Religious Education and Citizenship: Guidance for Teachers

Liam Gearon

Funded by the St Gabriel’s Trust

2009
Religious Education and Citizenship was made possible by a grant from the St Gabriel’s Trust (www.culham.ac.uk/sg/contact.php)
Religious Education and Citizenship:
Guidance for Teachers

Liam Gearon

Funded by the St Gabriel’s Trust

2009
Religious Education and Citizenship

Liam Gearon

Contents

Acknowledgements 5
Executive Summary 6
Introduction 7
Religion, Politics and Education: Four Critical Contexts 9
Religious Education and Citizenship: Four Pathways 30
Conclusion 44
Note 47
Selected Key Websites 48
Selected Key Texts 50
References 51
Acknowledgements

I am very grateful to St Gabriel’s Trust for funding *Religious Education and Citizenship: Guidance for Teachers*.

I am also grateful to the following for their peer-review comments, guidance and encouragement: Professor James Arthur, University of Birmingham; Professor Terence Copley, Emeritus Professor, University of Oxford; Professor Andrew Wright, King’s College, University of London.

A draft Report was presented at the Conference of University Lecturers in Religion and Education, Homerton College, Cambridge, July 2008, with a further revised edition distributed at the University of Exeter, July 2009.

One co-authored and one co-edited work present these ideas in published form:

Arthur, A., Gearon, L., and Sears, A.  
2010 *Education, Politics and Religion: Reconciling the Civil and the Sacred in Education.*  

And

Engebr etson, K., De Souza, M., Durka, G., Gearon, L. (eds.)  
2010 *International Handbook for Inter-Religious Education.*  

Professor Liam Gearon  
Faculty of Education  
University of Plymouth
Executive Summary

Religious Education and Citizenship: A Guide for Teachers comprises:

Introduction – a context for contemporary thinking on emergent relationships between religious education and citizenship.

Religion, Politics and Education: Four Critical Contexts – a theoretical perspective for understanding how complex historical and contemporary relationships between religion, politics and education are mirrored in religious education and citizenship.

Religious Education and Citizenship: Four Pathways – building on the four critical contexts, some practical pathways into religion, politics and education with pedagogical activities.

Conclusion – some closing reservations on the future development of religious education and citizenship, with reminders of the ancient, theological antecedence of relations between religion and politics.

Selected Key Websites – recommended websites.

Selected Key Texts – recommended core reading.

References – an extensive list of reading for the student teacher, teachers and lecturers, teacher trainers and researchers for following up leads in religion, politics and education.

User Groups

- Advisors for religious education and citizenship
- Educational researchers in religious education and citizenship
- Local Agreed Syllabus Conferences
- School mentors of religious education and citizenship in schools
- Teachers of religious education and citizenship
- University teacher trainers in religious education and citizenship
Introduction

Shortly after leaving office as Prime Minister, in the months after his formal conversion to Roman Catholicism, Tony Blair suggested that as Prime Minister he had not wanted to emphasise the importance of religion in his life or in politics for fear of being seen as ‘a nutter’ (http://news.bbc.co.uk, and links). Before making revisions, I originally finished this draft of the Report on 30 May 2008 as Tony Blair launched his Faith Foundation (Blair, 2008; www.tonyblairfoundation.org/). A simple Google search for the Blair Foundation will reveal that the former Prime Minister’s original fears of scepticism over mixing religion and politics were not unfounded.

Whatever one’s opinion of such initiatives the public role of religion has been heightened in recent years. Religious Education and Citizenship: Guidance for Teachers is an attempt to present new perspectives for understanding contemporary interest in religion and politics, and its implications for education.

Through over a decade of training teachers of religious education, much of my work has focused on this interface of religion, politics and education. This Guidance distils some of this experience in summary form, presenting theoretical reflections and practical guidance for students, teachers and university lecturers of religious education and citizenship.

In presenting such an overview, religious and citizenship educators in England might usefully recognise just how essential it is essential to have some sense of the wider international picture. These pages
thus stress the particular importance of historical and international perspectives in religious and political debates which directly and or indirectly affect education in England. Theoretical concerns are integral to, but a regularly neglected aspect of, the practicalities of religious education and citizenship in schools and initial teacher training, and the guidance provided here thus additionally attempts to balance the need for intellectual coherence with the pragmatic concerns of pedagogy.
Religion, Politics and Education: Four Critical Contexts

National and international initiatives in citizenship education have historically tended to neglect the role of religion. Explanation for citizenship’s relative neglect of religion lies with complex historical relationships between religion, politics and education, reflected in the reciprocal neglect of citizenship within religious education.

The following – tentative, exploratory – four critical contexts provide outline historical and contemporary contexts, linking often disparate political, religious and educational perspectives.
Critical Context 1: Religion and Politics

If the role of religion in public and political life has been historically underplayed since the European Enlightenment, there is now increasing evidence of the importance of religion in post-Cold War public and political life. Often, though not exclusively, this centres on issues of human rights, including freedom of religion or belief. This trend has been highlighted by a number of theorists of religion: Burleigh (2006; 2007); Casanova (1994); Davis, Milbank and Zizek (2005); de Vries and Sullivan (2006); Fox and Sandler (2006); Gearon (2001; 2001a; 2002; 2002a; 2006; 2006a; 2008; 2008a); Hanson (2006); Haynes (2006); Harpviken and Rioslien (2005); Himmelfarb (2004); Hoelzl and Ward (2006); Jackson (2002; 2004); Jackson, Miedema, Weisse and Willaime (2007); James (2007); Juergensmeyer (2005); Runzo et al. (2004); Smart (1969; 1989); Swaine (2006); Trigg (2007); Ward (2003); Woodhead (2002).

In modern European history, separation of the powers of Church and State is made manifest in the political revolutions of eighteenth century France and America (Burleigh, 2006) but arguably originating within the sixteenth century Reformation, in a Europe in which the theology had already been challenged by the rediscovery of classical learning in the Renaissance (Chadwick, 1990; MacCulloch, 2005). In many European countries (though patterns varied enormously between and within them) the Reformation and Counter-Reformation radically re-shaped the notion of the political and ecclesiastical
authority of Christendom: from Luther’s alliances with the German princes to Henry VIII’s establishment of the Church of England to the theocratic vision of Calvin’s Geneva (Chadwick, 1990; MacCulloch, 2005). The political and religious violence that resulted was in part resolved by the 1648 Treaty of Westphalia (http://fletcher.tufts.edu/multi/texts/historical/westphalia.txt).

Weakening of the political authority of Christianity in the sixteenth and seventeenth centuries laid the foundation for the formal separation of Church and State in the eighteenth. The political revolutions in France and America were buttressed by the philosophical achievements of the European Enlightenment (Burleigh, 2006; 2007). The Enlightenment began the period of marginalization of religion from the arts and humanities, from philosophy as much as public life but also increasing presumptions of a liberal secularism within social and political life. This modern polity, linking citizenship to human rights under nation-states professing liberty in belief and religious practice is nowhere better encapsulated than in Thomas Paine’s (1985; [1791/2] Rights of Man set against both American and French Revolutions.

From the political and philosophical revolutions of the eighteenth century, came then the emergence of the powerful, expansive European nation-state in the nineteenth. Economic and cultural colonialism into ‘undiscovered’ continents made imperialism easier where nationhood was undeveloped (Harlow and Carter, 1999). Though Christianity went hand-in-hand with this expansion
Christianity in the nineteenth century was itself also under even fiercer attack from Enlightenment rationalism rooted in the eighteenth: Marx and Darwin respectively in the political and natural sciences, and at the turn of the twentieth century by Freud and Durkheim, respectively in the psychological and the social sciences (Burleigh, 2006; 2007; Himmelfarb, 2004; Trigg, 2007; Ward, 2003). This strengthening of the nation-state went hand-in-hand with the weakening of Christianity as a source of political and arguably intellectual power.

If the nineteenth century saw the political and religious consequences of Enlightenment, the socio-political context of John Stuart Mill’s On Liberty (2003 [1859] shows only a theoretical universality of civil and political rights not in the imperial socio-political realities of the time. Yet moves to wider democracy and enfranchisement were on their way. The origins of this might be said, in England at least, to be evident in the 1870 Education Act, making elementary schooling compulsory. The era of mass political movements is thus quite critically also the era of mass schooling.

This age of mass (that is democratic) politics is then the age of mass education, a highly significant correlation between politics and pedagogy, between aspiration for governance and education as a means of obtaining political goals. This correlation between politics and pedagogy was, for example, a core element of Dewey’s (1916) Democracy and Education (cf. Heater, 2004).
In more than political terms, therefore, the post-Enlightenment separation of Church and State presented the groundwork for a wider marginalization of religion in public life, often defined as ‘secularization’. The secularization thesis presented in varying forms an expectation of the decline in the public role of religion, and predicted its marginalisation to the private sphere. When this intellectual tradition has been combined with totalitarian political power, such states have tended towards a militant atheism (Arendt, 2004 [1951]; Talmon, 1961 [1952]; Gray, 2007; Burleigh, 2006; 2007).

Against the expectations of this (until recently uncontested) secularization, religion seems to have retained a role in public governance, something noted early by Smart (1969) and elaborated by scholars in subsequent decades (for instance, Casanova, 1994; Ward, 2003; Haynes, 2006; Trigg, 2007), to the extent that some claim we now inhabit a ‘post-secular world’ (de Vries and Sullivan, 2007).

Indeed, some time before 11 September 2001 religion had increasingly served as a wider political barometer. For example, in the United States the 1998 International Religious Freedom Act made it a requirement for the US secretary of State to publish an annual report on religious freedom worldwide, freedom of religion indicative of a country’s respect for other fundamental rights. The report provides comprehensive worldwide accounts of religious freedoms and infringements of freedom, (www.internationalrelations.gov (and links), though its selective use of rights to freedom of religion has not been without its critics (cf. Marshall, 2000; cf. Shattuck, 2003).
Critical Context 2: Religion and the United Nations (UN)

The UN system incorporated and defined freedom of religion or belief since the 1948 Universal Declaration of Human Rights but the early history of the UN tended to downplay religious and ideological diversity. After a long neglect (or low level treatment) of religion explicitly, the UN system from the late 1970s and with the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (1981) began to recognise the international significance of religion for a stable world order: Ayton-Shenker (1995); Bennett and Finnemore (2004); Bowles (2004); Forsythe, 2000; Jackson, Miedema, Weisse and Willaime, (2007); Harpviken and Rioslien (2005); Krasno (2004); Lerner (2000); Shattuck, (2003); Trigg (2007); UNESCO (2006); UNESCO (2006a).

The 1948 United Nations’ Universal Declaration of Human Rights includes a number of articles of relevance to freedom of religion and belief. These include Article 2 (‘Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status’), and Article 26 (on the rights to a particular religious education). Pivotal, though, is Article 18 of the Declaration, which states that, ‘Everyone has the right to freedom of: thought, conscience and religion; this right includes freedom to change his [sic] religion or belief, and freedom, either alone or in community with others and in public or
private, to manifest his [sic] religion or belief in teaching, practice, worship and observance’ ([www.un.org](http://www.un.org), and follow links). As Lerner (2000) comments, Article 18 was influential in regional treaties and the 1981 Declaration and integral to several international instruments, notably:

- The Universal Declaration of Human Rights (1948)
- The Arcot Krishnaswami Study (1959)
- The International Covenant on Civil and Political Rights (1966)
- The International Covenant on Social, Economic and Cultural Rights (1966)
- The Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (1981)

Though religion featured in numerous general UN covenants and declarations, until the UN Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (1981), in its own right religion received relatively low level treatment. Thus the 1981 Declaration marks a phase of growing recognition about the international significance of religion for a stable world order.

During the 1990s – in a post-Cold War world of newly emergent nationalisms and struggles over religious, cultural and ethnic identities – religion gained unprecedented prominence in the UN system, for instance:

- Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (18 December 1992)
- Oslo Declaration on Freedom of Religion or Belief (1998)
- World Conference against Racism, Xenophobia and Related Forms of Discrimination (September, 2001)

Visit [www.unhchr.org](http://www.unhchr.org), and follow links
The notion of freedom of religion was itself extended to freedom of non-religious (for example humanistic) worldviews in the 1981 and 1998 Declarations, the ‘or belief’ in both being significant.

This in turn has had the effect of linking in a fairly direct way rights of ‘freedom of thought, conscience and religion’ to ‘later generation’ or ‘third generation’ rights of ‘human solidarity’, concerned with specific groups – women, children, indigenous peoples, religious traditions – rather than ‘civic and political’ (‘first generation’) or ‘cultural and economic’ (‘second generation’) rights (Wellman, 2000). Most notable is the linking of religious intolerance to the ending of racism, xenophobia and discrimination more broadly. For example, the 1981 Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief was followed just over a decade later by the UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious, and Linguistic Minorities (1992). While a post-September 11 context has further highlighted the issue of potential violence in and over conflicts in (religious and/ or ideological) worldviews, this potential fissure between universal rights and particular cultural, especially religious traditions has been a live one for many years (Ayton-Shenker, 1995).

There is thus now no denying that issues of religion have increasingly come to the fore in a United Nations previously cautious about explicit reference to religion, reiterated by the 25th Anniversary of the 1981 Declaration, commemorated in Prague in November 2006 (www.un.org, and links).
Critical Context 3: Religion in Citizenship Education

The role of religion in citizenship education (and related curricula areas such as civics and human rights education) has been underplayed. Reflecting broader global trends there is now increasing recognition of the importance of religion in citizenship and human rights education, although the recognition of the importance of teaching about religion remains arguably less strong in civic or citizenship education than in religious education: Ajegbo (2007); EPPI (2005); Gearon (2004); Heater (2004); Huddlestone and Kerr (2006); Lindholm et al. (2003); McLaughlin (1992; 2000); NFER (2007); Osler and Starkey (2006).

The difficulty of defining citizenship – the relationship of the individual to the state – we find as far back as Plato’s Republic and Aristotle’s Politics (for an excellent selection of these and other primary sources, see Morgan, 2005). Plato and Aristotle conceived, with some major differences, an ideal polity based on an educated ruling class governing a small-scale society through informed judgements by the elite on how the majority of citizens might lead the good life (Morgan, 2005). Plato’s ideal polity of rule by a philosopher-king was famously challenged by Popper. To the shock of many, not least classicists, Popper suggested that such elitist governance resembled the totalitarianism which so blighted the twentieth century (Popper, 1946; Magee, 1985; Bailey, 2000).
The inequalities of Greek society aside, classical Greek political philosophy remains fundamental to understanding the origins of contemporary democracy, notably in eighteenth century revolutionary contexts, and indeed in notions of citizenship in education (Heater, 2004). Further impetus for citizenship in education came from the foundation of the United Nations in the aftermath of the Second World War. It was direct reaction to totalitarianism which led the United Nations to try and forge international agreement on democratic polity and governance based largely around universal human rights.

In practical terms, this supposedly shared system of values did not make subsequent notions of citizenship any less straightforward. Indeed, radical political, economic, migratory, environmental changes have seen the emergence of widespread challenges to the core meanings of citizenship:

The last two decades have witnessed a fundamental review of the concept of citizenship and what it involves in communities across the world. This review has been brought about by the impact of the rapid pace of change in modern societies in the realms of political, economic and social life and the need to respond to this impact. The pace of change is having significant influence on the nature of relationships in modern society at a number of levels, including within, between and across individuals, community groups, states, nations, regions and economic and political blocs. This period of unprecedented and seemingly relentless change has succeeded in shifting and straining the traditional, stable boundaries of citizenship in many societies. There has been particular pressure on the nature of relationships between differing groups in society as well as those between the individual and the state. The pressure has triggered a fundamental review across societies of the concepts and practices that underpin citizenship. (Kerr, 2003: 9)
International reviews of citizenship education (Kerr, 1999; 1999a; 2003) reveal national education systems subject to similar issues and challenges of global change, including:

- the rapid movement of people within and across national boundaries;
- a growing recognition of the rights of indigenous peoples and minorities;
- the collapse of existing political structures and the fledgling growth of new ones;
- the changing role and status of women in society;
- the impact of the global economy and changing patterns of work and trade on social, economic and political ties;
- the effects of the revolution in information and communications technologies;
- an increasing global population and the consequences for the environment;
- the emergence of new forms of community and protest. (Kerr, 2003: 9)

Definitions of citizenship education itself are extremely wide-ranging, as the following indicates:

- Arnot and Dillabough (2002) – emphasise feminist perspectives
- Audigier (1998) – emphasises the necessity of citizenship education to be socially and politically all inclusive, nothing of what is experienced in society should be foreign to democratic citizenship
- Crick (2000) – emphasises the all-importance in citizenship of political knowledge
- Davies (2007) – emphasises the need for pedagogical pragmatism, on enabling pupils to become citizens
- Heater (2004) – emphasises the educational-political aspects of citizenship in historical contexts through the ages, from the Greek city state onwards
- Isin and Wood (1999) – emphasise citizenship as part of a search for identity
- Osler and Starkey (2006) – emphasise the need to move away from narrow national perspectives to a global and cosmopolitan citizenship

(adapted from Davies, 2007: 1-8).
In sum, however, citizenship education can be said to be a conscious response to the challenges of social and political change (Gearon, 2003; 2003a; 2007). Thus in England, the Crick Report (1998), heavily influenced by Marshall (1950), provided the framework for the National Curriculum, its three core stands being most often cited:

- **Social and moral responsibility**
  children learning from the beginning self-confidence and socially and morally responsible behaviour both in and beyond the classroom, both towards those in authority and towards each other;

- **Community involvement**
  pupils learning about and becoming helpfully involved in the life and concerns of their communities, including learning through community involvement and service to the community;

- **Political Literacy**
  pupils learning about and how to make themselves effective in public life through knowledge, skills and values.

National Curriculum Citizenship for England expected pupils to have:

- Knowledge and understanding about becoming informed citizens;
- Developing skills of enquiry and communication;
- Developing skills of participation and responsible action. (DfEE 1999)

The National Curriculum Statutory Requirements (2007) significantly altered the format for Citizenship in line with other National Curriculum subjects under four headings:

1. Key concepts
   1.1 Democracy and justice
   1.2 Rights and responsibilities
   1.3 Identities and diversity: living together in the UK

2. Key processes
   2.1 Critical thinking and enquiry
   2.2 Advocacy and representation
   2.3 Taking informed and responsible action
3. Range and content [abbreviated, and key stage 3 cited here]
   a. political, legal and human rights, and responsibilities of citizens
   b. the roles of the law and the justice system ...
   c. key features of parliamentary democracy and government ...
   d. freedom of speech and diversity of views ...
   e. actions that individuals, groups and organisations can take to influence decisions ...
   f. strategies for handling local and national disagreements and conflicts ...
   g. the needs of the local community ...
   h. how economic decisions are made ...

4. Curriculum opportunities [abbreviated and key stage 3 cited here]
   a. debates, in groups and whole class discussions
   b. develop citizenship knowledge and understanding ...
   c. work individually and in groups ...
   d. participate in both school-based and community-based citizenship activities
   e. participate in different forms of individual and collective action
   f. work with a range of community partners and organisations to address issues and problems in communities
   g. take into account legal, moral, economic, environmental, historical and social dimensions of different political problems and issues
   h. take into account a range of contexts, such as school, neighbourhood, local, regional, national international and global ...
   i. use and interpret different media and ICT both as sources of information and as a means of communicating ideas
   j. make links between citizenship and work in other subjects and areas of the curriculum

DCSF (2007: 27-34)

There has been a plethora of activity to review Citizenship’s impact:

- EPPI (2004; 2005) [www.eppi.ac.uk](http://www.eppi.ac.uk)
- Gearon (2003) [www.bera](http://www.bera) (and follow links)
- NFER (2006; 2007) [www.nfer.ac.uk](http://www.nfer.ac.uk) (and follow links)
- Osler and Starkey (2006) [www.bera](http://www.bera) (and follow links)
Reviews of citizenship education are equally evident in Europe and internationally:

- Eurydice (www.eurydice.org/portal/page/portal/Eurydice, and links)
- UNESCO (http://portal.unesco.org, and links)

These and more regional pedagogical efforts – such as the 2005 European Year of Citizenship through Education – make it plain that citizenship is neither value free or politically neutral (www.coe.int/T/E/Com/Files/Themes/ECD/). These and related international initiatives of the United Nations highlight efforts to create a common value system based on shared notions of citizenship and human rights. Critically this is through education as much as political systems, and marks an unarguable attempt to achieve political goals by educational means.

There is thus clear relationship between politics and education. It should not surprise us. Indeed the link between politics and education was evident since the founding of the United Nations. Thus on 10 December 1948, the UN General Assembly proclaimed the Universal Declaration of Human Rights. Based on moral outrage rather than careful philosophical or ethical reflection, the Universal Declaration provided not only a resolution to rid the world of totalitarianism, genocide and the scourge of world war, but a vision of the central role of education in achieving such goals, establishing an early correlation between politics and pedagogy: ‘Now, therefore the General Assembly proclaims this Universal Declaration of Human
Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.’ (UN, 1948: available www.un.org; emphasis added).

The legal framework for international human rights builds on and incorporates the Universal Declaration of Human Rights and is itself incorporated within the International Bill of Human Rights (Universal Declaration of Human Rights; International Covenant on Economic, Social and Cultural Rights; International Covenant on Civil and Political Rights; Optional Protocol to the International Covenant on Civil and Political Rights; Second Optional Protocol to the International Covenant on Civil and Political Rights, aiming at the abolition of the death penalty). The Universal Declaration was thus from its inception part of a moral self-interrogation by the international community, a radical questioning that sought to identify and make amends for evils that preceded it historically. It is a process which sees education as integral to political transformation.

At the end of a twentieth century that fell despairingly short of such political ideals, the UN reiterated the relationship between politics and education through the International Decade for Human Rights
Education (1995-2004) and the World Programme for Human Rights Education (2005 onwards). Prompted in part by UNESCO and the UN, this post Cold War period was marked too by a wider contemporary international interest in human rights and citizenship education, further establishing this critical link between politics and education:

During the 1990s there has been a resurgence of interest in Civic and Citizenship Education. The number of formal democracies in the world has increased from 76 (46.1%) to 117 (61.3%). This has been described as the ‘third wave of democracy’ related to significant world events such as the ending of apartheid in South Africa, the fall of the Berlin Wall, the democratisation of former communist states in Eastern Europe and the disintegration of the Soviet Union. Civic education programmes have become an increasingly important means for countries to educate citizens about their rights and responsibilities. Increasing pluralism within states has encouraged the development of civic education programmes that go beyond simple ‘patriotic’ models of citizenship requiring uncritical loyalty to the nation state. By defining ‘citizenship’ in terms of human rights and civic responsibilities, civic education programmes attempt to avoid concepts of ‘citizenship’ that define nationality in terms of ethnic, religious or cultural identity. The aspiration is that concepts of citizenship based on human rights and responsibilities may make it more difficult to mobilise political conflict around identity issues (www.unesco.org; follow links to citizenship)

The current prominence of citizenship education internationally can be said, then, to be a revitalisation of earlier, unrealised intentions in the United Nations, of effecting political change through educational and more narrowly pedagogical means.

While there are considerable variations in national implementation of such efforts, Crick (2004) nicely develops this general point, showing the relationship between politics and education with specific regard to the meaning of citizenship at four levels:
Firstly, it can refer simply to a subject’s rights and duties to be recognised as a legally permanent inhabitant of a state – irrespective of the system of government of that state; but the principles behind such recognition can vary greatly, especially in relation to migrants.

Secondly, it can refer to the more specific belief (often called ‘civic republicanism’) that countries that enjoy constitutional government, representative government or democracy depend upon a high degree of active participation by inhabitants who themselves are active citizens, not simply good subjects.

Thirdly, it can refer to an ideal (once held by the Stoics of antiquity, now often called ‘global citizenship’) that we should all act as citizens of one world: that for the sake of peace, justice and human rights there must be limitations of international law on the sovereignty and power of individual states’ powers.

And fourthly, ‘citizenship’ can refer to an educational process; learning and teaching in schools and colleges show how to improve or achieve the aims inherent in the second and third meanings (Crick, 2004: 2)

In the widest sense, this is education for the development of citizens.

Often cited is the sentence within the Crick Report which indicates this wider public role of citizenship education: ‘We aim at no less than a change in the political culture of this country both nationally and locally: for people to think of themselves as active citizens, willing, able and equipped to have an influence in public life’ (Crick, 1998: 7). Citizenship education is then not only a reaction to public and political life in the widest sense but an attempt to provide pupils themselves with the knowledge, skills and understanding to undertake themselves active political engagement within public and especially political life. However, the range of global educational initiatives in relation to citizenship and human rights education is evidence of religion’s historical and continuing neglect within
citizenship education. Indeed, there remains an absence of systematic consideration of religion within citizenship education, as reviews of research literature indicate ([http://ap.ohchr.org/documents; Gearon, 2003; EPPI, 2005, Osler and Starkey, 2006; cf. Gearon, 2004; 2006; 2007), though there are signs that religion is being given some more explicit attention in England (Ajegbo, 2007).
Critical Context 4: Citizenship in Religious Education

The political has been underplayed in religious education, and contentious historical contexts sidestepped, including notions of citizenship. Yet the exponential growth of civic or citizenship education around the world has forced religious education to consider the political and historical, a matter itself forced upon education by manifold changes in the world in which we live: Ajegbo (2007); de Souza, Durka, Engebretson, Jackson, McGrady (2006); de Souza, Durka, Engebretson and Gearon (2009); Gearon (2006; 2007; 2008); Jackson, Miedema, Weisse and Willaime (2007); Larson and Gustavsson (2004); Lindholm, Durham and Tahzib-Lies (2003); Osmer (2003).

For Christian religious communities already divided by the Reformation, the European Enlightenment gave birth to an unprecedented onslaught of scepticism from innumerable philosophical and political quarters. One of the effects of this onslaught of scepticism was an increased marginalisation of religion from philosophy and politics, and indeed wider aspects of public life.

Ironically, the Enlightenment also made religion a matter of serious study, with many pioneering scholars from the late eighteenth and nineteenth century onwards trying to accommodate religion with this new light of reason (Burleigh, 2006). It was not, at least in Britain, until Smart’s groundbreaking work in the study of religion within a university context that it was considered that schools too could study religions outside a students’ faith commitment (Smart 1969; 1989).
Such developments had many implications for religious education. It is a long and contested history (Copley, 2005; 2008). Again, at least in Britain, despite subtle differences in pedagogy, this meant that from the 1970s onwards religious education emerged as a subject to encourage tolerance and understanding between religious traditions in an open, plural democracy (Grimmitt, 2000; Stern, 2006).

Ironically, though, this religious education has tended to emphasize precisely the positive aspect of religion in order either to justify its place in contributing to inclusion in diversity. In some early articles, I tried to elaborate how far cognizance was needed of the negative and even dystopian aspects of religious traditions by religious educators (Gearon, 2001, 2001a, 2002). Arguably, though, in a context where tolerance, and related positive utopian attributes of religious education, is often the focus (cf. Grimmitt, 2000; Osmer, 2003; Larson and Gustavsson, 2004; Sterne, 2006), educators need to take seriously dystopian global realities of which religions, often through ethnic and cultural identity, play a part (Amor, 2001; Gearon 2002a; 2004; 2006; Rushton, 2004; Runzo et al. 2004; Harpviken and Roislien, 2005; Trigg, 2007; Jackson, Miedema, Weisse and Willaime, 2007). In countries such as France and the United States where the separation of Church and State has and continues to be policed assiduously, and curricula have tended formally to exclude religion altogether (cf. de Souza, Durka, Jackson, Engebretson and McGrady, 2006; Jackson, Miedema, Weisse and Willaime, 2007; de Souza, Durka, Engebretson and Gearon, 2009).
Yet, if the UN era and specifically post-Cold War period has seen an international increase in citizenship education, UNESCO has also acknowledged a parallel and equally worldwide rise in religious teaching (IBE/ UNESCO, 2003). There is an emergent dividing line between those who suggest the differences of politics and culture are irresolvable, ‘the clash of civilizations’ (Huntington, 2002), and those pluralist thinkers, at the instigation of and under the banner of the United Nations, who opt for a more conciliatory tone of ‘the alliance of civilizations’ (UN, 2008). Debates around the resolution of potential and actual conflicts through education remain unresolved. Arguably the great struggle here is in the need to reconcile the (often secular citizenship/ human rights) values of international law and the traditional moral teaching of religions (de Souza, Durka, Engebretson, Jackson, McGrady, 2006; Jackson, Miedema, Weisse and Willaime, 2007; de Souza, Durka, Engebretson and Gearon, 2009). Ultimately, this is a matter of wider debate, particularly around issues of secular and religious authority.
Religious Education and Citizenship: Four Pathways

Beyond the four critical contexts, the practical task of a pedagogy which engages with these issues remains. In regards to the wide theoretical consideration just discussed, the following four pathways aim to provide some direction for new teachers of religious education, especially those within initial teacher training. As with the four critical contexts themselves, the pathways are presented by way of an entrée into a field of some historical, philosophical and theological complexity, but one which can provide a fruitful source of teaching and learning in religious education and citizenship.

The four pathways are thus intended to enable educators involved in religious education and citizenship to bridge as well as demarcate differences between the two subjects. Arising once more from the four critical contexts, the underlying premise in this section is that interrelationships between religious education and citizenship often mirror wider interrelationships between politics and religion.

The four pathways are thus intended to make links to and supplement the four critical contexts. It is strongly advised that at this stage, teaching and learning activity be grounded in wider scholarly reading in both religion and politics, for which websites alone are rarely a satisfactory substitute. A good starting guide in political philosophy and a useful ‘reader’ is Morgan (2004) whose selection of extracts from (largely western) work of political philosophy is a worthwhile investment to supplement historical readers in theology (for instance, McGrath, 2007).
Citizenship and Religious Education:  
Pathway I: Critical Context I: Religion and Politics

There is now much debate about the role of religion in public life, much of it premised upon the perception of religion as a source of conflict. For all religion’s negative press today, twentieth century history presents a worthy reminder that in recent history there have been more deaths attributable to the militantly atheistic regimes of totalitarianism than by any religious tradition. Indeed, to be religious today often involves considerable personal risks. Christianity for instance remains the single most persecuted religion in the world (Marshall, 2000; ACN, 2008). There are a number of independent indicators that highlight the importance of freedom of religion or belief as a barometer of wider democratic freedoms, one of the most notable being the Center for Religious Freedom (formerly, until 2007, part of Freedom House: [www.freedomhouse.org](http://www.freedomhouse.org)), now part of the Hudson Institute ‘promotes religious freedom as a component of U.S. foreign policy by working with a worldwide network of religious freedom experts to provide defenses against religious persecution and oppression’:

Since its inception in 1986, the Center has sponsored investigative field missions, reported on the religious persecution of individuals and groups abroad, and undertaken advocacy on their behalf in the media, Congress, State Department and White House. Religious freedom faces difficult new challenges. Recent decades have seen the rise of extreme interpretations of Islamist rule that are virulently intolerant of dissenting voices and other traditions within Islam, as well as other faiths. Many in the policy world still find religious freedom too "sensitive" to raise. But since 9/11, the link between America’s national interests and its ideals has never been clearer. When U.S. policy falls short, the Center for Religious
Freedom works to speak up for the promotion of religious freedom and the defense of persecuted believers. During the Cold War, the Center focused on helping religious believers persecuted under Communism. Today, while it continues to press for religious freedom in the remnant communist states of China, North Korea and Vietnam, it is increasingly engaged in ensuring that American policymakers defend the principle of religious freedom and believers who are persecuted purely for their religious beliefs in the Muslim world. These persecuted believers include Christians, Jews, Mandaeans, Yazidis, Baha’i, Ahmadiyya, and others, as well as Muslim minorities and dissident reformers who find themselves condemned for the religious crimes of blasphemy and apostasy.

(http://crf.hudson.org/ and follow links)

Discussion and Activity

1. Within your teacher training (or wider educational) context, create a small group forum to interrogate critically the role of religion in public life. Assign a chair to the discussion, a secretary and a reporter to feed into a whole group session (adapt this as numbers and circumstances allow). Possible questions for each group are:

   - To what extent should religious traditions be separated from public life?
   - Is the growth of religious influence in public governance to be welcomed?
   - Why might the United States administration regard freedom of religion or belief as an indicator of wider democratic freedoms?
   - To what extent can religious traditions and their contemporary communities provide a useful critique of the state?
   - Is protecting freedom of religion really just an aspect of state control?

2. Visit (http://crf.hudson.org/ and follow links for the Center for Religious Freedom. How might this website and or related sources be incorporated into teaching and learning activity?

   Consult your relevant teaching, learning and assessment framework, such as The Non-Statutory Framework for Religious
Education (QCA, 2004), the Programme of Study (Non-Statutory) for Religious Education (QCA, 2007), a local agreed syllabus, or an examination board syllabus. Using guidance provided by these documents, plan a lesson or series of lessons to introduce students to the topic of religion and politics. Relate your plan to the appropriate key stage, locally agreed, GCSE or advanced level syllabus.

Share devised lesson plans and or schemes of work with the whole group.
Citizenship and Religious Education: 
Pathway II: Critical Context II: Religion and the United Nations

As its name implies, the United Nations High Commission for Human Rights has the remit of protecting and promoting human rights within the international community (cf. Gearon, 2002). Just over a decade ago, the UN appointed a Special Rapporteur on Freedom of Religion or Belief, mandated as follows:

The United Nations Commission on Human Rights decided, in resolution 1986/20 subsequently renewed, to appoint a special rapporteur on religious intolerance. The Commission requested the Special Rapporteur to:
- to examine incidents and governmental actions in all parts of the world which were inconsistent with the provisions of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, and to recommend remedial measures for such situations.
- to apply a gender perspective in the reporting process, including in information collection and in recommendations;
- within the terms of his mandate and in the context of recommending remedial measures, to take into account the experience of various States as to which measures are most effective in promoting freedom of religion and belief and countering all forms of;
- to continue to bear in mind the need to be able to respond effectively to credible and reliable information that comes before him, to seek the views and comments of the Government concerned on any information which he intends to include in his report, and to continue to carry out his work with discretion and independence.

In the discharge of his mandate the Special Rapporteur:
a) transmits urgent appeals and communications to States with regard to cases that represent infringements of or impediments to the exercise of the right to freedom of religion and belief.
b) undertakes fact-finding country visits.
c) submits annual reports to the Commission on human rights, and General Assembly, on the activities, trends and methods of work.
The UN Universal Declaration of Human Rights also protects freedom of expression, thought and conscience in Article 19. The United Nations High Commission for Human Rights (at www.ohchr.org/, and follow links) mandates the Special Rapporteur on the Promotion and Protection of the Right to Freedom of Opinion and Expression (cf. de Baets, 2001; Jones, 2001; Gearon, 2006) as follows:

The United Nations Commission on Human Rights, in resolution 1993/45 of 5 March 1993, decided to appoint a Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression.

The Commission on Human Rights:
expressing concerns at the extensive occurrence of detention, long-term detention and extrajudicial killing, torture, intimidation, persecution and harassment, including through the abuse of legal provisions on defamation and criminal libel as well as on surveillance, search and seizure, and censorship, of threats and acts of violence and of discrimination directed at persons who exercise the right to freedom of opinion and expression, including the right to seek, receive and impart information, and the intrinsically linked rights to freedom of thought, conscience and religion, peaceful assembly and association and the right to take part in the conduct of public affairs, as well as at persons who seek to promote the rights affirmed in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights and seek to educate others about them, or who defend those rights and freedoms, including legal professionals and others who represent persons exercising those rights, and calls on States to put an end to these violations and to bring to justice those responsible;
requested the Special Rapporteur:
a) to gather all relevant information, wherever it might occur, of discrimination against, threats or use of violence and harassment, including persecution and intimidation, directed at persons seeking to exercise or to promote the exercise of the right to freedom of opinion and expression as affirmed in the Universal Declaration of Human Rights and, where applicable, the International Covenant on Civil and Political Rights, taking into account the work being conducted by other mechanisms of the Commission and Sub-Commission which touched on that right, with a view to avoiding duplication of work;
b) as a matter of high priority, to gather all relevant information, wherever it might occur, of discrimination against,
threats or use of violence and harassment, including persecution and intimidation, against professionals in the field of information seeking to exercise or to promote the exercise of the right to freedom of opinion and expression;
c) to seek and receive credible and reliable information from governments and non-governmental organizations and any other parties who have knowledge of these cases; and to submit annually to the Commission a report covering the activities relating to his or her mandate, containing recommendations to the Commission and providing suggestions on ways and means to better promote and protect the right to freedom of opinion and expression in all its manifestations.

The mandate of the Special Rapporteur was extended by the Commission on Human Rights in Resolution 2002/48, at its 58th session. The Commission on Human Rights invited the Special Rapporteur to continue to carry out his activities in Resolution 2003/42 and Resolution 2004/42.

In the discharge of his mandate the Special Rapporteur:

a) Transmits urgent appeals and communications to States with regard to individuals or professionals in the field of information who have been reported to be discriminated against, threatened with the use of violence, persecuted, intimidated or harassed for seeking to exercise or to promote the exercise of the right to freedom of opinion and expression.
b) Undertakes fact-finding country visits.
c) Submits annual reports on activities, identifies trends and methods of work, and addresses specific thematic issues to the Commission.

There are numerous non-government organisations which protect and promote freedom of expression (see Gearon, 2006), a number of high profile ones are:

- Article 19, www.article19.org;
- Human Rights Watch, www.hrw.org;
Discussion and Activity

1. For general information on the United Nations, visit www.un.org (and follow links for the Rapporteurs just discussed); for a specific educational focus on citizenship, see www.unesco.org (and follow links). Look particularly at links on the UN website to the Universal Declaration, and especially Article 18, protecting freedom of religion or belief.

Now visit the United Nations High Commission for Human Rights at www.ohchr.org. Within your teacher training (or wider educational) context, create a small group forum to interrogate critically the role of religion in UN. Assign a chair to the discussion, a secretary and a reporter to feed into a whole group session (adapt this as numbers and circumstances allow). Here are some possible questions for each group:

- Does freedom of religion or belief require particular protection and why?
- In what ways does the Special Rapporteur on Freedom of Religion or Belief promote and protect such rights in the international community?
- In what ways does freedom of expression need protection?
- In what ways does the Special Rapporteur on the Promotion and Protection of the Right to Freedom of Opinion and Expression promote and protect such freedoms in the international community?
- Are there notable occasions when freedom of religion or belief (Article 18) seems to conflict with freedom of expression (Article 19)?
- What criteria should be used in adjudicating between, say, religious sensibilities and freedom of expression?
2. Consult your relevant teaching, learning and assessment framework, such as *The Non-Statutory Framework for Religious Education* (QCA, 2004), the *Programme of Study (Non-Statutory) for Religious Education* (QCA, 2007), a local agreed syllabus, or an examination board syllabus. Using guidance provided by these documents, plan a lesson or series of lessons to introduce students to the topic of religion and politics, particularly in the context of the UN. Relate your plan to the appropriate key stage, locally agreed, GCSE or advanced level syllabus.

Share devised lesson plans and or schemes of work with the whole group.
Religious Education and Citizenship:  
Pathway III: Critical Context III: Religion in Citizenship Education

As noted, there has been growth in citizenship as a subject. In England, for instance, it now forms part of the National Curriculum. The following are some useful websites which can serve as an introduction to scholarly and pedagogical initiatives in the subject:

**British Educational Research Association**

**Citizened**
[www.citized.info](http://www.citized.info) (and follow links) provides a major source of current information on citizenship for schools and universities, including links to the Citizenship Foundation and Institute for Citizenship, and other agencies responsible for promoting citizenship education.

**Citizenship Foundation**
The Citizenship Foundation is a well-established and important resource for citizenship education, [www.citizenshipfoundation.org.uk](http://www.citizenshipfoundation.org.uk)

**Council of Europe** declared 2005 the European Year of Citizenship through Education and its website provides a Europe-wide resource of recent research in Education for Democratic Citizenship

**European Union**
The newly expanded European Union has, like the Council of Europe a considerable interest in harmonizing notions of European identity, and thus prioritizing notions of citizenship across its member states; [http://europa.eu.int](http://europa.eu.int) (and follow links).

**Eurydice**
This hub provides excellent empirical resources across Europe, visit [www.eurydice.org](http://www.eurydice.org) (and follow links).
Evidence for Policy and Practice Co-ordinating Centre
EPPI is based at the Institute of Education. It has undertaken systematic reviews of empirical research in citizenship education. It is a most useful hub for research; visit http://eppi.ioe.ac.uk (and follow links)

IEA
The International Association for the Evaluation of Educational Achievement (IEA, 2004) Civic Knowledge and Engagement at Age 14 in 28 Countries: Results from the IEA Civic Education Study, visit www.indiana.edu and www.iea.nl (and follow links).

Institute for Citizenship
The Institute for Citizenship is a well-established and important resource for citizenship education, www.instituteforcitizenship.org.org

National Foundation for Educational Research (NFER)
NFER is a major funder of educational research with a considerable interest in citizenship, visit www.nfer.ac.uk (and follow links).

Qualifications and Curriculum Authority (QCA, UK)
Contains links to curriculum material, including National Curriculum Citizenship, visit www.qca.org.uk (and follow links).

Teachernet
This site contains, amongst a diverse range of educational resources, a PDF download of Sir Keith Ajegbo’s Curriculum Review, Diversity and Citizenship http://publications.teachernet.gov.uk (and follow links for Ajegbo).

United Nations
www.un.org (and links) is superb for all issues in citizenship, including economics, environment, global terrorism, and human rights.

UNESCO
www.unesco.org (and links) is another highly useable resource, with much specific work on citizenship education research.
Discussion and Activity

1. Consider the range of website sources on citizenship just listed. Familiarise yourself with the range and depth, similarities and differences in the various sites, some are more driven towards research, others to pedagogy.

Within your teacher training (or wider educational) context, create a small group forum to analyse why religion continues in many regards to be marginalised within citizenship. Divide into groups, assign a chair to the discussion, a secretary and a reporter to feed into a whole group session (adapt this as numbers and circumstances all) the following supplementary questions:

- In what ways has the UN attempted to achieve political objectives through pedagogical means?
- How far should the UN (or the European Union etc.) use pedagogy as cornerstone of for achieving political objectives?
- In such (particularly citizenship educational) contexts, is religion being given sufficient prominence?

2. Consult your relevant teaching, learning and assessment framework, such as The Non-Statutory Framework for Religious Education (QCA, 2004), the Programme of Study (Non-Statutory) for Religious Education (QCA, 2007), a local agreed syllabus, or an examination board syllabus. Using guidance provided by these documents, plan another lesson or series of lessons to introduce students to develop students’ understanding of religion and politics. Relate your plan to the appropriate key stage, locally agreed, GCSE or advanced level syllabus. Share devised lesson plans and or schemes of work with the whole group.
Religious Education and Citizenship
Pathway IV: Critical Context IV: Citizenship in Religious Education

In specific response to debates about the famous ‘clash of civilizations’ prompted by the work of Huntington (2002) in 2005, the United Nations – following the Madrid train bombings – established a counter movement focusing more positively upon the Alliance of Civilizations www.unaoc.org.

Other sources on religion and politics include:

- The International Association for Religious Freedom presents some useful and accessible case studies on the repression of religion in political contexts at www.iarf.net (and follow links);
- Amongst the oldest established networks for scholarly research on religion and politics is the Journal of Church and State (since 1949). Its provides regular updates on the relationship between religion and politics worldwide, see www.baylor.edu (and follow links, especially to ‘Church-State Notes’);
- The charitable foundation, PEW, has a useful ‘Forum on Religion in Public Life’, see http://pewforum.org/religion-human-rights (and follow links);
- The Norwegian Ministry of Foreign Affairs funded international consultancy on religion in international diplomacy at the International Peace Research Institute, Oslo (PRIO), see www.prio.no (and links, especially links to Harpviken and Roislien, 2005);
- The annual report on religious freedom by the US administration, at www.house.gov/international_relation (and follow links), and Shattuck’s (2003) critique, ‘Religion, Rights and Terrorism’; www.law.harvard.edu (and follow links);
Discussion and Activity

1. Visit the site of the United Nations Alliance of Civilizations www.unaoc.org (and follow links). Read the main report and discussion document; consider ways in which its findings might bridge religious education and citizenship.

Within your teacher training (or wider educational) context, create a group forum to interrogate critically how links might be made between the two subjects. Assign a chair to the discussion, a secretary and a reporter to feed into a whole group session (adapt this as numbers and circumstances allow).

2. Consult your relevant teaching, learning and assessment framework, such as The Non-Statutory Framework for Religious Education (QCA, 2004), the Programme of Study (Non-Statutory) for Religious Education (QCA, 2007), a local agreed syllabus, or an examination board syllabus. Using guidance provided by these documents, plan a lesson or series of lessons to introduce students to the topic of citizenship in religious education. Relate your plan to the appropriate key stage, locally agreed, GCSE or advanced level syllabus.

Share devised lesson plans and or schemes of work with the whole group.
Conclusion

Despite all of the above, there are risks in dealing with the political and public aspects of religion. Above all, it is possible for religious education to over-emphasise the public and political. Thus, however much we explore the relationships between religion and politics and education, religion can never or should never be reduced to politics. Ongoing awareness of historical context is critical for a meaningful curriculum that bridges citizenship and religious education. Such historical perspective is a reminder that religion in political context has ancient antecedence, but even in ancient historical context religion is distinguishable and distinctive from political life.

From the New Testament onwards, Christian tradition, for instance, abounds with instances where questions of the relationship between religion and state are critical. Jesus himself has two trials, one before religious and other before the political authority. Arguably the most famous example of politics and religion in the New Testament is from the Gospel of Matthew in the closing days of the life of Jesus. Jesus is asked by his enemies whether it was right to pay taxes to the emperor. Jesus directed his interrogators to look at a Roman coin. Jesus then asked whose face appeared on it. The reply of Caesar’s still resonates today, ‘Render then unto Caesar what is Caesar’s and to God what is God’s’ (Matthew 22: 15-22).

In the early Church, the Christian community was subject to numerous claims of being subversive of Roman power, and often the subject of malign allegations in this regard. Thus the First Letter of
Peter entreats Christians to be obedient to the civil authorities. The author of Revelation would have no such concerns about offending or rebelling against Roman authority, openly portraying apocalyptic visions of Rome as the embodiment of Satan through covert references to Babylon (Storkey, 2005; Sordi, 1998; McGrath, 2007). In the following centuries of the early Church, the troubled relationship between religion and politics took a new turn when Christianity, through the 312/3 Edict of Milan became de facto the religion of the state (Sordi, 1998).

Today, many of the issues confronting religious education and citizenship have deep-rooted but accessible historical foundations. Yet the implications for current day educational policy and practice are often sidestepped – for example, when religion challenges the political status quo. Understanding religion’s role as a source of social cohesion, encouraging the collective co-existence of disparate worldviews is a useful initial step in understanding religion as a force for good (Ajegbo, 2007, for instance; or House of Commons, 2004; or Ofsted, 2007). But while a self-critical appreciation of religion’s political role here is important, it also potentially risks reducing religion’s broader theological, metaphysical and existential scope. Religion is more than its public face; religion is more than about politics.

In the early fifth century, the decline of the Roman Empire coincided with the adoption of Christianity by Rome at the beginning of the fourth (Gibbon, 2000 [1776]). If Augustine’s Confessions,
written during this period of Rome’s decline, provided an enduring spiritual testimony to the ultimate limitations of worldliness, his magisterial City of God (Augustine, 2005) provided for the theological principles for pragmatic and expedient political governance from the fifth century onwards, a model of two cities; a present-day educational challenge might well be to instil some understanding of the distinction made by Augustine, that distinction between the earthly city and the city of God.
Note

Selected Key Websites

**AULRE (UK)**
The Association of University Lecturers in Religion and Education is a network of academics involved in religion and education in UK universities, see [www.aulre.ac.uk](http://www.aulre.ac.uk) (and follow links).

**BeCal**
The BeCal Bibliography is a collection of academic sources in values education, including citizenship education, part of the Values, Education and Learning Gateway; visit: [www.becal.org.uk](http://www.becal.org.uk) (and follow links).

**British Educational Research Association**

**Citized**
[www.citized.info](http://www.citized.info) (and follow links) provides a major source of current information on citizenship for schools and universities, including links to the Citizenship Foundation and Institute for Citizenship, and other agencies responsible for promoting citizenship education.

**Citizenship Foundation**
The Citizenship Foundation is a well-established and important resource for citizenship education, [www.citizenshipfoundation.org.uk](http://www.citizenshipfoundation.org.uk)

**Council of Europe** declared 2005 the European Year of Citizenship through Education and its website provides a Europe-wide resource of recent research in citizenship and Education for Democratic Citizenship (EDC); visit [www.coe.int/edc](http://www.coe.int/edc) (and follow links).

**Department of Children, Schools and Families**, a UK-Government source for all aspects of education, including key links to religious education and citizenship [www.dcsf](http://www.dcsf) (and follow links).

**Economic and Social Research Council/Arts and Humanities Research Council**
The ESRC is the major funding council for economic and social research in the UK, and has citizenship as a significant strand in its funding priorities, visit [www.escr.ac.uk](http://www.escr.ac.uk) and follow links. The ESRC in 2006 announced a collaboration between the Arts and Humanities Research Council (AHRC, visit [www.ahrc.ac.uk](http://www.ahrc.ac.uk), and follow links) for a major research competition under the heading 'Religion and Society'.
European Union
The newly expanded European Union has, like the Council of Europe a considerable interest in harmonising notions of European identity, and thus prioritizing notions of citizenship across its member states; http://europa.eu.int (and follow links).

Eurydice
This hub provides excellent empirical resources across Europe, visit www.eurydice.org (and follow links).

Evidence for Policy and Practice Co-ordinating Centre
EPP is based at the Institute of Education. It has undertaken systematic reviews of empirical research in citizenship education. It is a most useful hub for research; visit http://eppi.ioe.ac.uk (and follow links)

IEA

Institute for Citizenship
The Institute for Citizenship is a well-established and important resource for citizenship education, www.instituteforcitizenship.org.org

National Foundation for Educational Research (NFER)
This is a major funding and undertaker of educational research with a considerable interest in citizenship, visit www.nfer.ac.uk (and follow links).

Qualifications and Curriculum Authority (QCA, UK)
Contains links to curriculum material, including the National Curriculum Citizenship, visit www.qca.org.uk (and follow links).

Teachernet
This site contains, amongst a diverse range of educational resources, a PDF download of Sir Keith Ajegbo’s Curriculum Review, Diversity and Citizenship http://publications.teachernet.gov.uk (and follow links for Ajegbo).

United Nations
www.un.org (and links) is superb for all issues in citizenship, including economics, environment, global terrorism, and human rights.

UNESCO
www.unesco.org (and links) is another highly useable resource, with much specific work on citizenship education research.
Selected Key Texts

Books


Journals


Journals

Citizenship Education, Citizenship and Social Justice, see www.sagepublications.com (and follow links);

International Journal of Citizenship and Teacher Education, www.citized.info (and follow links);

Religious Education


References


IEA (2004) *Civic Knowledge and Engagement at Age 14 in 28 Countries: Results from the IEA Civic Education Study* The International Association for the Evaluation of Educational Achievement, [www.indiana.edu](http://www.indiana.edu) and [www.iea.nl](http://www.iea.nl) (and follow links).


