A Reconsideration of Environmental Education from Citizenship

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Abstract:
To improve environmental education of citizenship education, three problematic concepts of citizenship are examined. They are economic freedom and social fairness in relation to social and moral responsibility, essential diversity and superior essential diversity in relation to community involvement, and democracy through adaptative understanding and democracy through critical creation in relation to political literacy. The units related to environment in "Citizenship Scheme of Work" published by QCA of England and the teaching materials in "Teaching Example Collection of Environmental Education" published by Japanese Ministry of Education are compared from these three concepts.

From the viewpoint of economic freedom and social fairness, it was discovered that social fairness was more respected than economic freedom in both England and Japan. Though procedural fairness was respected in England, distributive fairness was more respected in Japan. From the viewpoint of essential diversity and superior essential diversity, it was discovered that both in England and Japan, in spite of variety of viewpoints of "developed country and developing country", and "producer and consumer" and so on, those viewpoints had been established since the beginning of lesson, and they were almost never changed. From the viewpoint of democracy through adaptative understanding and democracy through critical creation, there was no great difference between Japan and England, in the point of whether receiving democracy passive or trying to create it critically. However, forwardness as a proposal was in England, but it was uncertain whether it has really critical process.

Citizenship Education remains insufficiency and possibility of improvement in the quality of units of both countries. The viewpoints of citizenship re-construction are very effective to reconsider environmental education in social studies from citizenship.

Introduction

Recently, as for Japan as well, citizenship education attracts attention in lifelong education and in school education especially in the field of social studies. However, there is perplexity in developing citizenship education in schools, because there is no suitable Japanese translation to cope with the English word "citizenship". One teacher translates citizenship education as education for patriotism and another teacher understands citizenship education as education for participation in the community. Under such conditions, this paper has the following two purposes:

- to show the direction of the citizenship education in social studies as a subject.
- to propose a direction to improve environmental education in social studies based on citizenship education.
It is from the following reasons that this paper has such purposes.

1) Nevertheless our country has social studies as a subject which aims at the cultivation of citizenship, it is not clear the content of citizenship for teachers of social studies. The course of study commentary of social studies issued by the Ministry of Education in Japan explains citizenship as follows:

   Citizenship means the character which we should have when we act as a citizen and a nation living in the international society, and when we form the democratic and peaceful state and society. This character can be thought to the attitude and ability of consciousness which a person who forms a peaceful state and society has, and of respect for each other, and of trying to realize social duty and responsibility, and of thought from different angles in various scenes of social life, and of fair judgment. This character is necessary for Japanese who live independently and creatively, in the future international society.

   (The Ministry of Education, 1999)

   The fundamental contents have hardly been changed in fifty years, since social studies began in Japan. Researchers have defined variously in accordance with this sentence as follows;

   "Citizenship is a general idea that emphasizes attitude and ability. The importance of fostering scientific and historical understanding of society must not be forgotten in the social studies as a foundation of such a character formation." (Itoh 1981)

   "Citizenship is the knowledge and understanding, ability, concern, and attitude demanded as a member of the state and society." (Tanikawa 2000)

   The contents were very vague though the description of the course of study was respected by teachers. In this paper, the character of citizenship, and more importantly the character of citizenship educated in schools is tried to resolve, through reconsidering citizenship education.

2) Recently, environmental education of the world is developing as Education for Sustainable Development (ESD). Beyond the limited meaning of the natural scientific environment, ESD includes human rights, development and peace, and it has big relations with citizenship education as well.

   As for Japan as well, in the extent of integrated learning, environmental education is building up a firm position in school education now. However, it tends to be limited to the content of natural science and technology. How to place and deal ESD in the environmental education is in the discussion as for the academic meeting as well. (The Promoting Council of "Decade for Education for Sustainable Development" 2004)

   Environment has been one of the main themes in the social studies’ history. Social studies was located in the center of environmental education as anti-pollution education in the 1970's. However, it was criticized that the education was attacking only the failure and negligence of the enterprise and the government, and was passive in the meaning of the personality building, so that it wasn't connected with fostering an independent view of environment. (Sajima 2002) Although the problematic matters of environment such as water, waste and energy have been discussed in the environmental
education in social studies, many lessons were buried into the learning of the relations between environment and the mere individuals, and didn't develop to the learning of political and economic relations in the society. Suggestions to improve these problems will be able to get in this paper through the critical examination of the new subject Citizenship.

The subject of citizenship education

In this section, a rough image of citizenship will be presented, because it has not been clearly defined until now. It is well known that Marshall (1950) divided citizenship into three kinds, civic, political, and social, and put them in the historical order. Cogan (1998) showed five attributes of citizenship as follows:

- a sense of identity
- the enjoyment of certain rights
- the fulfillment of corresponding obligations
- a degree of interest and involvement in public affairs, and
- an acceptance of basic societal values

Heater (1999) shows the relations of essential elements of citizenship in the two-dimensional figure. According to Heater, citizenship has three aspects of status, emotion, and ability. These aspects have the semantic contents of rights, legal duty, loyalty and responsibility.

From the viewpoint of ideology, citizenship can be discussed by two big elements: so-called liberalism and civic republicanism. Liberal citizenship put emphasis on the rights, and civic republican citizenship puts emphasis on the duty to the community. The former idea is new in comparison with the latter history. It has already been mentioned that in the social studies of Japan, citizenship is recognized as attitude and ability to realize social duty and responsibility, and to think from different angles at the various scenes of social life, and to judge fairly.

Citizenship in the course of study is understood to make much of duty, responsibility, and ability to a considerable extent, in comparison with the citizenship perspective of Heater. As for the actual class so far, the contents of human rights were comparatively taken very seriously, so that teaching about duty and responsibility was criticized for insufficiency.

The national curriculum of England (2000) recognizes citizenship education from three sides of "Knowledge and understanding abut becoming an informed citizen", "Developing skills of enquirely and communication", and "Developing skills of participation and responsible action" (DfEE/QCA 1999). Though emphasis is fairly put on the side of civic republicanism by emphasis of "participation and responsibility", it is not shown clearly what the ideology of citizenship itself is. As for this point, it is defined clearly in the Crick report (1998) which became the origin of the national curriculum 2000. It shows "social and moral responsibility", "community involvement", and "political literacy" as purposes of citizenship education. A fairly definite intention of "civic republicanism" appears here.

Saito (2000) divides citizenship into liberalism, nationalism, and communitarianism, and explains these relations as follows:
Table 1  Liberalism, Communitarianism, and Nationalism

<table>
<thead>
<tr>
<th>Liberalism and Communitarianism</th>
<th>As for communitarianism, value in the community is defined as common good, and is recognized as a plan for good. As for liberalism, a plan for good which can't be translated is not accepted and the common good is limited in the value which can be translated.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationalism and Liberalism</td>
<td>As for nationalism, emphasis is put on the active role of nation to keep freedom. In other words, there is a nation, where freedom exists. On the other hand, to give support of freedom, liberalism tries to limit nations' activities as much as possible.,</td>
</tr>
<tr>
<td>Nationalism and Communitarianism</td>
<td>As for communitarianism, community is thought to be different from nation, in philosophy and actual condition. On the other hand, as for nationalism, nation is equated with community.</td>
</tr>
</tbody>
</table>

The relations can be explained as following diagram:

On the relations between these elements, Saito explains that these elements had existed at the same time without causing issues, in the age of socialized nations at the beginning of 20th century. However, from the 1980's to 90's in the period when today's citizenship education was taken up, they were rearranged as follows:

Spread of risk, self-management, and emphasis on self-responsibility, and active self-rule and autonomy are co-developed. Communitarianism and liberalism became hard to separate and were combined in both individual life and strategies of governing the nation. As result, community and state came to be equated by neo-conservatism.

When this change is illustrated, the following figure can be drawn. The emphasis is put on the liberalistic side within three elements.
In 1990's, communitarianism and nationalism live together, and there was no change in the elements as compared with 1980's. However, emphasis was decided to be placed on the side of communitarianism. People had to accept responsibility as individuals and as citizens at the same time, but it was thought that community activities must not be used as a thing that can be substituted for individual's responsibility. This change can be illustrated as follows:

When these figures are compared with three citizenship strands of the Crick report, the following questions can be established respectively.

- about social and moral responsibility
- about community involvement
- about political literacy

How to keep social fairness against loose liberalism?
How to keep diversity against sameness and closeness of community, with taking relations between community and state into sight?
How to develop critical thinking for the relations of liberalism and communitarianism?

Figure 1, Viewpoint of Consideration

The viewpoint of consideration of citizenship education

Critical thinking
1) Critical thinking in citizenship

The main issue concerning three elements in the citizenship perspective is about the
conflict between liberalism and communitarianism. Okano (2003) explains about this issue as follows:

In liberal citizenship, citizenship was thought as public rights that should be given to all people. "Good" which each individual holds belongs to the private territory, which the state must never force on one side. In civic republican citizenship, it was not sufficient that the access to citizenship is only opened to all people equally. It was more important that the practice to make access is substantially possible. Furthermore, the oppression by liberal citizenship was pointed out. The closing of official argument over "good" shut objections to the opinion which social majority has about full citizenship.

Kodama (2003) insists that we are now facing a problem both of criticizing the general idea of modern citizenship, and of searching possibility of new citizenship. This fits strongly, when we think about citizenship education. Here, the sublated argument between liberalism and communitarianism, the importance of critical thinking appears.

In general, critical thinking is defined as logical thought based on appropriate standard and evidence with no partiality, or "high-quality thought" and thinking process which truth is judged properly. The emphasis of critical thinking is in the examination, so that there are few elements, which Kodama says as new possibility to be criticized and changed.

Crick (2004) also points out the importance of critical thinking in citizenship argument. He puts emphasis on citizenship education, which supports democracy on the promotion of citizens' ability of specific political knowledge and problem solving and the way of act. Government of today which rules a big area, is limited by the government's knowledge that the people know what the government does, in other words, "public opinion". Restriction by public opinion means the criticism by public opinion. In this meaning, critical thinking of Crick is not tasteless and odorless high-quality argument. Nevertheless, critical changing of citizenship concept that Kodama discussed isn't appeared here.

2) Critical thinking in Education for Sustainable Development

On arguing citizenship from the viewpoint of environmental education and education for sustainability, Huckle (2005) recognizes the importance of critical pedagogy (students as researchers) and critical teaching method (teachers as facilitators). In critical thinking, Huckle thinks alternative and act itself which produces an alternative are more important than the original plan. However, the alternative is not examined critically as well as original plan, though he pays attention to the new possibility of alternative. Therefore, the possibility of self-righteous which alternative has is still left.

3) Critical thinking in social studies education

In social studies education researchers in Japan, Ikeno is a key person who tries to put vital importance on "critical thinking" in the principle of content of social studies education. Ikeno (1999) mentioned about critical thinking as follows:

To improve citizenship, it is necessary to make clear the content of citizenship,
and to make substantial the content and method as social recognition. Such citizenship means the ability of not accepting society as being here, but watching it critically, and fostering autonomic citizens who are not operated by society and its system.

Ikeno develops the contents of learning, based on critical thinking and the way of learning. He respects the order of the first problem's solution and the alternative, that is to say, the critical character of the alternative. At the same time, he tries to open possibility to the newer alternative, by exposing it for criticism again. If such a process is realized, the critical changing of citizenship concept that Kodama said can be realized too. Therefore, it is necessary to aim at the qualitative improvement of citizenship education, without swallowing only one side of the assertion of citizenship presented by liberalism or communitarianism, with examining truth and basis of the alternative severely, and creating it critically.

Community and diversity

"Community involvement" is one of the important strands in the citizenship education argument (QCA 1998 6.7.2). However, the problem is a little more complicated. Kajita (1992) examined the culture of community and pointed out the dilemma of multi-culturism.

The "Difference principle" which supports multi-culturism is used for the logic of criticism of universalism. On the contrary, "egalitarianism" which supports universalism is used for the logic of criticism of multi-culturism. Therefore, racial discrimination and anti-racial discrimination can coexist in both of "difference principle and "egalitarianism".

<table>
<thead>
<tr>
<th>characteristics of idea</th>
<th>principle of idea</th>
<th>discrimination which principle brings</th>
<th>logic of anti-discrimination</th>
</tr>
</thead>
<tbody>
<tr>
<td>Universalism/Anti-multi-culturism based on individual-universal principle.</td>
<td>egalitarianism</td>
<td>assimilation/compulsion</td>
<td>criticism from difference principle</td>
</tr>
<tr>
<td>Multi-culturism/Anti-universalism, which gives up universalism.</td>
<td>difference principle</td>
<td>separation/exclusion</td>
<td>criticism from egalitarianism</td>
</tr>
</tbody>
</table>

Table 2 Difference principle and egalitarianism as logic for discrimination

It is shown that when changing viewpoint, the respect for difference is necessary to be universal, and the respect for universal is necessary to be differential. In other words, when applying to the way of recognizing community, it is insufficient for recognizing community by simple unilateral emphasis on universalism or multi-culturism. It is always necessary to embed a check from egalitarianism to multi-culturism and difference principle to universalism. This applies to the way of participation to the community too. The method of participating in the community must not be enforcement of participation based on unilateral egalitarianism or universalism. It is necessary to accept non-participation based on difference principle and multi-culturism. This leads to
the argument of Hasumi (2004) that the excessive idealization of active citizenship should be reproved.

A further problem is that multi-culturism often falls into the self-contradiction of universalism of the name of multi-culturism. This is structural weakness that the insistence of multi-culturism always has. Therefore, the position which we can take will be following either one:

- Moderate multi-culturism, which recognizes the co-existence of multi-culturism and universalism.
- Universal multi-culturalism, which insists on the universality of multi-culturism.
- Radical multi-culturism, which rejects universality in multi-culturism completely.

Recently, wearing a scarf by Muslim girl students at school caused troubles in Europe. They will take off their scarves in moderate multi-culturism, but they must decide to wear in universal multi-culturism and radical multi-culturism. Universal multi-culturism and radical multi-culturism seem to bring the same behavior on scarf wearing. However, in radical multi-culturism, they often let the logic of separation and exclusion in multi-culture goes to the front. As a result, the dominance of their group and the recessive of the other groups tend to be emphasized. This is the point, which is criticized severely from the universalism.

As mentioned so far, universalism and multi-culturism are tangled complicatedly. Moreover, if universalism or multi-culturism is examined from the viewpoint of social constructivism, it remains a possibility to recognize culture as essential, in other words, a possibility to fall into wrong effect of cultural essentialism of oppressing people by putting a usual label of "culture" (Kajita 1992). After understanding the flow from assimilativism to cultural pluralism and multi-culturism, Mabuchi (2002) examined as follows:

The culture was used mainly to explain the ethnic and racial groups. Such a thought was connected with cultural essentialism. There is a premise of existence of culture, and a point of view to regard that premise itself as questionable is weak in cultural essentialism.

When the above is synthesized, the following figure can be drawn.
In figure 2, the small circles show individuals, big circles show community, and arrows show the direction of pressure.

In liberalism, the assertion of rights of individual becomes pressure for the community. In communitarianism, duty from the community becomes pressure for individual. In multi-culturism, cultural co-existence is kept in the community, and in anti-essentialism, boundary is rearranged softly. In other words, group(A) becomes minority with thin solid line, but it becomes majority with thin broken line. With the thick(solid/broken)line, different large groups[(A)(B) and (C)(D), or (A)(C) and (B)(D)] confront each other. Therefore, before determining the relations of community among individual, it is necessary to devise boundaries variously and softly.

With giving careful consideration on the side of minus that diversity brings, and without making it fixed, the quality of citizenship will be improved by critical reflection.

**Liberalism and Fairness**

1) Freedom and fairness and environment

Unlimited respect for individual freedom entails the infringement of other's freedom. Therefore, before arguing the problem of freedom, it is necessary to argue on the equality to guarantee the spread of freedom at the same time. Freedom is easy to be connected with equality in opportunities economically. However, it does not mean the equality of result. Usually, this model can be seen easily in the international trade.

In spite of severe domestic environmental regulation from the viewpoint of health protection, advanced countries aims at the market advancement based on the free trade principle. As a result, though the equality of terms of business is guaranteed between the advanced country enterprise and the developing country enterprise in the developing country market, the equality of advanced country people's health and developing country people's is not taken into consideration. This is an example that viewpoints go only for the freedom of business activities and the equality in a business opportunity, and does not face in the equality of the result. The freedom and the equality in opportunity often run recklessly, and make a world where the stronger prey upon the weaker, and the inequality is brought to the social weak as a result. Therefore, the concept of fairness that balances freedom and equality is demanded by all means. Moreover, on arguing for environmental fairness, it is necessary to choose this and that at the same time, without choosing this or that based on only one standard. For example, the problem of environmental disruption in the developing countries will not come to be solved, unless "the simultaneous achievement of environmental preservation and social fairness" in other words, environmental fairness is realized. (Toda 1994)

2) The perspective of social fairness

When the content of fairness about concrete affairs of environment and economy is argued, it is necessary to examine what fairness. Social psychology gives the following framework to social fairness:
Table 3  The classification of social fairness

"Distributive fairness" means that profit and reward are distributed by people properly. "Procedural fairness" means that the procedure is maintained from the beginning to the end, and recognized correctly. (Tanaka 1998) There are equity, equality, and necessity, in micro-fairness, and that can be distinguished from macro-fairness.

It is equity theory of Adams that is the first idea of this distributive fairness. According to Adams, the degree of fairness felt for one's reward can be rewritten with the ratio of outcome to input. If one's ratio of outcome for its input is equal to others, the feeling of equity arises, and that of inequity arises if the ratio is lower or higher than other's. (Tanaka 1998) Nevertheless Adams' equity theory is simple and clear, equity distribution doesn't always mean a fair distribution. There is "equality principle", "necessity principle ", and so on, in the standard for the fair distribution. Which principle should be adopted in these distribution principles is decided by the conditions of distribution, and by the range and size of the target of fairness. (Tanaka 1998)

The distributive fairness can be divided into macro-fairness and micro-fairness. Micro-fairness is a principle which is necessary for the decision on individual attribute and assessment. Macro-fairness is a principle that is necessary for the decision of distribution of wealth and resources to the whole society. In the distribution rule of macro-fairness, there are "Bentham-rule" aiming at the greatest happiness of the greatest number, "Rawls-rule" aiming at that of the social weak, "Nietzsche-rule" aiming at that of the social strong, and "Pareto-rule" aiming present generation's happiness without reducing next generation's happiness. By synthesizing the above, they can be summarized in figure 4.

When talking about social fairness, it is important to try to think about possibility of fairness from another point of view with such a sketch, and without pointing out that social fairness is not realized because of some insufficiency in these elements.

**Citizenship and environmental education**

To reveal citizenship in social studies education, in this section, the units related to environment in "Citizenship A Scheme of Work " in England, and the materials in "Teaching Example Collection of Environmental Education" published by Japanese Ministry of Education are examined. In spite of many applicable materials for analysing, they were chosen by their officiality.
Environment in the Scheme of Work

The word "environment" is used many times in four units.

<table>
<thead>
<tr>
<th>KS3 Unit10</th>
<th>&quot;Citizenship and geography: Debating a global issue&quot;.</th>
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</thead>
<tbody>
<tr>
<td>Unit18</td>
<td>&quot;Developing your school grounds&quot;.</td>
</tr>
<tr>
<td>Unit21</td>
<td>&quot;People and the environment&quot;.</td>
</tr>
<tr>
<td>KS4 Unit12</td>
<td>&quot;Global issues, local action&quot;</td>
</tr>
</tbody>
</table>

1) The outline of the environment in the Scheme of Work

○ KS3 Unit10 "Citizenship and geography: Debating a global issue" (DfEE/QCA 2001)

In this unit, pupils investigate changes in the Amazon rainforest from a variety of viewpoints. They take part in a mock public debate on the issues surrounding deforestation. Pupils make connections between their own actions, the actions of their local community and what happens globally. They identify ways in which they can contribute to sustainable development.

○ KS3 Unit18 "Developing your school grounds" (DfEE/QCA 2001)

In this unit, pupils take responsibility for planning, devising and implementing ways of improving their school grounds. Using a planned process of survey, investigation, consultation, discussion and analysis (plan, do, review) they develop strategies that meet some of their school’s needs and those of the wider community. They learn the importance of negotiation and balancing the different needs and requirements of individuals and groups.

○ KS3 Unit21 "People and the environment". (DfEE/QCA 2001)

In this unit pupils investigate the complexity of evaluating choices by considering values and scientific evidence together. A key subject for scientific investigation is the interaction between people and the environment, and how this differs both geographically and historically. By appreciating the wider impact of individual behaviors, pupils can begin to consider the need for changing lifestyles, now and in the future.

○ KS4 Unit12 "Global issues, local action" (DfEE/QCA 2002)

In this unit, pupils find out about local action in response to a global issue by investigating local plans and priorities for sustainable development (Local Agenda 21). Through enquiry, they find out how local priorities are established and monitored, and how young people are consulted by the local authority. They appreciate the extent to which sustainable development is now a concept affecting different aspects of local and national government planning and policy decisions. They learn how to contribute to local decisions that will influence quality of life and the environment in the future.

2) Consideration from a citizenship education perspective

The points of examination from a citizenship education perspective are "economic
freedom and social fairness", "essential diversity and superior essential diversity", and "democracy through adaptative understanding and democracy through critical creation". They can be arranged as follows, when the descriptions of four units related to environment are analyzed:

<table>
<thead>
<tr>
<th>(A) Economic freedom</th>
<th>(a) Social fairness</th>
<th>(B) Essential diversity</th>
<th>(b) Superior essential diversity</th>
<th>(C) Democracy through adaptative understanding</th>
<th>(c) Democracy through critical creation</th>
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</thead>
<tbody>
<tr>
<td>KS3 Unit 10</td>
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<tr>
<td>know that many goods sold in the UK originate in distant places, and explain why.</td>
<td>appreciate how the values and attitudes of the different groups affect their stance on the deforestation of the Amazon rainforest.</td>
<td>be interviewed about an issue on which members of the local community disagreed, and which was then resolved through a meeting.</td>
<td>describe how different groups of people have different values and different attitudes towards the issue.</td>
<td>to explore the idea of sustainable development and recognize its implications for different people, places and environments, and for their own lives</td>
<td>suggest strategies or recommendations to alleviate destruction and deforestation of the Amazon rainforest</td>
</tr>
<tr>
<td>KS3 Unit 18</td>
<td>Help pupils to investigate and calculate the cost of different aspects of the project and compare these with the budget. They could seek funding, plan and organise fund-raising events or activities.</td>
<td>Discuss with the pupils ways of establishing the needs of different groups that use the site. Pupils agree methods for collecting and analysing this information.</td>
<td>recognize the diversity of religious and ethnic identities within the school and wider community by thinking how this can be reflected in the features and usage of the school grounds.</td>
<td>about the idea of sustainable development and to recognize its implications for people, places and environments. Following the planning process and later when the project is completed, ask pupils to reflect on their individual and group contributions to the school grounds project.</td>
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<td>KS3 Unit 21</td>
<td>identify ways of balancing competing viewpoints, communicate their views to a chosen audience, having agreed an appropriate method of presentation and making appropriate use of ICT.</td>
<td>Pupils share what they have learnt with different audiences - within the school, their local, national or global communities.</td>
<td>know and understand the terms 'rights', 'responsibilities', 'authority' and 'power' and relate these to decision-making in the local community.</td>
<td>an exercise in which pupils rank local services in order of importance, Extension activity: Introduce data on probability and risk and ask pupils to take these into account in weighing up the arguments.</td>
<td></td>
</tr>
</tbody>
</table>
KS4
Unit 12

- describe what sustainable development is and identify a range of local priorities
- recognize that global issues can be addressed by local action.
- Pupils reflect on what they have learnt about the impact of local policies and priorities for sustainable development, and on how they use their right to be consulted by the local authority to contribute responsibly to local decision-making.
- writing proposals for discussion in class and at the school council, sending proposals which have been discussed at the school council to the Local Agenda 21 group or committee, suggesting how the school could be involved in discussing future priorities and planning future action.

○ Economic freedom and social fairness
It is remarkable that the discussion of economics was given very little attention. When discussing economic matters, cost always came into account and complete freedom was not allowed.
Regarding social fairness, in spite of many descriptions on procedural fairness of the form of "agreement", that is to say, agreement of the way of analyzing, agreement of the way of expressing, and agreement of decision making, there were few arguments on distributive fairness.
Even if economic freedom was described in relation with distributive fairness, such conflicting debate was not done, and the lesson finished with an emphasis on mere social fairness.

○ Essential diversity and superior essential diversity
In each unit, there were many viewpoints. For example, governmental, poor farmer's, tribal people's, and ecologist's viewpoints were seen in (Unit 10 KS3). However, they were not reconstructed consciously.
Also in the final unit (Unit 12 KS4), from the beginning, the composition of problem was provided in the form of "global and local", and it didn't change throughout the unit.

○ Democracy through adaptative understanding and democracy through critical creation
For example, in (Unit 12 KS4), in spite of proposal creation, it was uncertain what kind of critical process was undertaken. Also, in (Unit 10 KS3) (Unit 12 KS4), nevertheless "local agenda 21", the key concept of sustainability was taken up, it was thought as what already existed and correct, and there was no viewpoint of critical reconstruction with reflection.

Environment in "Teaching Example Collection of Environmental Education"

Teaching Example Collection of Environmental Education is an official collection of lessons of environmental education, published by the Japanese Ministry of Education. The materials related to social studies are taken up from this case collection and examined in this section.
This collection introduces 27 cases of materials from five aspects of (1) "environmental education related to subject contents", (2) "environmental education
utilizing teaching materials", (3) "environmental education respecting active experience", (4) "environmental education related to home and community" and (5) "environmental education related to whole school activity". In these cases, next four cases have a close relationship to social studies.

<table>
<thead>
<tr>
<th>Elementary 9-10 year</th>
<th>&quot;Let's check Japanese Islands from the sky.&quot; (1)</th>
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<tbody>
<tr>
<td>Elementary 10-11 year</td>
<td>&quot;Agriculture which uses natural power&quot; (2)</td>
</tr>
<tr>
<td>Junior high 14-15 year</td>
<td>&quot;Enterprise which takes care of environment --research of car company--&quot; (3)</td>
</tr>
<tr>
<td>High school 15-16 year</td>
<td>&quot;Global environmental problems and international approach&quot; (1)</td>
</tr>
</tbody>
</table>

1) The outline of the environment in Teaching Example Collection of Environmental Education

- "Let's check Japanese Islands from the sky."
  In this unit, by comparing the observations of satellite pictures and handmade maps, pupils notice the variety of natural environment, and have images of their own, and understand the relationship between people's life and nature.

- "Agriculture which uses natural power"
  In this unit, utilizing broadcasting media, pupils compare the agriculture that uses ecosystem and organic fertilizer, with the agriculture that uses chemicals for saving time and labor. In addition, by relating these two aspects, pupils come to develop their own opinions.

- "Enterprise which takes care of environment--research of car company--"
  In this unit, through researching the considerations and the actual conditions given to the environment as recycling, philanthropy and so on, by company "A", which represents Japanese car companies, pupils develop essential attitude and ability necessary for conscientious life and responsible behavior for the environment.

- "Global environmental problems and international approach"
  In this unit, pupils evaluate international approaches from the United Nations Environment conference in 1972 to the Earth Summit in 1992. Pupils think about why the Human Environment Declaration and action plans are not practiced in spite of the determination of the United Nations environment conference, and consider what is necessary to materialize the goals of the conference and the Summit.

2) Consideration from a citizenship education perspective

Key descriptions of four units are analyzed from three citizenship perspectives as follows:

<table>
<thead>
<tr>
<th>(A) economic freedom</th>
<th>(a) social fairness</th>
<th>(B) essential diversity</th>
<th>(b) superior essential diversity</th>
<th>(C) democracy through adaptive understanding</th>
<th>(c) democracy through critical creation</th>
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- 14 -
<table>
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<tr>
<th>Topic</th>
<th>Grade</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>There are various states of</td>
<td>Elementary 9-10</td>
<td>nature and town in Japan.</td>
</tr>
<tr>
<td>large use of agricultural chemicals injures human health.</td>
<td>Elementary 10-11</td>
<td>notice the relation with personal affair and problems of community.</td>
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<tr>
<td>car company is conscious of responsibility for environmental damage and working for its improvement.</td>
<td>Junior high 14-15</td>
<td>consider from producer's position and consumer's position.</td>
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<tr>
<td>be conscious of acceleration of economic activities of advanced countries, and population problem and vicious circle of poverty and environmental disruption in developing country. accompany enormous cost and economical sacrifice for environmental preservation</td>
<td>High 15-16</td>
<td>examine results of the international conference from the position of advanced countries, developing country, Japan and so on.</td>
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<tr>
<td>know the existence of international treaty and international organization for environmental preservation, and understand the results of the Earth Summit.</td>
<td>Following carbon tax, think about financial system and economic mechanism which makes environmental preservation and economic growth go together.</td>
<td></td>
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</tbody>
</table>

○ Economic freedom and Social fairness.
No attention was given to the description of economy. Proposition for distributing fairness that environmental improvement carries economical sacrifice appeared at high school for the first time.
As for social fairness, there was no discussion.

○ Essential diversity and Superior essential diversity
In high school, as eyes were directed to the opposition in the inside of advanced countries, students could research problems from various points of view, nevertheless the viewpoint of opposition was sometimes fixed.

○ Democracy through adaptative understanding and democracy through critical creation
There was a creative element of citizenship, however it lacked the positive-ness of concrete proposal.

**Comparison between England and Japan and Conclusion**

○ Economic freedom and Social fairness.
Social fairness was more respected than economic freedom, both in England and Japan. Nevertheless procedural fairness was respected in England, distributive fairness was more respected in Japan. The relationship between economic freedom and social fairness has conflict originally, it was only in Japan where this point was considered.
Essential diversity and Superior essential diversity
Both in England and Japan, though, there were variety of viewpoints of "environmentalist, poor farmer, government and tribal people", "developed country and developing country", and "producer and consumer", and so on. Those viewpoints had been established since the beginning of lesson, and they were almost never changed. In such a tendency, it was remarkable for re-construction of viewpoints of conflict in the inside of the advanced country, in Japan.

Democracy through adaptative understanding and Democracy through critical creation.
There was no great difference between Japan and England, in the point of whether receiving democracy passive or trying to create it critically. Positive-ness as a proposal is in England, however, it is uncertain whether it has really critical process.

Citizenship Education remains insufficiency and the possibility of improvement in the quality of units of both countries. Especially three following points are called for:

- About economic freedom, it is necessary to consider social fairness, with comparing distributive fairness and procedural fairness.
- About diversity in the community, it is necessary to have a viewpoint where personal position can be changed diversely, without stereotyped prescription of the relation as "environmentalist and government", "global and local", and so on.
- Moreover, it is necessary to make the lesson to the process of real critical thinking, and to connect it to the creative democracy.

What can be said inclusively is that the viewpoint of citizenship re-construction is very effective to consider environmental education in social studies and citizenship.

List of references.


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Tanikawa, A.(2000). The character which citizens should have, *Social studies dictionary*, Tokyo, Gyosei.


