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Citizenship: concept and education in France and in England

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This paper compares the concepts of citizenship that seem to prevail in two important countries in Europe, France and the United Kingdom, and the characteristics of their recently created subjects of citizenship in their secondary school level curricula.

I undertook this brief and preliminary exploration as an outsider, being a Spaniard, for several reasons. First, Spain, as other European countries, feels the need to address social cohesion and integration through education. To do so the Spanish government is preparing, as part of a whole new curriculum, a specific subject which will eventually be implemented in primary and secondary education, so that guidance or examples of developed systems are needed and welcome. Moreover Spain is also undergoing important constitutional changes.

Secondly, there are a diversity of opinions and perspectives on what should be taught in civic or political education, and this is a cause of concern and a barrier to consensus within the European Union (Papanastasiou et al., 2003; Ross, 2000; Naval et al. 2002; Osler and Starkey, 2001; Ross et al., 2004). This diversity is related to context. So thirdly, I was curious to explore to what extent the 'political' context shapes citizenship education (Papanastasiou, 2003b). By 'political' should be understood 'political culture' or broad 'national philosophical ethics', which shape commonly accepted procedures to solve power conflicts, regulate state-individual relationships and intergroup relationships, and the channels and practices of participation.

The concept of citizenship has been a focus of research by sociologists and political scientists in the past decade, because of the baffling dilemmas over European identity and citizenship, economic and political liberalism and globalisation. Concepts and ideas of citizenship in France and the United Kingdom have been widely borrowed.

I have limited this analysis of citizenship education to the new citizenship subject as it appears presently in the National on-line curricula for secondary education of both countries because of space limitations. School level implementation and practices would provide a more realistic picture, but this is beyond the scope of this paper (See Rutter, 2003 and Davies and Thorpe, 2003).

The concept of citizenship in France

The concept of citizenship took shape in France in the 18th century and flourished during the revolutionary period. From the second half of that century to 1789 there was a great debate around constitutional issues, the relationship between the king, parliament and the people, fiscal policy and the modernisation of administrative procedures. Though the ensuing successive political events consolidated a republican regime rather alien to the original revolutionary aspirations (Hobsbawn, 1974), present democratic attitudes and ideals are linked in France to the revolutionary experience.

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The French Revolution embodied emancipatory trends within Enlightenment and the success of the social class that was then expanding, the bourgeoisie. Classical bourgeois democracy was born as a philosophical construct and enacted by a group of people who took the decision to promulgate laws, taking their legitimacy from the principle of Universality, acting in the name of the People – who were endowed with the sovereignty previously attached to the monarch. The first article of the Declaration of Human Rights, that all men are born and remain equal in rights, reflects the most sought-after aim of the revolutionaries, the abolition of privilege and the exclusion from society of the ‘enemies of the Nation’. Homogeneity was the precondition for the unity of the Constituent Assembly.

The unprecedented subversion of the previous order, with the transfer of the Sovereignty to the Nation - the ensemble of equal citizens willing to live under the law of a State - needed the legitimation and permanence of a document, a written Constitution, to which to adhere and invoke in case of political upheaval.

The institutionalisation of the civil rights and freedoms coincided in France, and all over Europe, with the development of the capacity of the State, which from then on was able to organise central administration institutions in a specific territory. The State also became a referee in social disputes, so that all power struggles in Europe centre on State control.

The present French model of citizenship is anchored in these principles: ‘citizenship in France is an instrument of homogeneity imposed from the State down’ (Lefebvre, 2003, p 23). This vertical concept of social order is explained by the need to separate public and private spheres during the revolution. All those associations that related to family, friends and professional relationship networks belonged to the private sphere and were thus distrusted and banned, including guilds and corporations. Political delegates became the only channel to express needs and wills. Voting was considered the only political right (though male universal suffrage did not come until 1850, and women only gained the vote in 1944). The old charity/welfare network of the guilds fell under the responsibility of the ‘Public Offices of the Nation’, who were responsible for providing work for those who needed it.

Despite this, and because of the very origin of citizenship in France, the idea that citizens can and should act as agents of social and political change through direct action and popular struggle is today well anchored in French society.

To summarise, on the one hand

the idea that a strong vertical interventionist role for the state is necessary is still commonly accepted in France ... [and on the other] ... that for the French democracy to function there must be a republican transcendence, through civic principles and the universal horizon of reason, a necessary condition for an equal exchange between men despite their diversity, inequalities and socio-economic conditions (Lefebvre, 2003, p 24).

It is clear that this idealistic and abstract concept of citizenship and social cohesion is only viable in a stable, economically sound and culturally homogeneous society. The actual situation could not be more different. The colonial legacy and a generous use of the *ius soli* during the 1970s and 1980s explains the presence of a mass of citizens from ethnic, religious and cultural backgrounds and practices that are completely alien to republican principles and ideals. The economic situation does not allow for State intervention through welfare services, and the government is caught in the role of agent between employers and unions. The tensions arising from the ignored social and cultural claims of the multicultural population, aggravated by economic grievances, were channelled into the violent episodes of 2005, as the *banlieues* turned into ghettos of exclusion and despair (Vilcheaise-Dupont, 2000).

Citizenship education and the French Republic

Principles and methods

Let us examine to what extent the curriculum devoted to citizenship follows these principles and practices. To start with, citizenship education was adopted very early as an instrument to sustain the political system in France. When the republic was restored in France in 1871 the need to preserve its principles was translated in the provision of a specific subject: 'moral and civic instruction' in the compulsory primary education curriculum (Osler, 2001, p 289). This concern towards the preservation of republican ideals and ethic through education has persisted to the present without opposition.

The analysis of the present national school curriculum for *collège* years, that is for eleven to fourteen year olds and *lycée* years, for up to seventeen year old students, leaves no doubt of the role of the State towards citizenship education. State intervention in favour of the original principles of *Liberté*, *Fraternité* and most of all *Egalité* is commonly accepted more as a State duty than a right. There is one single mention to indoctrination worries in the whole curriculum and is expediently brushed aside: 'The respect to civic morality and law principles distinguishes education in a democracy from indoctrination in non democratic States' (CNDP 14051, p 45).

The 2006 curriculum implements the decree of May 1996, and modifies those of 2002 and 2004 and with straightforward and sometimes imperative language informs teachers and students of the guidelines on citizenship. The curriculum concerning this matter (as any other) is national, compulsory and of universal application and is organised tightly and with detail following a coherent path through the whole secondary education level. The first *collège* years offer great consistency of principles concepts and methods towards the integration of students in one 'national common culture' (CNDP 14051, p44). The Ministry gives compulsory and clear directions on timetables and programmes of study referring to principles, aims, concepts, data, specific subjects (*accompagnements des programmes*), work *fiches* and reference documents.

Citizenship education is synergically organised under the same heading with history and geography and, although the three subjects should be taught by the same teacher they do preserve their methods and their specificity. The alliance of these disciplines is of great methodological importance and in-keeping with the purpose of the citizenship education

in France which is to create critical citizens who know their 'common' rights and obligations and struggle to maintain alive the republican democratic ideals. In fact the recommended teaching method is the *débat argumenté* that is the debate among students supported with data and factual information on controversial issues. History and geography provide the array of information needed to back the argumentation.

Identity

There is a great stress on national identity and nationality within the programmes of study. Nationality matters are dealt with in the first years of secondary schooling as statutory information; it appears clearly that citizenship rights are related to nationality, and so to the commitment of common shared values and symbols. 'The government can refuse anyone nationality status because of *indignité* or assimilation failure (*défait d'assimilation*)' (CNDP, 14100, p 53).

Citizenship is defined as a status by which the citizen belongs to a political community, owes allegiance to the State, helps to shape the construction of the nation, holds sovereignty, rights and obligations, is subject to the law. All this related specifically to France as a nation, and a State with a specific territory and a role to play in the world. Citizenship education tightly linked to geography must offer all the knowledge and information to be an active '*citoyen dans notre démocratie républicaine*' (CNDP, 14100, p 44).

The choice and use of national symbols show that the weight of history and tradition is important. For example the Phrygian hat, the figure of Marianne, the national anthem and the national day and motto are directly related to the revolutionary events together with the national flag.

The same applies to some of the documents that secondary students must know, like the preamble to the Constitution of the IV Republic (1946-1958) or a letter from the Minister of Education to teachers back in 1883 which enhances the 'universal character' attributed to civic and moral education. The statutory consultation, all along the secondary education years, of the Universal Declaration of Human Rights of 1948 and the UN Convention of the Rights of the Child of 1980 responds to the same principle.

Concepts of community

At the start of secondary education the school is presented as a community to which to belong, but most of all, as an institution subject to rules so that it may be considered a political arena open to all students. Young people become familiar with the usefulness of institutions to fulfil the needs of the community and to settle conflicts through representation and dialogue.

Local democracy receives substantial attention by way of information of institutions and voting rights. A great importance is attributed to the rights and duties of citizens, which define the very essence of citizenship as allegiance to a nation's values and regulations; voting apathy, in particular, is considered an undesirable threat to the Republic. One of the most important aims of citizenship education is: '*mettre tous les talents de la*

personne dans l'exercice de la parole, en particulier de la parole militante' (CNDP 14051, P 57).

Social cohesion and social diversity

Citizenship education aims at maintaining social cohesion by building the student's identity through successive ever expanding reference groups, working towards a sense of collective national citizenship based on the idea of freedom and solidarity under the 'old' names of *Fraternité* and *Egalité* for anyone who wishes to adhere to them. Although the nation is portrayed as a 'melting pot' it is assumed that those who live within it adhere to the described principles and are integrated in the *peuple souverain*. Any organisation founded around ethnicity, culture or religion is alien to the Republic's egalitarian regulations and procedures. The curriculum has a total commitment to laity and a strong resistance to deal with, or even to recognise any religious affiliation or cultural grouping.

The egalitarian principle, solidary with the original political and cultural homogeneity, in need and present in the founding period, tends heavily to impose nowadays values and attitudes to social groups of different backgrounds and political positions. Diversity is very briefly addressed with the recognition that additional social funds for immigrant workers and their families may be necessary and that associations of public utility should be included in one of the data packs for students.

The concept of citizenship in England

Citizenship in England is not a philosophical construct, as in France, but a 'situation' generated by a body of jurisprudence and the early appearance of a working class (Hobsbawn, 1974). The republican tradition assumes that individual autonomy conciliates with Power by means of a Constitution, supreme law which shapes the relationship of the State with the citizens through a system of rights and obligations. It is important to note that in England there is no codified Constitution, but that on the other hand, a very efficient system of rules and procedures was set up to defend fundamental rights and individual freedom. The English political system does not abide to rules but to practices and conventions. There are things you can do and others you should not. (David, 1991, p 83).

To be English used to mean to give due allegiance to a medieval type of monarchy as it appears in the Common Law. Nowadays, anyone born in the dominions of the king may be considered a British citizen (Everson, 2003, p 61). Most important, this territorial relationship between people and State explains the inexistence of a political body.

The republican concept of citizenship, derived from the Roman model, assumes that the State is the result of the association of equal members and incorporated to a political body or *res publica* through a personal link. In England, the feudal monarchy removed this corporate notion, suppressed all horizontal links and imposed hierarchical commitments of allegiance and fidelity between each individual and the king (Van Caenegem, 1989). The notion of State as 'incarnated community' was never

institutionalised by law, there never was a common *res publica* to belong to (Everson, 2003 and David, 1991).

Allegiance to the monarch was not only an obedience link; it did entitle the citizen to rights and obligations of a superior nature than those obtained by other means (Hottois, 1999). The subject could not violate or renounce the link, but on the other hand, and reciprocally, the king had not only to govern and protect his subjects, but was supposed to support and 'care' for them. The premise that humanity's state of nature would not be tolerable and that some undisputed authority which imitates the 'Divine moral order' is absolutely necessary seems to explain this feudal pact. The desire to live in an orderly environment prompted the adoption of laws which might reflect transcendent godly values and which curtailed arbitrary power. That laws reproduced the divine dictates was not due to the sovereign's Christian conscience but rather to the authority of the king's judges who dictated them. In fact, a rapid process of professionalisation determined that by 1300 the Judges constituted a distinct arm of government with their own dense web of rules and procedures (Everson, 2003, p 64).

Common Law, based on jurisprudence and day to day cases was developed as a guarantee of social order through the preservation of 'God-given and thus *universal* rights to property and individual freedom' (Everson, 2003, p 65).

Blackstone's *Commentaries*, the first attempt to codify common law and government procedures, written in 1769, were influential in 'convincing legal and political circles to preserve the scheme of law and government substantially as it was' (Everson, 2003, p 69). Up to the present, the main task of successive governments consists in preserving individual freedom, which, together with the right to property, personal security and honour are conceived as natural rights.

Blackstone's most important and long lasting contribution to local democracy was his proposal of district-based representation which encouraged active participation and promoted common wealth. The pact of 1688 generated a hierarchical parliamentary system but institutionalised an active model of citizenship. In the first quarter of the twentieth century, Dicey (Dicey, 1926 in Everson, 2003, p 71-74), set the last pillar of the British political system by placing sovereignty in the Parliament.

In summary, when we probe nowadays the system which regulates the relationships between people and State it appears that citizens acquire their status when born in British territory and they are not incorporated within the political body, they are simply represented by it. British citizenry is autonomous from the State and is not to be protected by positive rights but by customary common law and 'a self-restraining' political community (Everson, 2003, p 78).

It may be said that 'constitutional atrophy' is the framework for the 'industrial citizenship' which is characteristic of Britain. Early economic development and the acknowledgement of civil contract rights allowed for the development of an early and expansive market economy (Hobsbawn, 1974). The rights involved in this type of citizenship which we may call 'industrial' were not founded on a neutral and universal concept of social justice, but rather on a pragmatic notion of social balance.

Industrialisation generated a working class aware of its collective interests and powerful enough to obtain full political freedom and to claim social rights that would balance inequality. That was the background of all the administrative and legislative reforms which were implemented by labour governments since 1945 and masterly systematised by Marshall (Birnbaum, 1997 and Somers, 1993).

Although the creation of the Welfare State along with public and universal health, education and pensions services entailed some important administrative and legislative changes, there was no constitutional upheaval based on normative commitments, but rather 'a pragmatic political pursuit of joint wealth ownership' (Everson, 2003, p 76).

Nationality laws and the 1976 Race Relations Act exemplify the basic constitutional philosophy which has prevailed historically: 'the continual refusal to constitute the state or to afford the British people formal status within it', on the one hand, and on the other 'a continuing faith in paternalistic political leadership and the maintenance of a civil sphere of private interaction governed by the rule of law' (Everson, 2003, p 76). In fact this is the philosophy behind the notion that racial equality is not founded on a superior right of equality among all human beings, but on a private notion of non-discriminatory social interaction enforced by the rule of law and deprived of universal value.

While in the republican concept of citizenship, Nation, State and individual identity go hand in hand and are equivalent, the British constitutional vacuum prevents the formation of a common identity, which might explain the lack of a sense of belonging to a national community unfortunately exposed in the tragic events in London in November 2005.

The present government has embraced and promotes the 'Third Way', that is a form of government midway between the old British Welfare State which recognises and addresses social and economic structural inequality and the individualistic American welfare model, based on economic and social liberalism. The New Left bases its policies on 'Communitarianism' (Arthur, 2003) which holds that the community should be at the centre of the value system of society rather than the State or the individual: both state and market solutions are inadequate if they are isolated. The community is supposed to provide shared values, interests and practices that would counter the problems in human relations, such as increasing rates of crime and social disorder and exclusion.

Other concepts central to this system are fraternity, solidarity, civic pride, social obligation and tradition in order to build a strong 'ethical base for political action' to counter social exclusion and disintegration. That is why the family, the school, the neighbourhood and voluntary organisations, including religious groups and trade unions, are the backbone of social cohesion because they are community stances which should shape the individual's values. Particularly, family relationships based on mutual respect and duty are considered the model for the whole society.

Citizenship education in England

Principles and goals

Let us consider now whether this cultural political 'environment' appears in the new subject in secondary English education.

Before the introduction of the national curriculum reforms in the late 1990s the British government had no control over contents and methods which fell under the initiatives and responsibility of local education authorities, individual schools and teachers associations, that provoked, as far as political and democracy issues was concerned, general discomfort and lack of trust within the establishment which led to a dead-end. During the 1960s and seventies in particular there was a widespread presumption in favour of moral relativity (Davies, 1999).

A new context of constitutional change with the introduction of the 1998 Human Rights Act and the inclusion of the European Convention on Human Rights within the legislation, apart from the devolution and the Irish processes, encouraged debates about the meaning of nationality and national identity and about the sense of belonging of majorities and minorities within the nation and the State. At the same time during the decade there was an extended perception in England that social cohesion was being eroded by prejudices which lead to discrimination practices, xenophobia and social and economic exclusion, be it individual or institutional as reported in the 1999 Macpherson Report (Ross, 2003). Moreover the age group 14-24 appeared in British statistics to commit the highest number of crimes, to have the highest abortion rate, to be the largest consumer of drugs and to be the least interested in voting.

These facts compelled the government to act and education started to be considered a very important means to tackle these problems, which, since the Muslim attack in the London underground in 2005, have acquired top priority. (Explicit mention to the London attacks is made in the scheme of work proposed to tackle ethnic matters in 3-4 key stage (www.standards.dfes/ethnicminorities)).

Consensus

Political standard procedures in Britain, fear of indoctrination inculcations and the controversial character of citizenship issues, make consensus necessary and as such it has been pursued from the beginning through the commissioning of reports like the Crick Report in 1999, a Green Paper, *Schools: Building on Success* and a White Paper *Schools: Achieving Success* in 2001 (Cited in Arthur, 2003).

The citizenship subject in the present curriculum follows most of the guidelines contained in three main strands of the Crick report: social and moral responsibility, community involvement and political literacy (QCA, 1998). For example, the Crick Report (QCA, 1998 as reported in Osler, 2001, p 293 to 299) points at the need to 'find and restore a sense of common citizenship, including a national identity', but race, home language, social class, religion and gender issues receive very little attention. Any

mentions to structural disadvantage and discrimination to give account of cohesion existing problems within society in general are scarce (See Osler, 2001, p 299).

What is more, cohesion and total integration of minorities into the main social body, is presented as a desirable goal in a utopian situation that is due to be reached through good will and most of all the rule of law. Conflict resolution through any type of struggle is rejected.

Human Rights are placed within the legal sphere rather than the political or social one so they are devoid of institutional or universal value (Osler, 2001, p 296).

On the other hand, the Crick Report places again strong emphasis on political training through involvement in local community issues mainly on a voluntary basis. Emotional nearness and immediate practical results are supposed to give young people a sense of empowerment in decisions that affect their lives, although the lack of involvement in the report is attributed to lack of know-how or skills instead of political disillusionment.

The curriculum on citizenship

The analysis of the English curriculum in citizenship during the compulsory secondary years of schooling shows that the present government is committed to the full implementation of the system it started to set when Labour was elected. The present curriculum appears to reflect the mentioned ideals and principles of communitarianism, asserting the role of schools in redressing the moral standards within society. Although the government tries to ensure a high level of consensus among all participants through entrenched democratic participation procedures, there seems to exist now a clearer interventionist thrust than ever before (Arthur, 2003). The mandatory character of the citizenship programme provision is a complete departure from previous policy and from the preceding conservative party's education principles based on the enhancement of individualism and freedom of choice.

Citizenship education has been a non-core foundation specific subject and statutory from August 2002 for key stages 3 and 4, that is for pupils between the ages of 11 and 16 (secondary compulsory education). But it is as well promoted for key stages 1 and 2 (five to eleven year olds) as a non statutory framework together with personal, social and health education. ('Absorbed within PSHE' according to Alistair Ross (Ross et al., 2004, p 413).

At present it must be stated that there is a considerable level of detail on concepts and procedures and that goals and implementation guidance are explicit and have acquired a mandatory or official status. Ross (Ross et al. 2004) gives an account of teachers' understanding of citizenship in the United Kingdom among other countries and their answers match to a very great extent the official curriculum proposals and spirit. Do teachers answer what they really think or what the curriculum proposes?

Principles and goals shape specific programmes of study which contain mainly competencies, social skills and self-awareness and self development issues. These programmes are further defined through attainment targets (specific to every stage) and

notes, and further still through schemes of work which show how the items can be translated into 'manageable units of work'. At this level, full development of lessons, including concepts, specific teaching strategies and methods and resources are available for controversial issues on diversity or democracy, although the schemes are non statutory and left to the teachers' choice and responsibility (standards.dfes.gov.uk/schemes2/citizenship/ and becal.org/re_pshe_ce/citizenship/index.htm/).

On the other hand, the New Left inherited and has kept the structure and spirit of the National Curriculum (instated in 1988) whose main principles match well with the new agenda on citizenship. That is 'to promote the spiritual, moral, cultural, mental and physical development of pupils at the school and society', and certainly to prepare them for professional life in the new work environment.

It did inherit and kept as well the National Forum procedures and results, that is a set of core values upon which a broad consensus seemed to exist: friendship, justice, truth, self-respect, freedom and respect for the environment. Nowadays to these should be added 'human rights, the rule of law and collective effort to common good' plus 'the importance of families as sources of love and support and as a basis of a society in which people care for others'. All these ideals are the backbone of citizenship education. It should be noted that consensus is the only validity basis for these core values which are deprived of any universal or transcendent legitimacy. (www.nc.uk.net/statement_of_values.html).

Community

When probing the programmes of study many items of stages 3 and 4 illustrate the strong influence of the communitarian agenda. Self-development and assertiveness should be taught: 'by recognising their worth as individuals by identifying things about themselves', or by giving students opportunities to 'feel positive about themselves'. To develop effective personal relationships and be responsible of one's actions could be taught by knowing 'why and how rules and laws are made and enforced', 'to realise the consequences of antisocial and aggressive behaviours, such as bullying and racism...', 'that there are different kinds of responsibilities, rights and duties at home, at school and in the community...', for example by voluntary mentoring of younger pupils; 'to reflect on spiritual, moral, social and cultural issues, using imagination to understand other peoples experiences...'. To be responsible and to participate, mostly within the school through opportunities to 'take responsibility for planning and looking after the school environment for the needs of others...', to 'participate in the schools decision-making process, develop relationships through work and play... helping groups that have particular needs'. (National curriculum on-line, nc.uk.net/webdav)

Identity

The programmes of study and the accompanying documents almost never relate concepts, targets or pupils' activities to the national level in a clear and explicit way, except at key stage 4, 2 g and i (National Curriculum on-line): students should be taught 'what democracy is, and the basic institutions that support it locally and nationally' and also 'to appreciate the range of national, regional, religious and ethnic identities in the

United Kingdom' which assumes that there are several identities to adhere to, among which the national one that is left without definition. Consequently, documents and symbols which reinforce national identity are almost completely absent. The British institutions referred to in the programmes are the Parliament, parliaments and the criminal and civil justice systems but there is no reference to national symbols such as the Queen, the national flag or national anthem. The role of Britain among other nations is completely absent. Other lifestyles are supposedly addressed in the item 4 b: 'to think about the lives of people living in other places and times, and people with different types of values and customs' (National curriculum on-line). School is the chosen community to learn to relate to other people mainly on a personal basis by developing a sense of self and social skills based on respect, tolerance and good manners. It is conceived as well as the ideal environment to learn and practice democratic principles, attitudes and behaviour, but always at a local level without any conceptual or practical extrapolation into society as a whole.

Social cohesion and diversity

Potential problems related to race and racism and directions on how to tackle racism issues are non-existent. The existence and acknowledgement of the rights of minorities, mainly of an ethnic character appears in the recommendation to establish Community Forums to purport their needs and claims and be present and active in the society they are supposed to belong to. Although item 4 e proposes learning 'to recognise and challenge stereotypes' it stands in isolation and is not actually related to race, culture or gender. A whole section devoted to inclusion that might seem to address social or economic issues, deals almost entirely with scholar efficiency to promote the optimum performance of students, countering the possible deficiencies provoked by specific personal and social backgrounds.

Final Remarks

Two main trends seem to appear. One is that curricula (contents and teaching strategies) related to citizenship issues are very close to the political options of governments in power, but even more to the 'political culture' or ideals and principles ingrained in national political traditions and secondly that, accordingly, curricula are considerably different. France imposes a nationalistic, idealistic, symbol-laden set of so-called universal principles. While England suggests a pragmatic, consensual, market related, child focused set of instructions to live in a community. Both of them rely on the rule of law and the acceptance of rights and obligations but none of them is inclusive since a restrictive republican identity is imposed in France while it is difficult to recognise its meaning in England.

The corollary is that to reach a consensus on a common ground to build a European identity and citizenship will probably be as difficult for future generations as it is for present ones on account of the broad differences in principles, goals and ideals that impregnate curricula on citizenship issues in two important European countries.

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- <http://www.becal.org.uk/lc/vision/vision.html#key1>
http://www.nc.uk.net/statement_of_values.html
http://www.qca.org.uk/downloads/assessment_report4.pdf
http://www.standards.dfes.gov.uk/schemes2/citizenship/sec_geo/
<http://www.standards.dfes.gov.uk/ethnicminorities/>
http://www.standards.dfes.gov.uk/ethnicminorities/raising_achievement/763611/
http://www.becal.org.uk/lc/re_pshe_ce/re_pshe_ce.html
http://www.becal.org.uk/lc/re_pshe_ce/citizenship/index.htm
<http://www.standards.dfes.gov.uk/schemes2/citizenship/cit12/12q1?view=get>
http://www.becal.org.uk/lc/learning_centre4.php
<http://www.becal.org.uk/datapool/index.php?c=2>
<http://www.becal.org.uk/datapool/index.php?c=2&s=11>
http://www.citized.info/pdf/commarticles/Review_of_PGCE_Citizenship.pdf
http://www.citized.info/index.php?1_menu=induction
<http://www.qca.org.uk/7907.html>

Ministère de l'Éducation websites

- <http://www.cndp.fr/secondaire/ecjs/>
<http://www.cndp.fr/spinoo/cndp/frame.asp?Requete=citoyennete>
<http://www.cndp.fr-archivage-valid-67654-67654-11009-14044>
<http://www.cndp.fr-archivage-valid-67654-67654-11010-14100>
<http://www.cndp.fr-archivage-valid-67654-67654-11011-14051>