

# FROM THE CITIZEN TO THE PEACE OF THE CITY. A LIGHT CRITICAL EXAMINATION OF EDUCATION FOR DEMOCRATIC CITIZENSHIP, AS A POSSIBLE PATHWAY TO PEACE

**Ciprian SIMUȚ, PhD**

*University of Oradea, Romania,  
cipriansimut@uoradea.ro*

**Julien KISS, PhD**

*University of Oradea, Romania,  
julien.kiss@gmail.com*

**Florica ORȚAN, PhD**

*University of Oradea, Romania,  
floric.ortan@yahoo.com*

**Ciprian ORȚAN**

*Independent researcher,  
ciprian.ortan@gmail.com*

---

**ABSTRACT:** *From the Citizen to the Peace of the City. A Light Critical Examination of Education for Democratic Citizenship, as a Possible Pathway to Peace.*

The research proposes a theoretical examination of Education for Democratic Citizenship (EDC) as a possible means for creating political stability and peace, in a democratic environment. The first part of the research outlines the main thesis: peace is natural result of stable democratic institutions that depend on an educated citizenry. The research posits that civic engagement and deliberative democracy are the foundational pillar of a peaceful society. The research also presents two challenges of implementation, namely the institutional contradictions of the school system, and the paradoxes introduced by the digital polis. Technologies, in general, and artificial intelligence, in particular, can be both a catalyst and a corruptor of democratic ideals. The research

pivots to a philosophical critique of the model's assumptions. Therefore, it interrogates whether the idealized and rational citizen, formed by EDC, is a viable educational goal or a construct, that ignores the role of emotion and identity in political life. The analysis draws on theories of agonistic democracy and social intuitionism. The questions whether the Western liberal model of democracy, which is at the foundation of EDC, can be a valid universal solution or if it functions as a form of cultural imposition. The research does not refute EDC, but aims at raising questions, even if controversial, that analyze the internal coherence and applicability of EDC, in a world that is shaped and reshaped by technology and political passions, some even violent. Thus, the research proposes a more realistic pedagogical model, that tackles the management of EDC, rather than the specific aim of solving the inherent tensions.

**Keywords:** EDC, democracy, AI, deliberative peace, digital polis.

---

## **Introduction: EDC and the Bigger Picture of the Democratic Environment**

The hope that education can foster and secure peace in the varied socio-cultural contexts remains a deep desire of our civilization. Education for Democratic Citizenship (EDC) represents a complicated and intricate but widely promoted model for achieving global peace. It does not rely on simple pacifism and false hopes, wishing for some kind of intrinsic human goodness to prevail, without any aid. Instead, it proposes comprehensive and systemic solutions, which consider conflict a manageable part of the pathway to peace<sup>1</sup>. EDC understands that peace is not the absence of conflict or tensions, but the presence and engagement of mature democratic institutions that manage it. Schools are seen as the basic level where the process of EDC can have its greatest impact. Schools train citizens, in collaboration with families and communities, and they become the edifice on which durable peace can be achieved<sup>2</sup>.

---

1 Joel Westheimer and Joseph Kahne, "What Kind of Citizen? The Politics of Educating for Democracy," *American Educational Research Journal* 41, no. 2 (2004): 237–69, <https://doi.org/10.3102/00028312041002237>.

2 Kathy Bickmore and Christina Parker, "Constructive Conflict Talk in Classrooms: Divergent Approaches to Addressing Divergent Perspectives," *Theory & Research in Social Education* 42, no. 3 (2014): 291–335, <https://doi.org/10.1080/00933104.2014.901199>.

The research proposes a critical examination of the theory, that EDC can build and sustain durable peace, through the school system, but also the paradoxes that the issue creates. The first step is to outline the philosophical lineage of the democratic citizen. The second step is to present the theoretical case of EDC as the able to guarantee peace. The third step analyses the complications that might appear in the process of implementing EDC. The fourth step will introduce the concept of the “digital polis”, by exploring how technology and AI already shaping the conditions of citizenship<sup>3</sup>. The fifth and final step will present a critique of the model’s philosophical take on culture, conflict, and human rationality<sup>4</sup>. The article aims to present a certain view on EDC, not a final verdict, but to also shed light on the tensions that define EDC. It would also describe a sober and, hopefully, realistic understanding of the possibilities that EDC offers to the contemporary world.

### **The Development of an Ideal: Philosophical Antecedents of the Democratic Citizens**

History sheds light on how citizenship evolved throughout the ages. The research does not aim at a complete history of citizenship, but it attempts to underline the development of the concept that is relevant to the thesis. EDC does not bring forth a new type of citizen, instead it presents the philosophical lineage, from the Athenian polis to modern day perspectives. The types of citizens that lived in ancient times points to a deep commitment of the ancient mind to form the citizen, even if it was considered superior to non-citizens. If in the Athenian mind the citizen actively participated in the public affairs and judgement, the Roman Republic provided a different take, where the citizen was the person who benefited from the protection of Roman Law. The Greek citizen was useful and engaged in the shared commitment to the city, that went beyond the personal or

---

3 Daniela Romero Amaya, “When the Peace Generation Is a Hundred Years Away... Youth, Citizenship, and Democracy in Times of Transition to Peace in Colombia,” *Samyukta: A Journal of Gender and Culture* 6, no. 2 (2021), <https://doi.org/10.53007/SJGC.2021.V6.I2.27>.

4 Kathy Bickmore et al., “Voices of Canadian and Mexican Youth Surrounded by Violence: Learning Experiences for Peace-Building Citizenship,” *Research in Comparative and International Education* 12, no. 1 (2017), <https://doi.org/10.1177/1745499917699046>.

private interest, while the Roman citizen was more engaged in matters of law and duty within the republic. Both types of citizens were engaged, but one was considered a citizen by being engaged in the polis, while the other was engaged in the republic<sup>5</sup>. Upkeeping the law was paramount for the Roman citizen, not just merely being engaged in the matters of one's city<sup>6</sup>.

Jumping several centuries until the time of the Enlightenment does no justice to several ways the concept of citizenship changed, but it still allows for the presentation of important development, namely the emphasis on reason and individual rights. Several thinkers argued for a type of citizenship oriented around consent of the governed to protect their natural rights<sup>7</sup>. The emphasis was not on participation, therefore, at least not in the same vein as in previous centuries<sup>8</sup>. The pendulum swing of the rational thinking went into the opposite direction with the writings of those who revived the classical spirit with the concept of "general will". This concept presents the power of citizens in legislating for themselves<sup>9</sup>. A compendium of perspectives, from the classical to the Roman duty and the rationality of Enlightenment, developed towards a concept of democracy as more than just a set of voting procedures. Democracy is a way of life, the combines the ethical ideal that is cultivated through experience. They applied this concept to the educational environment, arguing that the classroom is a democratic community, where students learn about key aspects of democracy: collaboration, inquiry, and decision-making<sup>10</sup>. EDC is

---

5 Derek Heater, *A History of Education for Citizenship* (Routledge, 2003).

6 Jr Lester P. Lee, "Frederick Cooper, Citizenship, Inequality, and Difference: Historical Perspectives (Princeton: Princeton University Press, 2018).," *Left History: An Interdisciplinary Journal of Historical Inquiry and Debate* 22, no. 2 (2018), <https://doi.org/10.25071/1913-9632.39498>.

7 Ioan-Gheorghe Rotaru, "Reflections on John Locke's Thought and the Impact of His Ideas." In *Proceedings of the 39th International RAIS Conference on Social Sciences and Humanities*, edited by Dr. Yuying Shen Dr. Fotios Vouzas Dr. Simona Franguloiu, Princeton, 168-176. DOI:10.5281/zenodo.15474902.

8 Kirsten Locke and Sereana Naepi, "Epistemological Confusion in Education, and Why It Matters," *New Zealand Journal of Educational Studies* 59, no. 2 (2024): 339–43, <https://doi.org/10.1007/s40841-024-00364-0>.

9 Timothy T Tennyson and Michelle Schwarze, "An Honest Man?: Rousseau's Critique of Locke's Character Education," *European Journal of Political Theory* 23, no. 4 (2024): 435–56, <https://doi.org/10.1177/14748851231153567>.

10 Richard Pring, "Preparing for Citizenship: Bring Back John Dewey," *Citizenship, Social and Economics Education* 15, no. 1 (2016): 6–14, <https://doi.org/10.1177/2047173416646467>.

informed by the history of democratic thought and practice, transforming the educational system into a complex system of individual development.

### **The Promise of Deliberative Peace: Is It Feasible?**

From a theoretical perspective, EDC presents itself as an instrument of peace, that relies on several pillars, that rely on specific political, cognitive, and affective capacities. The first pillar is the deliberative ideal, which EDC aims for in creating a deliberative democracy. The ideal argues that political legitimacy springs from rational and critical debates in the public sphere. The goal of the ideal is to create and sustain communicative action. Individuals act because of how argumentation works, not because of power plays or coercion. Through EDC the process becomes a possibility, and students pair argumentation with reasoned discourse, respectful listening, and evidence-based argumentation<sup>11</sup>. The result should be a substitution of dialogue for violence, where deep disagreements are resolved exclusively through communication.

The second pillar refers to the use of critical thinking and media literacy. These tools become indispensable in building an environment of peaceful argumentation. The purpose of EDC is to train students in building and deconstructing arguments, recognize logical fallacies, identify and verify sources, with the aim of recognizing propaganda, together with any attempt to promote violence that leads to loss of peace, on any level, actions that promote freedom and the respect for laws<sup>12</sup>. Critical thinking, within the greater domain of EDC does not make one infallible but promotes epistemic humility. Students understand that they do not know everything and that they need to listen to the counterarguments carefully, before making their own arguments. It amounts to fair epistemic engagement, since students learn to manage their enthusiasm and emotions, so that these do not cloud their judgements<sup>13</sup>. Political violence works on simplistic views

---

11 J. Bohman, "Survey Article: The Coming of Age of Deliberative Democracy," *Journal of Political Philosophy* 6, no. 4 (1998): 400–425, <https://doi.org/10.1111/1467-9760.00061>.

12 Ioan-Gheorghe Rotaru, "Reflections of the Relationship between Law and Freedom, Based on Some Precepts of the Decalogue," *Jurnalul Libertății de Conștiință* 12, no. 2 (2024): 878–90.

13 Joel Westheimer and Joseph Kahne, "What Kind of Citizen? The Politics of Educating for Democracy," *American Educational Research Journal* 41, no. 2 (2004): 237–69, <https://doi.org/10.3102/00028312041002237>.

and evaluations of events, together with a full range of demagogical tools. EDC educates students to understand events and build proper solutions.

The third pillar is the affective foundation, where EDC promotes more than just reason and cognitive exercises. Tolerance would be the key word in this context, but tolerance for diversity would be the entire concept. However, it is not about tolerating the extremes, just to label ourselves as being tolerant. It is rather about a principled acceptance of legitimacy of different cultural, religious, and political viewpoints. Under the guise of complete acceptance of any other category from the ones mentioned above, extremism will take advantage of the immature perspectives on tolerance. EDC steps in and promotes the careful evaluation of different views, regardless of the category. Students learn to identify discourses that promote violence and drive the destruction of peace. They will not allow the promotion of such discourses and will be able to signal either on their own, or through the appropriate channels, that such dangers lurk in certain types of discourses. However, differences in religious views and in cultural perspectives can be accepted in a cosmopolitan environment, as long as it does not infringe on the personal and collective rights of other people<sup>14</sup>. EDC does not teach absolute tolerance, but a tolerance that protects the rights of all citizens and non-citizens, as long as the protected protect, in turn, their neighbors.

Deliberative democracy is an achievable ideal, especially because EDC stands in a library of past experiences, where different types of democracies were experimented. These inform teachers and students to pros and cons regarding the methods of building and developing democratic governance. It only needs teachers to be non-ideological about what different types of governance is and allow students to develop accurately informed views on what is and how democracy works, with all its limitations.

### **The Implementation Conundrum**

Despite the most positive aspects of EDC and its relation to pedagogy and the classroom, there are several issues that need to be addressed. Human beings cannot be perfectly objective or neutral in dealing with issues in the classroom. Teachers are human beings, therefore imperfect. They will be

---

14 Gilbert Burgh, *The Need for Philosophy in Promoting Democracy: A Case for Philosophy in the Curriculum* | *Journal of Philosophy in Schools*, February 14, 2020, <https://doi.org/10.21913/jps.v5i1.1483>.

driven by emotion, especially in high stakes matters that involve their students and their jobs. Any difficulties in many aspects of a teacher's life will have an impact on their teaching abilities, especially if trauma is involved. EDC describes the teacher as a neutral facilitator for the discussions led by students. In this context, the teacher is the ultimate authority figure in the classroom but is expected to act from a political neutrality standpoint. This is the point in the context where the science of communication comes into play, as students might "read" the teacher's silence as tacit endorsement or as a cloaked attempt to push a certain agenda. If the teacher uses authority, it might be considered undemocratic, while being truly neutral represents an abdication from the pedagogical role. EDC has limits, and teachers would have to keep a close eye on constantly guiding students to more complex and informed understandings of their realities.

Schools, as institutions, are built around a hierarchy, a strict set of rules, and principles of compliance and obedience towards a visible authority, mainly teachers. EDC seems to run against these working structures, by explaining about a curriculum that is counter to any limited freedoms that this institutional system implements. Students know they need to submit to the rules of the school and of the classroom; they know they have to sit down, speak, and do things only when told. At times, the system can even tell them what to think. A significant failure would be to present EDC as a 'curriculum' that teaches how democracy works, but fails to explain how the world works, leaving students to dissociate the classroom democracy from the real-world structures.

In the same context, the issue of assessment brings into question the issue of authentically grading democratic citizenship. Since EDC works based on participation, toleration, and critical thinking, it becomes a challenge to evaluate students and avoid strategic performances or mechanical utterances or reproductions from memory, that only show the students as being able to memorize information, not live out of conviction the values EDC supports. Students can fake authentic democratic citizenship but lack any convictions.

### **The Digital Polis: Technology and AI as both Catalyst and Corruptor**

The analysis of EDC should not be confined to the classroom, especially in its physical setting. The *polis* itself is now developing in digital environ-

ments. Algorithms, platforms, and artificial intelligence are setting the new stage on which other forms of citizenship develop. Technology gives new shape and meaning to concepts such as citizen, public and dialogue. The “new” stage is not that new anymore<sup>15</sup>, but it still raises challenges, both as a catalyst for democratic ideals, and as a corruptor, that can do damage to democracy and civil liberty.

Technology has brought forth the power of AI, that could spark a new advanced media literacy and deliberation reform or revolution. By adapting the versatility of AI to the educational environment, students already engage in dynamic simulations, that allow for real-time engagement with other students and teachers. The result would be the ability of students to identify sophisticated disinformation, deepfakes, and algorithmic manipulations. The development of such skills can be achieved by rethinking debates and deliberations, via online environments, where students and citizens from various locations could connect and share perspectives<sup>16</sup>. Through AI the results of the debates can be summarized, logical fallacies can be highlighted, thus creating a more equitable debate environment.

The second benefit for EDC would be the fostering of empathy. Technology can offer immersive scenarios that allow students to visually experience dramatic situations, such as being a refugee of war, or perhaps experience the difficulties of life in remote areas. Any scenarios would have to be adapted to the psychological development stage of students, but the versatility of technology allows for deep empathy development in various scenarios, even if these are merely simulations, not the real tragedy itself. There is a difference in perception between VR and video format, where the immersive experience might generate a deeper understanding of the limits and benefits of citizenship. It can be argued that the most important result of technology aided EDC is the higher levels of civic engagement<sup>17</sup>.

---

15 Ahmet Naci Çoklar and Ali Tatlı, “Evaluation of Digital Citizenship Levels of Teachers in the Context of Information Literacy and Internet and Computer Use Self-Efficacy,” *Asian Journal of Contemporary Education* 4, no. 2 (2020), <https://doi.org/10.18488/journal.137.2020.42.80.90>.

16 Alex Örtengren, “Symposium 1: Digital Citizenship in Teacher Education – Exploring Conceptualizations in a Postdigital Era,” *Proceedings of the International Conference on Networked Learning* 13 (2022), <https://doi.org/10.54337/nlc.v13.8614>.

17 Paul Mihailidis and Benjamin Thevenin, “Media Literacy as a Core Competency for Engaged Citizenship in Participatory Democracy,” *American Behavioral Scientist* 57, no. 11 (2013): 1611–22, <https://doi.org/10.1177/0002764213489015>.

Petitions, crowdfunding for social causes, coupled with starting various types of organizations that can mobilize the youth, having the ethos of EDC at their core, would create a direct passage from classroom learning to real-life political action.

The challenges posed by technology in the field of EDC can materialize in the very essence of EDC, which is the shared public sphere, where citizens debate from a common set of facts. However, social media, for example, creates personalized filters that allow only biased and ideologically charged messages and virtual spaces. This use of technology results in closed environments, where only a certain type of ideas and views are allowed. In this scenario, citizens no longer use a scale of values that would allow for multiple voices, even divergent. Rational debate is no longer possible, or at best is limited<sup>18</sup>. It is important to note that technology is used specifically to enhance a certain type of thinking, because it allows it, not because citizens are unable to think.

The usefulness of AI has been proven again and again, providing humanity with a tool that can do everything from helping out with scheduling, to teaching on any subject one chooses. Yet, the very tool that can be used intelligently and responsibly can also become a tool for disinformation. Texts, images, and videos (especially deepfakes) have become part of daily life, for categories of citizens, from the youngest to the oldest. Perhaps the biggest threat of AI is targeting individual psychological vulnerabilities, caused even by pandemic situations<sup>19</sup>. The outcome might be the creation of a large volume of convincing falsehoods, that can make citizens cynical about every knowing truth itself. A functioning democracy cannot ignore such a threat.

Being able to identify criminals and other criminal activities is important to the average citizen, but also for a functioning democracy. However, such identification is done by surveillance. The enormous quantity of data gathered from street surveillance cameras, together with data collected through online surfing, which are entrusted to corporations and states, can become an issue for free expression, which is foundational for EDC.

---

18 Andreas Sudmann, "The Democratization of Artificial Intelligence: Net Politics in the Era of Learning Algorithms," in *KI-Kritik / AI Critique*, 1st ed., ed. Andreas Sudmann, vol. 1 (transcript Verlag, 2019), <https://doi.org/10.14361/9783839447192-001>.

19 Igor Calzada, "Book Review: Smart City Citizenship," *Journal of Contemporary Urban Affairs* 5, no. 1 (2021): 113–18, <https://doi.org/10.25034/ijcua.2021.v5n1-7>.

If one knows that online activity can be monitored, tracked, and stored indefinitely, the willingness to engage with real life issues can be considered a risk factor. Therefore, non-conformist activities, of any kind, even if for a righteous cause, might be abandoned for fear of consequences. Critical speech, as a result of genuine critical thinking, a basic component of mature democracy, is diminished. Refraining from expressing one's views, regardless of how true and ethical they might be, turns the free citizen into an unengaged one<sup>20</sup>. In turn, the non-engaged citizens allow the proliferation of injustice.

### **The Paradoxes of the Democratic Ideal**

EDC is not without criticism. Democratic education can lean towards any direction in the political spectrum, even if such a ploy destroys the core of EDC. In modern western political traditions, what boils down to the average citizen is the battle between the right and left, where the right is perceived as the liberal side of politics and the left as the socialist side. Perhaps the biggest issue with this reduction concerns the unavoidable superficiality with which the political spectrum is analyzed. In this situation, the liberal view is criticized from the perspective of its elementary values, such as individual autonomy, secular rationality, and deliberative consensus, as these are not universal values, but the results of a specific type of culture, namely Western Enlightenment. Western liberal democratic institutions can become a factor that allows the exacerbation of social divisions, especially in post-conflict societies<sup>21</sup>. EDC can turn into a mechanism for cultural imposition, rather than a healing factor, and it can affect communitarian traditions, religious authority, and various consensus models specific to these societies. If EDC is mishandled it can be perceived as a type of hegemonic Western imposition, rather than a medium for peace.

EDC is a tool, and it can be easily misused. Arguing about a higher level of rationality that is a necessary ingredient for a successful rational

---

20 Daragh Murray et al., "The Chilling Effects of Surveillance and Human Rights: Insights from Qualitative Research in Uganda and Zimbabwe," *Journal of Human Rights Practice* 16, no. 1 (2024): 397–412, <https://doi.org/10.1093/jhuman/huad020>.

21 Kirsten Howarth, "Connecting the Dots: Liberal Peace and Post-Conflict Violence and Crime," *Progress in Development Studies* 14, no. 3 (2014): 261–73, <https://doi.org/10.1177/1464993414521336>.

consent can be a problem. The political sphere, in any society, is filled and fueled by passion, group identity, and antagonism. Since politics are made by humans, and we are passionate and full of emotions, politics will only follow suit<sup>22</sup>. Democracy does not eliminate feelings, sentiments, and passions, but tames them, allowing for a thriving space of adversarial struggle, that follows the best interest of the people who benefit from political structures. When EDC allows this space to be explored, deliberation depoliticizes the entire process. Going from passion to rational administrative procedures might be in the best interest of those involved<sup>23</sup>. The question is whether the promoters of the rational approach speak the same “language” as the ones who are passionate about the same subject? Rational and passionate should be woven into the argumentation process, so that the best outcomes take place when people speak on the same terms.

One specific and important danger for EDC is to comfortably rely on the idea that teaching critical thinking would create, by default, objective, open-minded citizens. It might simply create more incisive adversaries, who would use critical thinking skills to further their personal or partisan agendas. These individuals do not use critical thinking skills to find objective truth, but to defend their beliefs, regardless of how negative and devastating they might be. Shared intuitions, group loyalties, and various group specific narratives inform a healthy dialogue between adversaries, fostering the desire for the best outcomes for all involved.

## Conclusions: Towards a Pedagogy of Democratic Realism

EDC is not, by default, a flawed program that requires severe adjustments, instead it presents itself as a deep educational project, that embeds tensions, some quite irreconcilable. The idea that a peaceful society, governed by rational deliberations, is noble, but unattainable, nonetheless. The school, the digital sphere, the public sphere, and the nature of politics, to which the human person is added, do not seem to function on the premise

---

22 Abdullah Sahin, “Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education,” *Religions* 9, no. 11 (2018): 335, <https://doi.org/10.3390/rel9110335>.

23 Johannes Drerup, “Global Citizenship Education, Global Educational Injustice and the Postcolonial Critique,” *Global Justice : Theory Practice Rhetoric* 12, no. 01 (2020): 27–54, <https://doi.org/10.21248/gjn.12.01.230>.

that absolute peace can be achieved by any means. There will always be antagonism. There will always be strife. Ultimately, there will always be those who will go against the *status quo*, regardless of how peaceful or war ridden or authoritarian an environment is.

EDC should not be abandoned because of such issues. It must, however, be thought of in the correct parameters, which allow for the administration and management of tensions. The 21<sup>st</sup> century has the advantage of looking back, over the known human history, and gathering the information necessary for developing a conscious program for cultivating peace in a human environment rife with tension and passion. A pedagogy of democratic realism might promote the most efficient way of addressing the tension between political passions and rationalism, for the best outcomes for democracy.

EDC in this orientation could present the benefits and limitations of political life, without romanticizing any flaws. This way of teaching EDC does not aim to create the perfect citizen or, even worse, a utopian citizen, who manages to transcend conflict and tensions. Instead, it trains a resilient citizen, capable of discovery, of engagement with real life issues, without any dehumanizing procedures against one's adversaries. In the end, this type of citizen would understand the value of democratic procedures, because one is aware of the violent alternatives, in real life and in the technological realm, which includes the virtual one. Taught in this manner, EDC would prepare citizens for the world as it is, not as we wish it to be.

### **Bibliography:**

- ✦ AMAYA, Daniela Romero. "When the Peace Generation Is a Hundred Years Away... Youth, Citizenship, and Democracy in Times of Transition to Peace in Colombia." *Samyukta: A Journal of Gender and Culture* 6, no. 2 (2021). <https://doi.org/10.53007/SJGC.2021.V6.I2.27>.
- ✦ BICKMORE, Kathy, Yomna Awad, and Angelica Radjenovic. "Voices of Canadian and Mexican Youth Surrounded by Violence: Learning Experiences for Peace-Building Citizenship." *Research in Comparative and International Education* 12, no. 1 (2017). <https://doi.org/10.1177/1745499917699046>.
- ✦ BICKMORE, Kathy, and Christina Parker. "Constructive Conflict Talk in Classrooms: Divergent Approaches to Addressing Divergent Perspec-

- tives." *Theory & Research in Social Education* 42, no. 3 (2014): 291–335. <https://doi.org/10.1080/00933104.2014.901199>.
- ✦ BOHMAN, J. "Survey Article: The Coming of Age of Deliberative Democracy." *Journal of Political Philosophy* 6, no. 4 (1998): 400–425. <https://doi.org/10.1111/1467-9760.00061>.
  - ✦ BURGH, Gilbert. *The Need for Philosophy in Promoting Democracy: A Case for Philosophy in the Curriculum* | *Journal of Philosophy in Schools*. February 14, 2020. <https://doi.org/10.21913/jps.v5i1.1483>.
  - ✦ CALZADA, Igor. "Book Review: Smart City Citizenship." *Journal of Contemporary Urban Affairs* 5, no. 1 (2021): 113–18. <https://doi.org/10.25034/ijcua.2021.v5n1-7>.
  - ✦ ÇOKLAR, Ahmet Naci, and Ali Tatlı. "Evaluation of Digital Citizenship Levels of Teachers in the Context of Information Literacy and Internet and Computer Use Self-Efficacy." *Asian Journal of Contemporary Education* 4, no. 2 (2020). <https://doi.org/10.18488/journal.137.2020.42.80.90>.
  - ✦ DRERUP, Johannes. "Global Citizenship Education, Global Educational Injustice and the Postcolonial Critique." *Global Justice : Theory Practice Rhetoric* 12, no. 01 (2020): 27–54. <https://doi.org/10.21248/gjn.12.01.230>.
  - ✦ HEATER, Derek. *A History of Education for Citizenship*. Routledge, 2003.
  - ✦ HOWARTH, Kirsten. "Connecting the Dots: Liberal Peace and Post-Conflict Violence and Crime." *Progress in Development Studies* 14, no. 3 (2014): 261–73. <https://doi.org/10.1177/1464993414521336>.
  - ✦ LESTER P. Lee, Jr. "Frederick Cooper, Citizenship, Inequality, and Difference: Historical Perspectives (Princeton: Princeton University Press, 2018)." *Left History: An Interdisciplinary Journal of Historical Inquiry and Debate* 22, no. 2 (2018). <https://doi.org/10.25071/1913-9632.39498>.
  - ✦ LOCKE, Kirsten, and Sereana Naepi. "Epistemological Confusion in Education, and Why It Matters." *New Zealand Journal of Educational Studies* 59, no. 2 (2024): 339–43. <https://doi.org/10.1007/s40841-024-00364-0>.
  - ✦ MIHAILIDIS, Paul, and Benjamin Thevenin. "Media Literacy as a Core Competency for Engaged Citizenship in Participatory Democracy." *American Behavioral Scientist* 57, no. 11 (2013): 1611–22. <https://doi.org/10.1177/0002764213489015>.
  - ✦ MURRAY, Daragh, Pete Fussey, Kuda Hove, et al. "The Chilling Effects of Surveillance and Human Rights: Insights from Qualitative Research in

- Uganda and Zimbabwe.” *Journal of Human Rights Practice* 16, no. 1 (2024): 397–412. <https://doi.org/10.1093/jhuman/huad020>.
- ✦ ÖRTEGREN, Alex. “Symposium 1: Digital Citizenship in Teacher Education – Exploring Conceptualizations in a Postdigital Era.” *Proceedings of the International Conference on Networked Learning* 13 (2022). <https://doi.org/10.54337/nlc.v13.8614>.
  - ✦ PRING, Richard. “Preparing for Citizenship: Bring Back John Dewey.” *Citizenship, Social and Economics Education* 15, no. 1 (2016): 6–14. <https://doi.org/10.1177/2047173416646467>.
  - ✦ ROTARU, Ioan-Gheorghe. “Reflections of the Relationship between Law and Freedom, Based on Some Precepts of the Decalogue.” *Jurnalul Libertății de Conștiință* 12, no. 2 (2024): 878–90.
  - ✦ ROTARU, Ioan-Gheorghe. “Reflections on John Locke’s Thought and the Impact of His Ideas”. In *Proceedings of the 39th International RAIS Conference on Social Sciences and Humanities*, edited by Dr. Yuying Shen Dr. Fotios Vouzas Dr. Simona Franguloiu, Princeton, 168-176. DOI:10.5281/zenodo.15474902
  - ✦ SAHIN, Abdullah. “Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education.” *Religions* 9, no. 11 (2018): 335. <https://doi.org/10.3390/rel9110335>.
  - ✦ SUDMANN, Andreas. “The Democratization of Artificial Intelligence: Net Politics in the Era of Learning Algorithms.” In *KI-Kritik / AI Critique*, 1st ed., edited by Andreas Sudmann, vol. 1. Transcript Verlag, 2019. <https://doi.org/10.14361/9783839447192-001>.
  - ✦ TENNYSON, Timothy, and Michelle Schwarze. “An Honest Man?: Rousseau’s Critique of Locke’s Character Education.” *European Journal of Political Theory* 23, no. 4 (2024): 435–56. <https://doi.org/10.1177/14748851231153567>.
  - ✦ WESTHEIMER, Joel, and Joseph Kahne. “What Kind of Citizen? The Politics of Educating for Democracy.” *American Educational Research Journal* 41, no. 2 (2004): 237–69. <https://doi.org/10.3102/00028312041002237>.
  - ✦ WESTHEIMER, Joel, and Joseph Kahne. “What Kind of Citizen? The Politics of Educating for Democracy.” *American Educational Research Journal* 41, no. 2 (2004): 237–69. <https://doi.org/10.3102/00028312041002237>.