

**A FRAMEWORK FOR THE EVALUATION OF
CIVIC EDUCATION AND RELIGIOUS INSTRUCTION
WITHIN THE SCHOOL CURRICULUM IN SERBIA**

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Undertaken by

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Framework for an evaluation of Civic Education and Religious Instruction¹

1. Background

Two new subjects (Civic Education and Religious Instruction) were introduced to the Serbian education system during 2001-02. These changes to the curriculum have taken place in the context of government reforms for education designed to bring about economic revival, democratisation and European integration of the country.² Expert working groups were established for each new curriculum area. The Expert Group for Civic Education produced a report that outlined teacher training programmes and syllabi.³ The Expert Group on Religion has representation from different churches and reached agreement on the use of syllabi from nine churches that are officially recognised by the State.

Civic Education and Religious Instruction became optional choices from November 2001 for pupils in the first grade of primary school (7-8 year-olds) and first year of secondary schools (14-15 year-olds) throughout Serbia. In the first year classes have operated outside the normal timetable. Teachers of Civic Education are existing teachers who have received extensive training through workshops provided by the Ministry of Education. Teachers of Religious Instruction are predominantly theology students nominated by the churches.

Enrolment figures for each subject (2001-02 school year) are as follows:

	Civics Education	Religious Instruction
Primary Schools (7-8 years old)	18,906 pupils (25%)	25,600 (30%)
	800 out of 916 schools	
	1249 teachers, 50 seminars	
Upper Secondary (14-15 years old)		
	7,126 pupils (10%) in	8,940 (15%)
	348 out of 560 schools	
	419 teachers, 17 seminars	

The updated figures provided by MOES should replace the above

2. Purpose and objectives of the evaluation

The purpose of the evaluation is to assess, through an in-depth analysis, the teaching process and contents of civic education and religious instruction during the first year of their implementation.

The objectives of the evaluation are:

- to assess the content of the curricula for both subjects
- to assess the training provided to teachers of both subjects
- to assess the teaching methods and materials used in both subjects
- to determine the perceptions of both subjects by key stakeholders (pupils, teachers, parents) and the degree of satisfaction with each subject on the part of each of these stakeholders
- to determine whether there is a perception of any initial impact of the two new subjects on the part of the above stakeholders and the local communities

The evaluation will provide recommendations to the MOES on:

- how to improve arrangements for the teaching of these subjects in the future;
- whether they should be voluntary or compulsory;

¹ The Serbian term translates more accurately into English as 'Religious Instruction' and so this is the term used throughout.

² See *Quality Education For All. A Way Toward a Developed Society: Education Reform in the Republic of Serbia, Strategy and Action Plan*, Ministry of Education and Sports, Republic of Serbia, July 2001.

³ See *Democratisation of Education and Education for Democratic Citizenship*, Report of the Expert Team

- whether they should be separate subject and/or integrated into other subjects or areas of the curriculum;
- whether the curricula and the textbooks (where they exist) are appropriate or need revision
- identify any significant issues that need to be addressed as part of future planning and implementation.

The evaluation will also provide information to the international community on different aspects related to the introduction of the two subjects into the formal education system.

3. Key issues

The evaluation will collect data related to the following three key areas:

- **Conceptual issues** related to civic education/religious instruction - why the area has been introduced; its purpose; core concepts and values; should it be optional/compulsory
- **How the programmes are working out in practice** - what is the content/knowledge; what issues do pupils study; what are the skills that pupils will develop; what learning outcomes have been identified; how is learning monitored or assessed; what impact has the programme had on pupils, the school, the home (examples, indicators)
- **Training and support for teachers** – focusing on the people who have been tasked to introduce these changes; who they are; how appointed, volunteered or conscripted; their background, motivation, readiness and capacity for the task; knowledge and skills required; preparation, orientation, training and support received; their place within overall school staffing structures; lines of reporting, accountability, inspection

4. Methodology

The evaluation involves parallel studies of Civic Education and Religious Instruction. Each will be, as far as possible, evaluated on its own terms, and the commonalities and differences will be explored for comparative purposes. A critical reading of the intentions of MOES as reflected in its strategy document *Quality Education For All*, will provide the starting point for the analysis. The evaluation will include an analysis of documents (expert working group documents, syllabi, curriculum documents, teaching materials, etc. – list attached).

Relevant source documents relating to the subjects from within the country, and current international documents pertinent to Civics Education and Religious Education will be considered. Primary data, however, will be gathered through questionnaires and interviews at school level and from various stakeholders (questionnaires attached). These data will be enriched by carefully selected case studies that will adopt more a qualitative approach. The methodology thus aims to combine more conventional scientific research approaches to establish national credibility for the findings, with specific case studies that hopefully will lend depth as well as breadth to the evaluation findings.

5. Evaluation Instruments

Five basic sets of instruments will be developed to investigate the key areas of the evaluation:

1. Instruments for identifying desired components and priorities of key stakeholders in relation to core values, skills and competencies, and content areas underpinning both subjects.
2. Comprehensive questionnaires for the subject teachers and other education staff in a random national sample of schools.

3. Appropriate techniques for obtaining information from the two age cohorts taking either, both or neither of the subjects.
4. Instruments for obtaining information from parents, including specific thematic questions in population-wide, monthly omnibus surveys and telephone polls.
5. Case study research in at least 5 selected sites.

The first three sets of instruments are developed, based on drafts by the international evaluators, through a focus-groups process aimed to identify ambiguities, refine concepts for the national context, test the translation of ideas, close answers to questions to enable efficient data capture and explore the initial coding of questionnaires. Each questionnaire is to be piloted, discussed and agreed on jointly by the evaluation team and the MOES (including any stakeholders elected by MOES).

These instruments could include conventional questionnaires, face-to-face interviews, or group exercises for children. Care will be taken in the design to allow for the cross-tabulation of data within and between various instruments.

The size and selection of the national sample is attached.

The fourth instrument involves specific thematic questions in the routine monthly surveys that are undertaken by the local independent research partner, the Strategic Marketing and Media Research Institute (SMMRI). These questions will be identified jointly by the evaluation team and the MOES in time for working deadlines stipulated by SMMRI. Ideally, questions will be carried out monthly for three months; the exact questions will depend on the themes and issues that emerge during the research process. Parents will also be interviewed as part of the case studies.

6. Case Studies

Finances permitting, detailed case studies of a five selected sites (provisional list attached) will be undertaken. The purpose of these studies is to explore, using a more qualitative approach, how the complex range of issues relating to the teaching of the two are perceived and played-out in real life. Case Study research will also provide an opportunity to investigate some of the questions early analyses of the quantitative data may begin to raise.

In order to carry out this research effectively, 10 field researchers will be engaged and trained as the research is to be carried out simultaneously in the five sites over a period of about five days. (Obviously there would be permutations to this formula: 4 researchers doing 2-3 sites over a longer period, for example).

The following groups would need to be targeted for interviews during the case study site visit:

- Pupils, teachers, parents of civics students;
- Pupils, teachers, parents of religious instruction students;
- Pupils, teachers, parents both civics and religious instruction;
- Pupils, teachers, parents of neither civics nor religious instruction.

Differentiation should be allowed for:

- Pupils, teachers, parents of first grade, Primary school pupils (age 7-8 years old)
- Pupils, teachers, parents of first grade, Secondary pupils (age 14-15 years old)

MOES will take the lead to identify case study sites selected to cover the following variables:

- Accessible Primary and Secondary school(s) in a proximate area
- Urban, high density schools with a 'shift system' for students in Belgrade
- Rural schools less than 50 pupils

- Schools with distinctive ethnic/religious mix of population, enrolment
- Schools in historically conflicted areas
- Schools considered typical for the majority of the population
- Geographic spread north and south across the country

6. Main responsibilities

Successful completion of the evaluation will depend on the effective coordination between the various partners. In broad terms responsibilities of the various partners are as follows:

The Ministry of Education and Sport (MOES) is responsible for:

- commissioning the evaluation
- ensuring that expert working groups are kept informed of progress and consulted
- providing information, access to schools, arranging for questionnaires to be completed
- identifying case study sites and making logistical arrangements for data collection

Strategic Marketing and Media Research Institute (SMMRI) is the local, independent research partner and is responsible for:

- initial design and piloting of research instruments (except this of primary school pupils) through focus groups
- sampling, finalising research instruments and data collection (except this of primary school pupils)
- data capture and first analysis reports as the basis for May working meeting
- providing final report on the field work and data collection (including reports of case studies) following final meeting with international consultants

The international consultants are responsible for:

- participating in the initial visits and planning meetings in Belgrade, January 2002
- advising on evaluation questions and instrument design, maintaining email contact
- elaborate a small questionnaire for the designers of the two subjects (expert groups, etc.)
- preparing a draft of the evaluation framework by end February 2002
- participating in a working visit to Belgrade in May 2002 to work on final evaluation report
- orientation and training of case study personnel
- sign off on the final evaluation report

UNICEF

- covering costs of one international consultant
- undertake responsibility for primary school pupils assessment
- manage printing and cover the cost of the publication of the final evaluation report

UNESCO

- coordinating the evaluation partners
- covering costs of one international consultant
- covering costs of translation of the curricula and the training content from Serbian into English, as well as the final evaluation report
- fund-raising for the field work of the evaluation

7. Timetable

TIMETABLE FROM JANURY TO JULY 2002

DEADLINES	ACTIVITIES	RESPONSIBILITY
26-31 January	- Mission of international consultants to	UNESCO, UNICEF,

	Belgrade: <ul style="list-style-type: none"> • Initial meetings with MOES, members of expert groups for each subjects and visit to schools • Outcomes of the first consultative visit include identification of MOES data-collection and administrative support personnel. Identification of a local, partner organisation to collect and analyse data and co-write the report. 	International consultants, MOES
February	<ul style="list-style-type: none"> - Design of quantitative and qualitative instruments (except for primary pupils) - Collection of initial data - Submission of draft evaluation plan - Starting translation of available documents into English* 	SMMRI (following consultations with international consultants) MOES International experts MOES (in the framework of a contract given by UNESCO)
March	Continuation of translation of documents into English (list attached)*	MOES
8 March	Elaboration of the draft of the questionnaire for parents	SMMRI
11 March	Finalization of the questionnaire, including the international consultants' comments	SMMRI (after consultation with international consultants)
12 March	Finalization of the evaluation plan after including amendments by UNESCO and UNICEF, the new timetable and the budget details, as well as the final questionnaires for pupils of secondary schools, teachers of both levels and parents	International consultants
14-18 March	<ul style="list-style-type: none"> - Translation of the evaluation plan into Serbian - Checking the translation of the questionnaires 	MOES UNICEF, SMMRI
18 March	<ul style="list-style-type: none"> - Starting of the pilot study to test the questionnaires 	SMMRI
19 March	<ul style="list-style-type: none"> - Circulation of the final evaluation plans to the expert groups and commission for comments 	MOES
27 March	<ul style="list-style-type: none"> - Communicate the comments of the expert groups to the international consultants - Communicate the results of the pilot study to the international consultants - Questionnaire addressed to the designers of the two subjects finalized 	MOES SMMRI International consultants
29 March	Finalization of evaluation plan and instruments, following the comments of expert groups and findings of the pilot study	International consultants

1-19 April	<ul style="list-style-type: none"> - Training and orientation of field personnel, undertaking data collection field work - Questionnaires for designers to be sent to whom it may concern (expert groups, churches, etc.) - Identification of 10 Researchers for the case studies 	<p>SMMRI</p> <p>MOES</p> <p>MOES, SMMRI, UNESCO, UNICEF</p>
20-21 April	Training of 10 researchers by the international consultant	International consultant
22-26 April	Conduct of case studies	10 Researchers and International consultant
27-28 April	Debriefing concerning the case studies with the 10 researchers	International consultant
30 April	<ul style="list-style-type: none"> - Deadline for the translation of all documents to be translated into English.* - Synthesis and translation of the results of the questionnaires for designers to be sent to the international consultants 	<p>MOES</p> <p>MOES</p>
16 May	Draft reports on data collection and case studies to the international consultants. Translation into English and sent to the evaluation team in preparation for country visit	SMMRI
22-30 May	Mission of the evaluation team to Belgrade to discuss findings and analysis of the report of field work, meet with expert groups and commission	International consultants, UNICEF, UNESCO
5 June	Final report of the field work, following above-mentioned mission, to be sent to the international consultants	SMMRI
10 July	Final Evaluation Report	International consultants
20 July	Translation of the Final Evaluation Report into Serbian	MOES (in the framework of the contract given by UNESCO)
30 July	Publication of the Final Evaluation Report into English and Serbian	UNICEF
August	Dissemination of the Publication of Final Evaluation Report	MOES, UNESCO, UNICEF

8. Cost Summary

Activity	Budget \$
1. International consultants (fees and travel)	33,000
2. Staff travel	3,000
3. Translation of documents	6,200
4. Primary pupils assessment	5,000
5. Field work and case studies ⁴	
5.1 Preparation phase	2,850
5.2 Implementation phase	16,600
5.3 Case studies	3,900
Total item 5	23,350
Translation of the evaluation report	400
Publication of the evaluation report	5,000
TOTAL BUDGET	75,950

Contributions already secured

UNESCO	US\$ 22,600
UNICEF	US\$ 35,000 (with having budgeted the costs for primary pupils assessment)

Remaining budget to be covered through fund-raising US\$ 13,350

⁴ Detailed budget estimate for the field work (collection of data and case studies) is attached

APPENDIX 1: PRIMARY PUPILS' QUESTIONS (DRAFT)

Comments:

Issues to be resolved:

Can a questionnaire for primary children be devised that is not dependent on reading and writing skills, or will data be gathered from primary school children only through interviews?

Since the questionnaire will be administered face-to-face, is it possible for the interviewer to have checklists for some of these questions, and record children's responses on the checklist? Answers that don't fit the checklist could also be noted?

Giving children a checklist of optional answers is also a possibility that will help with quantifying the data, but there is probably a limit to how many options can be offered to children of this age and still get a meaningful response.

What are alternative evaluation instruments that have been used with children this age? There is a need to consult with someone who is a specialist in research/evaluation with children this age to develop appropriate alternative instruments.

Having the religious education syllabi translated into English would assist in developing questions about content that can be used for both RE and civic education.

This has too many questions, it will need to be edited down, or some of these questions could be combined.

Possible questionnaire questions:

These are questions that could be asked of children who take either civic education or religious education, or both.

Questions to be omitted for children taking neither subject are marked with a (-).

Questions to be added for children taking neither subject are marked with (**).

1. Student information

(some of this would have to be provided by either parents or the school)

Age

Sex

Type of school

Location

Parents' occupation(s)

Parents' educational level (is it possible to get this? At least in the interviews?)

Religion

Have you lived outside of Serbia? Where?

Do you go to church/mosque/synagogue?

2. Conceptual issues

Why do we have civic education/religious education in the school?

Why is it that you go to civic education/religious education, and other pupils don't?

(focus group might develop ideas for a checklist: because they want to, because their parents want them to, because they like it, because their parents want them to stay in school longer, because their parents work, don't know, etc.)

Why is it that some pupils go to civic education/religious education, and you don't? (**)

What do you learn about in civic education/religious education? (could use a list here with language accessible to 7-8 year olds, such as: feelings, how to talk to other children, how to

talk to parents, how to resolve conflict, children's rights, how to pray, Bible (and other religious books) stories, etc. This could be developed from the focus group.) (-)

What is the most important thing you learned in your last civic education/religious education class? (-)

Name something that you know now, that you did not know before taking civic education/religious education. (-)

Name something that you can do now, that you could not do before taking civic education/religious education. (-)

Have you ever used something you learned in civic education/religious education outside of class? If so, what was it?

How is civic education/religious education different from your regular class? (-)

3. Practice issues

How often do you have civic education/religious education? (-)

What materials does the teacher use in civic education/religious education? (list: textbook, picture books, posters, pictures, name tags, drawing paper, videos, etc.)

What do you do in civic education/religious education class? (develop a list: listen to the teacher, take notes, listen to stories, write, draw pictures, play games, work with a partner, work with a group, etc.) Which is your favorite thing to do? (-)

What do you do in your regular class? (same list as above) Which is your favorite thing to do?

Do children who are not in civic education/religious education ever talk to you about the class? What do they say?

What do you think about children who go to civic education? Who go to religious education? (**)

Do you want to take civic education/religious education when you are in the second class?

Possible alternative ways of gathering data:

There are a variety of ways to use drawings, but since this seems like it would require time-consuming analysis, I'm assuming these are not an option.

Some primary school civic education teachers are keeping records of pupil's reactions to classes (diaries, etc.). These could be analyzed for qualitative information. On teacher observed was also asking children to record their reactions to each lesson: a smiling face if they liked it, a frowning face if they didn't, a neutral faced if they were somewhere in between. She is keeping a weekly log of each child's reactions. She said she was trained to do this; if other teachers are doing this as well, this is information on children's reactions that could be easily gathered and quantified.

Children can be read a short story – for example, about a two children in conflict – and asked to give opinions about what the characters could do, or could have done differently. A checklist could be developed on this (with options such as walk away, ignore the person, ask the other person why she/he is angry, argue, fight physically, explain their feelings, think about other ways to solve the problem, etc. Options would depend on content of the story). Social desirability bias would be an issue with this.

Children could be shown pictures of a conflict situation and asked to tell what they would do; or they could choose from a list of options. Social desirability bias is again an issue, and my experience with these sorts of instruments suggests that the results may not be meaningful unless the children are interviewed about the reasons for their decisions.

If pictures could be developed that show children who are of different religions (or maybe pupils could just be told that the children in the pictures are of different religions), pupils could be asked to say how they would feel about having that child living in their town, going to their school, being in their class, sitting next to them, being their friend, etc. (a sort of social distance scale).

A simple three or five point Likert scale could be developed for some of these questions, using faces instead of numbers (three points: a smiling face indicates you liked it, a neutral

face indicates that you feel neutral or not sure, a frowning face indicates you didn't like it). Children could then record their feelings about their civic education/religious education class, this could be compared with feelings about their regular class.

Children could be given a page of faces showing a range of emotions and asked to circle one that shows how they feel in reaction to the class, different activities, a character's actions in a story, etc.

Issues to explore during focus group with primary school children:

We need to determine if children are familiar with the terms "civic education" and "religious education", and find appropriate substitutes if these are not widely used with the children. (Questions may have to be reframed to ask about what they do in [name of teacher's] class, or some other alternative.)

The focus groups will have to be sensitive to the fact that some children go to a different classroom for civic education/religious education, while others have it in their regular classroom. Also some (many) children have a different teacher for civic education and their regular class, while others have the same teacher. For religious education, on the other hand, virtually all students have a teacher who comes to the school from "outside", is not a regular staff member.

It would be helpful if the focus groups could really pull out from the children their own language for what they are actually learning in civic education/religious education. At this age they will tend to be very concrete.

The questions asking children what they now know or can do because of being in the civic education or religious education class may be a bit difficult for children of this age to analyze. If they don't have responses, it may help to suggest a few things regarding communication skills, working out conflicts, getting along with other people (these apply to civic education), or other items applying more to practice of religion.

In asking how civic education/religious education differs from their regular class, children of this age will probably need some encouragement to move beyond talking about the physical differences in the classrooms (civic education classes tend to be set up with chairs in a circle, unlike regular classrooms).

APPENDIX 2: SECONDARY PUPILS' QUESTIONS (DRAFT)

A. STUDENT INFORMATION

1. Age: _____
2. Sex M F
3. Religion: _____
4. In which type school/s are you going at present?
 - a. Vocational secondary school
 - b. Gymnasium
5. Location of the school: _____
6. Have you ever traveled outside of Serbia?
 - a) Yes - where: _____
 - b) No
7. Have you lived outside of Serbia?
 - a) Yes - where: _____ For how long: _____
 - b) No
8. Have you ever had any kind of contact with some other schooling system outside of Serbia? (You can circle more than one)
 - a. I went to school in a foreign country/abroad
 - b. I went to summer school, courses, seminars abroad
 - c. None of the above
9. Do you ever go to church/mosque/synagogue?
 - a. Yes **GO TO 10**
 - b. No **GO TO 11**
10. How often do you go there:
 - a. Once a week and more
 - b. Few times a month
 - c. Only on religious holidays
 - d. I had been only few times

11. Have you ever been involved with:

	Yes	No
a. Religious organization	1	2
b. Religious youth group	1	2
c. Religion class outside of school	1	2
d. NGO youth project	1	2
e. Other type of youth group	1	2
f. Political organization	1	2

12. Which alternative subject are you attending at present?

- a. religious education
- b. civics education
- c. both
- d. neither

13. What were your main reasons to start attending civics/religious education lessons or both?

14. What were your main reasons not to attend civics/religious education lessons?

15. Can you rate the amount of influence on your decision of:

Use the scale from 1 to 5 like at school, where 1=they had no influence; 5=they had important influence

a. Parents		1	2	3	4
	5				
b. Peers	1	2	3	4	5
c. Your own views, beliefs, preferences	1	2	3	4	5

16. How much time did you have to make the decision:

- a. We had to decide on the class right away
- b. We had to decide until the end of the day
- c. We had several days to make decision

17. How were you informed about content of the subjects before making the decision (You can circle more than one answer)

- a. Somebody in the school explained us about the both subjects
- b. We got brochures with basic information
- c. Something else - what: _____
- d. We didn't get any information

18. Do you consider it to be sufficient?

- a. Yes
- b. No

B. ORGANIZATION OF CLASSES

1. How often do you have religious/civic education classes?

2. Which day in a week do you have CE/RE lesson? _____

3. When (by classes schedule) do you have religious/civic education classes?

- a) before first class
- b) 1. – 5. class
- c) 6. class
- d) 7. class

4. Where are lessons of CE/RE held?

- a) at school in one of the classrooms
- b) at school in classroom for CE/RE
- c) at school, but not in the classroom . Where: _____
- d) not at school .Where: _____

5. How are you seated in classes during the class?

- a) Like on other classes – facing the teacher
- b) In the circle
- c) In some other way – How?: _____

6. How interested are you in the things you learn in regular classes? And in religious/civics education?

Please rank your interest on the scale from 1 to 5 (like at school) 1= *not interested at all*; 5= *very interested*

Regular classes	1	2	3	4	5
Religious/civics education	1	2	3	4	5

7. How much do you participate (are active) in your regular classes? And in religious/civics education classes?

Please rank your activity on the scale from 1 to 5 (like at school) 1= *not active at all*; 5= *very active*

Regular classes	1	2	3	4	5
Religious/civics education	1	2	3	4	5

8. Which teaching aids (resources or materials) are used in your regular classes? And in civic/religious education classes?

Circle all the aids that you have used:

Regular subjects' classes	CE/RE classes
1. The students handbook	1. The students handbook
2. Audio-visual materials	2. Audio-visual materials
3. Alternative literature	3. Alternative literature
4. Printed material	4. Printed material
5. Media (TV, newspaper, internet...)	5. Media (TV, newspaper, internet...)
6. Writing/drawing material	6. Writing/drawing material

9. How does a typical class (regular subjects) look at your school? Have you used this methods on your regular classes so far? And on civics/religious education classes?

Circle all the methods that you have used:

Regular subjects' classes	CE/RE classes
1. Lectures	1. Lectures
2. Examinations (oral or written)	2. Examinations (oral or written)
3. Individual tasks for students	3. Individual tasks for students
4. Work in pairs	4. Work in pairs
5. Group work	5. Group work
6. Role play	6. Role play
7. Games	7. Games
8. Experiments	8. Experiments
9. Visiting speakers	9. Visiting speakers
10. Organized visits to cultural events, museums	10. Organized visits to cultural events, museums
11. Workshops	11. Workshops

5. How many pupils from your class joined in CE/RE in the beginning?

6. How many pupils (in total) attended RE/CE class at the beginning? _____

7. How many pupils (in total) are regularly present on CE/RE class? _____

8. Is the number of students attending alternative classes changing from the beginning of the school year?

a. There is more of us now

- b. There is less of us now
- c. The number is the same

9. Does the teacher keep the record of pupils` presence in your classes?

- a) Yes **GO TO 10**
- b) No **GO TO 11**

10. Where does the teacher register your presence?

- a) In official school diary
- b) In his/her private record
- c) Other

11. Are you assessed officially?

- a) Yes **GO TO 12**
- b) No **GO TO 14**

12. How are you assessed?

- a) Official grading system (1/5)
- b) Descriptive grades
- c) A/B/C grading system
- d) Other

13. On which factors do you think your grade is based (You can circle more than one):

- a) Regular presence in the classes
- b) Activity in the classes
- c) Knowledge of the lessons
- d) Other

14. Do you asses your teacher in some way?

- a) Yes **GO TO 15**
- b) No **GO TO 16**

15. How do you assess your teacher?

16. How would you evaluate your relation with your religious/civic education teacher on the scale from 1 to 5 (like at school), where 1=very bad, and 5=very good?

Is it different from your relations with other teachers? To what extent? 1=very different and 5=not different at all

a. Relation with civics/religious education teacher	1	2	3	4	5
b. Difference between relations with other teachers and CE/RE teacher	1	2	3	4	5

17. Do you discuss civics/religious education with your parents?

- a) Yes **GO TO 17**
- b) No **GO TO 18**

16. What types of issues do you discuss? (You can circle more than one)

- a) What we did in class
- b) Interesting topics we discussed in class
- c) Methods used in the class
- d) Taking actions inspired by the class
- e) Something else. What? _____

17. Does it happen that the classes are cancelled?

- a) Yes **GO TO 19**
- b) No **GO TO 20**

18. How often?

- a) less than 5 times up till now
- b) from 5 – 10 times up till now
- c) more than 10 times up till now

19. Would you change something in the way your civic/religious education is taught? What?

20. Do you think civic education/religious education should be:

- a) Voluntary
- b) Optional
- c) Mandatory

21. How long should it last:

- a) One year
- b) Two years
- c) Three years
- d) Four years

22. If civic education/religious education is offered to you next year, will you take it?

- i. Yes
- ii. No

23. Would you take other alternative subject next year?

- i. Yes, I would take other alternative subject
- ii. Yes, I would take both
- iii. No, I would stay with the subject I am learning now
- iv. No, I wouldn't take neither

E. CONCEPTUAL ISSUES

1. **According to your opinion, why has civics education been introduced to schools?**
 - a) In order the children to develop skills and values for living in civil society
 - b) To offer alternative to the religious education
 - c) To meet the interests of some social groups

2. **Do you think there is a need for it?**
 - a) Yes
 - b) No

3. **According to your opinion, why has religious education been introduced to schools?**
 - a) In order the children to develop true religious values
 - b) To offer alternative to the civics education
 - c) To meet the interests of some social groups

4. **Do you think there is a need for it?**
 - a) Yes
 - b) No

5. **Have you discussed any of the following topics on your classes so far? Please based on your opinion, rank the importance of each topic on the following scale:**
 - 1) I find it not important at all
 1. I find it mostly not important
 2. I find it neither important nor not important
 3. I find it somewhat important
 4. I find it very important

	Have you mentioned it		Rate the importance of the topics				
	Yes	No	1	2	3	4	5
1. Human rights	1	2	1	2	3	4	5
2. Current political issues	1	2	1	2	3	4	5
3. Knowledge of own religion	1	2	1	2	3	4	5
4. Environmental issues	1	2	1	2	3	4	5
5. Healthy life style (drugs, smoking, sexual behavior)	1	2	1	2	3	4	5
6. Minority rights	1	2	1	2	3	4	5
7. Knowledge of other religions	1	2	1	2	3	4	5
8. National tradition and customs	1	2	1	2	3	4	5
9. Relations within the family and between friends	1	2	1	2	3	4	5
10.			1	2	3	4	5

6. **If you think that there are some topics that are important, but missing from the program, please write them down:**

4. **Do any controversial issues (issues that provoked discussion, quarrels, emotional reactions) ever come up in your CE/RE classes?**
 - a) Yes **GO TO 5**
 - b) No **GO TO 7**

5. Could you name some of them?

6. What was the teacher's reaction to such issues? (You can circle more than one)

- a) They were ignored
- b) We were told not to discuss them
- c) We discussed them
- d) We were told to discuss it with parents
- e) We were told to write about it for homework
- f) Something else. What? _____

7. Do you know what you will learn in the next class/classes of religious/civics education?

- a) Yes, teacher told us
- b) Yes, we have the hard copy of the program
- c) No
- d) Other

8. Do you find the program and the things you learn to be adjusted to your age?

- a) Yes
- b) No

9. Do you find the program by which you learn interesting?

- a) Yes
- b) No

Please tick the box in the column which best fits your opinion. If you think that the statement does not apply, put a tick in the circle in the last column.

10. What is good and what is bad for democracy?

	<i>very bad for democracy</i>	<i>somewhat bad for democracy</i>	<i>somewhat good for democracy</i>	<i>very good for democracy</i>	<i>don't know/ doesn't apply</i>
	1	2	3	4	0
A1 When everyone has the right to express their opinions freely that is.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A2 When political leaders in power give jobs in the government [public sector] to members of their family, that is.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A3 When newspaper are free of all government [state, political] control, that is	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A4 When people have right to demand their political and social rights, that is	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A5 When immigrants are expected to give up the language and customs of their former countries, that is	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A6 When people who are critical of the government are forbidden from speaking at public meetings, that is.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A7 When courts and judges are influenced by politicians, that is	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A8 When there is a separation [segregation] between the church [institutional church] and the state [government], that is	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A9 When political parties have different opinions [positions] on important issues, that is	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A10 When people refuse to obey a law which violates human rights, that is.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A11 When newspapers are forbidden to publish stories that might offend ethnic groups [immigrant groups, racial groups, national groups], that is	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>
A12 When government leaders are trusted without question, that is.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="radio"/>

11. To what extent do you perceive relations between teacher and pupils to be democratic on your regular classes? And on religious/civics education class? Please rank relations on the scale from 1 to 5 (like at school) 1= not democratic at all; 5= very democratic

Regular classes	1	2	3	4	5
Religious/civics education	1	2	3	4	5

VALUES

Listed below are several statements describing basic values teachers of CE and RE said that they communicate to their students. In the first column write down to what extent each statement represents what *your teacher tells you* in your classes. In the second column write down to what extent *you personally agree* with each statement.

1. It fully represents what teacher tells us in the classes
2. It somewhat represents what teacher tells us in the classes
3. Neither nor
4. It mostly doesn't represent what teacher tells us in the classes
5. It doesn't represent what teacher tells us in the classes at all

	It is what teacher is telling us:	I personally agree:
1. Democracy is the best form of the social system.	1 2 3 4 5	1 2 3 4 5
2. It is important to follow national customs and tradition.	1 2 3 4 5	1 2 3 4 5
3. Individuality sometimes equals egoism.	1 2 3 4 5	1 2 3 4 5
4. It is important to accept differences	1 2 3 4 5	1 2 3 4 5
5. All the people are equal.	1 2 3 4 5	1 2 3 4 5
6. It is important to develop critical thinking.	1 2 3 4 5	1 2 3 4 5
7. Man's freedom makes him/her different from the animal.	1 2 3 4 5	1 2 3 4 5
8. There is no such thing as predestined future.	1 2 3 4 5	1 2 3 4 5

APPENDIX 3: TEACHER QUESTIONNAIRE (DRAFT)

A. INITIAL QUALIFICATIONS, CURRENT ENGAGEMENT

3. Which subject are you teaching at present
 - a) religious education
 - b) civics education

4. In which type school/s are you teaching at present? (You can circle more than one)
 - a) Primary school
 - b) Vocational secondary school
 - c) Gymnasium

5. In how many schools are you teaching at present? (Write down the number)

6. How many classes in total do you have per week? (Write down the number)

7. Finished education level:
 - a) Unfinished faculty. Which one? _____
 - b) Finished faculty. Which one? _____
 - c) Other

8. Before you started teaching this school year, have you had any previous teaching experience/experience in working with children?
 - a) Yes, at my local church I was a religious teacher
 - b) I was a teacher at school
 - c) I worked at school, but not teaching
 - d) Other

9. Are you currently engaged with anything else besides teaching CE/RE?
 - a) No
 - b) Yes, I teach another subject at school
 - c) Yes, I work at school but not as a teacher of another subject (psychologist, education expert, etc)
 - d) I am student at the University
 - e) Something else. What? _____

10. Have you ever had any kind of contact with some other schooling system? (You can circle more than one)
 - a) I went to school/University abroad
 - b) I was a member of teaching staff in a school abroad
 - c) I went to summer school, courses, seminars abroad
 - d) I keep myself informed thorough media, brochures, experience of others
 - e) None of the above

11. How did you apply for the job?
 - a) On my own initiative
 - b) I was appointed (by school/church authority)
 - c) Other

12. After you applied, was there any kind of selection of candidates?
 - a) Yes GO TO Q 11
 - b) No GO TO Q12

13. Who was in charge for the selection?

- a) Selection Comity (made from both school and church representatives)
- b) School authorities only
- c) Church authorities only
- d) Other

14. What were your main reasons to become civics/religious education teacher?

B. TRAINING RELATED DATA

1. Have you had some sort of training for teaching religious/civics education?

- a) Yes **GO TO 2**
- b) No **GO TO C-SECTION**

2. To what extent do you perceive that training to be necessary?

- a) It wasn't necessary, my original qualifications were enough for teaching RE/CE
- b) I had some original skills, but I needed additional training
- c) Training is necessary for successful teaching of RE/CE

3. For how many days (in total) did the training last? _____

4. How many hours a day (on average) did you spend on the training? _____

5. What methods were used on your training?

- a) Lectures
- b) Discussions
- c) Workshops
- d) Practical lesson demonstrations
- e) Other. What?

6. Please put the training effects in rank order. Asses which aspect of the training do you find to be most effective, than second by effect, then third and fourth as the least effective aspect:

	Rank (from 1 to 4)
It prepared me to communicate syllabus contents to the students	
It prepared me to use new teaching methods and teaching resources	
It prepared me to understand the students better and to communicate with them	
It prepared me to communicate basic values to the students	

7. To what extent are you satisfied with the training in general and specific aspects of the training? Use the following scale:

- 1) Completely satisfied
- 2) Somewhat satisfied
- 3) Neither satisfied nor dissatisfied
- 4) Somewhat dissatisfied
- 5) Completely dissatisfied

	Rank level of satisfaction
Technical organization of the training (timing, place)	1 2 3 4 5
Contents of the training	1 2 3 4 5
Methods used in the training	1 2 3 4 5
Material received in the training	1 2 3 4 5
Competency (expertise) of the lecturers (educators)	1 2 3 4 5
Training in general	1 2 3 4 5

C. TEACHING METHODS & RESOURCES

1. Please mark the teaching methods you have used on your classes so far, and then rank their importance on 1-5 scale, where 1 stands for “not important at all”, and 5 for “of highest importance”:

	Have you used this methods on your classes so far?		Rank the importance of each method on 1 to 5 scale:				
	Yes	No	1	2	3	4	5
1. Lectures	1	2	1	2	3	4	5
2. Examinations (oral or written)	1	2	1	2	3	4	5
3. Individual tasks for students	1	2	1	2	3	4	5
4. Work in pairs	1	2	1	2	3	4	5
5. Group work	1	2	1	2	3	4	5
6. Role play	1	2	1	2	3	4	5
7. Games	1	2	1	2	3	4	5
8. Experiments	1	2	1	2	3	4	5
9. Visiting speakers	1	2	1	2	3	4	5
10. Organized visits to cultural events, museums	1	2	1	2	3	4	5
11. Workshops	1	2	1	2	3	4	5

2. To what extent do you perceive methods you use on CE/RE classes to be similar to those used on regular classes in the school/s you teach in?

1. Completely different
2. Somewhat different
3. Neither nor
4. Somewhat similar
5. Completely similar

3. What teaching resources have you used in your classes so far?

	Have you used this materials/resources on your classes so far?	
	Yes	No
1. The students handbook	1	2
2. The teachers handbook	1	2
3. Audio-visual materials	1	2
4. Alternative literature	1	2
5. Printed material	1	2
6. Media (TV, newspaper, internet...)	1	2
7. Writing/drawing material	1	2

4. Do you keep record of presence in your classes?

- c) Yes **GO TO 5**
- d) No **GO TO 6**

5. Where do you register the presence?

- d) In official school diary
- e) In my private record
- f) Other

6. How would you estimate the number of students present on your classes (for optimal teaching conditions)?

- a) Too many
- b) Optimal
- c) Too little

7. Do you assess your students officially?

- c) Yes **GO TO 8**
- d) No **GO TO 10**

8. How do you assess your students

- e) Official grading system (1/5)
- f) Descriptive grades
- g) A/B/C grading system
- h) Other

9. On which factors do you base your assessment (You can circle more than one):

- e) Regular presence in the classes
- f) Activity in the classes
- g) Knowledge of the lessons
- h) Other

10. Do students assess you in some way?

- c) Yes **GO TO 11**
- d) No **GO TO 12**

11. How do students assess you?

12. Did someone else assess your work so far?

- a) Yes **GO TO 13**
- b) No **GO TO D-SECTION**

13. Who made the assessment of your work

- a) School authorities
- b) Colleges from school
- c) Inspection from the Ministry
- d) Someone else. Who?

D. RELATIONS

1. Please evaluate on the scale from 1 to 5 (1 completely not satisfied, 5/ completely satisfied) your relations with

Students	1	2	3	4	5
Parents	1	2	3	4	5
Teacher of other alternative subject (RE or CE)	1	2	3	4	5
Other teachers/colleagues	1	2	3	4	5
Other members of school staff	1	2	3	4	5

2. Please rate how much you are satisfied with the support you are getting from following institutions:

School authorities	1	2	3	4	5
Church authorities	1	2	3	4	5
Ministry of education	1	2	3	4	5

3. How do you see future of the subject you are teaching:

- a) Voluntary
- b) Mandatory
- c) Obligatory

4. Why do you think so?

5. Are you satisfied with the number of students who choose your subject?

- a) Yes
- b) No

6. Did someone give up on your classes since the beginning of school year?

- a) Yes. How many? _____
- b) No

Why? _____

6. Did someone join in your classes since the beginning of school year?

- a) Yes. How many? _____
- b) No

Why? _____

8. Do you perceive the goals of civics and religious education to be

- 1. Completely different
- 2. Somewhat different
- 3. Neither nor
- 4. Somewhat similar
- 5. Completely similar

Jos neko pitanje za odnos...

E. CONCEPTUAL ISSUES

7. According to your opinion, why has the government introduced civics education?

- a) In order the children to develop skills and values for living in civil society

- b) To offer alternative to the religious education
- c) To meet the interests of some social groups

8. According to your opinion, why has the government introduced religious education?

- a) In order the children to develop true religious values
- b) To offer alternative to the civics education
- c) To meet the interests of some social group

9. Have you discussed with the students any of the following topics on your classes so far? Please rank the importance of each topic on the following scale:

- 1) Not important at all
- 2) Mostly not important
- 3) Neither important nor not important
- 4) Somewhat important
- 5) Very important

	Have you mentioned it		Rate the importance of the topics				
	Yes	No	1	2	3	4	5
1. Human rights	1	2	1	2	3	4	5
2. Current political issues	1	2	1	2	3	4	5
3. Knowledge of own religion	1	2	1	2	3	4	5
4. Environmental issues	1	2	1	2	3	4	5
5. Healthy life style (drugs, smoking, sexual behavior)	1	2	1	2	3	4	5
6. Minority rights	1	2	1	2	3	4	5
7. Knowledge of other religions	1	2	1	2	3	4	5
8. National tradition and customs	1	2	1	2	3	4	5
9. Relations within the family and between friends	1	2	1	2	3	4	5
10.							

12. Do you teach by the syllabus?

- a) Yes
- b) No

13. Do you find the syllabus to be adjusted to the age of children?

- a) Yes
- b) No

14. Is it detailed enough?

- a) Yes
- b) No

15. Are there any topics missing/neglected?

- a) Yes → 8
- b) No →

16. Which ones?

17. Are there any topics emphasized too much?

- a) Yes GO TO 10
- b) No GO TO 11

18. Which ones?

19. Do any controversial issues (issues that provoked discussion, quarrels, emotional reactions) ever come up in your CE/RE classes?

- a) Yes GO TO 12
- b) No GO TO F-SECTION

20. Could you name some of them?

21. How did you handle such issues ? (You can circle more than one)

- a) I tried to change the subject
- b) I told the students such issues are not appropriate to be discussed in the class
- c) We discussed them
- d) I told the students to discuss it with their parents
- e) I told the students to write about it for homework

Something else. What? _____

F. VALUES

V1. Listed below are several statements describing basic values teachers of CE and RE said that they communicate to their students. To what extent do you personally agree that each statement represents what you teach in your classes:

- 1) It fully represents what I teach in my classes
- 2) It somewhat represents what I teach in my classes
- 3) Neither nor
- 4) It mostly doesn't represent what I teach in my classes
- 5) It doesn't represent what I teach in my classes at all

	Rank on the following scale
9. Democracy is the best form of the social system.	1 2 3 4 5
10. It is important to follow national customs and tradition.	1 2 3 4 5
11. Individuality sometimes equals egoism.	1 2 3 4 5
12. It is important to accept differences	1 2 3 4 5
13. All the people are equal.	1 2 3 4 5
14. It is important to develop critical thinking.	1 2 3 4 5
15. Man's freedom makes him/her different from the animal.	1 2 3 4 5
16. There is no such thing as predestined future.	1 2 3 4 5

APPENDIX 4: QUESTIONS FOR PARENTS (DRAFT)

Comments:

This is a draft of the types of questions that can be used for a questionnaire for parents of pupils taking civic education, religious education, both subjects, or neither.

If this questionnaire is to be administered, the face-to-face format would be ideal. It could also be sent home with pupils, with a request to return it on a specified day; however, there are some potential pitfalls with that process:

- It presupposes that the children will actually get the questionnaire to their parents; particularly with the primary school children, this is a big assumption;
- It assumes that parents are literate and able to complete the questionnaire on their own, another big assumption. Parents with low literacy levels would be less likely to respond, which would skew the results in favor of the views of more educated parents. With parents of secondary school pupils, the pupils could perhaps be enlisted to read the questionnaire to their parents (if parents couldn't do it themselves), though this raises a host of other issues.
- It assumes that children will get the questionnaire back to school on the date requested.

Another alternative: administer it in a group, say at an after-school parent meeting. The obvious problem with this would be getting parents to come to the meeting; only the most interested would come, which again will skew the results.

These hazards will have to be taken into consideration in deciding how, or whether, to use this, and what is the best way to solicit parents' views. If this format proves to be unworkable, perhaps at least these questions can serve as the basis for the interview format.

I also realize that asking questions about religion, ethnicity, political affiliation, etc. can be problematic, particularly if it goes home in a questionnaire without sufficient explanation – your thoughts on that would be welcome.

I've tried to keep the same sections similar to those used in the pupil questionnaire.

1. Parent information

Age

Sex

Nationality/ethnicity

Relationship to child (parent, grandparent, other relative, legal guardian) (Maybe this is not really necessary?)

Age of child

Type of school

Location

Occupation (mother, father)

Your educational level (mother, father) (could use a checklist of last grade of school or year of university completed)

Religion

Have you traveled outside of Serbia? Where?

Have you lived/worked outside of Serbia? Where? For how long?

Do you go to church/mosque/synagogue? How often?

Does your child go with you?

Is there a political party whose views you agree with or identify with? (List parties, also list none and no opinion)

Have you ever been involved with (checklist)

A religious organization?

An NGO project?

A political party organization?

Other?

(If yes to any of these, please explain)

Has your child ever been involved with (checklist)

A religious organization?

A religious youth group?

A religion class outside of school?

An NGO youth project?

Any other type of youth group?

A political organization?

Other?

(If yes to any of these, please explain)

2. Conceptual issues

Why do you think the government has introduced civic education/religious education in schools?

Do you think it is needed? Why or why not?

(The next three questions can use the same wording, and the same values/skills/content list, that has been developed for teachers/other stakeholders.)

What are the main concepts taught in civic education/religious education? What concepts do you think should be taught?

What kinds of values are taught in civic education/religious education? What values do you think should be taught?

What skills are taught in civic education/religious education? What skills do you think should be taught?

Does your child talk to you about civic education/religious education? What does she/he say about it?

What do you understand by the word "democracy"? (May be able to develop a checklist on this from the focus group)

Does civic education/religious education contribute to democracy? How? (possible checklist?)

3. Practice issues

How did you get information about civic education/religious education, in order to make a decision about enrolling your child? (From MoES brochure, radio, TV, principal, teacher, other parents, your child, didn't have any information, other?)

How was the decision about whether or not your child would take civic education/religious education made? (Parent decided, child decided, parent and child discussed and decided together, sought views of other parents, discussed with teacher, discussed with principal)

(For parents whose children take both subjects) Why did you decide to have your child take both subjects? (may be able to develop a check list for this if a focus group is held; possible reasons might include child care, checking out both subjects so as to better choose for next year, and subject specific reasons)

(For parents whose children take neither subject) Why did you decide to have your child take neither subject? (check list should include: don't think it is necessary, it is against my beliefs – need a better wording for this, my child already takes too many subjects, I wanted my child to take CE/RE but no teacher was available, etc.)

How often does your child have civic education/religious education? Do you think it should be more often, less often, stay the same?

When does your child have civic education/religious education? Do you think it should be at the beginning of the school day, at the end of the school day, during the middle of the school day, on the weekend?

How satisfied are you with the education your child is getting in school? What would you want to change? (more subjects, fewer subjects, different subjects – specify which, longer school day, shorter school day, smaller class size, larger class size, better trained teachers, more teaching/learning materials in the school, more use of active learning methods, less use of active learning methods, etc.)

How satisfied are you with the civic education/religious education classes your child is going to? What would you want to change? (more topics covered, fewer topics covered, different topics covered – specify which, smaller class size, larger class size, class meets more often, class meets less often, class meets at different time, better trained teachers, more use of teaching/learning materials in the school, more use of active learning methods, less use of active learning methods, more outside speakers, more application of subject to real life issues, etc.)

How is your child assessed in civic education/religious education? How do you think she/he should be assessed? (no assessment, grade, tests, teacher's written comment, portfolio of work, self assessment, don't know) (-)

Do you think civic education/religious education should be: voluntary, optional (list choices), mandatory, mandatory for one year during primary and secondary school (two years), no opinion.

(For parents whose child takes one or both subjects) What do parents of children who are not in civic education/religious education say to you about these classes?

(For parents whose child takes neither subject) What do parents of children who are taking civic education/religious education say to you about these classes?

What do you think your child has learned or gained from civic education/religious education? Has having your child take civic education/religious education affected you in any way? If so, how?

If civic education/religious education is offered next year, do you want your child to take it?

Why or why not? Would you want your child to change from one to the other?

(For parents of children taking both subjects) If civic education and religious education are offered next year, do you want your child to continue to take both? Why or why not?

APPENDIX 5:
**Instruments of ranked core values, content areas, and skills and competencies in
Civics Education (CE) and Religious Education (RE).**

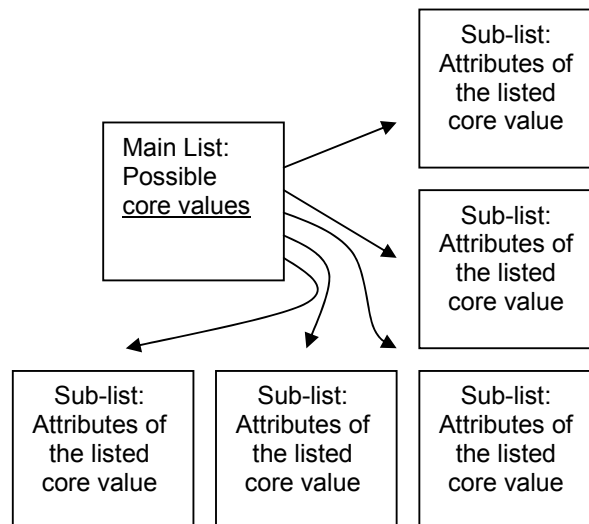
This instrument will form the basis for a structured interview with key stakeholders in education in Serbia in CE and RE. The instrument could also be used in the Case Studies, or form part of the questionnaires for teachers and students. Greater similarity between instruments will make it easier to compare findings.

The instrument aims to develop a basis for identifying commonalities and differences between key stakeholders in their desired learning outcomes for each subject. This then allows a comparison between the subjects (but only in certain respects) and a look at the emerging emphasis in the implementation of each subject compared with the desired outcomes.

Suggestions for an initial list of priorities in each of three areas are made here. These are drawn from the MOES strategy document *Quality Education for All*, and from general issues associated with these areas internationally. The focus groups should make it possible both to supplement these lists and to define each priority and its possible attributes in a clear and unambiguous way. The focus group may benefit from comprising mix of stake holders from both subjects areas in one discussion (advisory committee members, politicians and perhaps some teachers). A further objective would be to generate more 'comprehensive' lists, perhaps using brain-storming techniques rather than more conventional 'discussion'. Any differences of opinion are to be welcome, they don't really have to be argued out, just understood and captured.

The instrument consists of three lists of main priorities, one for each area (core values, content areas, and skills and competencies), and sublists of possible attributes for each priority listed on each list. For example:

e.g. Core Values



Respondents will be required to select attributes they think should be included to define each of the priorities in the way that suits them (i.e by excluding some of the attributes from the sub list). Once they have 'defined' each of the priorities in this way, respondents will then be required to rank the priorities on the main list. The final list for each area should be as comprehensive as possible, it should also be as brief and focused as necessary, and articulated with MOES strategy (i.e. it does not have to coincide with the MOES view as it could help to identify non-acceptance of MOES positions). The lists of attributes for each priority may provide an opportunity for the respondents to add additional attributes, but the given sub-lists should be as 'complete' as possible.

Respondents will be asked to:

- o First select the attributes they want to each priority to comprise from the sub-lists (by simply ticking a 'yes' or a 'no');
- o Then rank the priorities on the main list in the order they prefer (by giving each a single ordered number, it is essential that these are placed in ranked order from X¹...Xⁿ).

Other questions will include: Which subject do you teach or on which working committee do you sit?

Religious education Civil Education

To which political party are you affiliated? _____

And, after each of the three main lists:

Which of the above currently is/are not part of CE, but should be?

Which of the above is/are currently not part of RE, but should be?

(perhaps the full list again with a column for each question to be ticked, the piloting will have to determine the least ambiguous way to do this.)

These two question tease out what the respondents think in terms of:

1 which of these values/skills/content areas **is part** of CE/RE (according to the respondent's perception of the current situation)?

2 which of these **is not** currently part of CE/RE, **but should be**, in the opinion of the respondent?

3 which of these **should not be** a part of CE/RE, in the view of the respondent?

thus helping us understand how each 'discipline' perceives the other subject, and their own.

Initial priorities and attributes: (We have managed a highly varied level of detail for now, we hope the focus groups will help us generate more balanced lists.)

1. Core Values	
<i>Priorities to be placed in ranked order by interviewees</i>	<i>Attributes for each priority to be selected from this list (i.e. the interviewee might decide to leave out some and add in others)</i>
Commitment to democracy	participation, openness to differing opinions, equity, equality, non-discrimination, dialog, voting, etc.
Appreciation of diversity	Sex/gender, religion, race/ethnicity, sexual orientation, disability, marital status, age, culture, academic ability, athletic ability, artistic ability, economic status, language, rural/urban location, etc.
Respect for Human Rights	Fairness, respect for diversity, personal and social responsibility, justice, equality, equity, respect for order/rules/law, appreciation of rights of others, willingness to defend rights of self and others
Appreciation of the best national traditions *	I need help here (!?!), how about: Multiculturalism, orthodox church, tolerance of other religions, respect for neighbours, internationalism, love of sports, love of the arts,
Appreciation for religion	Faith in ones own religion, faith in...(list each one of the seven confessions), respect for other religions from ones own, acceptance and allowance for non religion, knowledge of other religions, relationship with God
Self –awareness	valuing self-expression, individuality,

	autonomy, self-confidence, self-motivation, personal identity, group identity, dealing with unpleasant emotions in a healthy way, self-esteem, personal dignity
Constructive relationships	: valuing cooperation, respect for views of others, honesty, empathy, acceptance of individual differences, reduction of egocentrism.
Non-violence/peaceful problem-solving:	collaborative decision-making, conflict resolution, conflict prevention, non-violent communication

2 . Skills and competencies	
<i>Priorities to be placed in ranked order by interviewees</i>	<i>Attributes for each priority to be selected from this list (i.e. the interviewee might decide to leave out some and add in others)</i>
Critical thinking	ability to distinguish between fact and opinion, ability to detect bias, ability to seek alternative sources of information, ability to analyze conflicting information.
Tolerance	ability to detect generalizations and stereotypes, ability to challenge prejudice, ability to empathize with those who are discriminated against, awareness of own prejudices
Conflict resolution	ability to define a problem, ability to negotiate, ability to generate alternative solutions, decision-making skills, ability to anticipate consequences, consensus-building, mediation skills.
Communication skills	debating, listening, expressing views non-judgementally, expressing feelings, asking questions, assertiveness, ability to detect and correct misunderstandings
Citizenship skills	ability to participate in school life, expressing opinions constructively (verbal, in writing), organizing local actions, conducting surveys
Information skills	ability to identify appropriate sources of information, media literacy, basic research skills
Articles of personal faith	Knowledge of the faith of one is born into, knowledge of the faith one converts to, ability to make choices about the practice of religion, skill in carrying out the practices of ones religion,

3. Content areas	
<i>Priorities to be placed in ranked order by interviewees</i>	<i>Attributes for each priority to be selected from this list (i.e. the interviewee might decide to leave out some and add in others)</i>
Human rights	Poverty, discrimination, injustice, ethnocentrism, racism, sexism, international standards and conventions, human rights violations, distinctions between types of rights (political, civil, economic, social) etc.

Minority rights	Roma, Hungarians, refugee rights, Kosovars in Serbia, Serbians in Kosovo
Knowledge of religion	knowledge of beliefs of main religions, atheism, agnosticism, religious history, art, traditions. Knowledge of own religious and cultural identity. Views on the meaning of human existence, freedom, community life, death, relationship with nature. Liturgy. The notion of God.
Political/national issues	War, changes in political structure of Yugoslavia, refugees, Montenegro, European integration, America's war against terrorism, Palestinian rights, etc.
Conflict resolution	positions and needs/interests, communication skills (listening, paraphrasing, open-ended questions, I-speech), negotiation, mediation.
Health/healthy lifestyles	Sex and sexuality education, smoking, drugs, relationships, personal responsibility, pre-marital sex, sexual orientation etc.
Global issues	globalization of economy, impact of information technology, global environment, migration
Environmental issues	Air pollution, water pollution, land use, recycling,
Relationships with family and friends	understanding basic human needs, impact of various forms of communication, attitudes toward others, violence in the home,
Participation in change processes	development issues, structure of local and national governments,
Civic knowledge	Participation in school life; social, ethical and legal norms;