MEETING THE CHALLENGES OF THE NEW CENTURY: CREATING COMMON VALUES AS FUNDAMENTAL TO CITIZENSHIP

Dr. Yvonne Hébert is a Professor of Education, University of Calgary, with research interests in youth, identity, citizenship education, democracy, minority studies, policy, and educational reform. Her current research projects focus on the impact of French language immigration on the redefinition of an urban Francophone community; youth's mobility and identity construction with comparative case studies of graduates of Francophone community schools now attending one of four Canadian universities; youth's negotiation of difference and democracy, a comparative study in three Canadian cities; conceptions of children and youth; and the impact of educational reform on teaching practices, school culture, and achievement. She teaches in the areas of sociology of education and diversity studies at the undergraduate level and leads graduate seminars on culture, identity, and schooling; values, debate, and young people; and the struggle for democracy.

Lori Wilkinson is an Associate Professor and Associate Department Head in the Department of Sociology at the University of Manitoba. She specializes in immigration and refugee studies, survey methodology and statistical analysis, and teaching at the undergraduate and graduate levels. Her current research projects examine the life course transitions of immigrant and refugee youth, the employment experiences of immigrant women and second-generation youth, and the health and well-being of immigrant children. She is currently the Secretary/Treasurer of the Canadian Ethnic Studies Association and is Chair of the Data Committee for the Prairie Metropolis Project.

ABSTRACT

In the midst of the on-going values debate and in addressing the question of which values, we propose a four-part model of twelve citizenship values that is linked to principles, democratic concepts, and dispositions to act. This model is of particular interest to policy and pedagogy.

An intense debate rages in most democratic pluralist societies around the question of which values best relate the self and society. In Canada, the values debate continues unabated, especially in school contexts (Bouchard & Taylor, 2009; Stolle & Hooghe, 2002; Desaulniers, 2000; Francis, 2001; Kingwell, 2000; Mc Andrew, Jaquet & Ciceri, 1997). In the context of a globalization marked by greater interconnectivity and consequent blurring of frontiers, the complex values debate calls into review educational and political policies and practices.

At issue is the very nature and relevance of pedagogical relationships that create the link between the moral and the political. One side of the debate assumes that it is possible to instil virtues through direct teaching by addressing these systematically and explicitly, as in character education. Another side calls for caring pedagogical relationships that support the discussion of moral and democratic values at relevant moments for the learner. Arguing for the teachable moment, Noddings (2002) favours the use of conversation in caring pedagogical relationships which address deeply meaningful questions, such as: Why am I here? Where do I stand in the world? What might I become? What has my life amounted to? However, neither side addresses which values are in question; this paper attempts to do so within a liberal democratic perspective.

VALUES, DIVERSITY AND CANADIAN CITIZENSHIP

Recent citizenship conceptions are multidimensional, focusing upon the recognition and respect of cultural groups, allowing for different ways of living citizenship in Canada (Bouchard & Taylor, 2009; Kymlicka, 2003; Siemiatycki & Isin, 1997; Taylor, 1994). Concerns about citizenship values are located at the very core of creating a cohesive society which considers social programs and traditions of civic engagement as fundamental to social networks – with trust, reciprocity, quality of life, and absence of social strife all needed to generate wealth (Kunz and Li, 2004). This critical notion of social cohesion recognizes

the inequities and exclusions of Canadian life and moves towards recognitive forms of social justice and critical multiculturalism (May, 1999; Jensen, 1998; Honneth, 1995).

In light of increasing diversity, many Canadians feel that it is important to have a system of shared values. Debates tend to pit economic-materialistic values against others who consider humanistic and idealistic values – such as freedom, a clean environment, a healthy population, integrity, individual human rights, safety and security – to be more important (Ekos Research, 1997). Nonetheless, many Canadian citizens do share values, including self-reliance, children as an investment in the future, collective responsibility, and a desire for greater social equality among citizens (Molgat et Larose-Hébert, 2010; Hébert & Wilkinson, 2001; Ekos, 1997; Peters, 1995).

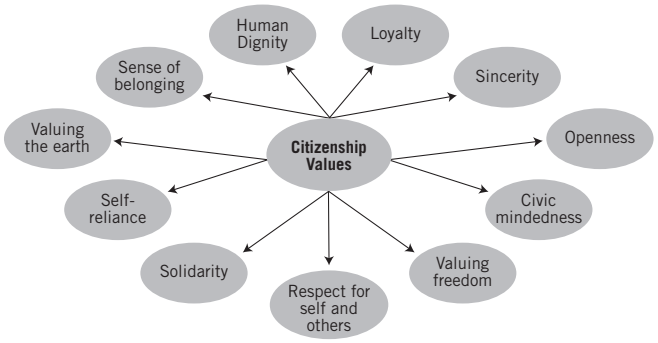
Values are generally shared, becoming ideals and societal norms upon which individuals determine appropriate action in social situations, based on judgment and societal norms. This assumes that there is an external basis for morality beyond the individual; yet in a neo-liberal market economy, the individual is the source of values. Students then are bearers of values which are constructed upon social and familial experiences. Administrators and educators are confronted daily with decisions to make regarding the best possible response to conflicts of values that occur in educational institutions. Attempting to map Canadian citizenship values which have become complex and multidimensional, this article addresses the relationships between citizenship values, virtues, principles, dispositions and concepts, within a liberal democratic framework, and then comments on promising future directions for policy development and citizenship education. While the choice of values and schemata proposed here may be debated, these best represent our perception of the situation.

MAPPING CITIZENSHIP VALUES

The relationships between citizenship values, virtues, principles, dispositions, and concepts are explored here in order to develop a conceptual map of citizenship values of relevance to educational and public policy. First of all, a few definitions: What is a *value,* a *virtue?* Both terms evolved over time. In the 17th century, *value* referred to the merit, qualities or interest of a person, idea, painting, literature, or music (Rey, 1997) – as in the expression the "aesthetic value of a painting," which brings in notions of weight and measurement as well as the idea of personal judgment. Today, the term has sociological meaning, referring to systems of social values based on judgment and societal norms. In comparison, emerging from the Aristotelian tradition, the term *virtue* came to hold religious significance, referring to moral, masculine, and virile qualities, such as courage, moral energy, and physical force, as well as political force, power, and efficacy (Rey, 1997). Here, *citizenship values* is taken up to refer to a constellation of ideals relating to democratic citizenship, which may be manifested as principles, dispositions, and concepts that have individual and social meaning, as well as cognitive, affective, and moral dimensions.

Principles refer to basic moral rules that define personal conduct, referring to foundational elements of general scope which logically constitute a science or discipline. The term also refers to normative rules of moral action, formulated explicitly or not, to which a person or group is attached and which flow from values in a given society. Democratic *dispositions* refer to inclinations to act whereas the other terms refer to fundamental ideals. As defined here, democratic dispositions are acquired inclinations to engage with others in altruistic ways that are consistent with underlying citizenship values and principles. In other words, dispositions are a developed capacity to understand, accept, and act on the core principles of democratic society (Galston, 1991). Over time, *concepts* have come to refer to dynamic schema of thought rather than static configurations of notions (Rey, 1991).

Figure 1: Macro-Concepts of Citizenship Values



Next, to develop a conceptual map, values, principles, dispositions and concepts are placed in logical relationship and represented spatially. Twelve macro-concepts are identified as fundamental citizenship values, namely *mutuality, reciprocity, openness, civic-mindedness, valuing freedom, valuing equality, respect for self and others, solidarity, self-reliance, valuing the earth, a sense of belonging,* and *human dignity* (Hébert & Wilkinson, 2001). The identification of these values as well as principles, dispositions, and concepts is based on a comprehensive literature review, beyond the scope of this paper, and may be contentious to those in traditions other than liberal democratic perspectives.

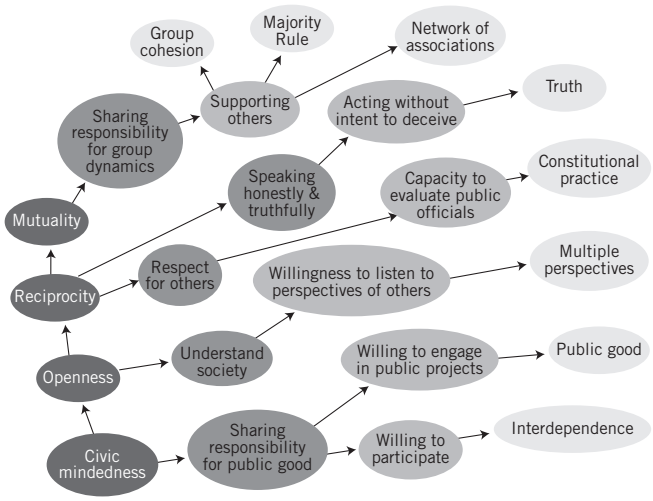
Situated in a first circle, logical relationships may be read between the macro-concepts (Figure 1). For example, reciprocity contributes to respect for self and others, just as valuing freedom contributes to being equal, to solidarity, and to a sense of belonging, and so on. Similarly, logical relationships may be read, radiating from the centre of the wheel to each macro-concept, as these are in an 'is-a' relationship. In other words, self-reliance is a citizenship value, as is human dignity and civic-mindedness, and so on.

Four domains of citizenship – namely civic, political, socioeconomic and cultural – organise and inform the concept map characterised by levels of conceptual relationships (represented in Figures 2-5). These are colour-coded for ease of reference, wherein blue refers to macro-concepts, green to principles, violet to dispositions to act, and orange to democratic concepts. The four figures interrelate with each other, across levels and from level to level, in inclusive relationships, thus reflecting the complexity and multi-dimensionality of values and of citizenship. The figures are intended only as spatial representations which allow a visual account of the interrelationships, levels and domains of citizenship values.

NETWORK OF CITIZENSHIP VALUES IN THE CIVIL DOMAIN

Fundamental civil values, *mutuality,* and *reciprocity* are especially needed for relationships between citizens (Marzouk et al, 2000; Veldhuis, 1998b; Callan, 1997; Kymlicka, 1995; Hughes, 1994). *Mutuality* may be manifested as a principled sharing of responsibility for commonalities, such as group dynamics, common spaces, resources and opportunities (Audigier, 1998b; Kymlicka, 1995; Selman, 1991). Acting on principle to share responsibilities requires an inclination to support others and an ability to estimate the scope of activities to be shared among many. Thus, the manifestation of mutuality is conceptually linked to an understanding of group cohesion, the idea of a network of associations making up civil society, and support for majority rule as democratic concepts. *Reciprocity* requires adherence to a basic principle of speaking honestly and truthfully in exchanges, as well as respecting one another's accomplishments and excellences (Callan, 1997; Galston, 1991). The first principle leads to a disposition to act without intention to deceive as key to a cohesive civic society which flows into and from the recognition and respect of truth as a democratic concept (Evans, 1997). The second principle requires a capacity to evaluate the talents, character, and performance of public officials and is linked to civil literacy of Canadian history, geography, and economics, as well as to a strong emphasis of citizenship knowledge of government processes, law, and constitutional practice (Masemann, 1989).

Figure 2: Network of Citizenship Values in Civil Domain

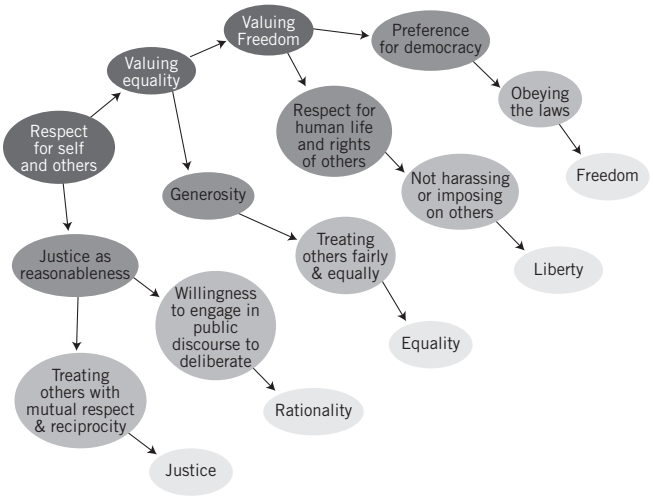


Identified as fundamental citizenship values in the civic domain, *openness* and *civic-mindedness* are consensual civic ideals of Canadians (Marzouk et al, 2000; Hughes, 1994). In searching for understanding of society, openness leads to a willingness to listen to the perspectives of others as a disposition and to multiple perspectives as a key democratic concept. Civic-mindedness implies a shared responsibility for the public good as a basic citizenship principle guiding action, flowing into a willingness to participate and to engage in common public projects as dispositions, semantically linked to the notion of the public good (Callan, 2000, 1997) and to interdependence (Galston, 1991, Evans, 1997).

NETWORK OF CITIZENSHIP VALUES IN THE POLITICAL DOMAIN

Freedom, equality, and respect for self and others (Peters, 1995; Marzouk, 2000; Audigier, 1998a; Evans, 1997) are fundamental democratic values within the political domain (Figure 3). *Valuing freedom* leads to a principled preference for democracy and to a deeply rooted respect for human life and for the rights of others (Evans, 1997; Marzouk, 2000; Galston, 1991). The first principle, *preference for democracy,* requires an inclination to obey the law leading to freedom as a democratic concept whereas *respect for human life and rights of others* requires an individual to not harass or impose unduly upon others as dispositions, linked to liberty as democratic concept. Within a renewed vision of the multiplicity and complexity of citizenship, freedom applies to both individuals and collectives, neither of whom can be entirely free without also being equal, while allowing for a relative degree of social constraint upon individual liberty.

Figure 3: Network of Citizenship Values in Political Domain



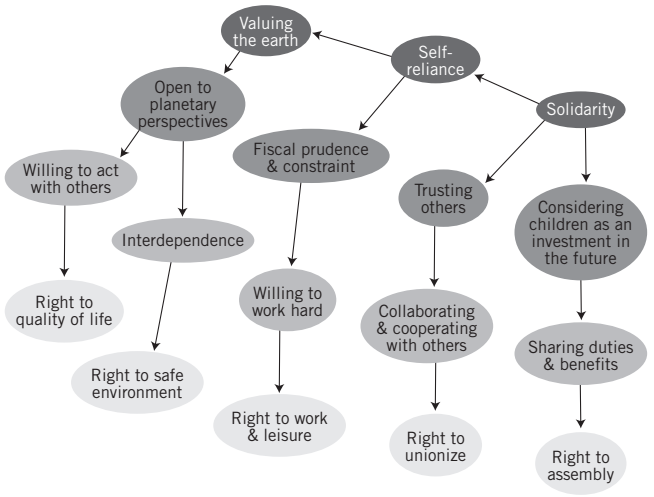
Valuing equality requires a fundamental principled generosity towards others, nourishing a disposition to treat others fairly, conceptually linked to equality (Hughes, 1994). A disposition to view and treat others as equals results in more egalitarian relationships at work, between spouses and in less hierarchical parent-child relations as part of the shift towards what may be termed post-materialist values, defined by an individual's need for belonging, self-esteem and values related to quality of life.

Respect for self and for others is critical to the political domain as it is closely linked to justice as reasonableness (Callan, 2000). This principle leads to dispositions to treat others with mutual respect and reciprocity, which may prove to be both difficult and complex (Gutmann and Thompson, 1990). Flowing from and into the democratic principles of justice and rationality, acting with principled reasonableness requires a disposition manifested as a willingness to engage in public discourses, in deliberation, collaboration and narration as citizenship practices (Molgat et Larose-Hébert, 2010; Young, 2000; Callan, 2000, 1997; Parker, 1996; Hutchinson, 1989; Hughes, 1994; Galston, 1991; Dillon, 1987).

NETWORK OF CITIZENSHIP VALUES IN THE SOCIO-ECONOMIC DOMAIN

Solidarity is retained for the analytic framework as citizenship value, with possible linkages with the political domain (Hutchinson, 1989). Solidarity can lead to coming together as an entire society to *trust others* and to *value children, as an investment in the future,* as future adults, which is a second order citizenship value (Peters, 1995). Those ultimately responsible for children are their families, but there is also recognition that society should support parents, and by extension educational institutions *in loco parentis,* and the state. Doing so requires dispositions to cooperate with others and to share duties and benefits. The democratic concepts upon which rests the value of solidarity consist of the right to assembly so as to determine what is best for children and for adults as their caretakers, as well as the rights to unionize, to assure a whole earth, to a secure and safe economy, and to a sane and cohesive society for their future.

Figure 4: Network of Citizenship Values in Socio-Economic Domain



Self-reliance is integral to what Canadians value, which suggests that government should not have an invasive role in determining the common good of individuals (Peters, 1995). In other words, the government should be there to provide assistance, when needed, within the overall emphasis on individual self-reliance. Self-reliance is closely linked to *fiscal prudence and constraint* on the part of the government, as there is a widespread desire among citizens to limit government spending. The connection with collective responsibility and fiscal restraint is contradictory, as there are multiple factors affecting social inequality and for this, government is partly to blame (Peters, 1995). Moreover, collective responsibility implies some sort of government intervention as well as a unified group response. On both individual and societal bases, principled fiscal prudence and constraint require industry, such as a willingness to work hard, a disposition which has long been linked to citizenship duties towards a productive society and to an individual's dreams of socio-economic betterment. In a climate of fiscal restraint and massive cutbacks, however, working is no longer a guarantee or measure of what it is to be a true citizen. All part of a network of citizenship values within the socio-economic domain, the relationships between citizenship, work and self-reliance flow conceptually towards democratic rights to work and leisure in a balanced lifestyle.

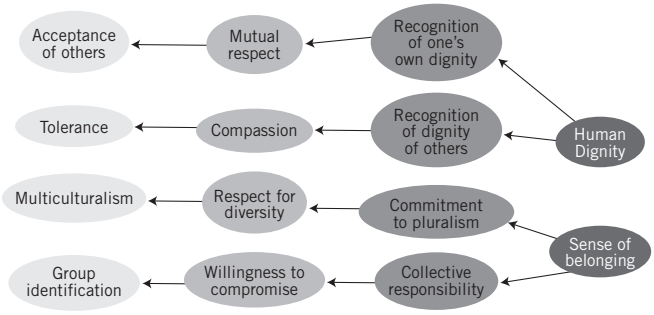
The emergence of rights related to global issues evinces a concern for the environment as central to the socio-economic well-being of a democratic society. An increasing concern with *valuing the earth* requires a principled openness to planetary perspectives (Ouellet et Benoît, 1998; Hemon, 1997; Hughes, 1994). Common in education, this value sees citizenship as going beyond the local, the provincial and the national, to encompass global citizenship. Global education programs aim to produce citizens who are knowledgeable about world issues, are open to different world perspectives, associate with others, are kind to strangers, and are disposed to act with other citizens of the world to improve the planet (Hébert, 2010; Appiah, 2006). This commonality presents an image of Canadian citizens as people who know the contemporary society and its issues, who are disposed to work together for a common good, who support pluralism and who are capable of acting together so that their communities, country and world become a better place for all (Hébert, 2010, 2009; Bourgeault et al, 2002; Magsino, 2002; Pagé, 1997; Sears and Hughes, 1996; Evans, 1997; Hughes, 1994; Masemann, 1987). Actualizing this principle requires the recognition of human interdependence, all flowing to more recent socio-economic rights to quality of life and to a safe environment.

NETWORK OF CITIZENSHIP VALUES IN THE CULTURAL DOMAIN

A sense of belonging and *human dignity* serve as key values in the emerging cultural domain based upon the recognition of the social and cultural nature of human beings (Hébert, Wilkinson, Ali & Oriola, 2008; Marzouk et al, 2000; Peters, 1995). Seemingly contradictory, the values of self-reliance and collective responsibility co-occur in a dynamic tension. It is not possible for an individual to be entirely free and separate from community. The tensions between individuality and collectivity create the civil, political, social, and cultural institutions which sustain both our freedom and satisfy our need to belong to something greater than ourselves. To actualize our collective responsibility to create a stronger society, a willingness to find new solutions and to compromise is needed as a citizenship disposition, in logical relationship of categorical rights to identifications as national, religious, social, cultural, and other groups.

The value placed on *human dignity* requires a principled recognition of the dignity of others and of one's own, as well as a principled commitment to pluralism (Bourgeault et al, 2002; Magsino, 2002; Kymlicka, 2003, 1995; Hemon, 1997; Ouellet and Benoît, 1997; Pagé, 1997). This commitment assumes and involves a distinction between individual and collective rights, based upon the recognition of the plurality of contemporary society. In a pluralist context, civil engagement is as necessary and obligatory as social, economic, and cultural participation – which can lower the barriers that divide society into minority and majority groups, going beyond group and individual identifications (Ouellet and Benoît, 1998; Pagé, 1997). These principles feed the recognition and respect for diversity as well as mutual respect and compassion for others. Manifested as a principled recognition of others and of self, as well as a commitment to pluralism, the value on human dignity acted upon in the form of mutual respect and compassion flows from and into democratic concepts of multiculturalism, tolerance and acceptance of others.

Figure 5: Network of Citizenship Values in Cultural Domain



THE FUTURE: A NEW CANADIAN CITIZEN FOR A NEW MILLENNIUM?

The conceptual mapping of citizenship values holds considerable promise to ensure a healthy democracy. True to the nature of contested notions of citizenship, attempts to develop curriculum and pedagogies will be intriguing. A first challenge lies in being able to implement these values in policies that adequately recognize all as persons and citizens within all four domains of citizenship. A second challenge flows from the youthful nature of values acquisition and participation (Stolle and Hooghe, 2002), which suggests that values education be part of the curriculum in both elementary and secondary schooling. For quality values education, it would then be essential to adopt sophisticated dialogic critical pedagogies of discovery which support youngsters while they explore values, and civic and political participation in their daily lives. Given limited available knowledge of the articulation of values, teachers and students would need to work these out in creative yet realistic ways, with, for example, dramatisations, creative writing, artwork, and with a mixed range of digital and living resources. Curriculum materials could very well draw on a rich array of world stories, music and art to illustrate the full range of Canadian values, dispositions and principled actions in a diversity of situations, for enjoyment, discussion, and understanding in daily life.

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