

Encounters on Education Encuentros sobre Educación Rencontres sur l'Éducation

Volume 1, Fall / Otoño / Automne 2000

Building Common Spaces: Citizenship and Education in Canada and Spain

Construyendo espacios comunes: Ciudadanía y Educación en Canadá y España

Construisant des espaces communs: L'Éducation et la Citoyeneté au Canada et en Espagne

-A monograph series that attempts to initiate a critical dialogue among educational researchers from Canada, Spain and Latin America in light of the process of internationalization and economic globalization.

Serie monográfica que pretende establecer un diálogo crítico entre investigadores de la educación en Canadá, España y América Latina, a la vista de los procesos de internacionalización y de globalización económica.

C'est une Série monographique qui essaie d'inaugurer un dialogue critique parmi les chercheurs éducatifs du Canada, l'Espagne, et l'Amérique Latine à la lumière du processus de l'internationalisation et de la globalisation économique.

Encounters on Education/Encuentros sobre Educación/Rencontres d'Éducation is published once a year by the Faculty of Education, University of Manitoba and the Departamento de Teoría e Historia de la Educación, Universidad Complutense, Madrid. Single issues are (Canadian) \$20. Changes of address and subscription information should be addressed to Julianna Enns, Co-Managing Editor, Faculty of Education, The University of Manitoba, Winnipeg, Manitoba, R3T 2N2 or Dr. David Reyer, Co-Editor Ejecutivo, Departamento de Teoría e Historia de la Educación, Facultad de Educación, Universidad Complutense, Calle Rector Royo Villanova s/n, 28040 – Madrid, España. All Encounters material is copyrighted. Written permission must be obtained from the editors for copying or reprinting tables, figures, or more than 500 words of text. Manuscripts and correspondence in English should be addressed to Dr. Rosa Bruno-Jofré, Dean, Faculty of Education, Queen's University, Duncan McArthur Hall, Kingston, Ontario, K7L 3N6; in Spanish should be addressed to Dr. Gonzalo Jover, Departamento de Teoría e Historia de la Educación, Facultad de Educación, Universidad Complutense, Calle Rector Royo Villanova s/n, 28040 – Madrid, España. The submissions are subject to peer and Board review. Authors whose manuscripts are accepted for publication will be asked to supply a copy on diskette.

Restoring 'Duty' to the Discourse of Rights and Citizenship Education: A Radical Retrenchment?

Catherine Haire, Peel District Board of Education

Michael Manley-Casimir, Brock University

ABSTRACT

This paper presents an argument that serious consideration of citizenship education requires a reconsideration of the principle of duty. Such a view is in marked counterpoint to the argument about the need to educate young Canadians about their 'rights' under provincial human rights regimes and the Canadian Charter of Rights and Freedoms. Important as 'rights education' and the development of a 'rights consciousness' are in Canada, we shall argue that such a perspective tends to downplay the notion—philosophically correlative to 'right'—that of 'duty'. The argument, relying on Selbourne's analysis, develops a perspective about the restoration of the primacy of civic duty in this discourse, together with the consequent discussion of civic obligations as essential constituent elements of citizenship education.

RESUMEN

Este paper sostiene que toda consideración seria de la educación ciudadana requiere reconsideración del principio de obligación (deber) tal como fue expuesto por Selbourne. Este argumento está en contrapunto con el argumento que auspicia la necesidad de educar a los jóvenes Canadienses acerca de sus 'derechos' bajo los regímenes provinciales de derechos humanos y la Carta Canadiense de Derechos y Libertades. A pesar de que 'la educación en derechos' y el desarrollo de 'una conciencia de derechos' son importantes en Canadá, nosotros argumentamos que tal perspectiva tiende a minimizar la noción filosófica correlativa a 'derecho' que es la de 'obligación'. El argumento se basa en el análisis de Selbourne y propone la restauración de la primacía de la obligación cívica junto con la discusión consecuente de obligaciones cívicas como elementos constitutivos de la educación ciudadana.

RÉSUMÉ

Cet article présente un argument que la considération sérieuse de l'éducation sur la citoyenneté exige un nouvel examen du principe du devoir. Une telle perspective fait un contraste frappant avec l'argument sur le besoin d'éduquer les jeunes Canadiens sur leurs 'droits' sous les régimes provinciaux sur les droits humains et la Charte canadienne des droits et libertés. Quelque importants que soient l'éducation sur les droits et le développement d'une 'conscience de droits' au Canada, nous soutiendront qu'une telle perspective tend à minimiser la notion - philosophiquement correlative au 'droit' celle du 'devoir'. L'argument, se basant sur l'analyse de Selbourne, développe une perspective sur le rétablissement de la prédominance du devoir civique dans ce discours, ainsi que la discussion suivante des obligations civiques comme des éléments constitutifs essentiels de l'éducation sur la citoyenneté.

Introduction

The distinctive character of Canada as a federal state, officially bilingual and bicultural, committed to preserving and enhancing multiculturalism, has long provoked questions and debate about the nature of Canadian identity and citizenship. Central to the debate are questions about what citizenship looks like, how a sense of citizenship is formed, and how such a sense can be inculcated. Inevitably, such discussions turn to citizenship education and the role that the schools of the nation can play in developing Canadian identity and fostering a sense of Canadian citizenship.

In recent years several events have added urgency to the debate. Amongst these are the increasing cultural diversity of Canada as refugee settlement and immigration bring peoples from all over the world to Canada; the continuing threat of national disintegration provoked by separatist ambitions in and for Quebec; the evident loss of national sovereignty in the face of the North American Free Trade Agreement (NAFTA), multi-national financial and commercial interests, as well as globalization to mention only the most obvious. In addition, the patriation of the Constitution Act (1982) with the inclusion of the Charter of Rights and Freedoms marked a watershed in Canadian constitutional development. The Charter of Rights and Freedoms (CRF), in particular, established a regime of constitutionally protected rights for Canadians and residents (as well as, in some cases, visitors to Canada) in a wholly new way. As the centrepiece of human rights legislation in Canada, the CRF is complemented by provincial and federal human rights statutes.

While not uniformly endorsed, the CRF has, nevertheless, spawned both a wholesale increase in Charter based litigation and a strong 'rights consciousness' throughout Canada.¹ While constitutionally grounded claims are normally resolved

1 A.C. Hutchinson, *Waiting for Coraf* (Toronto: University of Toronto Press, 1995); T.A. Susse, *Canada's Legal Revolution, Public Education, the Charter and Human Rights* (Toronto: Emond-Montgomery, 1995).

judicially, the general level of public discourse frequently includes assertions about putative rights without an apparent grounding either in clear understanding of human rights law or the theory of rights and rights talk. Such public discourse diminishes the claim to rights, on the one hand, and ignores the obligations or duties that such claimed rights invoke on the other.

Hence it is the purpose of this paper to confront the absence of sustained consideration of the obligations and duties of citizenship in discussions about citizenship education and to argue that such consideration requires a reconsideration of the principle of duty following Selbourne.² Specifically, we review and consider the dominant approaches to citizenship education, then we turn to a recitation of the central argument made by Selbourne, which in turn leads to a consideration of the curricular implications of adopting an approach based on Selbourne's argument.

Citizenship Education in Canada

The past few decades have witnessed a shift in official government policy documents from a citizenship orientation, in which students were prepared to assume their role as responsible citizens, to an economic orientation, in which students are prepared to assume their role as workers in a globally competitive workforce. Osborne cites the Manitoba Minister of Education, who in making school attendance in that province compulsory in 1916, stated that as citizens of the future, boys and girls must attend school to learn how to perform the duties of citizenship.³ He contrasts this statement with one made in 1991 by a Minister of Education in the same province:

The workforce will demand highly skilled and adaptable workers who have the ability to upgrade existing skills and develop new skills, who can help create and participate in a climate that encourages entrepreneurship, innovation and economic growth; and who can understand the complex dynamics of a competitive global environment.⁴

This trend can be seen in the pressures exerted on individual schools and school systems to form partnerships with businesses, with a purportedly educational focus, but with an underlying, product-oriented price tag attached. Concepts of responsible citizenship, which should be central to educational theory and practice, are displaced with school policies informed by an economic agenda.

Although education in Canada falls under provincial jurisdiction, the Council of Ministers of Education, Canada (CMEC) is instrumental in influencing the

2 Selbourne, Principle of Duty.

3 K. Osborne, "Education for Citizenship," *Education Canada* 38, no. 3 (1998-99): 16-21.

4 *Ibid.*, 16.

establishment of a national educational agenda. Sears and Hughes note that in 1993, plans were made by the Council to institute nationwide education indicators in six areas, including citizenship. In keeping with policies emphasizing math, science, and technology as part of a revised educational focus, priority was given, however, to indicators in areas such as science, while the citizenship portion of the project was placed on hold.⁵ Further, they note that civics and citizenship education do not appear as separate course designations. Instead, citizenship is subsumed under other areas, primarily social studies at the elementary level, and depending on the jurisdiction, under social studies, law, history, economics, political science, or sociology at the secondary level. The Civics course, to be instituted in the year 2000-2001 as a part of secondary school reform in Ontario, seems to be the first of this genre.

Treatment of citizenship and citizenship education, Sears and Hughes found, ranges from implicit to explicit, depending on each province's curricula.⁶ British Columbia made the most explicit references, overtly linking each course with citizenship as part of every Curriculum Assessment Framework. This connection is apparently not being maintained as a feature of new curricula in British Columbia.⁷ Yet without explicit connections drawn and instruction given, it cannot be assumed that students will gain an adequate understanding of the rights and responsibilities of citizenship. Peterson-Badali and Abramovitch, reporting on their inquiry into how young people understand due process rights, namely, the right to silence and the right to legal counsel, concluded that "merely extending due process rights to young people will not ensure that they will be protected in an adult-like criminal justice system because many younger children lack even a basic understanding of their rights to silence and counsel".⁸ Earlier research by the same team invalidated the notion that left to their own devices children will simply acquire a sophisticated understanding of social and legal concepts. Such findings implicate the need for direct instruction of concepts regarding rights. Presumably, the same can be said for responsibilities, as part of an ongoing Canadian dialogue concerning protean notions of citizenship.

As Canadian notions of citizenship have moved from a benignly indifferent belief in the self-evident virtue of cultural mosaic, to recognition and affirmation of multiculturalism, and more recently to the prizing of diversity and difference, Human Rights and Multicultural Education programs have been instituted across

5 A. Sears, G. Clarke and A.S. Hughes, "Canadian Citizenship Education: The Pluralist Ideal and Citizenship Education for a Multinational State" (n.d., photocopied paper).

6 A. Sears and A.S. Hughes, "Citizenship Education and Current Educational Reform," *Canadian Journal of Education* 21, no. 2 (1996): 123-142.

7 *Ibid.*, 129.

8 A.S. Hughes and A.M. Sears "Macro and Micro Level Aspects of a Programme of Citizenship Education Research" (n.d., photocopied paper), 14.

the country. The Maritime Provinces Educational Foundation developed the guide *Human Rights in the Elementary Classroom*, stating that "Human rights topics need to permeate as many areas of the curriculum as possible".⁹ The Ontario Human Rights Commission has developed a guidebook, updated annually, entitled *Teaching Human Rights in Ontario*, for use in secondary law and cooperative education programs.¹⁰ It reiterates the theme that citizens cannot actively exercise their rights unless they are sufficiently apprised thereof. In Saskatchewan, *Teaching Human Rights*, a guide for all grade levels in the K-12 system was published in conjunction with the Saskatchewan Human Rights Commission.¹¹ One of the professed goals of the British Columbia Human Rights Commission is to:

- increase public, children, and youth understanding and acceptance of human rights by 50% over baseline, by
- maximizing contacts in problem resolution process to convey human rights knowledge;
- increasing proportion of resources to public education program.¹²

The Canadian Civil Liberties Association has produced a primer for students, entitled *The Fundamentals of our Fundamental Freedoms*, which explains rights concepts, and provides case studies for class discussion.¹³ Through educational programs and resources such as these, concerns that young Canadians have insufficient knowledge and understanding of legal rights are actively being addressed.

Sears and Hughes found knowledge, skills, and dispositions, or varying terminologies for the same, to be the main components of citizenship education in all jurisdictions. Nationwide, policy documents are tending towards active as opposed to passive conceptions of citizenship. Knowledge, drawing upon the social sciences and the humanities, provides a basis for understanding, but this must be actively acquired and applied rather than passively absorbed. Skills are similarly developed with a view to enabling participation in society. Dispositions or values consistent with promoting respect for diversity in a pluralist society appear in policy documents throughout the country. Concepts of citizenship in the documents include local, provincial, national, and global context.¹⁴

The commitment to values can be seen in *The Common Curriculum: Policies and Outcomes, Grades 1-9*, launched for a brief period of time in Ontario in 1995. It

9 Sears, Clarke and Hughes, "Canadian Citizenship Education," 23.

10 Ontario Human Rights Commission, *Teaching Human Rights in Ontario* (Toronto: Ontario Human Rights Commission, 1996).

11 Saskatchewan Human Rights Commission, [online]; available from www.gov.sk.ca/shrc; Internet.

12 British Columbia Human Rights Commission, [online]; available from www.bchrc.gov.bc.ca; Internet.

13 Canadian Civil Liberties Association, *The Fundamentals of Our Fundamental Freedoms* (1997).

purported broad principles of education, claiming that "learning involves developing values as well as knowledge and skills". It went on to state:

The values that are at the heart of the curriculum reinforce democratic rights and responsibilities and are common to many faiths and cultures. They are based on fundamental belief in the worth of all persons, a recognition of the interdependence of human beings and the environment, and a belief in the inherent value of all forms of life in nature. They should help all students to develop a positive sense of self and respect and concern for others, as well as a sense of belonging in the community, a sense of social responsibility, a commitment to democracy and human rights, and a love of learning. It is important to note that these values will not be developed in isolation but will form an integral part of students' learning as they explore various areas of knowledge and relate them to problems and issues in everyday life.¹⁵

Yet new curriculum documents in Ontario place greater emphasis on the acquisition of knowledge and skills than on values. This is in keeping with new standards for achievement levels—perhaps an early version of the economic syndrome with its focus on increased productivity. In *The Ontario Curriculum: Social Studies, Grades 1 to 6; History and Geography, Grades 7 and 8*, the commitment to attitudes and values has been condensed, with a corresponding increase in emphasis on knowledge and skills.

The focus of teaching and learning in the social studies, history, and geography curriculum is on the development of essential knowledge and skills. Students must develop a thorough knowledge of basic concepts that they can apply in a wide range of situations. They must also develop the broad-based skills that are vital to success in the world of work: they must learn to evaluate different points of view and examine information critically to solve problems and make decisions on a variety of issues.¹⁶

This emphasis is reflected in the newly designed provincial report card at both the elementary and secondary levels, where the reporting of achievement levels places sole value on the development of communication, thinking and inquiry skills; the acquisition of knowledge and understanding; and the application of concepts and skills.

14 Sears and Hughes, "Citizenship Education," 129-133.

15 Ontario Ministry of Education and Training, *The Common Curriculum: Policies and Outcomes* (Toronto: Ontario Ministry of Education and Training, 1995), 17.

16 Ontario Ministry of Education and Training, *The Ontario Curriculum: Social Studies, Grades 1 to 6; History and Geography, Grades 7 and 8* (Toronto: Ontario Ministry of Education and Training, 1998), 2.

Despite the reduction in emphasis on values and the affective domain, explicit attention is given to citizenship education in the new Ontario curriculum. Two strands - Heritage and Citizenship, and Canada and World Connections - comprise the Grades 1-6 Social Studies curriculum in Ontario. Features of the new curriculum include "greater emphasis on civics and economics", as well as "more focus on the need for responsible citizenship". The Grade 5 Canada and World Connections strand, "Aspects of Government in Canada," includes the expectations that students will:

- demonstrate an understanding of the rights of Canadians, including those specified in the Charter of Rights;
- demonstrate an understanding that for every right (e.g., the right of democratic governance) there is a responsibility (e.g., the responsibility to vote).¹⁷

These expectations find further countenance in new secondary school curricula in Ontario. In the compulsory, half-credit Grade 10 Civics course, beginning in the year 2000-2001, students will "explore what it means to be a 'responsible citizen' in the local, national, and global arenas". A specific expectation in this course will be that students:

identify the rights and responsibilities of citizenship expected and practiced in their school or classroom, explain why these rights and responsibilities were developed, and evaluate the extent to which they apply to all students.¹⁸

With a view to developing a sense of civic responsibility, secondary school students in Ontario will be required to fulfill 40 hours of community service to qualify for graduation.¹⁹ Community service is also a feature of the social studies program in Manitoba, with movement towards active participation through volunteer work, involvement in efforts to solve community problems, participation in political campaigns etc.²⁰

Thus there appears to be a trend, at least in some jurisdictions, towards explicit treatment of citizenship education, with a clearer emphasis on participation. Although knowledge, skills, and dispositions, including programs aimed at instilling an understanding of human rights and of multiculturalism, permeate most citizenship curricula, in some jurisdictions greater value is being placed on knowledge and

17 *Ibid.*, 37.

18 Ontario Ministry of Education and Training, *The Ontario Curriculum, Grades 9 and 10: Canadian and World Studies* (Toronto: Ontario Ministry of Education and Training, 1999a), 48.

19 Ontario Ministry of Education and Training, *Ontario Secondary Schools, Grades 9-12: Program and Diploma Requirements*, 1999b, 6.

20 Cited in Sears and Hughes, "Citizenship Education," 131.

skills. Across the country, perceived economic priorities have displaced notions of citizenship education from the core of the educational agenda.

The Selbourne Argument

In *The Principle of Duty*, Selbourne takes issue with pervasive notions of economics guiding conceptions of citizenship. Referring to the flux of modern society, affected by rapid technological change and increasing randomness of associations, he states that it is "a randomness not aided by our age's attempts to privilege the 'market' as the leading, or even the sole, principle of civic order itself".²¹ He cites Hazlitt, who in *Free Thoughts on Public Affairs* asserted that "the spirit of trade can but ill supply the place of principle".²² He later cites Plato, who declared in the *Laws* that "an education which only aims at money-making . . . without regard to justice or reason, is vulgar and illiberal, and is not worthy to be called education at all".²³ Instead, he proposes his alternative, based on the civic bond and the principle of duty, in which citizens are cognizant of their co-responsibility for the well-being of the civic order. 'Civic bond' is Selbourne's term for the ethic which governs relations between citizens and which sustains the civic order; 'civic order' denotes a community or communities within a determinate area organized under common rule, whether as a nation, or as a city.

The principle of duty, which emphasizes the interconnection of peoples within a society, is reciprocal in nature, encompassing both the "duty of the citizen to himself, his fellows, and the civic order, and the duty of the civic order to its members".²⁴ Selbourne contends that "personal responsibility for the self, and co-responsibility for the well-being of one's fellows, are the moral correlates of the liberty of the individual".²⁵ He warns of the breakup of a society in which the civic bond has been attenuated by dutiless claims to rights, asserting that "while duties without rights make men slaves, rights without duties make men strangers to one another". Since one individual's presumed absolute rights are irreconcilable with the presumed absolute rights of another, a distinct civic consciousness or civic sense must temper the unrestrained exercise of rights.

According to Mill, the philosopher of modern English liberalism, as cited by Selbourne, the ideal citizen is an active member of a free civic order, who exercises civic rights and fulfills civic duties, conscious of the ethical relation between the same, and who is otherwise free to conduct affairs and pursue aspirations, providing that such activities do not interfere with the rights of others so engaged.

21 Selbourne, *Principle of Duty*, 4.

22 *Ibid.*, 59.

23 *Ibid.*, 218.

24 *Ibid.*, 95.

25 *Ibid.*, 47.

Selbourne laments this lost aspect of liberalism, which has been overshadowed by the later politics of rights, including the principle of non-interference - "a principle best suited to conditions of established civic order where the civic bond is strong, and where the individual citizen is autonomously conscious not only of his rights but of his duties".²⁶

Although in discourse and in texts of political ideas, rights and duties are uniformly paired, duties are rarely defined, while talk of rights dominates discussions. Yet Selbourne finds the fulfillment of duty - to self, fellows, and the civic order - to be "the morally superior, as well as the historically prior, constituent of human association".²⁷ Such a perspective was shared by John Locke, in the late 17th century, who while championing "the liberation of man's powers from old forms of fealty and blind subordination," placed the existence of the civic bond "logically as well as ethically prior to the assertion of individual right". Selbourne maintains that the politics of rights in the absence of correlative duties turns the citizen into "a consumer of civic benefits and allowances oblivious of the civic bond". Although token mention is made of obligations in the phrase 'rights and duties,' such tokenism points to a "moral vacuum . . . in which the concept of duty remains essentially notional and substanceless: that is, without practical meaning or outcome, even if considered as a (shadowy) good".²⁸

According to Spinoza, as cited by Selbourne, "citizens are not born, but made".²⁹ Selbourne also finds "a 'state education' which is not directed to the formation of citizens and the inculcation in them of (*inter alia*) a civic ethic . . . a formal contradiction in terms".³⁰ The civic order is, in accordance with the principle of duty, obligated to give explicit instruction in citizenship,

to *educate* the individual members of such civic order to their citizen parts, to instruct them upon the history, laws, and customs of the civic order to which they belong, and to encourage and promote the development of a civic morality within them.³¹

Selbourne thereby endorses the traditional trinity of civic education: knowledge, skills, and values, in his thesis, iterating later the need to educate "informed, ethically instructed, and participant members of the civic order".

The strength of the civic bond depends in part upon the access citizen-members have to a common body of civic knowledge. This knowledge includes information pertaining to past civic endeavours; citizen duties and rights; and laws governing citizen actions, as well as the means by which such laws may be altered. This

26 *Ibid.*, 31.

27 *Ibid.*, 3.

28 *Ibid.*, 22.

29 *Ibid.*, 23.

30 *Ibid.*, 216.

31 *Ibid.*, 94.

awareness, together with a sense of co-responsibility for the present and for the future, maintains and strengthens the civic bond and enables citizens to become knowledgeable, active members of the civic order.³²

Historically, the connection of the word duty with notions of obedience and of passivity has led to serious misconceptions regarding the principle of duty. Selbourne discounts this view, countering with his own concept of the civic order - one which consists of a participatory, responsible citizenry, who create and recreate their association through active analysis and change. By dispensing with "pre-democratic forms of obligation", Selbourne highlights the need for critical, evaluative skills. The civic order must furnish citizens with sufficient means to act the citizen part, and resist any tendency to transform citizen into subject.

Civic duty is not blind duty . . . the imposition of duty on the citizen must serve the well-being of the civic order as a whole, and not the particular interests of those who at any time command the political and economic instruments of such civic order.³³

Politico-economic systems governing a civic order must not destroy the civic bond, whether through a politics of dutiless rights or through a totalitarian regime. To maintain and strengthen the civic bond, civic duty dictates an active rather than a passive response.

Since blind duty is ethically objectionable, it is the responsibility of the civic order to ensure that citizens understand the rationale and the ethical basis for obligations. Selbourne views citizenship as an ethical institution, with the civic order continually renewed in substance and in form by its members, acting from a common ethical base. He denounces the gratuitous disposition of rights without correlative duty, and the merging of rights, benefits, licenses, and privileges of citizenship all under the umbrella of 'rights', without distinction amongst the same. Should citizenship be vested only with rights, privileges, and benefits, much of its ethical substance would be lost. Instead, this is sustained by a fusing of the free exercise of rights with the voluntary discharge of duty. The principle of duty is essentially "a principle of moral expectation - the expectation that the citizen will respect the civic bond and voluntarily accept co-responsibility for the condition of the civic order".³⁴ Selbourne prefers expectation to invitation, invitation to inducement, and inducement to compulsion, viewing sanctions applied to the duties of citizens as "a form of subjection of the citizen", and necessarily a last resort. The scale of social and environmental crises, however, lends urgency to the need for "a new moral politics of civic obligation" to better manage the civic order.

Modern scientific thought tends to disparage that which cannot be quantified, including moral concepts such as the principle of duty. The emphasis on containing information within factual categories, and on equating such data gathering with

32 Ibid., 220-221.

33 Ibid., 186.

34 Ibid., 192.

rational enterprise, places more value on concrete, factual knowledge than on irreducible ethical strictures. This is not to deny the validity of ethical aspirations as a viable pursuit. Selbourne refers to Kant, who in his *Lectures on Ethics* stated that education is "the forming of the mind for the civil state". It is the duty of the civic order to provide an adequately funded, quality educational system, which has as its end the development of a strong civic bond, by educating knowledgeable, ethical, participation-oriented citizens. Each individual has in turn the responsibility to develop his or her potential to the fullest, and to assume voluntary co-responsibility for the well-being of the civic order through participatory action. When such an education is lacking, the individual has a greater tendency to become a stranger to the civic sense and civic purpose, the civic bond is weakened, and the process of civic disaggregation is hastened.

Teaching citizenship facilitates the protection of the civic order. Respect for education must be practised as an essential value of the civic order itself. Disrespect for learning and training and widespread contempt for the education system and for teachers are signs of the civic order's failure "to observe its educational duties to its citizens, and of the citizen's failure to observe related duties to himself and to the civic order as a whole."³⁵ Acquiring an education is a duty before it is a right; it is upon the fulfillment of this duty that the viability of the civic order as a whole depends.

Curricular Implications

Under the rubric of knowledge, civic virtue, and participation, the traditional trinity of citizenship education: knowledge, skills, and dispositions, was endorsed by a panel of experts in the areas of citizenship and citizenship education, whose perceptions were solicited by Hughes to develop a consensus portrait of the ideal Canadian citizen.³⁶ The panel's focus on participation centred on "the capacity of citizens to give expression to their rights of participation in the democratic enterprise". Knowledge and skills were viewed as integral to this process, to give citizens the means to actively pursue their aspirations. For the panel, however, action without a stance of civic virtue as an ethical guide is unconscionable. Hughes noted "a willingness to set aside private interests and concern for the sake of the common good", a willingness which correlates directly with Selbourne's precept that a strong civic bond is critical to the well-being of the civic order.³⁷ In identifying the democratic virtues required for responsible citizenship, Osborne quotes the Manitoba Department of Education, which in 1948 described responsible citizenship as "openness to other viewpoints, respect for the rights of others, realizing that every right brings a corresponding responsibility, understanding the democratic

35 *Ibid.*, 215.

36 Hughes and Sears, "Macro and Micro Level Aspects," 3.

37 Sears and Hughes, "Citizenship Education," 131.

process, respect for the law, and participation in public affairs".³⁸ Osborne notes that these dispositions must be inculcated through an education system which gives explicit attention to the knowledge, skills, and values required for citizenship.

Yet Komisar and McClellan found terms such as "educated citizen," and "responsible citizenship" to be "systematically ambiguous" educational slogans which need to be delimited.³⁹ Similarly, Osborne noted ambiguity in the principal elements of citizenship education, which include "acceptance of responsibilities" and "commitment to broad social values", concepts which found currency in the 1970's, and which remain largely undefined, although unequivocally essential in developing a civic sense.⁴⁰ Expectations such as the following from the Civics course in Ontario purport to address both rights and responsibilities; however, the balance of emphasis is on legal rights. Under "The Rights and Responsibilities of Canadian Citizenship," it states that students will:

describe the changing nature of Canadian citizenship rights and responsibilities based on an examination of provincial legislation, the Bill of Rights (1960), and the Canadian Charter of Rights and Freedoms (1982) (e.g., in terms of fundamental freedoms, democratic rights, mobility rights, legal rights, equality rights, language rights, Aboriginal rights).⁴¹

A concerted effort needs to be made to place equal emphasis on civic obligations in curricular expectations, and to draw explicit connections between rights and responsibilities.

Such a need has been noted by the InterAction Council, whose members include former heads of state representing some twenty countries worldwide. The council has drafted a Universal Declaration of Human Responsibilities to complement the Universal Declaration of Human Rights, adopted by the United Nations in 1948. It points out that since the earlier declaration was drafted by the Western powers in the post World War II period, it is a product of western philosophy and cultural orientation, and reflects the concepts of freedom and individuality which have prevailed in the West since the 17th century age of enlightenment. Eastern thought, in contrast, generally conceives of human relations "in terms of obligations rather than rights", emphasizing "notions of responsibility and community".⁴² Given the multicultural makeup of Canada's population, many immigrants presumably retain these cultural values. This eastern philosophy is shared by Canada's First Nations peoples, who, according to Mercredi and Turpel, "see rights as collective responsibilities instead of individual rights", and believe in "maximizing individual

38 K. Osborne, "Education for Citizenship," *Education Canada* 38, no 3 (1998-99): 19.

39 Sears and Hughes, "Citizenship Education," 128.

40 Osborne, "Education for Citizenship," 16-21.

41 Ontario Education and Training, *Ontario Curriculum: Canadian and World Studies*, 48.

42 InterAction Council, *A Universal Declaration of Human Responsibilities*, draft proposal to the United Nations General Assembly, September 1997, 8.

autonomy without sacrificing a sense of community responsibility".⁴³ The basic premise of the InterAction Council is "that humans deserve the greatest possible amount of freedom, but also should develop their sense of responsibility to its fullest in order to correctly administer their freedom". To this end, beginning with the Preamble to the Universal Declaration of Human Responsibilities, it acknowledges and builds on The Universal Declaration of Human Rights by supplementing it with correlative duties:

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world and implies obligations or responsibilities,

whereas the exclusive insistence on rights can result in conflict, division, and endless dispute, and the neglect of human responsibilities can lead to lawlessness and chaos,

whereas the rule of law and the promotion of human rights depend on the readiness of men and women to act justly,

whereas global problems demand global solutions which can only be achieved through ideas, values, and norms respected by all cultures and societies,

whereas all people, to the best of their knowledge and ability, have a responsibility to foster a better social order, both at home and globally, a goal which cannot be achieved by laws, prescriptions, and conventions alone,

whereas human aspirations for progress and improvement can only be realized by agreed values and standards applying to all people and institutions at all times,

now, therefore, the General Assembly *proclaims* this Universal Declaration of Human Responsibilities as a common standard for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall contribute to the advancement of communities and to the enlightenment of all their members.⁴⁴

The declaration advocates teaching responsibilities in addition to rights, to provide a balanced ethical base. Article 1 of the declaration states that "**every person**, regardless of gender, ethnic origin, social status, political opinion, language, age, nationality, or religion, **has a responsibility to treat all people in a humane way**". Comparable complements of rights with reciprocal responsibilities occur

43 O. Mercredi and M.E. Turpel, *In the Rapids* (Toronto: Penguin Books, 1993), 97, 102.

44 InterAction Council, *Universal Declaration*, 2.

throughout. Earlier work by the Interaction Council on the subject of global ethical standards, based on a report submitted by representative leaders of world faiths, has been incorporated into the draft Declaration of Human Responsibilities.

Explicit connections can be drawn between rights and obligations beginning in the early elementary grades. In *The Ontario Curriculum: Social Studies, Grades 1 to 6; History and Geography, Grades 7 and 8*, students in Grade 1 are required to complete a strand on relationships, rules, and responsibilities. Beginning with familiar concepts related to home and to school, students are expected to:

- demonstrate an understanding of the need for rules and responsibilities (e.g., need for protection, for respect);
- identify and describe the rights and responsibilities of family members (e.g., decision making, chores);
- identify rules in the home, at school, and in the community (e.g., bedtime, no running on stairs, looking before crossing the street);
- demonstrate an understanding of rights and responsibilities in a way that shows respect for the rights and property of other people (e.g., sharing, being courteous, cooperating, not littering).⁴⁵

In addition to acquiring related vocabulary, such as *rights, responsibilities, respecting rules, cooperating, being courteous*, students are expected to demonstrate skills such as sorting and classifying information pertaining to duties of family members, and to apply concepts and skills in new contexts, by describing how rules and responsibilities change as a result of new variables, such as a new baby, or a new grade in school. In Grade 5, where students are expected to "demonstrate an understanding that for every right...there is a responsibility", students may work in pairs with separate handouts enumerating rights and responsibilities, and correlate the two. Students may also be required to identify the legal age at which a right is acquired, for instance, to buy a pet, or to own a shotgun and ammunition, and in groups list the responsibilities which in the group's view attend the right. Higher institutes of learning also incorporate rights and responsibilities in behaviour codes. Humber College in Toronto, for example, displays a Charter of Responsibilities and Rights in classrooms as a reminder to staff and students to observe expectations.

By making citizenship central to educational policy, knowledge, skills, and dispositions essential to maintaining and strengthening the civic bond are instilled in citizens. Central to this policy is a balancing of rights and correlative obligations as core ethical principles of the civic order. As Osborne points out, citizenship education provides a far more encompassing vision for a better world than that of training workers for the competitive, global marketplace.⁴⁶

45 Ontario Education and Training, *Ontario Curriculum: Social Studies, History and Geography*, 15.

46 Osborne, *Education for Citizenship*, 19.