

The Role of Citizenship Education for Non-citizens

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Abstract: This perspectives piece intends to explore how citizenship education can be justified for young non-citizens through exploring the various conceptualizations of citizenship and highlighting the aims of primary education as a justification of education for non-citizens. The conceptualizations express that citizenship education over time has excluded non-citizens in its teaching. Primary education is portrayed to be an essential starting point to understand why it is crucial to teach citizenship without marginalizing non-citizens. Global Citizenship Education is an alternative that can provide room for non-citizens. This paper suggests that a new framework for citizenship education that encompasses non-citizens needs to be formulated.

Keywords: Citizenship education; global citizenship; primary education; non-citizens

Introduction

Education is a universal human right as articulated by the 1948 *United Nations Declaration of Universal Human Rights*. Non-citizens have been treated as a special case in regards to this declaration. Different groups of non-citizens receive varying forms of education and some receive no education at all. In a global context, this is problematic because it contradicts a main aim of education - the preparation of students to function within society. How can this be neglected for groups of young non-citizens in their primary years of schooling? I believe the answer may be associated with the principles of citizenship and regarding citizenship as a pre-requisite to receiving education.

Although providing citizenship education for non-citizens may seem paradoxical, this contradictory nature will be unraveled by illustrating the place of young non-citizens in a global citizenship education framework. In this perspective piece, I will be exploring the need for an alternative form of citizenship education by presenting the literature on some of the frameworks of citizenship and global citizenship education. However, I will not offer an alternative form of citizenship education, but rather suggest the need for more research for an alternative to be possible. I believe non-citizens should receive a form of global education similar to that portrayed in global citizenship education by potentially adopting a new understanding to the term 'citizenship'.

The importance of primary education for non-citizens

A non-citizen is a person deprived of all the rights a citizen would enjoy such as rights to healthcare, education and state-protection (Miller, 2000). A lack of access to primary education can be far-reaching in depriving young non-citizens from the skills, knowledge and access to function in a global society. Primary Education in this paper encompasses schooling from Kindergarten to Grade 5.

Situating non-citizens

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The 1951 Refugee Convention Relating to the Status of Refugees defines a refugee as “someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion statute” (p. 3). Refugees are a growing concern in the 21st century. The Syrian refugee crisis has been named one of the largest humanitarian emergencies since the Second World War. Stateless individuals on the other hand are not persecuted and tend to remain in the country they were born in (Belton, 2011). Another group of non-citizens is that of “illegal” immigrants. They generally immigrate in pursuit of opportunities beyond those available in their home nation and may be known as economic immigrants. However, illegal immigrants are denied naturalization for various reasons, which results in a lack of legal recognition and inevitably a deprivation of associated rights (Cohen, Bloom and Malin, 2006).

There are disagreements over who must shoulder the responsibility of non-citizens due to economic reasons based on the value of the individual within society or a response to humanitarian needs (Pinson, Arnot and Candappa, 2010). Nevertheless, Article 22 of the United Nations Convention on the Rights of a Child states:

If a child is a refugee or seeking refuge, governments must ensure that they have the same rights as any other child. Governments must help in trying to reunite child refugees with their parents. Where this is not possible, the child should be given protection (UNICEF, 1989).

Nations may encounter difficulties enforcing the provisions of this article despite being signatories of the aforementioned convention. Immigration policies attempting to preserve social stability and promote human rights inevitably embody a struggle in providing citizenship status to all refugees and other non-citizens. This leads to a greater focus on immigration control rather than a need to adapt the educational policy (Boyden, 2009). An immediate consequence is the emerging perception of non-citizens as outsiders because of their involuntary non-belonging to society. As a result, the struggle for non-citizens expands beyond seeking basic rights and has an affective characteristic: the sense of belonging.

Some nations have attempted to find methods to accommodate young non-citizen located within their borders. For example, Germany, a nation that has opened its borders to Syrian refugees in the past few years, has established initiatives to help young refugees into schools. The Welcome Classes initiative offers training of the German language for refugees to master the language before joining school. The START Scholarships offer a range of opportunities for refugees to gain school qualifications. The inclusion of young non-citizens is crucial in the educational systems of the host nation. Abdi and Shultz (2008) claim education is a means to promote diversity “schools are places where people learn inclusiveness, civil courage, and how to live in communities encompassing diverse relationships” (p. 9).

Aims of primary education

There are three common traditions linked to primary education which outline interconnected aims. The elementary tradition focuses on the practice of the ‘3R’s’ (reading, “riting”, and “rithmetic”). The developmental tradition highlights child development in relation to social, physical, intellectual and emotional aspects. Lastly, the preparatory tradition views primary education as a preparation for subsequent schooling

(Alexander, 1984; Pollard and Tann, 1993). If young non-citizens are deprived of their right to education they will not:

- learn technical skills
- promote their social, emotional, physical and intellectual development
- prepare for later schooling

The Cambridge Primary Review's twelve aims for primary education can serve as a starting point to establish the significance of providing equal access to primary education for non-citizens. These twelve aims illustrated in Table 1 are a summation of the common aims of primary education. Alexander and others, (2010) states that these aims are interdependent, reaffirming the need to supply a comprehensive primary education.

Table 1: Twelve aims of education (Alexander & others, 2010, p. 197-199)

The Individual	Self, others and the wider world	Learning, knowing, and doing
1. Well-being	5. Encouraging respect and reciprocity	9. Exploring, knowing, understanding and making sense
2. Engagement	6. Promoting interdependence and sustainability	10. Fostering skill
3. Empowerment	7. Empowering local, national, and global citizenship	11. Exciting the imagination
4. Autonomy	8. Celebrating culture and community	12. Enacting dialogue

If these aims are kept in mind, then education that enables the whole child to exercise in learning that can be promoted for non-citizens. In my opinion, a majority of these aims proposed by Alexander and Armstrong, are embedded in the concept of global citizenship education and should therefore apply to a form of citizenship education for non-citizens due to their universal importance.

Conceptualizing citizenship

The nation-state

Nationality is often associated with citizenship. Individuals associate themselves with their national identity and restrict this view to national boundaries. Although this concept of identity is a complex notion to define, it is closely linked to understanding citizenship. This association was articulated in Rousseau's idea of the social contract in which a mutual agreement is entered between the individual and the state with expectations from both parties (Rousseau, 1978). The agreement obliges citizens to uphold their duties to maintain the social bond within the nation-state.

Aristotle interpreted the notion of citizenship through an individual's obligation to be part of a city-state with a form of civic life. Aristotle believed that citizens were obliged to be part of a *polity* and were in turn cared for. Aristotle claims that civic virtues cannot be

naturally instilled within an individual. Instead, “they must be cultivated by carefully devised education” (Heater, 2004, p. 19). Rousseau reaffirms that schools “must ensure that their pupils understand society’s rules, principles of equality and the sense of fraternity” (Heater, 2004, p. 71). Nonetheless, Aristotle and Rousseau’s criteria for citizenship may be considered problematic in our contemporary society due to their restrictions on an individual and their contextual relevance. It reaffirms the notion of segregation of certain persons within society.

Those who are not considered “citizens” are deprived of state-provided services. Miller (2000) probes into the debate on nationality and if it should endure as an approach to organize a community’s politics. He claims “all our experiences of citizenship, then, has so far been of bounded citizenship: initially citizenship within the walls of the city-state, later citizenship within the cultural limits of the nation-state” (Miller, 2000, p. 88). Therefore, this nationalistic approach to citizenship is exclusionary, as it disregards other members of a community not perceived as citizens. This identification with a nation-state constitutes rejection of non-citizens who are unable to identify with a particular society (Castles & Davidson, 2000).

Ahmad (2011) states that “citizenship offers the promise of inclusion through the practice of exclusion”. This may not be an intentional exclusion; however, excluding non-citizens is an evolutionary outcome of different nation-states (Heater, 2004; Miller, 2000; Marshall and Bottomore, 1992). Miller (2000) further argues that it is not feasible for the notion of citizenship to go beyond national borders to encompass hundreds of millions of people. In a world with increasing migration and population should citizenship be limited to members of the nation-state? This is a key limitation in defining citizenship based on the nation-state model.

Rights model

In *Citizenship and Social Class*, Marshall and Bottomore (1992) develop a civil, political and social model and associate the development of each model with a century: the eighteenth, nineteenth and twentieth respectively. Each component has its own distinct conceptual framework. Civic citizenship reflects political freedom, political citizenship represents the right to exercise political power and social citizenship includes the right to security and the welfare expected from society (Marshall and Bottomore, 1992). It can be inferred that a lack of citizenship status for non-citizens entails an absence of education as a social right within these social models.

According to Marshall and Bottomore (1992), a citizen can practice civil and political rights if the individual is “reasonable” and “intelligent”. As a result, he believes these rights should only be afforded to an educated individual because “the aim of education during childhood is to shape the future adult” (Marshall and Bottomore, 1992, p. 16). Through this claim, it can be inferred that non-citizens must also be educated since the primary years are crucial in the preparation for participation in society as citizens.

In his book *Understanding Social Citizenship*, Dwyer defines social rights as an “extensive set of state-guaranteed social and economic provisions” (Dwyer, 2010, p. 6). Dwyer develops Marshall’s claim that social citizenship is essential for the function of society. He explores different factors that expand social citizenship among all members of society by taking into account class, gender, race, disability and age. Dwyer concludes that social rights are significant in understanding the idea of citizenship. Defining citizenship centered on the social aspect is challenging. Marshall’s perspective towards social rights in his model of citizenship was criticized by numerous authors. Heater (2004) couples civil

and political rights, while identifying social rights as an isolated and stand-alone element. Dwyer's approach of a single aspect of citizenship may neglect other key components of citizenship since it focuses solely on social rights.

Additionally, Marshall's approach to citizenship has resulted in different interpretations and further debates. Notably, the model lacks a key citizenship component relevant to the 21st century that of active participation. This requires individuals to participate in constructing society and be engaged among their community. Moreover, although the model in its simplistic form may seem plausible, Marshall developed it in the context of Britain (Marshall and Bottomore, 1992) and therefore, the application of the model in alternative contexts may be problematic.

Global citizenship

Griffith (1996) regards global citizenship as a transcendence of national boundaries and claims 'Planet Earth' to be the common home of humanity. He recommends eliminating identification with one's state, culture, religion or national identity and rather identify with a common agenda for all individuals. Griffith's work has led to the creation of the global citizenship model which aims at building the global citizens of tomorrow. One of the most influential frameworks for a global citizen is that of Oxfam (1997) describing a global citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen
- respects and values diversity
- has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally
- is outraged by social injustice
- participates in and contributes to the community at a range of levels from the local to the global
- is willing to act to make the world a more equitable and sustainable place
- takes responsibility for their actions

Oxfam's principles reflect many of the previously discussed issues that arise in conceptualizing a framework for citizenship. Therefore, the global citizenship model is not clear-cut. Instead, global citizenship integrates different aspects of other models with an emphasis on the rights model. It includes the civic, political and social rights of the rights model. It also dissolves the nation-state approach and instead deals with understanding the "wider world" through combining key principles of citizenship understanding. In addition, global citizenship is a participatory model where individuals must act as agents of social change.

Heater (1997) gives an account of world citizenship by providing a spectrum with vague and precise extremes of the aspects of global citizenship (see Figure 1). He places "members of the human race" at the vague extreme eventually leading to the precise extreme, "promoting of world government". On the precise extreme global governance refers to a means of ruling in a manner that resolves global problems (Heater, 1997). Therefore, world citizenship is characterized as acting on the interests of the human race through different means.

VAGUE		PRECISE	
Member of the human race	Responsible for the condition of the planet	Individual subject to moral law	Promotion of world government

Figure 1: The meaning of world citizenship (Heater, 1997, p. 36)

Furthermore, global citizenship concepts should be categorized into those with transmissions “from above” and those “from below”. The former refers to an authoritarian articulation of citizenship such as global competitiveness and productive citizenship whereas the latter refers to civic responsibility and community engagement on a global scale (Leduc, 2013). This distinction is significant because transmissions from below reflect the conceptions of the people which are critical in the formation of an inclusive society that incorporates non-citizens.

Frameworks of global citizenship education

Educational models of national frameworks are beginning to become increasingly outdated (De-Oliveira Andreotti and De Souza, 2011). The rapidly changing nature of global society has given rise to a different perception of citizenship in education (Davies, 2006; Delanty, 2000; Heater 1997). Banks (2008) claims “citizenship education should help students develop an identity and attachment to the global community and a human connection to people around the world” (p. 134). Consequently, a new direction towards frameworks incorporating global citizenship education has become popular. According to Wright (2011) there are core principles in which different global citizenship education models follow:

- ethical emphasis on the responsibility of our increasingly interconnected lives
- an ideal of active informed participation in an emerging global public sphere
- an assertion of the need for a transnational system of individual and human rights
- often a call for structures of world governance robust enough to enable a form of democracy exceeding the boundaries of the nation state (p. 47-48)

These principles of global citizenship education eliminate the restrictive frameworks for shaping citizens and aim towards inclusion. Moreover, they hold various aspects of the aims of primary education presented earlier by Alexander and Armstrong, (2010). The framework created by Graham Pike (2000) refers to common concepts of global education: interdependence, connectedness, and perspective. Interdependence outlines the view of looking across national borders and learning from other people, environments and cultures. Connectedness builds on the first concept by encompassing a shared universal attitude towards humankind that can be linked through different areas of a curriculum. Perspective is crucial in developing a global mind among pupils (Pike, 2000).

Another commonly used framework is Richardson’s (1976) framework for exploring global issues depicted in Figure 2. “This framework highlights the interconnectedness between knowledge of global issues, action to effect change, and values” (Ibrahim, 2005, p. 179). It illustrates the necessity of understanding the world by exploring problems and developing actions for resolutions. This can be applied to the issue of non-citizens and accordingly providing a solution for their education.

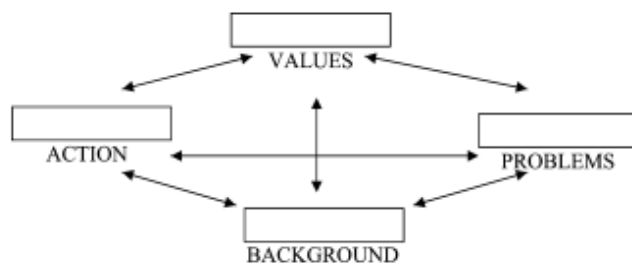


Figure 2: Conceptual framework for global education (Richardson, 1976)

The final model I wish to use to outline global citizenship education frameworks illustrates the growing shift in attitudes from a national view to a more global view. It depicts the principles that explicitly include the issue of non-citizen. Rauner (1999), compares the orientations of an educational system and the approaches to social education between a national model of society and a post-national model of society presented in Figure 3. Rauner's model shows the commonalities between global citizenship and global education frameworks; the keywords from the model demonstrating this point are highlighted in Figure 3. These components in the model are applicable to non-citizens and therefore, the education of non-citizens has the potential to adopt the same aims.

	NATIONAL MODEL OF SOCIETY	POST-NATIONAL MODEL OF SOCIETY
GENERAL ORIENTATION OF THE EDUCATION SYSTEM	<ul style="list-style-type: none"> • Internal focus on narrow national interests • Concerned with strengthening or maintaining national identity 	<ul style="list-style-type: none"> • External focus • Global interdependence of countries or regions
APPROACHES TO SOCIAL EDUCATION	<p>Emphasis on:</p> <ul style="list-style-type: none"> • Patriotism • National history and societal structures • National membership of the individual <p>Rights and responsibilities:</p> <ul style="list-style-type: none"> • Rights and obligations that come with legal status in that country 	<p>Emphasis on:</p> <ul style="list-style-type: none"> • Extra national perspectives • Inclusion of historically excluded groups • Notion of citizenship tied to transnational personhood • Regional and global-level political structures <p>Rights and responsibilities:</p> <ul style="list-style-type: none"> • Universal human rights (political, social economic)

Figure 3: Rauner's model of national and post-national models of society (Davies, Evans & Reid, 2005)

The global issue of non-citizens is included indirectly within the different aspects of these frameworks. For example, Richardson's framework calls upon the interconnectedness of components. These aspects reaffirm the contradiction that non-citizens are inherently part of the global citizenship education frameworks whilst still being deprived of an education that cultivates non-citizens into global individuals of society.

There is a connection between the principles of these frameworks and aims of primary education. It is essential to nurture global skills in each individual relevant to the self, other and wider world this is done through learning, knowing and doing (Alexander &

Armstrong, 2010). Through global citizenship education, young students can learn to engage in the intricacy of citizenship and actively overcome its historical restriction beyond the nation-state.

Conclusion

The traditional definitions of citizenship are restricted according to a certain feature such as identity, state affiliation or rights. Instead, global citizenship as portrayed in the literature contains all these aspects and can be shown to accommodate non-citizens. Both types of models accept that citizenship cannot be effectively disseminated without a more globally accepted and encompassing definition of citizenship.

The aims of primary education should apply to all individuals: citizens and non-citizens because we are inevitably all part of a global society. Equipping children regardless of their status from a young age with the basic skills and knowledge required to function within society can provide a more coherent concept of a global citizen. It is at the primary level that education can instill an initial understanding of becoming agents of change and making informed decisions to solve global problems (Banks, 2008). However, the issue is developing an approach within citizenship education that encompasses the global issues and is compatible with non-citizens. This alternative approach should strive to make children active participants in society and accepting towards various members of a community.

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