On clarification of the role and function of citizenship education in democratic societies

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Abstract
The aim of this paper is to identify the diverse forms of citizenship education in Japan and England, to suggest modifications that may enhance Kerr’s classification of citizenship education, and to clarify the role and function of some forms of citizenship education.

The aim of citizenship education is to educate children for membership within a society at a local, national and global level. Citizenship education raises the possibility of children becoming ideal members of society.

We broadly divide citizenship education into three new types:
(1) Citizenship education for increasing social knowledge,
(2) Citizenship education for the formation of a public sphere,
(3) Citizenship education for making social capital.

These types of citizenship education are established by the concepts of a civil society that demonstrates an ideal form of a society.

In this paper, we will examine these three types of citizenship education in England and Japan. We conclude that Kerr’s classification should be revised as three types of citizenship education, focusing on the function of education, and that these new types have a complex three-dimensional relationship.

Introduction
The aim of this paper is to suggest new types of citizenship education that have been developed on the basis of the three types of citizenship education described by David Kerr (2000, 2002).

At present, citizenship and its education are attracting worldwide attention for several reasons. First, we have shifted our focus from a nation state to a civil society, and in doing so have put membership of a civil society into question. Many scholars are
forming a new understanding of citizens and their membership of a civil society. Second, education in society has changed in a significant way. School education traditionally aimed at education for a nation. On the one hand, the content of education has recently been standardized on nationwide basis, such as the national curriculum in England and national standards in the USA. On the other hand, in schools and society there are various types of education for people, communities, nations, international relations and globalization. Third, memberships of many entities are changing. Whether at the community, national or global level, we cannot identify the membership of an individual because it often changes, and we cannot identify the membership of national or global citizens because it varies at all times.

Until now, we have had three kinds of classification of citizenship education. That is, we can consider citizenship education in three ways: first, according to general educational concepts; second, according to social scientific concepts of citizenship; and third, according to the functions of citizenship education.

**Classification 1: Citizenship education as general educational categories**
According to educational categories, citizenship education is divided into formal and informal/nonformal citizenship education, or citizenship education and critical citizenship education. Citizenship education of this kind is based on categories of general education.

To be sure, this classification divides citizenship education into two types. This division of citizenship education is very general, and not substantial. Because we can apply this classification to all kinds of education, we cannot use it to understand the substance of citizenship education.

**Classification 2: Citizenship education as social scientific concepts**
According to concepts of citizenship, citizenship education can be divided into political, economical and social citizenship, or ancient and modern citizenship, or liberal, republican and communitarian citizenship (Heater 1999, Isin and Turner 2002). Citizenship and its education of these kinds are based on social scientific concepts of citizenship.

This classification aims to divide the content of citizenship. It is very useful in that we know what kind of citizenship education is being taught to children. This classification, however, does not consider the objective and content of citizenship education, or how to educate children as citizens. As a result, it is not useful for considering the educational role and function of citizenship education.

**Classification 3: Citizenship education as a substantial division**
Citizenship education is divided into three functions of citizenship education, i.e., education *about* citizenship, education *through* citizenship, education *for* citizenship (Kerr 2000:210, 2002: 216). Kerr explains these functions as follows.
“Education about citizenship focuses on providing students with sufficient knowledge and understanding of national history and the structures and processes of government and political life. Education through citizenship involves students learning by doing, through active, participative experiences in the school or local community and beyond. This learning reinforces the knowledge component. Education for citizenship encompasses the other two strands and involves equipping students with a set of tools (knowledge and understanding, skills and aptitudes, values and dispositions) that enable them to participate actively and sensibly in the roles and responsibilities they encounter in their adult lives. This strand links citizenship education with the whole education experience of students.” (Kerr 2000: 210, 2002: 216)

The functions of citizenship education provide students with knowledge and understanding of history, culture and society; they equip students with a set of tools; and they involve students in learning by doing.

Kerr’s classification of citizenship education is new. However, this classification is not sufficient to explain citizenship education fully in school and society. Kerr’s three functions are not interrelated. In the above quotation, Kerr says that education for citizenship encompasses the other two strands – this suggests that the functions are interrelated or at least said to be interrelated, so progress cannot be made within each function. In this paper, therefore, we aim to improve this classification of Kerr’s.

**What a new civil society requests from its members**

The structure of society in the 21st century is changing. Globalization, multiculturalism and individualism are making societies complex and progressive. As a result, each society is becoming more and more diverse.

Society has political, economic, social, cultural and global aspects. Thus, society should be rebuilt as a new civil society with regard to each aspect. We have to change current society in terms of human relationships and revise the habits and manners of each aspect in accordance with new democracy, which Habermas calls ‘deliberative democracy’ and Dryzek calls ‘discursive democracy’ (Shinohara 2004: 110).

Society in 20th century was built as a nation state, focusing on the political aspect. But economics has opened up local and national society to globalization. The human relationship in each society is becoming alienated for individuals. For example, George Myerson has described the mobile phone and its paradox (Myerson 2004: 26). The mobile phone is a useful tool to form a close human relationship by communication with each other. But this communication is for each individual, who alone communicates with others by means of the mobile phone as a personal center.

Now each society should improve their habits and manners at a local, national and global level and should rebuild human association, i.e. form a new civil society.
To achieve a new civil society, modern society requests members of that society to increase their knowledge: for example, knowledge and understanding of the new society; skills and ability to work well in the society; and participation and action to improve society.

Change toward a new society can alter what a civil society should need to be. It forces changing relationships between persons, or between a person and a community, or between a community and a society. In other words, these changes show what democracy needs to be. This means progressing from representative democracy to deliberative democracy and participatory democracy (Shinohara 2004: 155-156).

In each type of democracy, the role of a person may alter. In representative democracy, individuals may select representatives of the people to participate in the political system. Representatives will discuss issues with each other and decide important things on behalf of the people. In a deliberative democracy, people may participate in discussions in the political system and in the civil society. People will have a relationship with the processes of deliberation and forming consensus on important things in a civil society. In participatory democracy, people may vote for representatives of the people to participate in politics, to discuss public issues, and to act to solve social problems. People will implement a solution to a problem.

Democracy may also become more diverse; that is, democracy as a political system, as discursive deliberation, and as participation. We refer to these as representative democracy, deliberative democracy and participatory democracy, respectively. Each type of democracy may ask members to perform new tasks, as follows.

In **representative democracy** as a political system, members of society may select representatives from the community. Karl Popper (1987: 54) has advocated this type of ‘removable’ democracy. To remove the institutions, functions of society and their representatives, each member needs to have knowledge and understanding of society. Then, members of society are asked about their knowledge and understanding of society and its political system. These members of society are called informed citizens. When members of society have more knowledge and understanding, they become more educated.

In **deliberative democracy** as discourse, members of society may participate in a community, i.e., with other people, friends, groups, classrooms, neighborhoods and other local communities. They may argue about matters of politics, economics, culture and international relations in society. Jurgen Habermas (1990: 38) has advocated this type of ‘deliberate democracy’. The democracy “is related with discourse of building values and norms in the public communication” (Habermas 1990: 43). To function as a society, citizens need to discuss the public issues in society with each other. Then, members of society are asked about their skills and abilities during discussions. These members of society are called deliberative citizens. When members of society have social skills and abilities, they become more educated.
In participatory democracy as action, members of society may be concerned with each other, have much trust in individuals, friends and peer groups, and make new connections to a network or an organization. Robert Putnam (1993: 185) has advocated this type of democracy as ‘making democracy work’. To make human capital in society, each member needs to have social skills and abilities (Putnam 1993: 177, 2000: 19). Then, members are asked about social norms and human relationships between persons. These members are called active citizens. When members of society have ‘social capital’, by which Putnam means “social networks and the norms of reciprocity and trustworthiness that arise for them” (Putnam 2001: 58), they become more educated.

New democracies set new tasks for their citizens in which those citizens acquire knowledge and increase their understanding of society, acquire social skills and abilities, and take action to make democracy work. Citizens cannot master these tasks in everyday life. They must be educated in school and the community. As a result, we need to provide new citizenship education.

**New citizenship education**

**Citizenship education in Japan**

Citizenship education is provided in many forms. In Japan, citizenship education is provided inside and outside school (Otsu 1998, 2002, Parmenter 2004, Ikeno 2005). In school, citizenship education is primarily offered by school subjects such as ‘Social Studies’, ‘Civics’ and ‘Morals or Ethics’, and special activities such as classroom meetings, school meetings, excursions and cleaning activities.

School subjects such as ‘Social Studies’ and ‘Civics’ mainly provide knowledge and understanding of community, Japanese society and history, world geography and history, and the culture and society of the modern world. ‘Morals or Ethics’ supplies virtues and values, attitudes and aptitudes. Special activities give social skills and attitude to friends, peer groups, communities and the nation. In a school excursion, for example, students learn about the geography and history of a place, visit and ask about related people, find out new information, and present their results. In the activities, they acquire knowledge, understanding, social skills, attitudes, virtues and values.

Within communities, many groups of NGOs, NPOs and other organizations promote citizenship education. They more or less organize activities for citizenship education. The content of the activities is diverse: peace, the environment, human rights, community development, volunteer work, and community work. In Hiroshima, for example, some groups are actively involved in working for peace. In the Peace Park and Memorial Museum, victims of an atomic bomb air raid narrate their experiences of 6 August 1945 and the experiences of family and community. Each group member describes the dropping of an atomic bomb by the US military and organizes a discussion about war and peace in communities and schools.

Recently, new approaches to citizenship education have been promoted, such as News in
Education, Media Education, Education for Social Entrepreneurs, Volunteer Learning, Financial Education, Law-related Education and Education about the World Heritage. These new types of education have spread the content and scope of citizenship education to cultural and social aspects, and critical and active domains.

**Citizenship education in England**

In England, a new school subject called ‘Citizenship’ has been implemented in secondary schools. Knowledge and understanding of politics, economics and international relations are taught, skills and abilities are acquired, and morals and values are requested (DfEE & QCA 1999: 14).

According to Davies, Gregory and Riley (1999), citizenship education as political education goes back in recent history to at least 1969, when the Politics Association was established. In the 1970s, political education promoted political literacy by encouraging thinking about politics, political issues, or controversial issues. The key person involved was Sir Bernard Crick.

Citizenship education has been developed, including political education and new forms of education. The following types of education emulate the results of citizenship education: peace education, global education, world studies, intercultural education, education for the future, anti-sexist education and anti-racist education. In cross curriculum with other school subjects such as ‘Geography’, ‘History’ and ‘PSHE’, citizenship education is provided in many schools.

In communities, many groups and organizations perform citizenship education in various modes. Some groups provide citizenship education by supplying new knowledge and understanding through textbooks and teaching materials. Some groups prepare activities for participants to play a part in communities. Some groups put their new ideas into action to change human relationships, the social network and general welfare in the community. For example, there was a ‘Community Service Volunteer (CSV) Make a Difference Day’ in 2006. According to the CSV web page, more than 4,000 activities were registered, and more than 120,000 volunteers took part in CSV Make a Difference Day 2006, giving one day of time to their communities and changing the lives of thousands as a result.

In England, citizenship education has spread from education about/for political literacy and education about/for social and moral responsibility, to education for/through community involvement.

In both Japan and England, citizenship education is expanding its aims from understanding to action, its content into new diverse domains and spheres, and many varieties of its methods. In other words, there is call for a change from civic/political education to citizenship education. However, changing citizenship education has these features, but also other features and dimensions.
Structure of citizenship education

In this section, we consider the structure of new citizenship education. Until now, the structure of citizenship education has had a continuum in two dimensions. Kerr explains this as a continuum from minimal to maximal (Kerr 2000: 208-209, 2002: 214-215). In addition, Arthur, Davison and Stow explain this as a two-aspect continuum from passive to active and from normal/communal to pragmatic/individual (Arthur, Davison and Stow 2000: 27-30). These definitions explain the structure of citizenship education simply; however, its structure is more complex. For example, we would need to explain a many-sided form of citizenship education in ‘multi-dimensions’ (Cogan and Derricott 1998).

Here we develop these ideas and suggest a new structure of citizenship education (see Figure 1.) The cube of diagrammatic representation in the Crick Report (Advisory Group 1998: 45) is used as a reference. We improve the new cubic structure of citizenship education according to the educational dimensions: knowledge-based, skill-based, and action-based.

Figure 1: Structure of Citizenship Education

Citizenship education is structured in three dimensions. These dimensions are knowledge and understanding, skill and ability, and attitude and action. Each element makes one dimension of citizenship education. The three elements are organized in a solid structure.
Any citizenship education has this structure. Certainly, different forms of citizenship education can emphasize any one of the elements. However, each form of citizenship education is related to all three elements. Even if one type of citizenship education puts great emphasis on knowledge and understanding, it will still have a relationship to all elements, i.e., knowledge and understanding, skill and ability, and attitude and action. When students study knowledge and understanding about politics, they have to use their academic skills and ability to read materials, maps and graphs, to join knowledge and understanding together, to find the problems or issues, and to infer the causes and solutions from their own knowledge and understanding. Then, they need to be aware of society, interested in political topics of daily life, and deliberately participate with other students and people in solving the problem or planning a new policy for the public welfare.

Sometimes citizenship education aims at obtaining higher-order understanding, requiring students to display greater skill and ability as social scientists, to take a dispassionate approach as professionals toward society, and to make better choices to solve problems and take appropriate action. As we provide citizenship education, we must pay attention to the relationship among the three elements. When higher citizenship education supplies more and higher knowledge and understanding, a series of skills and attitudes of students will be demanded that will be more effective.

**Types of citizenship education**
In this paper, we suggest new three types of citizenship education, improving on the previous classifications of citizenship education. Above, we described the classification of Kerr (2000, 2002): education about citizenship, education for citizenship, and education through citizenship. We now suggest three new types of citizenship education to improve understanding.

The new types of citizenship education comprise the structure of citizenship education combined with three types of democracies. Each type is focused on each dimension. We divide citizenship education into three types as follows (see Table 1; for the next three lines, refer to notes at beginning of paper).

1. Citizenship education for increasing social knowledge,
2. Citizenship education for formation of a public sphere,
3. Citizenship education for making social capital.

**Table 1: Types of Citizenship Education**

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<thead>
<tr>
<th>Type</th>
<th>Aim</th>
<th>Method</th>
<th>Contents</th>
<th>Examples</th>
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<td>Type</td>
<td>Citizenship Education as</td>
<td>Informed citizen</td>
<td>Removable</td>
<td>Teaching Politics, Economics, Society and International Relations</td>
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<td>2</td>
<td>building Consensus</td>
<td>Deliberative citizen</td>
<td>Justifiable</td>
<td>Learning about discourse, making judgments and policies</td>
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<tr>
<td>3</td>
<td>making social capital</td>
<td>Active citizen</td>
<td>Doing</td>
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These types are established by the concepts of a civil society that demonstrates each ideal of society.

In type (1), citizenship education places emphasis on the dimension of knowledge and understanding, and is combined with representative democracy as the political system. In a civil society, the ideal of members is to have objective knowledge, i.e. to be an informed citizen. To remove the society, each member needs to gain knowledge and understanding of the new society. Hence, citizenship education focuses on knowledge and understanding of society and its members.

In English education, citizenship education serves as a part of the school subject ‘Citizenship’. In Japanese education, citizenship education comprises school subjects such as Civics, History, Geography and Social Studies. In particular, Civics enables children to acquire necessary knowledge and understanding for maintaining the democratic function of society, its economics, politics and international relations.

In type (2), citizenship education places emphasis on the dimension of skill and ability, and is combined with deliberative democracy as discourse. In a civil society, the ideal is forming a public sphere of citizens, i.e., deliberative citizens. Jurgen Habermas (1990: 38) advocates this type of ‘deliberate democracy’. To function as a society, citizens need to discuss the public issues in society with each other. This type of citizenship education focuses on the performance of public participation in this society.
In English education, citizenship education serves as a part of the school subject ‘Citizenship’. In Japanese education, citizenship education serves as part of the school subjects Social Studies and Integrated Studies. Social studies in a civil society enables children to discuss public issues or social problems for developing a more democratic society.

In type (3), citizenship education places emphasis on the dimension of attitude and action and is combined with participatory democracy as action. In a civil society, the ideal of members is making human relationships in societies with each person, i.e., active citizen. To make democracy work in society, each member needs to get social skills and abilities. This citizenship education focuses on skills and activities for improving society.

In English education, citizenship education serves as service learning, voluntary learning and community activities in citizenship education. In Japanese education, citizenship education serves as voluntary learning and community activities. In particular, service learning enables children to take part in human relationships for maintaining the democratic function of society, i.e., a social network.

These three types of citizenship education are relevant to new democracies. Each type focuses on one dimension of knowledge and understanding, skills and abilities, or attitudes and action. However each has three dimensions in connection with each other. Type (2) is founded on type (1). Type (3) is founded on types (1) and (2). Each type has a close relation to the other two types. In other words, citizenship education aimed at democratizing attitude and action is included with citizenship education aimed at building knowledge and understanding and skills and abilities.

**Conclusion**

In this paper, we have clarified citizenship education and suggested new types, improving on both Kerr’s and Arthur, Davison and Stow’s ideas about the continuum and classification of citizenship education. The new classification comprises the structure of citizenship education combined with three new types of democracy.

These three new types of citizenship education are classified by the aim, method, and function of citizenship education. This new classification of citizenship education has merits. First, the classification focuses on *education*. Most previous classifications have divided citizenship education according to general educational categories or categories of citizenship, which are political/social scientific, not educational. The new classification overcomes this weakness. Second, this classification focuses on the *function* of citizenship education. In other words, to raise children to be members of a civil society. The new classification has educational function, whereby citizenship education has the original aim of building a society and its members. Third, this classification has the social aspect of building a civil society, which combines *education with society*. It is necessary for citizenship education to have a relation with society.
References


http://www.csv.org.uk/Campaigns/Make+Difference+Day/Get+involved/2006+activities