

Citizenship Education for Sustainable Development: Theoretical and Practical Approaches for Project ESICS

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Abstract—This research is a part of the project ESICS (Education for Sustainable and Inclusive Civil Societies), which aims to develop educational programs for developing countries. They are now under high economic growth and rapid changing of the societies. However, at once, these countries are facing many social issues, such as economic gaps, destroying their cultures and community and bubble economy. They should find out alternative development differ from western ways and recent china way. We are going to develop educational programs that young generations can find out alternative ways and can act as citizens effectively.

ESD (Education for Sustainable Development) were promoted under the UN Decade of ESD from 2005 to 2014 world widely. This education became successful in environment and development education. But many programs had three problematic points; 1) they concentrate their interest on environment issues by the perspectives of natural sciences. But many issues concern social sciences. 2) Some of them simply finish with students' determinations. But many real social issues include citizens' dilemma. 3) They emphasized students' personal actions. But we, citizens, also have formal decision making processes. They are more effective on social issues. We should develop students' political literacy for problem solving of social issues we face. Citizenship education has many good practices for political literacy.

This paper discusses new possibility of ESD based on citizenship education. Our project ESICS does not remain theoretical discussions. This project includes developing real learning materials, making teacher training seminar programs and education for young engineers.

Index Terms—ESD, citizenship education, curriculum development, teacher training programs.

I. INTRODUCTION

This research is a part of our project ESICS (Education for Sustainable and Inclusive Civil Societies). This project aims to develop learning materials for students, to promote teacher training programs and to publish theoretical books in the developing countries. Learning materials for middle schools will make students to think about alternative development of their countries based on their lives, cultures and specific values. Teacher training programs aims to cultivate teachers' consciousness from knowledge-based education based on developing economy model toward discussion-based education required for human resources to create new countries. Then teachers can develop their students to be able to discuss their current orientation of social development

critically and find their own orientations. This project also includes some plans to spread the education in several developing countries.

As the first step of the project, this paper discusses the frameworks of the project in both theoretical and practical aspects. This paper reviews achievements and problems of ESD programs developed in the period of UNDESD (UN Decade of Education for Sustainable Development) and achievements and problems of citizenship education. Then it suggests new citizenship education based on sustainability as the fundamental democratic dialogue. We also explain the concept, objectives, strategies for diffusion and outcomes of the project. (*K.T. & E.N.*)

II. BACKGROUNDS

A. UN Decade of ESD and Its Heritage

In 1992, United Nation held “Earth Summit (United Nations Conference on Environment and Development, or ECO-92)” in Rio de Janeiro, Brazil. This conference adopted “Agenda 21”. This agenda discussed the importance of education, enlightenment and training for realizing sustainable development in chapter 36. This document is usually said as the first suggestion of promoting ESD (Education for Sustainable Development). In 2002, Japanese prime minister Koizumi and Japanese NPO's suggested promoting ESD world widely in Johannesburg Summit (WSSD: World Summit on Sustainable Development) [1]. UN adopted the suggestion in 57th UN General Assembly in 2002. 59th UN General Assembly adopted final plan of UNDESD in 2004. UNESCO promoted UNDESD from 2005 to 2014 based on these UN resolutions. In November, 2014, UNESCO and Japanese government held final meeting named “UNESCO World Conference on ESD 2014” in Nagoya, Japan.

UNDESD became successful on the one aspect and had many challenges on the another aspect. World UNESCO associated schools practiced many good ESD lessons and some of them made international cooperation, such as Baltic Sea Project of 9 countries and Sand Watch Project of over than 40 countries [2]. But many of them focused on environmental education with natural science perspectives. They rarely achieve social decision making and often finish the lesson with students' personal determination (some of them seem indoctrination). International corporative projects have difficulties cause from their diversity of schools and countries. For examples, ACCU (Asia-Pacific Cultural Center for UNESCO) promoted ESD Rice Project and ESD Food Project. Schools in different countries should explore same social problem. However, these schools have diverse

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contexts in the social problem. Therefore, it is difficult for teachers to treat same issue as same context. Thus, they incorporate with same ambiguous topics such as “Rice” or “Food” reluctantly. Many teachers of ESD schools (natural science teachers were mainly responsible for ESD in the schools) feel difficulty to collaborate in lessons with the topic. ESD need perspectives of citizenship education because many of social issues belong to terms of social sciences.

B. Social Sciences and ESD

These ESD lessons have gradually changed to include social science perspectives in 2010's. During UNDESD period, UNESCO discussed “After UNDESD” and adopted GAP (Global Action Program) in 2013. They finally published a handout “Global Citizenship Education” in 2014 [3]. At the same time, many good educational programs were published world widely. They focused social aspects of SD issues.

Hand Print Project, promoted by CEE (Center for Environmental Education), India, has world network. The group developed many social conscious environmental educations. Paryavaran Mita Program is national wide project of India promoted by CEE. The project name means “Friends of Environment”. This program aims to develop students as young leaders who were selected from schools across India and make students' network. This program has 5 topics of units; “Water and Sanitation”, “Energy”, “Waste Management”, “Biodiversity and Greening” and “Culture and Heritage”. The ecological actions of the program are not only natural perspective, but also cultural and social perspectives [4]. However, the final aim of the project remains only “positive change in behaviour and action” of students.

Social Action Curriculum Project also has social aspects of environmental issues. This project was developed by UK group of Hand Print Project network. They developed a grade 8 teaching material [5]. The handout includes 5 lesson units. Each lesson concerns specific school subject. Lesson 1, “Canadian Natural Resources Research Introduction”, is linked the subject “Geography: Economic Systems”. Students will explore development and trade of natural resources from the perspective of economics and society. However, students' achievement in this program remains “understanding”, not go far enough to find problem solving strategy in their real society.

In contrast to these programs, our program includes social science perspectives to understand social issues and to develop political literacy for active citizens. (*K.T.*)

III. THE LIMITS OF CITIZENSHIP EDUCATION

A. Two Origins of Citizenship Education

Historically said, UK citizenship education was a kind of elite education to develop political accomplishment, nationalism and leadership [6]. In 1908, Robert Barden-Powell started Boy Scout Movement to cultivate ordinary children's citizenship through military style activities [7]. Hynes points out this is the origin of UK citizenship education for children [8]. In 1898, Moral Instruct

League was established in London. These were the origin of one stream of UK citizenship education. They think that students should “become” citizens through volunteer and school lives, and students should adjust existing society. This citizenship education aims to cultivate students as “Good Citizens.”

Another stream of UK citizenship education is Liberalism side. In 1934, Association for Education in Citizenship was established against Fascism and Nazism [9]. In 1944, Harold Laski and his colleagues established Hansard Society and promote learning parliamentary government for ordinary people. The group advocated political education. In 1969, the society established sub group, Political Association, which promote political education in collages. Then, Deck Heater asked to attend Barnard Crick, the founder of English school subject “Citizenship Education” in 2002. In 1974, Hansard Society was funded by Nuffield Foundation and started project “Programme for Political Education”. In 1978, Crick and Alex Porter published “Political Education and Political Literacy” [10] as a grand sum of the project. They think students should learn political literacy to become “Active Citizens”.

In 1997, Labour Party in UK, David Blunkett, organized “the Advisory Group on Citizenship” and nominated Barnard Crick as the chairperson. Many members of advisory group, of course, Crick side. But he also nominated Marianne Talbot, National Forum for Value in Education Community, and Elizabeth Hoodless, CSV (Community Volunteer Service). Their stance belongs to former stream. Crick nominated multifaceted stance of members widely. He may stage the committee as national debate. They finally issued famous “Crick Report” in 1998 [11].

B. Community Participation and “Dispositions”

These two aspect of citizenship education are seemingly an adversary relation. Conservatives insist that students should be Good Citizens through acquiring or sharing existing values. Liberals insist that students are already citizens and they should develop their democratic dispositions as Active Citizens through participating to their communities. Do they have different images of values in citizenship education? As Halstead and Taylor explain values ‘are principals and fundamental conviction which act as justification for activity in public domain’ [12]. Conservatives, of course, emphasize values to share in citizenship education. But Liberals also mention democratic values. Pike distinguishes these two values into ‘values’, ‘virtues’ and ‘attitudes.’

Examples of values are justice, equality, freedom, happiness, security truth. Values can therefore be distinguished from related and sometimes overlapping terms like ‘virtues’ (which are personal qualities or dispositions like truthfulness, generosity, courage, loyalty or kindness) and ‘attitude’ (which are acquired tendencies or predispositions to behave in a predictable manner, such as openness, tolerance, respect and freedom from prejudice) [13].

Conservatives' values are ‘values’ in Pike writing. They seem to have common sense among Good Citizens. Liberals' values are ‘attitudes’ noted above. They are required in democratic dialogue.

But these two categories of values have same fundamental. Once Arthur pointed out, these values are both based on Christianity. He quotes Brian Gate' paper and explains 'citizenship depends on belief and values, and these are both religious and moral. Therefore, citizenship education which pays scant attention to process and content of both moral and religious believing is likely stumble, for therein lie the springs of active citizens' [14]. He mentioned that Christianity is not relating only to secure values and moral in democratic states but also relating to the fundamentals for students' social actions as active citizens such as 'seek justice' or 'promote human rights.' Thus, Conservatives let students to acquire secure values based of Christianity. Liberals emphasize democratic 'attitudes' required in democratic dialogue and these 'attitudes' also based on Christianity like "Fig. 1".

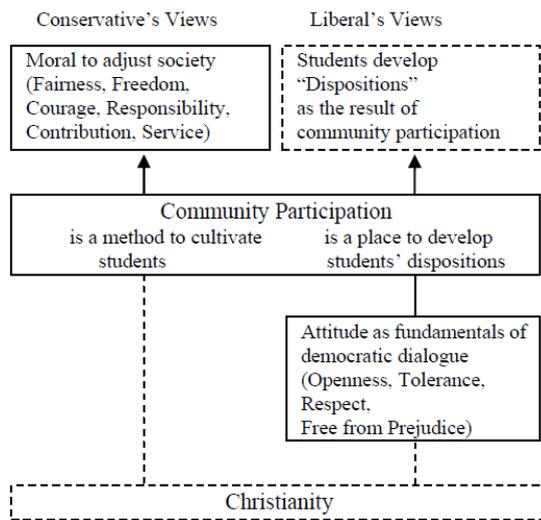


Fig. 1. Fundamentals of citizenship education in attitude.

C. How Can We Share Common Attitudes?

If citizenship education basically based on Christian values, can we share common 'attitude' required for democratic dialogue in current multicultural societies? Some religion may give priority to rigidity than tolerance. Do one side make agreement with another side in this situation?

Citizenship Education in England and Wales had started in 2002. However, this education in UK sputtered out around the period of 2005 London Bombing. In the report "Diversity & Citizenship", which became the base of the next National Curriculum, mentioned diversity of UK. They sought the possibility that citizens, included immigrant inhabitants, in UK create new 'Britishness' correspond with current plural UK society.

What emerged was that the term 'British' meant different things to different people, ranging from legal citizenship status to cultural identity or a commitment to multiculturalism. In addition, identities were typically constructed as multiple and plural [15].

But many people felt the word as 'merging to Britain' and they criticize the idea. In amount, National Curriculum 2008 adopted the word 'share the value' [16].

They conceded there are no common values in UK. We also face same challenges to establish education based on current plural society. (K.T.)

IV. ABOUT PROJECT ESICS

A. Reconstruct ESD by Citizenship Education

If the existing fundamental of citizenship education does not become common sense among different cultures, we should prepare alternative common sense which all human being can agree. "Sustainability" may become one optional fundment for reconstruct citizenship education.

In essence, political systems and our political actions exist to secure our existence. But some of political decisions only guarantee short-term profits and economic efficiencies and they sometimes jeopardize our lives, cultures and identities in the future. We should also think out our 50 years later lives when we make present political decisions. Citizenship education has many good practices to train students can choose effective strategies for realizing their decisions. But they have no criteria or standard to judge students' agreements are adequate or not. They only try to guarantee the decisions by guaranteeing the process of decision making based on good 'attitudes (openness, tolerance, respect, free from prejudice)'. Are decisions based on good 'attitude' by good-minded persons always adequate social decisions? Though almost social issues have dilemmas among citizens of plural values, we sometimes make decisions to share the risks beyond our own profits. Then "Sustainability" may be common ground to make agreement among people who have different backgrounds.

In our program, students will study social issues with dilemmas. They will discuss to seek acceptable decisions by the criteria of "Sustainability" and effective political and non-political strategies to realize the decisions.

B. What Is Project ESICS?

Project ESICS (Education for Sustainable and Inclusive Civil Societies) is a project which was born out of Taniguchi and Nakano's idea. The project aims to develop students, live in current plural society, as citizens who can seek agreement with the people of different social stances and economic priorities. The educational programs also help students to find out effective political and non-political strategies to realize their decisions. This project is going to start 2018 officially. Now we develop learning materials and world network. The members are from broad research areas; curriculum studies, political science, environmental studies, cultural anthropology, agricultural science, green tourism. Of course, several high school teachers attend the project both Japan and other countries. Shine Mongol Academy and Mongolian Education Alliance, Mongol, already agreed co-research. Umciomyuza school, Rwanda, is now discussing. Now we are asking Cambodia, Thai schools.

The outcomes of the project are developing learning materials for middle schools and young engineers, teacher training programs and theoretical books. Learning materials for middle schools will make students to think about alternative development of their countries based on their lives, cultures and specific values. Teacher training programs aims to cultivate teachers' consciousness from teaching with knowledge-based education based on developing country economy model toward promoting students' discussion-based education for human resources creating

new advanced countries. Because teachers should promote their students to be able to discuss current orientation of societal development critically and find their own orientations.

This project also includes some plans to spread the education in several developing countries. Each country members will found domestic hub in their country. They will modify learning materials of ESICS for different situations of the country. Some member in the country is now planning regular teacher seminar events national widely. But other country member is now only realizing at the school.

C. Four Perspectives of ESICS

As discussed previously, ESD lacked the perspectives of students’ political literacy. Many ESD programs emphasize students’ goodwill and ended up these learning practices with students’ determinations for personal actions. Changing our consciousness and our daily individual actions for sustainable development is, of course, important. But many social issues deeply concern to our social systems. Our “personal” determinations and actions rarely influence huge social systems. Students should learn public political strategies as much as private ones to acquire their own sustainable lives.

Learning programs of Project ESICS introduce these four perspectives of performances.

social decisions

Students will analyze social issues from the perspectives of social sciences. They will seek acceptable decisions for their sustainable lives beyond short-term profits and economic effectivity. Each unit will finish with proposing effective options of social and political strategies to realize their decisions. As the result, students will develop their performance for active citizens in sustainable societies.

D. Developing Learning Materials

To realize above four perspectives of Project ESICS, we are going to refer previous works of social studies and citizenship education and develop original learning materials for secondary students and young engineers.

Many researchers have propounded social science theories to forecast the result of present social situations. Some social studies in school let students to explore social issues and to explain the result of our social choice. We are going to assimilate these previous studies of social studies practices. We also develop learning tools to promote students’ discussions. We assimilate these previous studies of social studies practices. We also develop learning tools to promote students’ discussions. “Fig. 2” uses ‘diamond ranking’, developed as learning tool for global education in 1980’s UK. We modified the learning tool to discuss about sustainable reconstruct of Fukushima, the place destroyed by Tsunami and nuclear accident of the Great East Japan Earthquake. The agendas of cards include many dilemmas among citizens. We are now developing many learning tools like this. Using discussion-based learning tools, students will relativize their existing society and image alternative choice for their future. Research area of ‘decision making’ in social studies developed many good learning materials and previous studies clarify the process of students’ decision making. We try to insert sustainability as the criteria for their judgement into their decision making process. As discussed previously, citizenship education has many good practices to develop students’ political literacy.

Now we are going to develop these learning materials and try the tentative programs from this winter to next summer in several schools in different countries.

E. Our Strategies

This project is going to produce following three outcomes; 1) theoretical books, 2) workbooks and handouts of learning materials for middle school students and young engineers, 3) teacher training seminar programs.

First, we are planning to publish the theoretical books in different languages to explain the concept of ESICS; why existing ESD is not enough and why we need new ESICS programs. The books are going to review the history of ESD, the direction of ESD, it emphasized environmental and developing education, the productions and challenges of UNDESD as we discussed in chapter II. They also mention Project ESICS is an education which improves these weaknesses of ESD and an education based on society, culture and individual lives of the country. Many developing countries now under rapid development and changing lives due to inflow of foreign capitals. We also insist ESICS are necessary for these developing countries to preserve and develop their own lifestyles, cultures and traditions in these books.

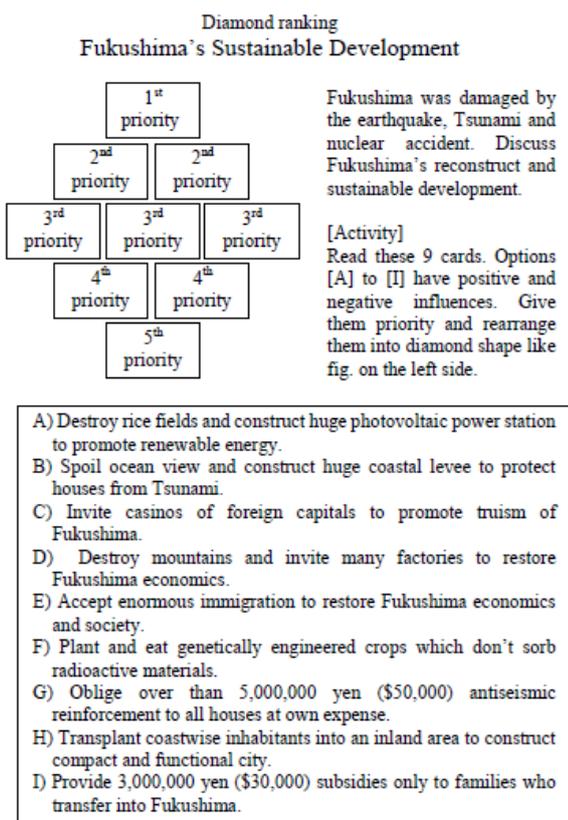


Fig. 2. Sample of learning materials.

Through our program students will

- 1) forecast the results of our present choice
- 2) relativize existing society and seek alternative choice for development
- 3) judge our present and tentative decisions by the standard of sustainability
- 4) choose and use effective political literacy to realize our

Secondly, we expect that students will reconsider their own society relatively and create alternative lifestyles based on their own culture and the situations. Therefore, the project focus on social dilemma in the society and the environment students live, is going to lead students to think how they should act concretely. To achieve the objectives, we are going to develop learning materials for middle school students and young engineers. The workbooks and handouts include many activities and discussion-based programs. Through these activities, they will find out their hidden challenges of the society, their culture and the current development. Finally, they will make decisions to solve the problems, we expect. Every teacher will get the workbooks and handouts free from our webpages in the future.

Thirdly, we expect that researches and teachers in each country will make hub of ESICS promotion networks in their own country through the project. Because teachers of the country will use our educational programs, teach students in the country and modify the program on their own initiatives. We developers support them through teacher training seminar in each country. The seminar will become chances that teachers understand what is ESICS, why they need the program, how they use the workbooks in their schools. In addition, project members will construct webpages everyone can read and download the programs to support teachers who effort in the developing countries. (E.N.)

V. CONCLUSION

Many countries, especially high growth developing countries, are now facing environmental and developing problems. But we are not sure that present social and economic systems will guarantee our 50 years later lives. We should let students to discuss our present choices critically and relatively.

ESD has yielded many good results in environment and development education. But they remain the end of the units as 'forming students' values to protect environment' or 'students' determinations'. Therefore, students of ESD only effort in informal social activities. Students should acquire effective formal strategies to realize their determinations. ESD has another limits. As we mentioned above, many ESD programs may end forming students' 'fine' values to protect environment. But real situations in developing countries are not allowed to speak only fine words. Students should face dilemmas among citizens and seek effective problem solving. ESD lacked perspectives of students' political literacy.

On the other hand, citizenship education has many good practice to develop students' political literacy. But it has no criteria to judge their political decisions are adequate orientations for sustainable development. These practices just try to guarantee the orientation based on democratic dialogue with good 'attitudes.' In addition, the 'attitudes' are based on Christianity and the paper pointed out this fundamental will be barrier under specific situations among diverse citizens. This paper suggested to reconstruct citizenship education based on sustainability. Students will develop their political literacy through discussions and activities of our educational program.

In essence, educational programs of Project ESICS is a

ESD related citizenship education based on sustainability of our individual lives in developing countries. (K.T.)

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