Educating "Good" Citizens in a Globalising World for the Twenty-First Century

Murray Print and Chuanbao Tan (Eds.)

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CIVIC AND POLITICAL EDUCATION

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The publications will be of value to academics, researchers, students as well as policy makers and practitioners such as those engaged with electoral and intergovernmental agencies.

Educating "Good" Citizens in a Globalising World for the Twenty-First Century

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All chapters in this book have undergone peer review.

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ACKNOWLEDGEMENT

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INTRODUCTION

What is a "good" citizen in the modern world? What is needed to be a "good" citizen for the twenty-first century? These are significant yet difficult questions to answer. This book focuses on of the concept of what it means to be a "good citizen" in the twenty-first century by exploring this concept in two different, but linked, countries. China is a major power in Asia, and internationally, whose citizens are in the midst of a major social and economic transformation. Australia, with British/European roots, is transforming itself into an Asian entity in multiple ways including through trade and economic relations with China, its main trading partner.

The book takes an intercultural and multi-disciplinary approach in exploring the issue of what it means to be a "good citizen" at the intersection between citizenship education and moral education. It defines the concept of "good citizens" as they may be identified in both countries. The issue of what constitutes a "good citizen" is problematic in many countries and how both countries address this issue is vitally important to understanding how societies can function effectively in an increasingly interconnected world of the twenty-first century.

A dominant view in many countries in the West is to differentiate qualities of a citizen from moral qualities of a person, and thus citizenship education is often perceived as a distinct field from moral education. However, more recent research argues that the notion of "citizen" is always associated with the concept of "morality", and "a good citizen" often means "a moral citizen", al least in the context of East Asia. Consequently the two fields of citizenship education and moral education overlap on the task of how to educate for a "good citizen".

The following key questions are the focus of this book:

1. What is a "good citizen" in a globalizing world?
2. How can "good citizenship" be nurtured in schools?
3. What are the implications of the concept of "good citizen" in education, particularly the school curriculum?

MURRAY PRINT AND CHUANBAO TAN

1. EDUCATING "GOOD" CITIZENS FOR A GLOBALIZED WORLD

Two Different but Linked Countries

INTRODUCTION

There are many ways to understand the concept of "good citizen". This book focuses on what it means to be a "good citizen" in the twenty-first century by exploring this concept in two different, but closely linked, countries. China is a superpower in Asia, and internationally an emerging leading power, whose citizens are in the midst of major social and economic transformation. Australia, with British / European roots, is transforming itself into an Asian entity in multiple ways including through trade, economic and educational relations with China, its main trading partner. And the future of both countries is closely linked economically and culturally as witnessed by the vast numbers of Chinese students in Australian universities, largest group of international students by far. While the two countries are clearly different they are also linked, including as they endeavor to educate their peoples to become "good" citizens in the increasingly interconnected world of the 21st century.

The book examines the issue of what it means to be a "good citizen" at the intersection between citizenship education and moral education in both countries. It seeks to define the concept of "good citizens" as they may be identified in both countries. For example, the issue of what constitutes a "good citizen" in China is powerfully influenced by what it means to be a moral citizen in a Chinese context. By contrast, in Australia a "good" citizen is more likely to be identified as one displaying Western democratic qualities or what Veugelers (2007) conceptualized as a critical-democratic citizen. The reality, however, is that the concept of "good citizen" is highly problematic and how both countries address this issue through their education systems is vitally important to understanding how these societies, as well as others, can function effectively in the twenty-first century's increasing interconnectedness.

Traditionally and internationally citizenship education has emerged from the fields of political education and school curriculum. A dominant view in many countries in the West (Hoskins et al., 2011; Westheimer & Kahne, 2004) is to differentiate qualities of a citizen from moral qualities of a person, and thus citizenship education is often perceived as distinct from moral education. However, more recent research argues that the notion of "citizen" is always associated with the concept of "morality",

and "a good citizen" often means "a moral citizen" in the context of East Asia. More recently, in a European context Print (2013) argued that citizenship education programs should include a range of attitudes, values and dispositions to support the knowledge and skills for building competences for "good" citizens. Consequently the two fields of citizenship education and moral education overlap on the task of how to educate for the goal of "good citizen".

The focus of this book is to address three key questions in the context of citizenship education in China and Australia in the twenty-first century:

1. What is a "good citizen" in a globalizing world?
2. How can "good citizenship" be nurtured in schools?
3. What are the implications of the concept of "good citizen" in education, particularly for the school curriculum?

Organizationally the book consists of two related parts, representing perspectives from Australia and China on what it means to be a "good citizen". The first five chapters are written about the context of, and by, Australian authors – Minkang Kim, University of Sydney, Andrew Peterson, University of South Australia, Deborah Henderson of the Queensland University of Technology, and Murray Print, University of Sydney. The second part, representing perspectives from China are four chapters written about the context of, and by, Chinese authors Drs Ban, Du, Zhao, Associate Professor Wang and Professor Tan from the Centre for Citizenship and Moral Education at Beijing Normal University.

CULTURAL DIFFERENCE AND SHARED VALUES

Taking a critical perspective on being a "good citizen", Dr Minkang Kim of the University of Sydney considers perspectives from both east and west, when analysing cultural difference and shared values. The purpose of her chapter is to argue that this pervasive dichotomy of east – west is based on a number of mistakes, not least the mistake of believing that the dichotomy itself is valid. She argues that it simply mirrors the many dichotomies or dualisms inherited from the western Enlightenment of the seventeenth and eighteenth centuries, following Descartes, and it is also indebted to the linear mindset of Newtonian science. One the main outcomes of that inheritance has been a largely static and homogeneous view of culture, and what it means to be a virtuous person and a good citizen.

Drawing on insights from Complexity (Dynamic Systems) Theory, Dr Kim suggests that we should adopt a much more 'messy', non-linear and shifting notion of culture and the virtuous citizen. This, moreover, would seem to be much more suited to the realisation that we are living in a swiftly globalising world that is far from clear. She argues that claims about cultural difference are often over-stated. She does not see fixed templates of the good and virtuous citizen, east and west, and no bag of virtues either, that unambiguously defines the virtuous citizen in any given culture, or universally. Moreover, difference is not restricted to culture; it operates

at the level of each individual within cultures. Rather, Dr Kim contends, a dynamic systems point of view suggests an often shifting notion of culture and the virtuous or "good" citizen, always potentially in process, always responsive in the here and now and to social, cultural and environmental factors.

A CURRICULUM PERSPECTIVE

In analysing an Australian view of the "good" citizen for the 21st century Murray Print takes a curriculum perspective in reviewing what this means for students in Australian schools in a global context. He begins by questioning the fundamental concept driving recent developments in Australian education. What does 'active, engaged citizen' mean? While this concept is the cornerstone of the Melbourne Declaration (MCEETYA, 2008) and has become infused in subsequent government policy, the Declaration itself has also become the cornerstone of the new Australian Curriculum. Could the construct of an active, informed citizen be the same as a "good citizen"? The Australian Curriculum: Civics and Citizenship specifically addresses the concept of an active, engaged citizen and in the process raises issues about what a "good" citizen might look like from this perspective.

The Melbourne Declaration (MCEETYA, 2008) argues that being an active informed citizen, and hence a "good" citizen (although that term is not used in the Declaration), includes such qualities and behaviours as acting with moral and ethical integrity, appreciating diversity, commitment to national values of democracy, equity and justice, and participate in Australia's civic life, work for the common good, including sustaining and improving natural and social environments. These features of a "good citizen" are also found in and sustained throughout the Australian Curriculum: Civics and Citizenship as the curriculum seeks to develop active and informed citizens.

Professor Print, from the University of Sydney, contends that the new wave of curricula in the twenty-first century, as evidenced by the Australian Curriculum: Civics and Citizenship, have focussed on citizenship education and as such have expanded notions of citizenship to include "good" citizenship in an integrated and comprehensive manner in schools. The chapter draws upon recent curricula, notably the Australian Curriculum: Civics and Citizenship to identify what "good" citizenship might be and how that might be delivered through the new curriculum to all Australian students. Professor Print argues that the knowledge, skills and values found within the Australian Curriculum: Civics and Citizenship, and driven by the construct of an active, informed citizen, provide the basis for schools to encourage "good citizens" in both Australian and global contexts. Further, he contends, the structure and organization of this curriculum facilitates the preparation of a "good citizen".

GLOBAL CITIZENSHIP AND CIVIC VIRTUE

In examining the concept of a "good citizen" more broadly, namely as global citizens, Andrew Peterson from the University of South Australia raises the concept of the

link between civic virtue and global responsibilities. He suggests that the possibility exists of a character-based approach to educating global citizens in Australia and explores the reasons why global citizenship education is important and necessary.

Dr Peterson contends that two dominant discourses are used to justify global citizenship education, both of which are prevalent in the Australian context. The first, which lacks a real theoretical and normative basis, is grounded in the empirical reality of globalization that the readily evident forces and processes of globalization have been so numerous and pervasive they necessarily require an educational response. Further he contends that not to educate about and for globalization is simply not an option in the twenty-first century. The second discourse on global citizenship education is that of human rights, often centred on what he terms "cosmopolitanism". While a diverse field, proponents of cosmopolitan education typically focus on the need to educate young people to recognize the humanity in others, whether locally or globally. This involves viewing oneself as part of a global community of humans and as possessing a responsibility to act for human rights and against the denial of others' rights and as such, being a "good citizen".

Dr Peterson's chapter identifies the limitations of the first two approaches and then explores the possibility of a civic virtue based approach to global citizenship education. This approach is based on an alternative moral basis for educating global citizenship, one based on concepts of virtue and character. A central tenet of this analysis is that in exploring the basis of education for global citizenship we are inevitably involved in conceptions of what it means to be a good human being, conceptions that are often either left implicit or are neglected altogether from educational discourse on education for global citizenship. This perspective recognizes the importance of cosmopolitan communities in social and cultural terms, but Dr Peterson suggests that moral relationships between citizens are better considered in terms of certain civic virtues such as compassion, humility and gratitude as they seek to become virtuous or "good' citizens".

A "GOOD" CITIZEN AND THE AUSTRALIAN CURRICULUM

Employing the recently developed Civics and Citizenship Curriculum in Australia Associate Professor Henderson from the Queensland University of Technology examines the ways in which the notions of a "good citizen" and civic virtue have been conceptualized. In doing so, she also engages in critical readings of the values dimensions of those policy documents that informed the development of the Australian Curriculum: Civics and Citizenship. The chapter argues that whilst Civics and Citizenship Education has, over time and in various ways, been recognized as a significant aspect of Australian education, only recently has attention been given to the values dimensions of morality, a "good citizen" and civic virtue in relation to increasingly accepted multidimensional notions of citizenship, which acknowledge that citizenship perspectives can be affected by personal, social, spatial and temporal situations.

This chapter first provides a brief overview of the context for CCE in Australia together with a short account of the processes that led to the current version of the Australian Curriculum: Civic and Citizenship. It contends that education for value-based and ethical decision making about social and political issues, as well as how individuals and institutions exercise the responsible use of power to enact such decision making, are inherently moral forms of learning and that they are central to Civics and Citizenship Education.

It also argues that maximal approaches to citizenship education (McLaughlin, 1992) provide young people with opportunities to develop an inquiry approach to learning about values, reasoning and problem-solving. Further, to be morally educated as 'good citizens', young people need to develop such ways of thinking and reasoning which, in turn, encourages debate and participation in civil society as found in the Australian Curriculum: Civics and Citizenship.

The chapter claims that this maximal emphasis, as espoused by McLaughlin (1992), is based on active, values based and interpretive approaches to democratic citizenship which encourage debate and participation in civil society, was evident in the new Australian Curriculum: Civics and Citizenship. However, A/Professor Henderson contends that the recommendations of the recent *Review of the Australian Curriculum: Final report* (Australian Government, 2014a & b), will limit the potential of the Australian Curriculum: Civics and Citizenship to deliver the sort of active and informed citizenship as vigorously charged some years earlier by the Melbourne Declaration (2008). The Australian Government, while accepting the Review, has supported a limited number of the Review's recommendations. The final outcomes of the Review, as adjusted by ACARA, will not be seen until late in 2015 with final acceptance required by the Education Council.

CITIZEN OR "SIMIN"

China is transforming from a traditional society to a modern society, taking a leading role on the world stage. To achieve the modernization of Chinese society fundamentally, China not only needs further reforms and improvement with respect of the macrostructure of politics, economy, and culture, every Chinese also needs to shift from a traditional "Simin" to a modern citizen. Consequently, Dr Ban and Professor Tan argue that civic quality has become one of the key factors hindering China's further reforms. Thus, how to cultivate modern citizenship has become one of the most important educational tasks for the construction of political civilization in China.

What do young Chinese see as important for citizenship in the 21st century? As young citizens, students in secondary schools, whose civic literacy will determine at large the development direction of China, constitute the backbone in the construction of future society in China. Thus, it's crucial to identify the condition and level of students' civic literacy, in order to evaluate students more precisely and objectively. In turn, we can launch some relevant educational and training programs

that are suitable for building their civic literacy. Research on young Chinese found, in summary, that the focus of secondary school students' civic virtues was on individual interests, revealing a mismatch between their behaviour and beliefs, and the superficial prior development of their economic virtues, are all results of a lack of modernization in Chinese society.

The nature of the "Simin" can be summarized as all for one's own interests. This approach takes individual interests as the main criteria of judging public-individual relationships. Although there are a few historical limitations of the civic virtue of contemporary secondary school students due to the limitation of overall modernization, some positive features that match the modernization process can still be found. For example, in relation to civic rationality, the students' concern about the procedure of rationality, the unification of content rationality and behaviour rationality, and the relationship between individual rationality and state rationality all reflect that they have gained basic consciousness of a modern citizen. It is fair to say that the establishment and enhancement of their civic awareness will improve other aspects of their civic literacy. Therefore, along with noticing contemporary secondary school students' lacking of civic virtue, it is necessary to set their education in the context of the social transformation being experienced in China today. It is rational to notice both their problems and their potentials. And this should be the basic attitude of improving secondary school students' civic virtue.

INTERCULTURAL EDUCATION, CITIZENSHIP AND NATIONAL IDENTITY

The Chinese character can be explored by examining the relationship between intercultural education, citizenship and national identity in a Chinese context. In reporting his study of a cross-cultural educational project, Dr Du examined data on an ongoing collaborative project between a group of Chinese middle school students and teachers in northern China, and a group of primary school students and teachers in central U.S.A.

The study found that there seems a dichotomy within the Chinese teachers and students' perceptions in regard to their images of China and the United States. To some extent, such a structured model of perception corresponds to the existing symbolic power order. Second, in the project process the Chinese student and teacher participants actively engaged in expressing and presenting their national identity and/or citizenship through acts of self-representation that frequently involve manipulations of their own images, history, and cultural experience.

The study revealed that the Chinese schools attempt to connect citizenship education with the construction of identity of the students during intercultural experiences. In a sense, such an attempt is not unique to Chinese educators and students as the re/assertion of national identities as part of citizenship education is widely observed across different societies facing the contemporary reality of rapid globalization. The notion of "good citizen" is often associated with this assertion of localness – in this case the "Chinese character." However, the findings suggest

that the participating teachers and students' perceptions of the social world and of themselves are already structured by existing symbolic power relations. Meanwhile, they also actively engage in acts of self-presentation through manipulation of historic and traditional cultural resources, which are closely associated with their understanding of Chinese national identity and citizenship. The study reminds us of the complexity of identity construction and citizenship education as it is profoundly situated within power relations while at the same time often intrinsically entangled with ongoing symbolic struggles. Hence, the potential pitfalls of practices that attempt to link school citizenship education with the agenda of nation building need much further attention, including those related to the constraints of existing power relations at multiple facets and levels over this process. Failing to do so, we may continue to generate old and new forms of social inequalities.

CULTIVATION OF "GOOD" CITIZENS

The key point of the revival of civic and citizenship education (CCE) is the transition from the identity of *self-ness* to community. For Dr Wang identity is a kind of confirmation and realization of the subject of self or *We-ness* compared with the object or the otherness. Comparative studies on the modes of the practices of cultivation of identity among six countries indicate that the changing relationships among six modes and between the strong and weak community presented in the form of a matrix. In practice, the International Association for the Evaluation of Educational Achievement (IEA) has contributed much and seen the great changes clearly based on rigorously collected and analyzed data for several decades and about 60 member countries from OECD.

Sampling investigations in China shows that Chinese Middle School Students are highly positive about the images of good citizen and national identity although the self-realization and awareness of rights are also rising. The data-based comparative study shows that the common norms of good citizen are more commensurable in civic practice than that of cognitive sphere. *We-ness* has developed from the narrated and the constructed into the de-constructed, which also means the crisis of modern identity. What the Chinese CCE could learn from the comparative analyses of the images of public identities and educational modes of *We-nesses* include that the changing from the passive to the active and participative citizenship, searching for some important principles and consensuses on the reform, and reconstructing of the pattern of cultivation on identity of community.

BEING GOOD BUT CRITICAL

The challenge of how countries may use their school curriculum to develop "good" and "critical" citizens is addressed by Dr Zhao. For many states the notion of developing critical citizens' constitutes a perennial dilemma about the sort of model citizen the nation wants: an obedient populace on one hand and/or a creative and

critical thinking citizenry on the other (Tyack & Cuban, 1995). Thus, 'being critical' can be both a desirable and undesirable component in nurturing active citizenship; in Geissel's (2008, p. 51) words, in the task of cultivating critical citizens there lies a tension between posing 'a danger to democracy' and creating 'a democratic resource'.

This chapter presents a study of China and Australia in terms of their civics and citizenship curricula in four sections. The first provides an overview of the two curriculum guidelines to identify the general similarities and differences between the two nations' approaches. Section two reviews theoretical literature about developing of the 'critical mind' in citizenship education, primarily using those studies published in the English-speaking world. The next section presents the main findings of this study's comparative analysis of China and Australia's civics and citizenship curriculum guidelines. Finally, the chapter offers some conclusions about how, in these two countries, the task of developing "critical citizens" is negotiated alongside the aim of developing "good citizens".

This comparative analysis between the Chinese and Australian citizenship education curriculum guidelines indicates how the intrinsic tension between nurturing 'good citizens' and 'critical citizens' is negotiated in the two distinct societies. In the Chinese case, the curriculum presents clear criteria for students exercising critiques and explicitly states the purpose of examining some issues critically. This is in sharp contrast with the Australian citizenship curriculum guideline that does not purposely cultivate the students' moral commitments and political loyalty but grants the students more autonomy and more opportunities to build their capacity for 'critical and creative thinking'. The research findings illustrate how the goal of developing citizens with critical minds is socio-culturally contextualized in different settings and this disposition is interlinked with other dispositions of a citizen to strike a balance between developing 'critical' but "good" citizens at the same time in a national curriculum.

CONCLUSION

We set ourselves a significant challenge – to explore what is meant by a "good" citizen in the context of civics and citizenship education in two closely linked, but different, countries with significantly different political systems. To address this challenge we invited several colleagues working in the field of citizenship and moral education in China and Australia to join with us and they have provided thoughtful and scholarly input from a range of perspectives.

A unifying theme of these chapters has been the exploration of what it means to be a "good" citizen in the twenty-first century. A second key theme has been the comparison between a centralist, unitary state such as China and the federal system of government that is Australia. From the Australian based authors the focus has been on what may emerge from the role and potential impact of the Australian

Curriculum Civics and Citizenship. The emphasis of those chapters is the potential to 'produce' a "good" citizen through the application of the ACCC in schools that is oriented towards being an active, informed citizen with the capacity of critical and creative thinking.

A critical perspective is seen in the Australian context as an essential competent of a "good" citizen, one who can think independently and challenge arguments in a constructive way. The Australian perspective on the "good" citizen is one who is locally / nationally oriented [though not excessively nationalistic] yet simultaneously globally oriented. And while Australian schools must play a key role in achieving such a goal there is clearly anticipated a heavy reliance on the yet to be implemented Australian Curriculum Civics and Citizenship. When and how this agreed curriculum will finally be implemented across all Australian states and territories is problematic.

By contrast the set of four Chinese chapters clearly reveal a strong association between "good" citizenship and being a moral person, where the latter conforms to a set of cultural expectations including political loyalty. Yet Chinese society and culture are changing, rapidly in some aspects, and so the concept of the "good" citizen is evolving in modern China. This transformation will continue in the near future though the direction of that change is problematic given the centralist controls of the Chinese Government. But as the number of Chinese tourists travelling overseas increases rapidly, as does the number of Chinese students studying overseas, combined with more international business and tourism into China, so the powerful impact of modernization and globalization on Chinese society and culture will be inevitable. In turn this will lead to different concepts of a "good" citizen perhaps a form of "modern citizenship" more aligned with what is found in Australia.

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