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## Diversity and Shared Values : Education for Citizenship in England and Scotland

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### 【要旨】

イングランドでは、2000年から小学校の非必修教科として、2002年から中学校の必修教科として市民性教育が導入された。一方スコットランドでは市民性教育は教育における5つの優先事項の一つとされており、市民性教育は独立した教科としてではなく、全ての教科や学校における活動を通じて実施されている。

9.11や2005年7月に起こった地下鉄・バス同時爆破事件以降、特にイングランドでは共通のアイデンティティや共有価値の必要性をめぐる議論が高まっている。2007年に発表されたアジェグボ・レポートでは市民性教育を通じて「英国人性 (Britishness)」と共有価値を育てることの重要性が強調され、議論を呼んだ。一方、スコットランドの市民性教育では「英国人性」や「スコットランド人性」よりも、むしろグローバルな市民性への志向がみられるなど、共通のアイデンティティや共有価値をめぐる両者の間に温度差があると言える。このように、イングランドとスコットランドの市民性教育は、共通する点もあるが多様化した社会におけるアイデンティティと共有価値をめぐるアプローチやその実践方法において明確な違いがあることがわかった。

### 1 Introduction

The processes of globalization have brought about glowing diversity within nation states and thus transformed the fundamental notion of citizenship. Sole national citizenship has been challenged by culturally or ethnically distinct minorities who demand proper recognition by the state, as well as by transnational institutions which offer citizenship status, namely EU (Deranty 2005, Heater 2004). Furthermore, consciousness of cosmopolitan citizenship has been rising (Heater 2004). Reflecting such changes in the society, education for citizenship has been a significant item for educational reform in many countries (Kodama 2003).

In Japan, the significance of citizenship education in the educational agenda has gradually increased. This can be seen by attention paid not only by teachers and academics, but also by administrative bodies. The Ministry of Economy, Trade and Industry (METI) published a report that reviewed citizenship education in England, as well as that conducted at several institutions in the US and educational institutions and NGOs in Japan (METI, 2005).

There is also a great interest in citizenship education among teachers and academics who teach or study Social Studies in Japan (Kubota, 2007; Mizuyama, 2006). Since Social Studies covers the area of 'Civics,' which concerns the areas covered by citizenship education introduced as a subject in England, academics tend to focus on the curriculum development and learning methods implemented there. Furthermore, some schools in Japan have introduced concepts of citizenship education to their existing, or newly-created curriculum. For example, the newly created subject named 'Shiminka' (市民科) has been introduced at secondary schools in Shinagawa district in Tokyo. As well, 'Shimin' (市民) has been introduced as a part of Social Studies at the elementary and junior high schools attached to Ochanomizu University. 'Shiminesei Gakushuu (市民性学習)' is also being taught at Rikkyo (St Paul's) Junior and Senior High Schools in Tokyo.

According to Karaki (2007), education for citizenship has been argued mainly from two perspectives: 1) emphasizing strengths in national identity and 2) fostering post-national identity. Both perspectives have been developed as a reaction to globalization that has been challenging the existence of nation states. However, the former view has been dominant in Japan so far (Karaki 2007). The controversial introduction of patriotism into Fundamental Law of Education in 2007 could be regarded as an example of the former orientation toward national identity (MEXT, 2006). Even more, the notion of citizenship has not been developed yet and is still unclear (Karaki 2007). One reason might be the fact that the relationship between individuals and the state has not been argued sufficiently since the end of the Second World War (Kodama 2003).

Considering this diverse background, this paper will discuss education for citizenship with a special focus on shared values and tensions between national and transnational notions of citizenship. In order to examine these themes, this study will demonstrate the initiatives of education for citizenship in England and Scotland. Although there are some similarities in background of England and Scotland, and both of them provide education for citizenship as current national priority, education for citizenship in these two nations has developed through different pathways (Blee & McClousky 2003). First, this study will outline educational policy and institutions in the UK framework. Second, it will demonstrate policy and provision of education for citizenship in England and Scotland by examining policy papers that have significant influence on education for citizenship in both regions. They adopt 'Education for Citizenship and the teaching of Democracy in Schools' (QCA 1998) and 'Diversity and Citizenship' (DfES 2007) as key recommendations in England and 'Education for Citizenship: a paper for discussion and development' (LTS 2002), as those in Scotland do. Thirdly, it will argue their distinctive characteristics and similarities, focusing on tensions between national and transnational spheres. Finally, drawing upon the findings, it will explore suggestions for education for citizenship in Japan.

## 2 Education for citizenship in the UK: setting the scene

### Educational Policy and Citizenship Education

Education for citizenship has been a policy of government since the Conservative Party adopted it in 1988. Although several attempts to introduce education for citizenship failed before and citizenship had not been prioritized in national level education, it came to mainstream debate then. This adoption was because the political Right had more difficulty in trusting schools to provide citizenship education than did the Left, and so the Right adopted a concept of 'active citizenship' to promote involvement in voluntary activities in society by young people (Heater, 2004). When the Labour party came to power in 1997, Citizenship Education was also adopted as a part of that party's policy and became a compulsory entitlement of the National Curriculum.

In addition, international events such as in New York on September 11, 2001, and the attacks in London in July, 2005, increased the intensity of public debate on diversity and brought an international dimension into it (Osler, 2008). Gordon Brown, the current Prime Minister of the UK, emphasized the importance of education to enhance social coherence and announced the introduction of 'Britishness' and shared British values within the Citizenship classroom. Issues regarding this will be discussed in following chapters.

### **Educational Administrations in England and Scotland**

In England, the Department for Education and Skills had been a governing body of education. However, in July 2007, it was split into two and its responsibilities were taken over by The Department for Children, Schools and Families and the Department for Innovation, Universities and Skills. In addition to these institutions, the Office for Standards of Education (OFSTED) is also an influential body which conducts inspection of all schools in England and publishes reports of assessments and recommendations.

On the other hand, since the Union in 1707, education in Scotland has developed separately from the UK framework. Separate Acts of Parliament have also been formed to govern most parts of education in Scotland. In addition to the Teaching and Learning in Scotland (TLS), Her Majesty of Inspectorate of Education (HMIe) and school boards have also been influential in Scottish Education (Clark 1997). Whilst England has the National Curriculum, Scottish education does not prescribe to this. The TLS provides an outline: the Structure and Balance of the Curriculum 5-14 (SOED), which emphasizes balance, breadth and continuity of children's learning. In England, league tables have been published on the basis of the results of national tests at the end of each Key Stage, whereas no league tables are prepared in Scotland.

## **3 Citizenship Education in England**

### **3-1. Political Climate : English context**

Education for citizenship as a narrow version of moral education can be traced back to the 19<sup>th</sup> century in England, when the right to vote was expanded and the significance of education for citizenship was recognized by politicians (Lawton 2000). Despite several attempts, education for citizenship had never formally been a part of education at the national level until introduction to the National Curriculum in 2002. In the 1970s, political education led by influential academics, such as Bernard Crick, evolved and political literacy was placed at the centre in order to develop critical knowledge and skills for active participation (Lawton 2000). Thus, consciousness among the public was raised and political literacy at the non-academic level improved (Heater 2004). A number of 'new' or 'adjectival' education, such as peace education, world studies, anti-sexism and anti-racism education emerged in the 1980s (Heater 2004).

After the National Curriculum was introduced by the Education Reform Act, education for citizenship was identified as one of the five cross-curricular themes declared by the National Curriculum Council in 1999 (Davies, et al 1999). However, because it was non-statutory, education for citizenship was later de-emphasized because the National Curriculum was 'seriously overloaded' (Lawton 2000, pp. 11).

When the Labour party came to power in 1997, David Blunkett became the Secretary of the State for Education and Employment. He set up an Advisory Group in Citizenship in order to give the subject an important position in schools. A policy review of citizenship education was published by the Advisory Group in Citizenship and Teaching of Democracy in Schools, chaired by Bernard Crick, and citizenship education became a compulsory subject for Key Stages 3 and 4 in 2002 as well as a non-statutory subject for Key Stages 1 and 2 in 2000 in England and Wales.

The focus on citizenship education was partly prompted by concerns regarding the moral decline of young people, low levels of participation in community activities and indifference among young people toward politics (Holden, 2003). However, Osler (2000) claimed that the concerns were also reinforced by negative images of young people spread by mass media. After such key international events as the one in New York on September 11, 2001, and the London bombings in July, 2006, there has been a growing expectation for citizenship education as a vehicle to foster inclusiveness and coherence in a diverse society. Gordon Brown, who would become the current Prime Minister of the UK, made a speech to the Fabian Society in January, 2006, on 'British values' and patriotism, emphasizing the importance of the role of education, especially in teaching British history (Brown 2006).

### 3-2. Citizenship Education in England

The recommendations, *'Education for Citizenship and the teaching of Democracy in Schools,'* which is also known as the Crick Report, was published by the Qualifications and Curriculum Authority (QCA) (1998) and has been virtually the 'blueprint' of compulsory Key Stages 3 and 4 curriculums, whilst its framework underpinned the Key Stages 1 and 2 non-statutory guidelines. The report defined the aim and purpose of citizenship education as:

To make secure and to increase the knowledge, skills and values to the nature and practices of participative democracy; also to enhance the awareness of rights and duties, and the sense of responsibilities needed for the development of pupils into active citizens; and in so doing to establish the value to individuals, schools and society of involvement in the local and wider community.

(QCA 1998, p. 40)

In the report, citizenship education was conceptualized by three strands of citizenship education: social and moral responsibility; community involvement; and political literacy (QCA, 1998). This conception employed the social democratic concept advocated by T. H. Marshall, which was developed in a socialist tradition and through class struggle (Marshall and Bottomore, 1992). In addition to the strands of citizenship education, active citizenship is stressed and described as 'an habitual interaction between all three' (QCA 1998, pp. 11).

In addition to these three strands, there are four components of citizenship education to be reached by the end of compulsory schooling: concepts; values and dispositions; skills and aptitudes; knowledge and understanding (QCA 1998, p. 41). Among these elements, the following areas of knowledge and understanding<sup>1</sup> are expected to be attained by the end of compulsory schooling:

- ▶ Topical and contemporary issues and events at local, national, EU, Commonwealth and international levels;
- ▶ The nature of democratic communities, including how they function and change;
- ▶ The interdependence of individuals and local and voluntary communities;
- ▶ The nature of diversity, dissent and social conflict;
- ▶ Legal and moral rights and responsibilities of individuals and communities;
- ▶ The nature of social, moral and political challenges faced by individuals and communities;

- ▶ Britain's parliamentary political and legal systems at local, national, European, Commonwealth and international level, including how they function and change;
- ▶ The nature of political and voluntary action in communities;
- ▶ The rights and responsibilities of citizens as consumers, employees, employers and family and community members;
- ▶ The economic system as it relates to individuals and communities;
- ▶ Human rights charters and issues;
- ▶ Sustainable development and environmental issues.

(QCA 1998, p. 44)

The report provides concepts of citizenship education clearly, but describes the content of each area only very briefly. One reason for this 'bare bones' approach is that it allows for flexibility to interpretations of concepts and forms of citizenship education which could fit into existing curriculums, in such subjects as PSHE/Ct, geography, history and religious education (Crick, 2000b, pp. 5). Therefore, a number of interpretive options manifest in schools and citizenship education can be implemented in a variety of forms. Another reason for this brevity is that the term citizenship is also difficult to define because of contesting concepts and contexts (Kerr, 2003). Indeed, Crick himself mentioned that citizenship education is too sensitive to be prescribed in detail (Crick 2000b).

Whilst it employs Marshall's classic model of citizenship which emphasizes rights of the citizen, the Crick Report reflects a civic republican model of citizenship which places a greater stress on the duty of the citizen to participate in public affairs than the rights of citizenship (Osler 2008, Osler and Starkey 2005, Kiwan 2006). The Report has been subject to criticism as it failed to challenge racism (Osler 2000, Wilkins 2005) and avoided direct reference to racism or anti-racism. Crick (2000a) argues the reason of not addressing anti-racism in the Report is that explicit anti-racist approaches can be 'inflammatory' (Crick 2000a, 134). The Report does, however, make reference to promoting tolerance and diversity, with stressing the combating of prejudice by individual students (Wilkins 2005).

The second report was published reflecting concerns over increasing migration and multiculturalization in a globalizing society, such as the introduction of new requirements for obtaining British citizenship and permanent settlement (Home Office 2005, 2006), as well as key international events such as the one in New York on September 11 in 2001 and the attacks in London in July, 2005 (Kiwan 2007, Osler 2008). The Diversity and Citizenship Curriculum Review Panel was organized in 2006, and the Review Panel, led by Sir Keith Ajegbo, who is an experienced school principal, published the latest policy paper, 'Diversity and Citizenship: Curriculum Review,' in the following year. It adds a fourth strand: 'Identity and Diversity; living together in the UK.' This DfES report, also known as the 'Ajegbo' report, addresses community cohesion and relates discourses on identity and diversity, 'shared values' and 'Britishness' (DfES 2007).

This new strand consists of three conceptual components:

- ▶ Critical thinking about ethnicity, religion and 'race';
- ▶ An explicit link to political issues and values;

- ▶ The use of contemporary history in teachers' pedagogy to illuminate thinking about contemporary issues related to citizenship.

(DfES 2007: 12)

The significance of this report is that it complements the Crick Report by addressing ethnic, religious and cultural diversity in school curriculums, and also places education for diversity on the agenda.

## 4 Education for Citizenship in Scotland

### 4-1. Background of introduction of education for citizenship in Scotland

Education for Citizenship formally became one of five national priorities in Scotland almost at the same time as it did in England. However, the Scottish path to Citizenship education is actually different from that of England which started as a result of the Crick Report in 1998. Although citizenship education has been driven by 'New Labour' policy, it developed divergently in Scotland largely because of the impact of devolution and the establishment of the Scottish Parliament in 1999 (Blee & McClosky 2000).

It should also be noted that there has been an independent subject called 'Modern Studies,' which developed as an integrated subject of history and geography since the late 1960s in Scotland. It covers areas such as rights and responsibilities, the media/bias/exaggeration/opinion, human rights/racism/multicultural issues, the gender gap, developing world/development issues, law and order, and Europe (Maitles 2000). These areas overlap with those covered by 'adjectival educations' in the 1980s and suggested areas of current citizenship education in England. Thus, Scotland had experienced over 35 years of political education, in contrast to England where political education had never been provided at the national level until introduction of current citizenship education.

### 4-2. Contents of education for citizenship

Education for Citizenship is identified as one of five national priority areas for education in Scotland. This was influenced by developments of citizenship education in England led by Crick. However, it has evolved distinctively in Scotland with Scottish interpretations (Blee & McClosky 2000). In Scotland, recommendations for developing education for citizenship have been provided by the paper, *'Education for Citizenship: a paper for discussion and development'* (LTS 2002). It proposed the key purpose of the curriculum as 'development of capability for thoughtful and responsible participation in political, economic, social and cultural life' (LTS 2002, pp. 1). Referring to the UN Convention on the Rights of the Child, the paper stated that 'Young people should be regarded as citizens of today rather than citizens in waiting' (LTS 2002, pp. 4). In addition, the paper provided a framework consisting of four components: knowledge and understanding; skills and competences; values and dispositions; and creativity and enterprise. It also demonstrated concrete contents of each component. For example, in knowledge and understanding, it is suggested that 'Informed citizens' need to obtain an understanding of following:

- ▶ Themselves, human cultures and societies and natural and made worlds in which they live;

- ▶ The complex interdependencies between the various types of system – physical, biological, and societal – that make up the world ;
- ▶ The political, legal, administrative and cultural structures and processes of democratic societies, locally, nationally and internationally ;
- ▶ The legal and human rights and responsibilities of citizens, individually and collectively, in a democratic society ;
- ▶ Barriers to full opportunity to exercise citizenship, arising from socio-economic circumstances, prejudice and discrimination ;
- ▶ Economic and financial aspects of individual and societal needs and wants, and how these relate to issues of environmental sustainability, cultural development and social equity ;
- ▶ The changing nature of world business, of working life and economic activity ;
- ▶ The potential of developments in science and/or technology to change the physical, social and cultural environment, for good or ill ;
- ▶ The role of the media and marketing processes in shaping public opinion and influencing individual and collective decision-making ;
- ▶ The nature of change and continuity, and the effects individuals or groups of individuals, including voluntary groups, can have on the evolution of societies ;
- ▶ How Scottish society has evolved in the wider British, European and global context ;
- ▶ The diversity of identities – religious, ethnic, cultural, regional, national – within Scotland, across the UK and worldwide, and the need for mutual respect, tolerance and understanding ;
- ▶ The sources of disagreement and conflict between individuals and communities and the ways in which people can set about resolving such conflicts.

(LTS 2002, p32)

Most distinctively, education for citizenship in Scotland is delivered not as an individual subject as in England, but as a compulsory element for all subjects and activities in schools. It was proposed that citizenship should be provided throughout all subjects, whole-school activities and school-community initiatives (Blee & McClosky 2003).

Education for citizenship has been developed in the wider context of political and constitutional development, such as Introduction of the Human Rights Act in 1998, devolution and the establishment of Scottish Parliament, and increasing interest in the UK convention on the Rights of the Child (Osler & Starkey 2001, Blee & McClosky 2003). This renewed interest of citizenship emerged as renewed expectations for values in education in general, and was also due to the recognition of the need for participative approach at school education (Maitles & Deuchar 2006). However, Maitles & Deuchar (2006) point out that schools in Scotland have changed less than expected and probably far less with regard to those recognized needs for more democratic and active styles of learning.

## 5 Discussion

### Similarities and differences

Despite divergent pathways, there are common features in the backgrounds and approaches to education for citizenship in England and Scotland. First, there was a concern about moral decline and indifference to political matters among young people. In England, although there was



not strong evidence of decline in political interest and involvement among young people (Davies et al 1999, Osler 2002), there was a sense of crisis concerning young people that led to the introduction of citizenship education (Holden 2003). Similarly, a great concern about young people's apathy for politics evoked a growing consciousness in Scotland for the need to develop a sense of civic rights and responsibilities and more participative approaches for learning (Deuchar 2004).

Second, both initiatives have been developed reflecting the works of certain academics, especially a person who advocated political education, namely Bernard Crick. Needless to say, he is one of the significant 'key players' (Kiwan 2007: 5) of recent processes of policy-making and curriculum development of citizenship education in England. His perspectives, especially regarding political literacy, also influenced education for citizenship in Scotland (Interview with Munn<sup>2</sup>).

Third, in order to implement the core components described in the policy papers, active citizenship is employed as a common key concept both in England and Scotland. In England, active citizenship was adopted as an essential element to underpin education for citizenship when it was introduced as one of five cross-curricular themes of the National Curriculum by the Conservative government in 1988. Despite the change of the governing party, active citizenship has remained being a key concept of citizenship education after it was formally introduced by the Labour government.

In spite of these common features, education for citizenship has been implemented in very distinctive forms in England and Scotland. In England, although whole-school approach or community activities are encouraged to provide citizenship education, it is set as an independent subject. In contrast, citizenship has been identified as one of five priorities of education in Scotland and premised to be delivered throughout all subjects, activities in schools and between schools and community (Blee & McClousky 2003). Also England had never had an independent subject for teaching politics to young people, whereas Scotland established 'modern studies.' This latter point would be considered a major reason of the differences of forms of provision. Dr Munn, who was a chair of the Review Group, stated that, when the Group worked on proposals for education for citizenship, one of the biggest discussions was whether it should be set as an independent subject or not (Interview with Munn).

### **Rights of the Citizen**

The Crick Report adopts Marshall's conception of citizenship, which stresses the rights of the citizen, but it employs a republican approach to citizenship and stresses civic duties rather than its rights (Kiwan 2006, Osler 2008, Osler & Starkey 2005). Osler (2008) maintains that it is difficult to apply this model to citizenship education in the school system, which tends to be authoritarian. She claims that 'social and moral responsibility towards those in authority' possibly encourages young people to accept government policies or political strategy without assessing critically or reflectively when they are brought to a national emergency (Osler 2008).

It seems that the Scottish version of education for citizenship is underpinned by universally adapted principles of human rights, such as the UN Convention of Rights of Children, as a principle of education for citizenship (LTS 2002). Nevertheless, there is also an issue of the inflam-

ing context of Scottish school culture. Maitles (2006) suggests a problem in developing democracy in schools which have 'authoritarian structures' (Maitles 2006: 251).

Furthermore, the English version of citizenship education has been criticized because it does not address institutional racism explicitly. Citizenship education which does not address institutional racism is critically dangerous because it would educate uncritical and unpolitical children (Osler 2000, 2008). The Scottish version, although it addresses barriers to practice citizenship (LTS 2002), is still unclear on dealing with structural inequality and encouraging students to critically assess policies and social structures that create inequality. Therefore neither English, nor Scottish versions of education for citizenship have succeeded in challenging structural inequality.

### **Diversity and Shared values**

One of the important purposes of education for citizenship can be identified as to enhance the inclusiveness of society. In order to achieve this purpose, education for citizenship draws out shared values of the society. The Crick Report, which has been virtually a blueprint of citizenship education in England, offers a simple framework, but does not propose explicit 'shared values.' However, such key international events as the one in New York on Sept. 11, 2001 and the London bombings in July, 2005, raised public concern about social cohesion in a multicultural society and this concern prompted the debate to seek shared values for a diverse society (Kiwan 2008).

As argued in Section 3, the Ajegbo Report added the fourth strand, 'diversity and identity,' which emphasized Britishness as a shared value. The notion of Britishness is still debated and yet remains unclear in England. On the contrary, there are few references to the term 'Britishness' in the Report 'Education for Citizenship,' published by LTS, and there is no greater stress on the notion of belonging more to the UK than to other communities, such as Scotland, Britain, and EU. On the other hand, the term 'identity' is referenced to frequently in the LTS's policy paper 'Education for Citizenship' (LTS 2002).

Despite England's dominant position in the union, English identity has not developed as a separate identity, and has not encouraged or celebrated as Scottish, Welsh or Irish identities have been (Kiwan 2008). Moreover, compared with Scottish, Welsh and Irish, English identity is not clearly distinct from British identity. Toda (2003) points out that there has been an 'identity crisis' among the English after the advent of the European Union and devolution of Scotland and Wales. He analyzes that Welsh people have layered identities of Welsh, British and EU identities, while each identity remains independent. He points out the creation of the EU challenged the existence of the UK as a distinct nation. Thus, British identity and English identity recently came to be openly discussed from the viewpoint of multiculturalism, rather than narrow idea of nationalism.

On the other hand, Osler (2008) states that shared values of a multicultural society should be principles of universal human rights. She claims that the ratification by the UK government of such legal standards as Universal Declaration of Human Rights, the UN Convention on the Rights of the Child, the European Convention of Human Rights 1950 (ECHR) (Osler 2008) and these universally agreed to principles of human rights, this ratification is more applicable to the

core concept of citizenship education than the vague concept of 'Britishness.' Regarding this, 'Education for Citizenship' refers to the UN Convention of the Rights of the Child which defines children as young citizens, rather than citizens in waiting (LTS 2002). Overall, rather than British identity, the Scottish version is, to some extent, oriented towards global citizenship, as it refers to the UN standards of human rights and global citizenship, as well as fosters explicit local identity and involvement in local issues. On the contrary, England has been attempting to establish the shared values at the national level.

## 6 Conclusion

This paper has highlighted some significant features of education for citizenship in England and Scotland. Although devolution and the establishment of a Scottish parliament had more direct effect on education for citizenship in Scotland, the increase in globalization, leading to rising numbers of migrants and the enhancement of diversity in the society, has had the biggest influence on education for citizenship in both nations. In addition, a concern about the low level of young people's participation in political activities is also a common to both England and Scotland. Furthermore, both nations have been influenced by Crick's conceptualization of citizenship education and have adopted active citizenship as a key concept to enable children to practice their citizenship effectively.

Approaches to implement education for citizenship, however, appear to be different. On the one hand, citizenship education is mainly provided as a non-statutory entitlement in key stages 1 and 2, and as a statutory subject in key stages 3 and 4 in England. On the other hand, education for citizenship in Scotland is identified as one of five national priorities of education and is delivered throughout all subjects and activities at school and in the community.

England came to seek a common identity and shared values. Although the Crick Report did not propose them, most recently, an additional strand entitled, 'Identity and Diversity: living together in the UK,' was added and the significance of fostering Britishness and shared values was stressed. Education for citizenship in Scotland emphasizes neither British nor Scottish identity and relatively has an orientation towards global citizenship.

Drawing from the discussion about education for citizenship in England and Scotland, some implications can be noted for educational provision in Japan. As some criticisms demonstrated, citizenship education mentions tackling racism and prejudice at interpersonal level, but fails to challenge structural inequality. Also, both initiatives, especially the English one, place a greater emphasis on civic duties than on the rights of the individual citizen. Thus, they would have the potential risk of educating uncritical and unpolitical children who would respect an authority and accept its decisions and policies uncritically (Osler 2008). Furthermore, approaches to identities and shared values in the two initiatives suggest that there would be options to achieve them: to focus on a community at a national level and seek for national identity in an inclusive way; or, to look toward a global community and assume more multiple identities. There could be other options, however. It should be noted that both examples suggest an inclusive form of citizenship, rather than a merely exclusive and homogenous notion of citizenship.

<sup>1</sup> Although a number of elements were shown in each of the three components, this paper refers only elements in the knowledge/understanding component, in order to compare it with elements in the same component of education for citizenship in Scotland.

<sup>2</sup> A semi-structural interview with Professor Pamela Munn was conducted by the author on 13<sup>th</sup> of September, 2007, as a part of research project subsidized by the Global COE programme. She was the chairperson of the Review Group of education for citizenship in Scotland in 1999-2001 and currently teaches at University of Edinburgh.

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## **Diversity and Shared Values: Education for Citizenship in England and Scotland**

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In England, Citizenship Education was introduced in the National Curriculum as a non-statutory entitlement for primary schools from 2000 and a statutory subject for secondary schools from 2002. In Scotland, Education for Citizenship is identified as one of five priorities of education and has not been provided as a distinct subject, but implemented through all subjects and activities at schools.

There has been a debate with regard to shared identity and values in England since international incidents such as the incident that occurred in New York on September 11, 2001 and bombings in London in July 2005. The Ajegbo Report, published in 2007, emphasized the importance of fostering 'Britishness' and shared values through Citizenship Education. The report raised the current debate on diversity issues in education. On the other hand, Education for Citizenship in Scotland emphasizes more on global citizenship rather than 'Britishness' or 'Scottishness'. Thus, education for citizenship in England and Scotland differ in their approaches in terms of identity and values in a multicultural society.