?view=article&amp;id=5428:demokleos-about-eng&amp;catid=122:eu-demokleo</a></p>
<p><b>References/ online sources</b></p>	<ul style="list-style-type: none"> <li>• Demokleos Project Lesson Plans</li> </ul> <p>Link:<a href="https://docs.google.com/document/d/1pinY679_jSvGZdoKYq8dprqoFTA7eJiC/edit?usp=sharing&amp;oid=109975392430691324954&amp;rtpof=true&amp;sd=true">https://docs.google.com/document/d/1pinY679_jSvGZdoKYq8dprqoFTA7eJiC/edit?usp=sharing&amp;oid=109975392430691324954&amp;rtpof=true&amp;sd=true</a></p> <ul style="list-style-type: none"> <li>• DEMOKLEOS - Best Practices Manual on Democratic Key Competencies for Teacher Professionalism by Constantina Spiliotopoulou, Vinatsella Dimitra and Modeas Ioannis, 2018.</li> </ul>





	<p>Link:<a href="https://drive.google.com/drive/u/1/folders/0B8jgbsboar4JbmY0eWhCYzJpdms?resourcekey=0-iMVwqj4uDv8aLQ3yCrshWw">https://drive.google.com/drive/u/1/folders/0B8jgbsboar4JbmY0eWhCYzJpdms?resourcekey=0-iMVwqj4uDv8aLQ3yCrshWw</a></p> <ul style="list-style-type: none"> <li>Classroom Activity: Rights and responsibilities in a Democracy</li> </ul> <p>Link:<a href="https://drive.google.com/file/d/0B8jgbsboar4JOG45dWFpOUlaZkE/view?resourcekey=0-9lq_akZwXbZuVO4PR6BB9g">https://drive.google.com/file/d/0B8jgbsboar4JOG45dWFpOUlaZkE/view?resourcekey=0-9lq_akZwXbZuVO4PR6BB9g</a></p> <ul style="list-style-type: none"> <li>Classroom Activity: Training for Digital Democracy by Dr Dimakopoulou Alexandra, 2017.</li> </ul> <p>Link:<a href="https://drive.google.com/file/d/0B8jgbsboar4JNTBKNjFvUmV4U3M/view?resourcekey=0-05qk7CILZWMtz6JDfslmA">https://drive.google.com/file/d/0B8jgbsboar4JNTBKNjFvUmV4U3M/view?resourcekey=0-05qk7CILZWMtz6JDfslmA</a></p> <ul style="list-style-type: none"> <li>Conference Paper: Encountering The “Politics of Fear”: Teacher Training for A Media Propaganda Education to Prevent Political Extremism, In The Context of DEMOKLEOS, Erasmus+ KA2- Project by Constantina Spiliotopoulou, 2019.</li> </ul> <p>Link:<a href="https://www.researchgate.net/publication/343632491_Encountering_The_Politics_of_FearTeacher_Training_for_A_Media_Propaganda_Education_to_Prevent_Political_Extremism_In_The_Context_of_DEMOKLEOS_Erasmus_KA2-Project">https://www.researchgate.net/publication/343632491_Encountering_The_Politics_of_FearTeacher_Training_for_A_Media_Propaganda_Education_to_Prevent_Political_Extremism_In_The_Context_of_DEMOKLEOS_Erasmus_KA2-Project</a></p>
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**Best Practice 2: CARMA Project (EU Erasmus+)**

<b>Place the logo of the project/ initiative or other image of the best practice</b>	
<b>Topic / Area</b>	<ul style="list-style-type: none"> <li>European Commission Erasmus+ KA2 Support to Policy Development and Cooperation</li> </ul>
<b>Title</b>	CARMA (RMA and other non-formal learning methods for Student Motivation)
<b>Target group</b>	<p>The two direct target groups of the CARMA Project are:</p> <ul style="list-style-type: none"> <li>Teachers in reading, mathematics and science including teachers on an entry level and,</li> <li>Students aged 11 to 15 identified as disadvantaged, low achieving and at risk of early school leaving</li> </ul> <p>Moreover, CARMA project addressed the following indirect target groups: teaching staff and professionals within school education, community of stakeholders in the policy making process i.e. parents, school service providers, civil society organisations and policy makers in school education.</p>
<b>Type</b>	<ul style="list-style-type: none"> <li>Lesson Plan/Learning Activity</li> </ul>
<b>Date released</b>	Project Starting date: 01/01/2016 Project Ending date: 30/06/2018
<b>Partners / Network</b>	CESIE (Italy, Coordinator)



	Uniersidad De Murcia (Spain) Pistes-Solidaires (France) Doğa Schools (Türkiye) UC Leuven (Belgium) Inovamais- Technological Innovation Consulting Services (Portugal) Verein Multikulturell (Austria)
<b>Level</b>	International/EU level
<b>Description of the method / approach, the theory</b>	<p>The CARMA project introduce non-formal learning methods as a collaborative learning strategy to innovate school culture and transform classroom practices. The Project uses Reciprocal Maieutic Approach (RMA) as an inclusive assessment tool for increasing teachers' skills. The results achieved by the partnership were applied for pushing policies towards the inclusion of disadvantaged learners and reduce early school leaving.</p> <p>Within the scope of the project, 8 techniques, including P4C (Philosophy for Children), have been implemented and tested in face-to-face through the project workshop sessions by participating expert teachers.</p> <p>Philosophy for Children (P4C) is created by Matthew Lipman according to his Community of Inquiry Method (CoI) and it is practiced for a few decades in different countries. It is broadly defined as any group of individuals involved in a process of conceptual inquiry into problematic situations. In P4C sessions, children are not seen as passive perceivers of knowledge, but as active agents and as philosophers, who produce, criticize, and inquire a philosophical issue or a real life problem.</p>
<b>Purpose / Goal</b>	<p>The CARMA project foresees a consolidated process of proposing, enriching, and piloting an innovative learning approach. The Project's objectives are:</p> <ul style="list-style-type: none"> <li>• To increase student motivation and participation by offering new form of teaching-learning using non-formal approaches to support disadvantaged learners and increase their achievements.</li> <li>• To integrate the RMA as an assessment tool within school curricula.</li> <li>• To expand teachers' skills through training and assessment framework with knowledge and resources on how to use inclusive and participatory practices and develop collaborative relationships in and out of school.</li> <li>• To provide policy recommendations for strategies to reduce early school leaving and increase basic skills.</li> </ul>
<b>Web link</b>	<a href="https://carma-project.eu/">https://carma-project.eu/</a>
<b>References/ Online sources</b>	<a href="#">P4C Lesson Plan - Island Republic</a> <a href="#">P4C Lesson Plan - The Culture of Democracy</a> <a href="#">P4C Lesson Plan - Heinz's Dilemma</a> <a href="#">P4C Lesson Plan - Light Pollution</a> <a href="#">P4C Lesson Plan - Kindness</a>



	<p><a href="#">P4C Teachers' Workshop 1 - Let's Create Philosophical Questions</a></p> <p><a href="#">P4C Teachers' Workshop 2 - Philosophy for Kids</a></p> <p><a href="#">P4C Teachers' Workshop 3 - The Pit of Inquiry</a></p>
<b>Additional notes</b>	<p><a href="#">P4C Awareness Training Seminar - Professional Development Program of the Turkish Ministry of National Education</a></p> <p>Philosophy for Children (P4C) <a href="https://www.philosophy-foundation.org/p4c">https://www.philosophy-foundation.org/p4c</a></p> <p>Montclair State University IAPC and SAPERE Institution are the institutions, which provide educational material for P4C pedagogy. Books of Matthew Lipman, Peter Worley, Jana Mohr Lone, Peter Worley, The Philosophy Foundation: <a href="https://www.philosophy-foundation.org/resources">https://www.philosophy-foundation.org/resources</a></p>

