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Citizenship Education

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The development of this theme was supported by the Integration Branch and Metropolis Project at Citizenship and Immigration Canada.

Introduction

What is Citizenship?

- Citizenship refers to the relationship between the individual and the state, and among individuals within a state.
- Citizenship education is the preparation of individuals to participate as active and responsible citizens in a democracy.

Beyond these definitions, there is significant variation in belief about what constitutes an adequate model of citizenship, as well as an effective approach to citizenship education. The relationship between groups and the state are part of the on-going debate.

Four Domains of Citizenship

Four major domains of citizenship are commonly distinguished: civil, political, socio-economic, and cultural or collective dimensions. The first three were identified by T.H. Marshall after the Second World War, and the fourth has emerged since then. These four domains of modern citizenship are dynamic and interconnected in a complex interaction within a global context.

The *civil domain of citizenship* refers to a way of life where citizens define and pursue commonly held goals related to democratic conceptions of society. It inscribes fundamental community values, the limits of governmental decision making in relation to the individual citizen, and the rights of private interest groups and associations (Bogdanor, 1991). It includes freedom of speech, expression and equality before the law, as well as the freedom of association and access to information.

The *political domain of citizenship* involves the right to vote and to political participation. Free elections are key to this dimension of citizenship, as is the right to freely seek political office. In other words, political citizenship refers to political rights and duties with respect to the political system.

The *socio-economic domain of citizenship* refers to the relationship between individuals in a societal context and to rights of participation in political spaces. The definition of social and economic rights includes the rights to economic well-being, for example, the right to social security, to work, to minimum means of subsistence and to a safe environment. Social citizenship refers to the relations between individuals in a society and demands loyalty and solidarity. Economic citizenship refers to the relation of an individual towards the labour and consumer market and implies the right to work and to a minimum subsistence level.

The *cultural or collective domain of citizenship* refers to the manner in which societies take into account the increasing cultural diversity in societies, diversity due to a greater openness to other cultures, to global migration and to increased mobility. Cultural citizenship refers to awareness of a common cultural heritage. This component includes the quest for recognition of collective rights for minorities. The culture-state relationship is based upon human rights which recognize an anthropological dimension of a person, and which imply a certain conception of human beings, their dignity, and the affirmation of legal equality against all forms of discrimination on the basis of membership in a particular group or category.

These four domains hold implications for the process of citizenship (Veldhuis, 1997). The political domain requires knowledge of the political system, democratic attitudes, and participatory skills. The socio-economic domain requires knowledge of social relations in society and social skills; as well as vocational training and economic skills for job-related and other economic activities. The cultural domain requires knowledge of the cultural heritage, history and basic skills such as good literacy skills.

Minimally, democracy requires the protection of the political and personal rights of citizens, including those in the minority. This depends upon the rule of law (constitutionalism) and civil society. In an autonomous civil society, individuals join together voluntarily into groups with self-designated purposes to collaborate with each other through mechanisms of political parties and establish through freely contested elections a system of representative government. If individuals are to know, analyze and appraise democracy in their country or elsewhere, they must be able to comprehend the idea of 'civil society', to assess the activities of civil society organizations, and to connect their knowledge of this idea to other concepts, such as constitutionalism, individual rights, representation, elections, majority rule, and so forth (Patrick, 1996).

The interminable debate on citizenship makes reference to all or any of these domains, to deal with issues of national identity, human rights, ways of belonging, and citizens' responsibilities to each other and to the state.

Why the Debate on Citizenship?

Citizenship is about who we are, how we live together, and what kind of people our children are to become. As such, it is a normative concept meaning that it stems from a moral point of view. There are many competing proposals about what is necessary for good citizenship and effective citizenship education.

- Our concept of citizenship defines to what or whom we give our loyalty, how we relate to other citizens, and our vision of the ideal society. The concerns are not so much with the legal definition of citizenship as with some normative sense of good citizenship. This sense of what constitutes the good citizen varies across time, cultures, genders, and political philosophies.
- These disputes lead to a range of models of good citizenship. These models offer different views of four components: national identity; social, cultural and supranational belonging; an effective system of rights; and political and civic participation (Gagnon and Pagé, 1999).
- Citizens vary in their sense of belonging -- to the local community, to the nation, and perhaps even the planet. Almost all citizens will feel some sense of attachment to all of these, but each citizen will find his/her primary sense of belonging in one, and that may vary among individuals or across groups.
- Citizens vary in terms of participation and engagement in society. Citizens also vary in their realities within Canada, with some groups experiencing a profound sense of exclusion on the basis of language, race, ethnicity, gender, belief, and poverty.
- In recent years, the concept of citizenship has become more inclusive. In this view, there are multiple ways of being citizen. In Europe, a person might be a citizen of France and of the European Union, the latter as a supra-national category. In Canada, a person might be a citizen of a First Nation or a citizen of Quebec, and also a citizen of Canada. This is known as 'multicultural citizenship' (Kymlicka, 1995), sometimes shortened to 'multiple citizenship'.

- In pluralist countries such as Canada, the relationship between culture and the state continues to be highly contested (*Cultural Pluralism, Social Cohesion, and the State*).

Why the Debate on Citizenship Education?

Citizenship education is made up of different elements and disputes that arise about the relative emphasis to be placed on each element. Although many agree on the same elements -- knowledge, skills, and values, there is wide disagreement about the role, nature, and relative importance of each one.

The range of views about what constitutes good citizenship has led to a variety of approaches to citizenship education. One analysis of programs of studies and other curriculum policies identified four conceptions of citizenship education, ranging from passive to active approaches (Sears and Hughes, 1996):

- Conservative and passive approaches emphasize socialization or the development of loyalty to the national state. These approaches exist through the accumulation of static and limited knowledge of national history and traditions.
- Activist approaches emphasize engagement with the important issues of the day and participation in forming and reforming society at local, national and even global levels.

Today, in Canada, the intended curriculum in public schools tends towards an explicit, activist focus for the development of engaged and active citizens. Young people are to become knowledgeable about local, national and global issues, sensitive to other ways of seeing the world, and disposed to act with other citizens to make their communities, nation and world a better place. Nonetheless, the extent to which young people are engaged in society is debated.

How does Research Inform the Citizenship Debates?

Citizenship education in Canada, including Quebec, reflects and centres the major debate confronting citizenship. Simply put, the objectives, content and pedagogy of citizenship education have not been determined in light of the interminable citizenship debate. This raises a basic educational question:

What kind of education is necessary to uphold our diverse and democratic country?

To respond adequately requires a body of systematic and comprehensive research on citizenship education as well as a renewed working model of citizenship which allows for contemporary realities (Hébert and Pagé, 2000).

In order to fill this important gap, a group of interested researchers, decision-makers and practitioners met in 1998 and developed consensus around a pan-Canadian research agenda in citizenship education, a historic and unique event in Canada. Four major themes organize the pan-Canadian research agenda:

- Models of Citizenship, Typologies of Citizens and Contexts of Citizenship
- Values in Citizenship Education
- Behaviours, Attitudes, Skills and Knowledge in Citizenship Education, and
- Teaching Practices in Citizenship Education.

To carry out this research programme, the Citizenship Education Research Network (CERN) meets at least twice a year and is open to interested persons.

Trends

A review of policy and practice in citizenship education around the world reveals several trends that are evident in most jurisdictions. This section summarizes many of those trends and examples of several can be found in the section on programs and initiatives.

Sense of Crisis

There is a widely felt sense of crisis in citizenship. In both emerging and long term democracies, there is a sense that the quality of democratic citizenship is dangerously low and that this needs to be addressed through effective citizenship education. This sense of crisis pervades both academic literature and the popular media. Citizens, particularly young ones, are described as:

- *ignorant* - they do not know even the basic information necessary to function as citizens
- *alienated* - they feel cut off from the political life of their societies which they see as pervaded by dishonesty and corruption; and
- *agnostic* - they do not believe in the values necessary to undergird democratic citizenship.

The Civics Expert Group in Australia has coined an interesting phrase, "civic deficit" to capture the idea of pervasive ignorance among the citizenry. In Canada, the Dominion Institute commissions regular surveys which demonstrate the ignorance of young Canadian citizens. The Education for Democratic Citizenship program of the Council of Europe has has been working with researchers and educators since 1996. Around the world, this sense of crisis is a major force driving research and development activity in the field of citizenship education.

Low Priority of Citizenship Education

Citizenship education remains a relatively low priority in education systems around the world. This is somewhat ironic, given the sense of crisis in the field. Nevertheless, the editors, of the recent book on Phase 1 of the IEA Civics Study, concluded that citizenship education was a low status subject in all 24 of the countries which participated in that study. This seems to be particularly true in educational systems which rely heavily on high stakes examinations for promotion and university entrance. In most cases, there are no examinations in civics as a school subject; and therefore it receives much less attention than those subjects which are examined.

Recognition of Citizenship as Complex and Multidimensional

There is a growing recognition that citizenship is a complex, multidimensional concept that citizens, even in the same state, will understand differently. Much of the leading academic work in this area has been done by Canadian scholars such as Charles Taylor, Will Kymlicka, and Alan Cairns. They argue that most modern states are diverse and contain various types of minority groups which may not completely share the same sense of common citizenship. Even so, it is possible to build a common civic culture which allows for considerable diversity. In Canada and many other countries, education for diversity has become a central focus of the intended curriculum in citizenship education.

Civics as an Emerging School Subject

In many jurisdictions, Civics is emerging or reemerging as a discrete subject in school.

- In England, citizenship education has traditionally been seen as a cross curricular theme, that is, it was to show up across the school curriculum as well as in co-curricular or extracurricular activities. The Advisory Group on Citizenship concluded this approach was not working, and their recommendations have led to the introduction of a specific curriculum in citizenship.
- Several Australian states have introduced new programs in Civics over the past several years, and the U.S. has added Civics to the areas assessed in the National Assessment of Educational Progress.
- Civics courses in Canada, once common, died out gradually with the final end coming with reforms to the elementary curriculum in the Northwest Territories in the mid 1990s (see *Historical Note*). Citizenship education was seen as being the responsibility of the whole school, with the subject area of social studies bearing particular responsibility for educating citizens. Concern about citizenship has been growing, however, and several provinces are reviewing their curriculum. In the fall of 1999, Ontario introduced a compulsory Civics course in grade 10. Provinces and territories within the Western Protocol are currently redrafting the Social Studies Programme of Studies in which citizenship education is likely to figure prominently. Québec is currently reviewing the status of citizenship education there, and has added it as a module in secondary history courses. New Brunswick has developed some curriculum materials on the topic. British Columbia has a draft document on Social Responsibility which incorporates civic notions. All this activity may signal a trend which will be followed in other Canadian jurisdictions.

The implementation of specific courses in civics or citizenship certainly seems to be a trend in many parts of the world.

- In most countries, there is a recognition that school structures must support education for democratic citizenship. Carole Hahn's important research in Europe and the USA demonstrates a clear connection between positive attitudes toward participation in democratic civic life and schools which encourage students to be involved in school governance and openly discuss and take action on important public issues. Many countries are seeking ways to involve students in school and community decision making as a key component of citizenship education.
- There is a growing recognition that schools are not the only sites where citizenship education takes place. In many jurisdictions, service learning is becoming a requirement for high school graduation. In service-learning programs, students are often placed with a community organization of some sort and earn school credit for their work there. This volunteer service may or may not — depending on the program — be accompanied by academic work and discussion around the issues dealt with by the organization. Students assigned to work in a soup kitchen, for example, may also do some reading, and participate in seminars about homelessness, poverty and government policies in these areas. The purpose of these programs is to connect the students to real issues in their community, and at the same time, develop their knowledge and skills in the area of democratic participation.

Historical Note

There were four historical periods of civic education in Canada. These may be described in terms of their links to social, political and global movements (Osborne, 1996). Two examples illustrate how these were lived, in minority schools and in cities. A third example illustrates the involvement of the federal government in citizenship education over the years.

Four Historical Periods

1. The first period, from 1890 to the early 1920s, coincided with compulsory education, which focused upon the assimilation of children as a vehicle of nationalism, with which to build a nation-state.
2. The second period stretches from the 1920s to the 1950s, and, without abandoning its nationalist theme, accentuates the preparation for democratic life, often in a non-political sense. The emphasis was on service to the community, duties, responsibilities and social integration (Bruno-Jofre, 2001). In other words, this view emphasized philanthropy rather than politics. By the 1930s, the influence of progressive education was beginning to reshape discourses of democracy and civic education.
   By the end of WWII, a new international reality affected Canada's view of herself. A pent-up demand for consumer goods, and the opening of an export market in Western Europe, created a surging demand for urban labour. Many immigrants left farm life, drifted into cities, precipating industrial development and an enlarged job market. In the face of urban xenophobic sentiment, this led to a questioning of racist and ethnocentric ideas, of theories of cultural relativism, which then made possible the reconstruction of citizenship formation.
   People generally developed a sense of being Canadian in their own terms, in a contested process of resistance and negotiation. For example, a minority such as the French-Canadians in Manitoba communities, reconfigured schools for their own linguistic, religious and cultural purposes.
3. Encompassing the 1960s to the 1980s, the third period is motivated by the fear that Canadian students know little of their own country. This period emphasizes the importance of what is termed an increasing knowledge and pan-Canadian understanding of what is Canadian, represented for example, by the Canadian studies movement.
   Characteristic of this era is a distancing from assimilative approaches of citizenship typical of yesteryear, replaced by an acceptance and promotion of multiculturalism. It is during this era, that Toronto grew from an overwhelmingly anglocentric city into a sprawling metropolis, characterized by a patchwork of ethnic neighbourhoods, as an organic part of the mainstream.
   Federal policy initiatives redefined the national community, promised equality of access and participation, and affirmed the mosaic as a positive Canadian virtue (Troper, 2001). Thus was created a new Canada, home to a wide diversity of peoples. Today, any adequate form of citizenship education includes and acknowledges the contributions of immigrants, as well as dealing with recurring forms of hatred and racism.
4. Finally, the fourth period, which dates from the beginning of the 1990s, represents a step back, if not even the abandonment of citizenship as an educational goal. Schools are reassigned an economic agenda, so as to prepare students for the competition and entrepreneurship, supposedly necessary to our survival in a globalized economy.
   The posited links between schooling and the economic prosperity create a vulnerability to corporate critiques, broadcast on the public scene by the media and politicians alike. The complaint is that schools do not succeed in preparing youth for an economic future. The basics are re-emphasized and redefined to include, not only the three R's (reading, writing, and arithmetic), but also computers, entrepreneurship, competitiveness, team work, etc. Individuals are no longer thought of as citizens, but as consumers, and students as clients. Thus, an exuberant individualism sets aside questions of community

and social obligation, and American values and assumptions become increasingly common in Canada (Osborne, 1996).

The Federal Government and Citizenship Education

In Canada, education falls under the jurisdiction of provincial governments. Even so, over the years, the federal government has demonstrated a distinct interest in how citizens are educated, and has worked to influence the policy and practice of citizenship education, both in public schools and elsewhere (Russell, 2001). Some examples of federally initiated or supported programs, which have shaped citizenship education in Canada, are:

- The *Bilingualism in Education Program* began in 1970 and continues today as the Official Languages Support Programs. This program granted large sums of money to provinces for establishing programs in the second official language of the particular jurisdiction. The Federal Government saw this program as contributing to its agenda of educating a generation of bilingual Canadian citizens.
- The *Canada Studies Foundation*, which operated from 1970 to 1986, received the lion's share of its funding from the Federal Government, and its classroom materials and in-service training programs had a significant impact on Canadian curricula.
- *Support for various exchange programs*. Since the 1940s, the Federal Government has contributed to exchange programs designed to bring Canadian young people from across the country together in order to build a sense of national understanding and solidarity, as well as to train citizen leaders. Examples of current programs which receive Federal funding are Exchanges Canada, the Forum for Young Canadians, and Encounters with Canada.
- *Programs to support multicultural and anti-racist education*. Since the mid-1970s, the Federal Government has provided significant support for the development of multicultural and anti-racist education programs based both in schools and communities. One of the key areas of support has been to the Canadian Council for Multicultural and Intercultural Education.

The Federal Government has used and continues to use several methods for influencing provincial policy in education. They are:

- *Direct inducements*. The Federal Government makes significant sums of money available if the provinces create specific kinds of programs. The Official Languages Program, mentioned above, is the best example of this in the area of citizenship education.
- *The building of capacity*. This involves creating the infrastructure to support particular kinds of programs and policies. One key area where the Federal Government has been involved in capacity-building is the training of teachers. Whether in direct programs such as funded training for second language teachers, or programs run by organizations like the Canada Studies Foundation, or local Multicultural Associations, the Federal Government has significantly contributed to the development of teachers with particular views of Canadian citizenship.
- *The development of educational materials*. Many departments of the Federal Government have been involved in the development and distribution of educational materials in the area of citizenship education. Two contemporary examples are the educational materials produced by Elections Canada, and materials produced within Canadian Heritage's Canadian Studies Program. Its *Terra Nova Initiative* on citizenship linked voluntary action, Canadian Studies, multiculturalism, Charter literacy, human rights, youth, justice, and other issues and concerns, and produced an on-line series, About Canada, as well as an interactive CD-ROM on citizenship education amongst its themes.

- *The use of surrogate organizations*. Over the years, the Federal Government has provided funding to many non-governmental organizations (NGOs) involved in citizenship education. These organizations have run their own programs, or cooperated with local schools, in establishing programs related to citizenship education.

Questions

Since citizenship and citizenship education are contested, disputes revolve around a good number of questions and issues. Questions arise about who is responsible for citizenship education -- where it fits in the curriculum; how citizenship is taught; and how it is learned. More questions are raised about productive relationships between school-based and community-based citizenship educators; the influence of globalization on our understanding and practice of citizenship; the degree of diversity within pluralistic democracies; and the evaluation of student citizens' knowledge, skills, dispositions, democratic values and practices.

Who is Responsible for Citizenship Education?

Formal responsibility for citizenship education in Canada is held by the educational system as well as two federal departments -- Citizenship and Immigration Canada, and Canadian Heritage (see *Historical Note* on the federal role in citizenship education). The volunteer sector also holds a responsibility for fostering civil, social, political and cultural participation in society, as do the private and corporate sectors. Citizenship is an area of complex governmental activity. States work by policing their territory, producing their people, constructing their citizens, defining their monuments and services, and constructing locales of memory and commemoration.

How can Productive Relationships be Developed among Civic Educators?

In the process of citizenship education, parents, religious organizations, community organizations, and others too are all 'carriers' of citizenship (Torney-Purta et al). Moreover, with the advent of service learning, there seems to be an acknowledgement that schools cannot do everything and be solely responsible for citizenship education. In that light, additional questions may be raised: What part of citizenship education do schools do best? What do the other players do best?

Where Does Citizenship Fit into the Curriculum?

Within the school system, the place of citizenship education is disputed. Several positions may be distinguished, with proponents of each one arguing that their perspective provides an appropriate educational basis from which to draw contributions for the formation of positive, productive citizens capable of making democratic institutions work.

- One position is that citizenship education is rightly situated within the Social Studies curriculum in the anglophone tradition (cf., Wright and Sears, 1997; Wronski, 1987; Dufty et Cleverly, 1987).
- Another position limits citizenship education to the History component (ex., Bliss, 1992; Granatstein 1998). Within the francophone tradition, History also receives support as the disciplinary base for citizenship education (cf., Laville, 1996; Durocher, 1996; Richard, 1995).
- Other voices argue that citizenship education should not be limited to one subject or school discipline, but shared with other disciplines -- for example, with language and literature courses (cf., Johnston, 1997), or with geography (ex., Laurin et Klein, 1998; Laville et Dionne, 1996), or set within a Humanities approach.

- Still others point out that preparation for active citizenship is often found in the mission statements of schools and codes of behaviour, thus arguing that the mandate for citizenship education properly belongs to the entire school community (cf., Berthelot, 1991).

The debate is many-faceted and calls into question the broad goals of schooling, its organization, programmes of study, as well as the values and practices of teaching and learning.

How is Citizenship Taught?

Several pedagogies offer possibilities for teaching citizenship education:

- The *discovery-inquiry approach* is prevalent in traditional humanities programs; in history and social studies, for example, in the New Brunswick and Alberta programmes of study. The discovery-inquiry approach insists upon the following sequence for problem solving: the identification and understanding of the problem; the formulation of hypotheses; the collection of data; the classification and analysis of the data; synthesis and conclusion.
- *Deliberative approaches* to democratic education emphasize democracy in the classroom; the democratization of campuses; debating societies; legal and human rights education; and mock parliaments.
- Pedagogies such as those of Paolo Freire and Ken Osborne, offer a *critical, reflective approach* to citizenship education. In a reflective activist pedagogy of freedom, Freire (1997) favours the autonomy of the student, responsibility for one's action in the world, and a universal human ethic that is lived in pedagogical practice. From a socialist democratic perspective, Osborne (1991) proposes nine shared principles: 1) a clearly articulated vision of education; 2) worthwhile and important material worth knowing; 3) organizing the material around a problem or issue to be investigated; 4) careful and deliberate attention to the teaching of thinking in the context of valuable knowledge; 5) connecting material with students' knowledge and experience; 6) requiring students to become active in their own learning; 7) encouraging students to share and to build on each other's ideas; 8) establishing connections between the classroom and the world outside the school; and 9) classrooms characterized by trust and openness in which students find it easy to participate.
- Local and community perspectives are inherent to *service pedagogies* which are of two forms: those that emphasize service per se, and those which emphasize social action for change. Service learning intends to connect students to real issues in their community and develop their knowledge and skills in the area of democratic participation. Part of secondary and post-secondary education, service-learning involves earning academic credit for service within a community organization. This service may or may not be paired with required readings and participation in seminars about homelessness, poverty, government and educational policies (Sweeney, 1998).
- Four principles are proposed towards a *pedagogy of social participation and identity formation*: 1) the cohesion of human rights and democratic responsibilities; 2) the respect and acceptance of diversity; 3) the dialectic and participatory basis of collective identity formation; and 4) the development of cultural consciousness and competence (Hébert, 1997).
- *Intercultural and planetary perspectives* are emphasized in other proposed pedagogies. These focus on developing better understanding between cultural groups, identity formation and social participation; and planetary awareness (Pagé, 1997; Delors, 1996; Hrimech et Jutras, 1997; Ferrer, 1997). The Delors report, for example, emphasizes developing the pleasure of learning and of self-development; the capacity of learning to learn; critical thinking, and team work, where all, each in their turn, are teacher and learner.

Stemming from strong convictions nourished by careful analyses as well as strong personal and community experiences, these pedagogical proposals offer a vision for the educational future of society and for curriculum renewal.

How does Globalization Shape our Understanding and Practice of Citizenship?

Globalization occurs in many forms: economic, political, social, cultural, and religious. In Europe, Asia, and the Americas, for example, countries cluster together for economic and political reasons. Goods and corporate enterprises spring up all around the world, seemingly easily and without restrictions, often making the same service or product available to all. Music, books, and TV programs freely cross borders to the enjoyment of many people in different countries, as well as various forms of organized religion.

Globalization is not a recent phenomenon. With industrialization came the possibility of trade exchanges on a large scale with other countries. Moreover, with industrialization and modernization, social values appear to have shifted. In traditional societies, family and community authority are valued. However, in societies that are both industrialized and modernized, values appear to be shifting towards economic development and individualism.

Without confusing the difference between 'MacDo' nuggets and democratic principles, questions may be raised -- To what degree should conceptions of democratic citizenship shape or be shaped by globalization? If a Canadian eats oranges from Spain, drives a car made in Japan, works in a transnational company, listens to CBC news, drinks tea from Sri-Lanka and coffee from Columbia, and purchases American brand-name clothing made in Thailand, is that person still a Canadian? But then what does it mean to be a Canadian citizen? Products and ideas flow across borders that seem permeable, and that no longer seem to hold in the essence of each country. How then is a state to create a society that is cohesive? What is essential to a particular country anyway?

Issues

Issues arise around several interpretations and or aspects of citizenship, including, for example, around cultural pluralism and social cohesion. We wonder how much diversity can exist harmoniously within a pluralistic democratic state while still maintaining some degree of commonality.

Democracy and Diversity

A central premise underlying democracy is the belief that people are different. After all, why would democratic states need to make sure that individuals had rights like freedom of speech or religion if all people thought and acted in the same way. Well-known Canadian author, Michael Ignatieff, recently wrote, "To believe in rights is to believe in defending difference". Elections would also be unnecessary as there would be no political differences among which to decide.

All democratic states take some steps to ensure that people are allowed, even encouraged, to be different. In many cases, they have provisions in their constitution or basic law which protect people's right to believe and act in different ways. Some governments also provide support to groups and institutions, like schools, media outlets, and arts organizations, which help people maintain their distinctive beliefs and practices.

At the same time that democratic governments recognize and protect people's right to be different, they also recognize that, in order to have a workable society, the people in it must adhere to some common values and practices. For example, the system of law in a country is really a statement of what is and is not acceptable practice. The law is not a fixed and static thing,

however; it changes everyday as legislators at the federal, provincial, and municipal levels make new laws or reform old ones. Laws also change when courts rule they are unconstitutional -- that is, they violate the principles set out in the Canadian Constitution.

In every democracy, debates go on about what the common values and practices of the society ought to be, and, the flip side of that, how much difference or diversity is appropriate. Engage in a debate with others of different views; discuss questions such as these. What values do Canadians share? What should these be? Are there limits to what people can do to express their political, social or cultural differences? Who decides what those limits are? What kind of process would be needed in order to make such decisions? How does a state assure that everyone's voice is heard? That everyone is at the table?

Cultural Pluralism, Social Cohesion, and the State

Models of social order seek ways for humans to live together in peaceful ways with limited resources. Citizenship as models of Canadian society must be able to include individuals and groups of people all across the country in such a way as to contribute to a cohesive pan-Canadian democratic state, and society as a community of citizens. This means that Aboriginal Peoples, Québecois and Francophones in a minority context, as well as ethnocultural, religious and other groups, must be included in a significant and balanced way.

- Aboriginal peoples and Francophones hold collective rights according to a body of law, including treaties, the British North America Act of 1867, and the Constitutional Act of 1982. These Canadian laws recognize different ways of belonging to a common political community. The debates that flow from them are referred to as 'identity politics'.
- Two key issues weave through the debates about the place of groups within the state: the issue of collective identities and the issue of autonomy.

Collective Identities: Before or After Citizenship

A renewed model of liberalism includes calls for the preservation of the cultural context in which each individual may exercise his/her capacity to choose and to live, with the rights of national groups, such as francophones and Indigenous peoples to self-determination significantly different that the rights of recognition of ethnic groups (Kymlicka, 1995).

The communitarian model calls for the protection of cultural communities and for the recognition that cultural identities are preliminary to citizenship and to models of society (Taylor, 1993; Walzer, 1983). Yet others hold that communitarian perspectives offer no common viewpoint on the common good, values, rights, responsibilities and societal arrangements (Magsino, 2001).

Identity, Distinctiveness, and Francophones in Canada

In Canada, the experience of Québécois francophones and of francophones in other provinces and territories is seriously marked.

- In the context of a possible but unlikely separation, the ideal of a Canadian citizenship is characterized as a 'Charter identity', whose definition flows from adherence to the Canadian Charter of Rights and Freedoms of 1982.
- Québec did not sign this constitution, and as a result, Québécois nationalists argue for 'l'identité nationale québécoise'. This ideal rejects the possibility of any other identification to Canada as a whole, while maintaining the possibility of multiple belongings.
- Peoples in Québec have a common 'projet de société' to construct themselves as part of a distinctive society. While other provinces and territories are also aware of being in a process of social construction, Québec's process is part of its independence movement.

- Francophones in a minority context struggle for their linguistic and educational rights, enshrined in the Charter, under section 23. Considering schools as essential to the survival of their communities, they argue for the necessity of redressing educational inequities of the past on the basis of illegal exclusions, negative effects upon learners, curriculum inadequacies, and philosophical models of education.

Autonomy, Identity, and Aboriginal Peoples in Canada

There are several views about the formal relationship between Aboriginal peoples and Canada.

- One view, *assimilation* into the mainstream, fails to redress historical wrongs and to address the equity issues at the very heart of the citizenship debate. Instead, issues of fair treatment from the federal government, self-management of Aboriginal communities, and of prior and inextinguishable rights to govern oneself, lead to other proposals (Russell, 2000).
- The '*citizens plus*' model favours equal opportunity, equality before the law, and equality of outcomes. Moreover, Aboriginal peoples would be recognized as unique on one hand and as maintaining the rights of Canadian citizenship on the other (Cairns, 2000).
- The *nation-to-nation* model recognizes aboriginal and treaty rights. Also known as a treaty option or sovereignty model, it proposes restoration of an indigenous nationhood through control over local government by means of cultural sovereignty. An equal relationship with the federal government and sovereignty association within Canada is proposed, without involving a separate state for Aboriginal peoples. The Nisga'a treaty in British Columbia (1999) is an example of the recognition of self-government and of nationhood. The nation-to-nation model was supported in the recommendations of the Royal Commission on Aboriginal Peoples.
- The *principled approach* is based on a general principle recognizing Aboriginal self-government in the Canadian constitution. It would require seeking assurances of recognition in Canadian courts in a balanced fashion.
- The *domestic dependent nationhood* model would draw a lesson from American Indian tribal governments and seek entrenchment in the Constitution. The right to self-government would be recognized, as well as jurisdiction over civil and criminal law matters on Aboriginal land.

These five models hold considerable interest and help to focus the debate. How self-government for Aboriginal peoples is to be recognized formally has yet to be resolved, as is the principled inclusion of urban Natives.

Identity, Recognition and Other Groups

Other than the Charter groups, which are the Aboriginal and Francophone peoples, other groups call for rights of recognition. Today, as well as historically, Canada is made up of many ethnic groups.

Immigrant groups also experienced social exclusions and inequities as part of the settlement and adaptation processes (Troper, 2001). Many seek recognition of their own heritages and histories, as well as their contribution to the construction of this country. Today, many ethnic groups call for recognition in the form of representation and inclusion in societal institutions and public spaces (Siemiatycki and Isin, 1997).

One of the most recent debates around citizenship deals with the construction of race and gender in Canada, and indeed in most democratic countries around the world. At issue is the understanding of citizenship as being for everyone, mediated by collective, historically determined identities: of gender, ethnicity, class, race and national status. Concerns are raised about the dis-

mantling of the welfare state, the attack on civil society from the corporate sector, and the rise in terrorism and fundamentalism.

In the absence of effective political infrastructures calling such groups into accountability, women's communal mobilization and political activism hold considerable potential. The women's movement, reactivated around citizenship issues, may serve to negotiate and transcend differences, and to find the means for creating alliances across differences (Yuval-Davis and Werbner, 1999; Strong-Boag et al, 1998).

Social Cohesion and the State

Social cohesion is constructed upon shared values, a common discourse, and a reduction of gaps in riches and revenues.

- Having a high degree of social cohesion means that people generally have the impression of participating in a common enterprise, sharing challenges and equal opportunities. This would be based upon a sense of trust, hope, and reciprocity as members of the same collectivity (Maxwell, 1997).
- However, social cohesion can only serve as a partial response to the question of social order. A process of deliberation, as a valuable part of democracy, is necessary to establish institutional goals and policies.

What is clear is that there is no one model of citizenship for all. Nonetheless, some degree of resolution of the citizenship debates is needed for several reasons: to redress serious gaps between groups, to protect an individual's moral independence, to avoid conflict and disorder stemming from injustices, and to assure a reasonable degree of social order.

Programs and Initiatives

There has been a remarkable upsurge of interest in citizenship in the past ten years. Many new books are published every year, a new journal focuses on citizenship studies, other existing journals pay substantial attention to the subject, and an electronic newsletter keeps its readers well informed.

In the field of education as well, there has been an explosion of new interest and activity over the past decade. The language of democratic citizenship and citizenship education is showing up in the policies and curricula of jurisdictions as diverse as Australia, Russia, Canada, Columbia, and Hong Kong (Torney-Purta et al, 1999). The research initiatives, programme initiatives, and new curriculum materials listed below, illustrate well the intensity and scope of this proliferation of interest.

Research Initiatives in Citizenship Education

- The International Association for the Evaluation of Educational Achievement (IEA) has completed an international study, in two phases, involving more that 20 countries from North America, Europe, Asia, Australia, and Latin America. The first phase was the development of national case studies in 24 countries of the intended curriculum in citizenship education for 14 year-olds. These case studies, including one for Canada, are published in the book, Civic Education Across Countries: Twenty-four National Case Studies from the IEA Civic Education Project (1999). The second phase consists of surveys of nationally representative samples of 2000-3000 students per country on their knowledge, attitudes, and dispositions toward citizenship. The first IEA study, completed more than 25 years ago, was a single phase study involving the United States and nine European democracies.

- The Australian Government is funding significant research and development initiatives in that country, many being conducted by the Centre for Research and Teaching in Civics at the University of Sydney.
- In 1998, the Citizenship Education Research Network was formed in Canada, bringing together researchers and policy makers from universities, government and the private sector. Citizenship and social cohesion is one of the themes included in the Council of Minsters of Education Pan-Canadian Educational Research Agenda initiative (Canada also participated in Phase 1 of the current IEA study).
- The Citizenship Education Policy Study Project, an international policy research project with researchers from 9 countries including Canada, and under the direction of John J. Cogan, with Patricia K. Kubow, published its final report in 1997 -- *Multidimensional Citizenship: Education Policy for the Twenty-First Century: The Final Report of the Citizenship Education Policy Study Project* -- funded by the Sasakawa Peace Foundation, Tokyo, Japan.

Educational Initiatives and Programs in Citizenship Education

- One of the most influential is the Center for Civic Education in the United States. The Center, which receives substantial funding every year from the U.S. Department of Education, has produced the volume *Civitas* which outlines a framework for civic education in the U.S., as well as National Standards for Civics and Government, and a number of publications for schools. A key focus for the Center has been its programs, We The People and Project Citizen which involve students from around the country in competitions designed to teach them about the constitution of the United States and how to participate as citizens in the public life of their communities and the nation. The Center is also involved in a wide variety of international projects to enhance citizenship education in emerging democracies around the world.
- More recently, in Australia, the national government has directed significant resources into citizenship education. The report of the Civic Experts Group painted a bleak picture of the state of citizenship and citizenship education in that country. The government then committed 25 million dollars of new money to develop and implement school programs in citizenship education, as well as to train teachers for work in the field.
- England is moving in similar directions to Australia. In 1998, the Advisory Group on Citizenship - a blue ribbon panel commissioned by the Secretary of State for Education and Employment "to provide advice on effective education for citizenship in schools" -- issued a comprehensive report (in pdf format). It called for citizenship education to be a statutory entitlement in the curriculum and outlined detailed key stage outcomes to guide the development of curricula and practice in the field. Since then, specific proposals have been developed and vetted nationally, and a curriculum titled Citizenship has been developed as part of the national curriculum.
- Canada has yet to see citizenship education put on the national agenda in as substantial a way as the U.S., Australia, and Britain; but there has been considerable activity in this country as well. Education for citizenship is identified as a key goal for public education generally, and social studies education in particular, in every educational jurisdiction in Canada. There have been significant curricular initiatives in some jurisdictions as well as other educational initiatives.
    - Ontario has introduced a new compulsory civics course for grade 10 in both official languages.
    - Quebec introduced a module on citizenship education within its secondary level history courses, as recommended in the report of a task force on curriculum reform *Réaffirmer l'école* (1997).

        - The Atlantic Provinces Educational Foundation has recently produced a Foundation Document for Social Studies (pdf format), which views citizenship education as the central purpose of that subject, as well as a set of six Essential Graduation Learnings (pdf format), one of which is citizenship.
        - The British Columbia Ministry of Education has prepared a draft document on Social Responsibility (2000) -- pdf format.
        - The four Western provinces and adjoining territories, by virtue of the Western Canadian Protocol for Collaboration in Basic Education, are moving towards a Common Curriculum Framework for Social Studies, K-9 (with grades 10-12 to follow) which, in its working draft for consultation purposes (June 2001), promises to include citizenship education in a significant way.
        - The Canadian International Development Agency (CIDA) is currently funding a three year project titled the Spirit of Democracy. This project brings together the Citizenship Education Research Group at the University of New Brunswick and the Russian Association for Civic Education (CivicNetRussia). These groups are developing computer-based materials for teaching about key ideas related to democratic citizenship in Canada and Russia, and conducting workshops for teachers on using these materials.
        - Other educational projects include Youthfluence.com, a web site for youth on civic education and participation, contracted to the Institute on Governance and funded by Citizenship and Immigration Canada (CIC). (See also Historical Note for additional information on federal involvement in citizenship education.)
    - In France and Belgium, civic education is a distinct school discipline, preparing students to live as citizens, in their country, in Europe today, and in a complex international world.
        - The Culture et Citoyenneté initiative of the Communauté française de Belgique, is the intermediary part of a three-phase project based on reflections on involvement and on the sense of cultural action.
        - Éducation civique, Ministère de l'éducation nationale, et de la recherche et de la technologie, Programme de l'école primaire, Cycle des approndissements, France
        - L'enseignement civique, juridique et sociale, Académie de Lyon, Enseignements économiques et sociales, France
        - Centre national de documentation pédagogique, Programme d'enseignement de l'Éducation civique, juridique et sociale, au lycée, France
    - UNESCO has several relevant international projects, for the decade 1995-2005:
        - *What Education for What Citizenship* which has as a main objective, helping to formulate educational policies for citizenship education based on relevant and reliable empirical evidence.
        - Peace is in Our Hands, with an education component which monitors standard-setting instruments, promotes linguistic diversity, strengthens the Associated Schools Project Network, and promotes physical education and sport for a culture of peace; and proclaimed the period 2001-2010 as the International Decade for a Culture of Peace and Non-violence for the Children of the World.
        - Task Force on Education for the 21st Century, including highlights of the Jacques Delors Report, Learning: The Treasure Within (1996).
    - UNESCO has also given serious thought towards renewal in the area of human rights education for the 21st century. The final report of the Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance (March 2000) proposes future priorities.
    - The Universal Declaration of Human Rights is the basis of the work of UNESCO.
    - The Council of Europe has a very large project on Education for Democratic Citizenship for the new Europe, with individual projects in most European countries, and even in Quebec.
    - The European Commission has also funded research and development in the area of Education and Active Citizenship (full study reports are available).

- CIVITAS International -- a non-governmental organization dedicated to promoting civic education and civil society -- has been very active since 1995, running international conferences and publishing materials on democratic citizenship and citizenship education. The organization is particularly interested in supporting the development of democratic citizenship in emerging democracies, and has sponsored major conferences in Eastern Europe and Latin America.
- As part of the first Universal Forum of Cultures, to culminate in Barcelona 2004, a large international educational project focuses on ten inter-related themes, one of which deals explicitly with citizenship education: Theme 9: Human rights and democracy: education for active citizenship. Organized jointly by the Barcelona City Council, the Catalan autonomous government, and the Spanish Government, with UNESCO support, the Forum is organized around three central themes: cultural diversity, sustainable development, and the conditions for peace.

Curriculum Materials on Citizenship Education

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Oxfam. A Curriculum for Global Citizenship

UNESCO, 1998. *The Practice of Citizenship: Basic Learning Materials on Peace, Human Rights, Democracy, and Tolerance*.

Future Directions in Citizenship Education

Citizenship education is likely to evolve in several directions, according to four broad themes: knowledge-building, redefinition of citizenship education, conversation, and publication.

Knowledge-Building

- The objectives, content and pedagogy of citizenship education have not been determined in light of the ongoing citizenship debate. The basic educational question is: What kind of education is necessary to uphold our diverse and democratic country? Any response must be informed by a body of systematic and comprehensive research on citizenship education as well as on a renewed working model of citizenship that reflects contemporary realities.
- Meeting the pressing need for a systematic body of research on citizenship education requires collaboration among researchers, policy makers, funders, educators, students, politicians and ordinary citizens.

Redefinition of Citizenship and of Citizenship Education

- Views of citizenship and of citizenship education must move beyond a focus on human rights, parliamentary democracy, national ideology, and peace education, to one that allows for multiple identifications and democratic participation. Research on these topics must utilize a range of research methodologies, blend paradigms or ways of seeing, and redefine the field of citizenship education itself.

Conversation

- The debate about what counts as citizenship and as citizenship education needs to include as many people as possible. Some of this debate and dialogue may be best undertaken through the organization of conferences and other similar events, as well as conversations around daily moments and places of life.

Publication

- The findings of systematic and comprehensive research on citizenship education must be made as widely available as possible, and in a variety of formats, so as to nourish evidence-based decision-making, educational policy development, and inspired curriculum development.
- Books and articles for more general audiences would be helpful. Themes of interest include citizenship in transformation in Canada; citizenship education and the development of national identity; citizenship practices of students, teachers and parents; profiles of citizens; and comparative studies of citizenship education around the world.

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Centre for Research and Teaching in Civics, University of Sydney, Australia

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Civil Society International

CIVITAS International

A Curriculum for Global Citizenship, Oxfam

Early Canadiana Online (ECO) is a full-text online collection of more thatn 3,000 books and pamphlets documenting Canadian history from the period of European contact to the late 19th century. The collection is particularly strong in literature, women's history, Native studies, travel and exploration, and the history of French Canada.

Education for Democratic Citizenship, Council of Europe, Education for Democratic Citizenship Project.

Elections Canada

Encounters with Canada

Exchanges Canada

Forum for Young Canadians

Institute for Democracy in Eastern Europe (IDEE)

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