CONTENTS

The Social Educator is the journal of the Social and Citizenship Education Association of Australia (SCEAA), a professional association that aims to:

- support, promote, advocate and improve the quality of Social and Citizenship Education in Australia;
- advance the holistic study of society from social, cultural, political, ecological temporal, spatial and global perspectives;
- represent teaching and research in Social and Citizenship Education at all levels and in all types of educational institutions;
- provide opportunities for critiquing Social and Citizenship Education policy, curriculum and pedagogy;
- sponsor and support activities that may assist the teaching of Social and Citizenship Education in Australia.

For more information about this association and its National Committee please see www.sceaa.org.au

The journal encourages submissions of manuscripts from educational researchers, teachers and teacher educators and invites contributions that address Social and Citizenship education curriculum broadly and the teaching and learning of it in schools, tertiary education and/or community contexts.

Key themes for the journal are: Research and practice in Social and Citizenship education in all educational institutions; holistic study of society; policy, curriculum and pedagogy of social education; citizenship education; global education; education for democracy, equity and justice; values education; indigenous education and sustainable communities.

The journal invites manuscripts according to these sections: Research and scholarship; Practitioner exchange; and Resources review.

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EDITORIAL

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As we continue with *The Social Educator's* transition from Lisa Cary and Marc Pruyn's professional and insightful editorship, we would like to introduce our new editors-Peter Brett and Angela Colliver. Peter is from the University of Tasmania, where he prepares primary teachers to engage children across the humanities and social sciences key learning area. He was formerly a teacher educator in England working with specialist History and Citizenship secondary teachers. And Angela heads her own education consultancy just outside Canberra, with a particular interest in Education for Sustainability. Together they hope to develop a strategy for the future editions of the journal seeking views from Social and Citizenship Education Association of Australia's (SCEAA) membership and endorsement from the SCEAA Executive.

At the time of writing, the latest curriculum review undertaken by Professor Ken Wiltshire and Dr Kevin Donnelly has just been published, and there is continuing uncertainty across the rich curriculum landscape that constitutes social and citizenship education. The Cross-Curricular Priorities (CCPs)—core business for social and citizenship educators—have come under especially heavy critical fire in this review. There is reference to "the poor and confusing way they have been incorporated into the design of the curriculum"; "the lack of an educational justification or foundation for them" and "a very disturbing level of confusion about whether they were mandatory and how they should be taught"(Australian Government, 2014, p. 134). The reviewers conclude that

> It would seem there is considerable support for inclusion of the current three cross-curriculum themes in the Australian Curriculum although there is also considerable concern about the confusion which they have created. Professional educational opinion is that, if they are to remain, they should be properly embedded in the discipline learning areas, but only where appropriate (p.139).

The curriculum review acknowledges the strong support for the Australian Curriculum, Assessment and Reporting Authority (ACARA) History curriculum from organisations such as the History Teachers' Association of Australia, the History Teachers' Association of Victoria and the New South Wales History Teachers' Association yet the reviewers still recommend some significant changes. SCEAA members may well take exception to both the substance and mistaken assumptions in the recommendation that "especially during the primary years of schooling, the emphasis should be on imparting historical knowledge and understanding central to the discipline instead of expecting children to be historiographers" (p.181). Others may shrug despairingly at the recommendations (supported only by a few individuals cited in the Review) that:

- "The Australian Curriculum: History should be revised in order to properly recognise the impact and significance of Western civilisation and Australia's Judeo-Christian heritage, values and beliefs.

- Attention should also be given to developing an overall conceptual narrative that underpins what otherwise are disconnected, episodic historical developments, movements, epochs and events" (p.181)

It is still early days for the Geography curriculum-although many schools have made inspiring links to areas such as education for sustainability and Asia Engagement. The curriculum review cites some strong evidence around the status and importance of Geography. Yet it argues for "a major re-write and re-structure of content in the geography curriculum" (p.192) to address what it finds as an imbalance in the curriculum between human and physical geography-with a range of gaps identified in relation to the latter. Both reviewers conclude that Geography should not be introduced into the curriculum until Year 3. The reviewers are divided in their view of the appropriate treatment of Geography from Year 3 to Year 6. One incorporates it as part of a combined humanities and social sciences subject, the other offers only

non-statutory flexible guidance to be decided at a State and local level. On a more positive note the reviewers recommend that, "more emphasis needs to be placed on teaching outside the classroom with provision for more excursions and field trips" (p.193).

Phase 3 of the Australian Curriculum-including Civics and Citizenship education and Economics and Business education still represents a policy question mark in terms of having being officially signed off by ACARA but not by national and state Ministers. However, it was encouraging to read that "submissions to the Review were almost entirely highly supportive of including civics and citizenship in the Australian Curriculum" (p.193). Members are also likely to welcome the recommendations that:

- The notional time allocated to this learning area needs to be reviewed and increase as the years progress, and that

- Civics and citizenship should be mandatory to Year 10.

Frustratingly, however, more change and instability is also signposted here:

- This curriculum should be rewritten and considerably re-sequenced along the lines advocated by the subject matter specialist.

- Serious gaps which have been identified should be filled, including the foundation values of the Australian system of government and the importance of personal values and ethics, the balance between rights and responsibilities, the importance of British and Western influences in the formation of Australia's system of government, the role of the founders and the key features of constitutional development, the historical functioning of the federation, the role of the Prime Minister and Cabinet and the executive arm of government, the hierarchy of laws and the policymaking process, the key elements of public finance, and the importance of community service as a key component of citizenship (p. 198).

We cannot imagine that many members' hearts lift at the teaching about citizenship, knowledge-focused curriculum signposted here, as opposed to a curriculum vision for Civics and Citizenship which recognises not only valuable and age appropriate knowledge, but also skills, values, dispositions, and active participation around issues which engage young people and can ignite their passions.

Amidst such uncertainty it is hard for educators to plan for the future and teachers are thrown back on their core values about what really matters in terms of students' learning entitlement.

SCEAA's bi-annual conference in September 2014 in Canberra provided an inspiring reminder of the range of stimulating teaching practice and deep student learning continuing to take place across Australia in the social and citizenship education learning space. The theme of the conference was What's Next for Civics and Citizenship Education? This edition of the journal with articles on the place and nature of Civics and Citizenship education, social justice, and human rights education shares some of the pedagogic richness and diversity communicated at the association's conference.

Included at the end of this edition is a Conversations piece by Ken Swan, a founding partner of Leaders in Schools. Our intention is for most editions of the journal to include a shorter and more informal conversation piece of interest to SCEAA readers.

We welcome articles and Conversations contributions and our Guidance to Contributors is available both on the website and from the editors. Our aim is for this journal to be both academically rigorous and ambitious and readable and professionally relevant to classroom teachers. Our contact details are:

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Australian Government (2014). Review of the Australian Curriculum: Final Report, Canberra: Australian Government Department of Education

ARTICLE

What matters and what's next for civics and citizenship education in Australia?

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Abstract

Debates continue internationally amongst governments, academics, curriculum leaders and educators, about the scope, purpose and enactment of citizenship education in schools. This paper draws on discussions of citizenship education in multiple communities, to consider what's next and what's possible for civics and citizenship education in Australia. It explores the kinds of professional knowledge, skills, conceptual frameworks and dispositions which Australian teachers need to educate for democratic citizenship effectively.

Introduction

A range of lively debates have continued amongst governments, researchers, curriculum leaders and educators about the scope, purpose and enactment of citizenship education and the standards expected of schools in this field (I. Davies 2013; DeJaeghere 2013; Grossman, Lee, & Kennedy, 2008; Kerr, Sturman, Schulz, & Bethan, 2010; Lee, 2009). Discussion-and contestation-has also centred on what should be taught, and how teaching and learning for citizenship should be constructed. An International Association for the Evaluation of Educational Achievement (IEA) Civic Education Study drew on the findings from case studies involving 14 year olds from 24 countries (including Australia), to recommend that "civic education should be multidisciplinary, participatory, related to life, and co-constructed by students and educators in a collaborative process" (Torney-Purta, Schwille, & Amadeo, 1999, p. 30). International researchers since then have reiterated that ongoing work is required to achieve outcomes for students that address the critical civic and geopolitical realities facing young people in the world today and in the future (Kennedy, 2003) and to ensure that the teaching and learning strategies, which schools choose to adopt, engage students meaningfully in active participation in their communities in multiple ways and contexts.

In Australia, after the end of the *Discovery Democracy project* (1997–2003) and the *Values Education Good Practice Schools Projects* (2005-2006 & 2006–2008), the development of civics and citizenship education lost momentum. There was a hiatus period caused by changes in Federal Ministers of Education and the time which it takes to develop a new curriculum through a consultative process. This was unfortunate because the national assessment programme's three year surveys of Year 6 and 10 students' civic knowledge has shown poor and flat-lining results over several years (Australian Curriculum, Assessment and Reporting Authority [ACARA], 2011). Moreover, teaching citizenship education effectively is professionally challenging and teachers need as much help as possible in this area. Teachers have an urgent need for high quality and targeted professional learning to enable them to make sense of what is to many a new disciplinary area. There is a persuasive international research literature to support this point. In 2003 an All-European Study on Education for Democratic Citizenship policies regional report for western Europe concluded that the pattern of teacher education in educating for democratic citizenship was so limited and sporadic that "it raises serious questions about the ability and effectiveness of teachers to promote the more active, participatory approaches associated with the reforms of citizenship or civic education in many countries" (Kerr, 2003, p. 38). In addition, the IEA Civics Education Project (see above) also remarked on the inadequate preparation of teachers to handle citizenship education in a number of nations.

In many international contexts in the early 21st century the momentum for citizenship education has grown through new drivers. Kennedy, Fairbrother, and Zhao (2013), for example, have captured a

flourishing literature on citizenship education in China that is mostly unknown in the West. They note that:

> liberal political theorists often assume that only in democratic contexts should citizens be prepared for their future responsibilities, yet citizenship education in China has undergone a number of transformations as the political system has sought to cope with market reforms, globalisation and pressures both externally and within the country for broader political reforms. Over the past decade, Chinese scholars have been struggling for official recognition of citizenship education in these changing contexts. (p.19)

And in Hong Kong in 2012, the triumph of people power in the rescinding of the introduction of *Moral and National Education* (Curriculum Development Council, 2012) designed to bolster national identity towards mainland China, provided evidence of how intensely political citizenship action can be. Mass demonstrations took place during September 2012 against what was seen as the potential restriction of young Hong Kong people's freedom to express themselves in a manner enshrined in the constitution agreed to by the United Kingdom, ahead of the Territory's return to China. And in Europe, international organisations, notably the European Commission (through the Europe for Citizens Programme 2014–2020) and the Council of Europe (Keating-Chetwynd, 2009; Osler, 2012) play an influential role in shaping national citizenship education polices and practice. The emerging democracies of eastern and south-eastern Europe are especially active new participants in debates about citizenship education in post-communist or post-conflict nation states.

In this paper, we revisit the tensions and challenges involved in developing citizenship education through the lens of curriculum and policy in Australia, bearing in mind lessons from other countries and education communities. Questions are frequently asked about how education might better prepare young people for a global world, since uncertainty about the future continues, including the need to address ongoing threats to human rights, social justice and equity. What are the ideas and issues that are central in this work, about what should be taught and how? How can citizenship education be placed at the heart of schooling? And what kinds of knowledge, skills, and dispositions do Australian teachers need to educate for democratic citizenship effectively?

Specifically, early in the paper we explore how ideas around civics and citizenship have been conceptualised and contested. We critique what a recent curriculum review has had to say about civics and citizenship education and also explore some lessons from Citizenship education in England in the past decade. Later in the paper we explore future directions for citizenship education around connecting to personal and social competence, global issues and dimensions, and information and communications technologies (ICTs). Finally, we underline the continuing relevance of a multi-dimensional model and vision of citizenship education.

Conceptualising citizenship education

One of the challenges for teachers in developing approaches to citizenship education is identifying precisely what should be the focus and conceptual drivers of their teaching. In the new Australian curriculum for civics and citizenship, still awaiting endorsement by the current government, citizenship is defined as "the legal relationship between an individual and a state. More broadly, citizenship is the condition of belonging to social, religious, political or community groups, locally, nationally and globally" (ACARA, 2012). Citizenship is defined as including three components-civil (rights and responsibilities), political (participation and representation) and social (social values, identity and community involvement) (ACARA, 2012). The Council of Europe's definition of education for democratic citizenship (EDC) sees citizenship as a set of practices and principles aimed at making young people and adults better equipped to participate actively in democratic life, by assuming and exercising their rights and responsibilities in society (Birzea, 2004, p. 10).

There is evidence of both minimal and maximal approaches to citizenship education (McLaughlin, 1992) across the world. Minimal citizenship education is described as "thin". It tends to be formal, exclusive or elitist, without the possibility of public debate and discourse. It is also content-dominated and focuses on civic knowledge, with little attention to citizenship participation and processes (McLaughlin, 1992). There would be a case that the recent curriculum review of civics and citizenship

education inclines in this direction, with its long list of recommended new—and allegedly missing—knowledge about Australian political and constitutional structures (Australian Government, 2014, p. 198). It is limited to promoting the "good" citizen who is law-abiding, works hard, and possesses a good character, knows something about the constitutional structures of politics at State and Federal levels, but does not tend to engage with problems or issues within societal structures that point up inequalities between citizens.

Maximal forms of citizenship education tend to be more inclusive. Citizenship education in this form promotes activity-rich, values-based, interpretive approaches, that encourage debate and participation in democratic processes, similar to the critical citizenship dimensions promoted in Westheimer and Kahne's (2004) study of three forms of citizenship (responsible, participatory and justice-oriented) that they argued should be enacted in the curriculum. Such an approach recognises that young people are citizens now, not citizens in waiting. Professor Sir Bernard Crick, the recent progenitor of citizenship education in England, noted that "participatory skills in real situations are the essence of any genuine education for democracy" (Crick, 2002, 500–501). What next in this area? We need some powerful messages to Australian Education departments and school principals so that they can clearly grasp the wider benefits for their schools in taking maximal approaches to citizenship education seriously. The evidence is overwhelming that the most effective active citizenship projects engage with real, authentic, live, local, national, or global contemporary issues. Ironically there is evidence that in the best citizenship schools, students' academic achievement also increases-there is no disjunction between creating more democratic, participative, and engaging school cultures and—for example—raising NAPLAN achievement (See Hannam, 2001; Jerome, 2012b; Wills, Watson, O'Connell, Chitty, & Audsley, 2013).

There is an argument that citizenship education is not worthy of the name without an active citizenship, participative, community involvement and make a difference dimension. Dejaeghere and Tudball (2007) argued that critical citizenship aims to create an active citizenry prepared and motivated to address societal problems and to create social change, particularly related to injustice. This approach to citizenship education aims to empower learners by increasing their capacity to understand the underlying causes of problems and injustices and to be proactive agents of change through engagement in the public sphere. Our "What next?" proposal here is an implementation strategy for the Civics and Citizenship curriculum which will help teachers to develop their expertise and weave together knowledge, skills, values and dispositions, and action in their planning with plenty of case studies provided of successful and inspirational practice. There is a role here for initial teacher education, ACARA, State-based education advisers and professional learning co-ordinators, subject associations, official website content-developers, and text-book authors-with strong support and leadership from Federal and State education ministers.

Citizenship education and continuing curriculum contestation

Contestation regarding citizenship education continues-not least in Australia, where there have been shifts in emphases in civics and citizenship education over time. The *Discovering Democracy* program (1997–2004) was critiqued for its over-emphasis on history and national education, and its neglect of active citizenship education components and global dimensions (Criddle, Vidovich, & O'Neill, 2004). The recently developed new Australian curriculum now available for schools in its initial draft form aimed for a broader conception of citizenship education. However, ACARA's guidance on the time available for citizenship in schools from years 3–8 (to be approximately 20 hours per year), has meant that the scope and possibilities written into the formal curriculum have been limited. Moreover, there has been limited discussion or models of ways in which high quality civics and citizenship education might be possible via cross-curricular mechanisms.

The Liberal-led Coalition government commenced a review of Australian curriculum soon after their election in 2013. In a letter to Professor Ken Wiltshire and Dr Kevin Donnelly, the two members of the government appointed Australian Curriculum Review Panel, Professor Barry McGaw (chair of ACARA) noted wisely that:

The school curriculum expresses a nation's aspirations for its next generations. The curriculum must strike a balance between developing young people's understanding of their national history and culture and preparing them for a future that is increasingly global and largely unpredictable. What constitutes essential school learning will always be contested, because behind it is a debate about what knowledge is

of most worth. Curriculum stirs the passions-and that is a good thing. Curriculum is never completed. It is never perfect and should always be a work in progress. As responsible citizens, we are obliged to provide our future generations with the best possible learning opportunities and outcomes (McGaw, 2014, para. 1–2).

The release of the review report on October 12, 2014 is likely to trigger ongoing political and educational debate. A close reading of Dr Donnelly and Professor Wiltshire's review of the Australian curriculum reveals contradictory messages and uncertainty regarding the future curriculum for primary and secondary schools. Indeed the reviewers are divided in their future curriculum structure recommendations (See Australian Government, 2014, p. 143 and 145). There is a great deal to absorb in the 288 page report. We found the treatment of both the "general capabilities" and the cross-curricular priorities disappointing. The reviewers recommend that,

> With the exception of literacy, numeracy and ICT that continue as they currently are dealt with in the Australian Curriculum, the remaining four general capabilities are no longer be treated in a cross-curricular fashion (p.248)

They undermine the general capabilities further in the recommendation that "critical and creative thinking, personal and social capability, and intercultural understanding should be embedded only in those subjects and areas of learning where relevant" (p.248). They recommend a re-conceptualisation of the cross-curriculum priorities which would see them similarly embedded "only where educationally relevant, in the mandatory content of the curriculum" (p.247).

The overall report card for Civics and Citizenship education in the Curriculum Review was mixed but there were a number of encouraging features. The reviewers note that "submissions to the Review were almost entirely highly supportive of including civics and citizenship in the Australian Curriculum" (p.193). Supporters of this curriculum area will be pleased to see the confirmation that Civics and Citizenship should be mandatory from Year 3 to Year 10 (possibly as part of an integrated humanities and social sciences subject in primary schools). There is also likely to be a welcome for the suggestion that, "the notional time allocated to this learning area needs to be reviewed and increase as the years progress" (p.198). The reviewers make a point of referencing Professor Murray Print's suggestion that "given the significance of the subject area, an allocation of 40 hours annually would be both appropriate and realistic" (p.194). On the debit side of the ledger, the reviewers recommend that the curriculum "should be rewritten and considerably re-sequenced along the lines advocated by the subject matter specialist" (p.198) but in truth the scale and extent of the re-casting is less extensive than that which is proposed for areas such as History or Geography.

Finally, the review includes a passionate defence of the importance of the place of CCE in the Australian curriculum landscape: "Australia has a very proud record in this domain, being one of the longest continuing democracies in the world, with no experience of civil war, a pioneer in universal suffrage, and a nation created with the consultation and approval of the people through referendums. A vibrant civics and citizenship curriculum can preserve and maintain this heritage" (Australian Government, 2014, p. 198). There is a key next step for civics and citizenship education implied in this message. It is incumbent upon ACARA, Federal and State education ministers, and shadow ministers on all sides of politics to tell a positive and vibrant story about the things which young people can do and achieve within the ambit of citizenship education. It needs to be sold to students, teachers, and the wider community as a fundamental, exciting, engaging, and dynamic feature of education for democratic participation.

Lessons from England?

Citizenship education continues to occupy a marginal status in many schools in numerous countries. Commenting on the low status of citizenship education in England, for example, Ian Davies (2010) argued that "citizenship, as something that all are expected to know about, is often being taught by anyone with space on their timetable and occupies a small and neglected part of the teaching week" (p. 122–123). An Office for Standards in Education (Ofsted) inspection review of citizenship education in England found patchy implementation ten years after the introduction of citizenship into the curriculum as a discrete and defined subject:

> More schools were delivering citizenship through other subjects than was the case in the previous survey, but with mixed results. Some schools used a cross-curricular approach, with carefully planned units of work that were taught by teachers who understood how to include citizenship dimensions in the host subject effectively. In these instances, it enhanced learning of the host subject and of citizenship. In other instances, it was much less effective because teachers did not understand citizenship well enough to incorporate it in the host subject, it was not covered in sufficient breadth and it did not contribute to pupils' social, moral, spiritual and cultural education. It was rarely given the same attention as assessment in the host subject. (Ofsted, 2013, p. 4)

This finding signals concerns about what's next for citizenship education in Australia in terms of things to try to avoid: marginality; timetable fill-ins; ineffective delivery through other subjects; and teacher ignorance of subject matter. Where citizenship education is built into school programs in meaningful ways, it can potentially develop young people's knowledge and understanding of themselves, their rights and responsibilities, and their capacity to engage with local communities, their nation-states and the wider world (See Huddlestone and Kerr, 2006 for a definitive professional learning handbook in the context of citizenship education in England). The point is to help young people to make sense of the world in which they live (Torney-Purta, Wilkenfeld & Barber 2008).

At its best, citizenship education is integral to a whole school culture, contributing to value-oriented knowledge, action-based skills, and change-centred competences that empower young people and strengthen social justice. However, achieving this ideal—as the evidence from England indicates (See for example Keating, Kerr, Iopes, Featherstone, & Benton, 2009; Keating, Kerr, Benton, Mundy, & Lopes, 2010)—requires strong and continuing commitment from both government authorities and school leaders and expert teachers to plan and implement the joined-up learning approaches to citizenship education which can help to firmly embed it with the whole school culture, the curriculum, and communities. There was a policy commitment in England to train hundreds of specialist Citizenship teachers, which attracted some excellent newcomers to the teaching profession with degrees from across the social sciences, whose undergraduate specialisms had previously excluded them from considering secondary teaching. These individuals were shown in inspection findings to make a great difference in schools who went on to employ them (Jerome, 2012a, especially Chapter 6).

Evidence from the citizenship education longitudinal study in England highlighted that community involvement as a facet of citizenship education was an area which many schools found challenging. The findings confirmed that although English students had opportunities for—and experiences of —active citizenship, in general, these:

- Were largely confined to the school context;

- Concerned opportunities to take part rather than opportunities to effect real change by engaging with the decision-making processes;

- Did not often connect opportunities and experiences ion the curriculum with those in the whole school;

- Often only involved certain groups of students rather than all students, despite an invitation for all students to participate;

- Did not regularly link to wider contexts and communities beyond school. (Ireland, Kerr, Lopes, Nelson, & Cleaver 2006, p. vi–vii)

There are certainly lessons here for approaches to active citizenship undertaken in an Australian context. Many Australian schools would acknowledge that this is the current reality for them too.

There is a signposting of another possible "what next" for citizenship education in Australia in the final sentence of the Ofsted findings cited above. Policy makers and schools can usefully think hard about opportunities to assess students' citizenship education learning in rich and meaningful ways. Teachers need to see the same kind of Year-Level work samples and elaborations developed by ACARA for History and Geography also accessible in the domain of the Civics and Citizenship curriculum. These were

developed to useful effect in England (Qualifications and Curriculum Authority, 2002, 2006). There will then be a clear steer to schools and to teachers as to both the status of the subject area and the kinds of evidence of students' work which will underpin reports of children's achievement in this area.

Future directions in citizenship education: get personal; get global; get deploying ICTs

A key element of debates about the scope of citizenship over the past decade has centred on the importance of young people's personal learning as citizens. This can incorporate developing an understanding of their own identity, their sense of being, becoming, belonging and their rights and responsibilities as members of communities, including in the early years of education (See Ailwood et al., 2011; McNaughton, Hughes, & Smith, 2008; Millei & Imre, 2009). Personal, social and moral learning can be seen to be a critical element of citizenship education. Drawing on multiple studies across the region, Lee (2009) reports that typical citizenship curricula in Asia-Pacific societies are "concerned with how one relates to self, others, including family and friends, the state and Nature, as well as a significant emphasis on self-cultivation, and harmonious relationships between the self and the others . . . being a good person is seen as essential to being a good citizen" (p. 5). He notes that civic and moral education is often connected in Asian contexts. A key next step for teachers is to help young people connect their sense of personal identity with local, national and global issues (Brett, 2013).

Teachers interviewed across Australia agree that students' self-esteem and growing capacity to participate can be enhanced through engaging in democratic practices at school, in peer support programs, and through community involvement. They see participation in student leadership programs as important, particularly where the learning experiences are "real and lead to positive outcomes and social action . . . and take account of students' opinions" (Tudball & Forsyth, 2002). In the Australian curriculum, this personal lens on citizenship has also been explicit, so "students develop personal and social capability as they learn to understand themselves and others, and manage their relationships, lives, work and learning more effectively" (ACARA, 2012, p. 17). The curriculum emphasises that across the years of schooling "students continue to develop a better awareness and appreciation of different points of view and of justice and fair play. They should increasingly engage in discussions about community and national issues, with a focus on contemporary issues, in order to consider why and for whom decisions are made. They should develop a broader awareness of global issues, such as human rights and Australia's relationships with other countries" (ACARA, 2012, p. 17). There are some clear next steps for teachers in this area; where such a citizenship curriculum is enacted in practice, there is potential for development of global understanding that can encompass personal and moral dimensions and understanding of decision making that extends into concerns about the wider world. These emphases for citizenship education require attention to intercultural learning as part of a global view, but also provide scope for developing intercultural learning at home, in local and often diverse communities.

Broadening the scope of education to include global perspectives is not new, as various forms of global education have been promoted in schools since the 1960s (Richardson 1976; Pike & Selby 1988). However, more recently, educators have named globally oriented citizenship learning explicitly as "global citizenship education" (L. Davies, 2006). In Canada, Evans, Broad and Rodrigue (2010) express a now more commonly held view that citizenship education should be connected with global concerns, arguing that, " challenges in human rights and social justice, and the impact of international tragedies and emergencies have . . . created tensions and conditions that require more integrated, worldwide responses" (p. iv). Kenway & Bullen (2008) remind us that young people experience globalisation on an everyday basis through employment patterns, the friendship groups they develop, interactions via the internet and other global cultural influences on their lifestyles. It is important for them to form a critical view on the implications of globalisation for their lives, and the lives of others who may or may not have access to these global forces.

This generation of teachers have a particular challenge in responding to the fact that today's students are learning differently and in realising the potential for the use of ICTs. They can access information fast, they frequently use multiple communication devices, and they learn beyond the classroom through interaction amongst their peers. There are new patterns of trans-national connections between young citizens, particularly through activities such as social networking and gaming that are broadening notions of citizen action and activism. These forms of communication are opening up new ways for students to develop regional and global person-to-person connections. Mellor and Seddon (2013) noted in their study, *Networking Young Citizens: Learning to be citizens in and with the social web*, that:

> many claims are made, both in the popular press and the professional education literature, about the significance of the social web in enabling civic participation. However empirical evidence supporting these claims is sparse and contested rather than strongly-indicative. (p. 4)

Their study examined young people's experience of Web 2.0 and other social media platforms (Google, Facebook, Twitter, YouTube) and shared content sites (such as flickr, blogs, discussion forums) and sought their views and understandings of the potential of these processes for broader civic engagement. In their literature review they quote Australian educationalist Kathryn Moyle's (2010) view that,

> It is time that educators construct learning with technologies in sufficiently complex ways for students to feel they are not only "powering up" in their personal activities with technologies, but for them to also have a similar sense about learning at school. (p. 60)

Davies et al's (2012) study of Four Questions about the Educational Potential of Social Media for Promoting Civic Engagement provides further insights that inform the conclusion that future directions in citizenship will inevitably be linked to ICTs. There is an exciting potential in the communication functions of ICTs to assist young people in the participative aspects of citizenship, including campaigning and linking with other students and organisations. However, further work is required to understand how social media and future forms of ICT can stimulate students understanding of citizenship issues and civic engagement through online forums.

Multi-dimensional citizenship education

While there is ongoing recognition of the importance of personal and social learning, political and civic literacy, global citizenship education, and ICTs (Tawil, 2013) as key elements of citizenship education learning for schools, in broad terms, four other key themes reoccur in the literature related to future directions for citizenship education. Each of these themes can be taught through personal, national, regional and global lens, using exemplars from both students' own experiences and the wider community. The first theme is human rights: including the issues of child, gender, indigenous and cultural rights (Osler 2012). The second theme is studies of the environment and sustainability, which is receiving increasing attention in education globally. The third theme is social justice, which includes the examination of development issues related to global divides in poverty and inequality across the world. The fourth theme concerns intercultural issues, including diversity and identity that students can explore through personal learning in their own communities, and through experiences that encourage them to relate to people in wider contexts (Banks, 2004).

Interestingly, these four themes related to possible next steps in citizenship education are consistent with the multidimensional view of citizenship education proposed by Cogan and Derricott (1998, 2000) nearly two decades ago (See Figure 1 below)

Derricott (1998, 2000) nearly two decades ago. Their findings were drawn from the international Citizenship Education Policy Study (CEPS) study, which included input from futurists representing nine countries, who advised on what knowledge, skills and focus was required for citizenship education in the 21st Century. The four interconnected dimensions they recommended are outlined in Figure 1.

Figure 1. Dimensions of Citizenship (adapted from Cogan & Derricott 1998, 2000)

DIMENSIONS OF CITIZENSHIP EDUCATION

PERSONAL: Capacity for and commitment to a civic ethic characterized by responsible habits of mind, heart, and action

SOCIAL: Capacity to live and work together for civic purposes

SPATIAL: Capacity to see oneself as a member of several overlapping communities – local, regional, national, and multinational

TEMPORAL: Capacity to locate present challenges in the context of both past and future in order to focus on long-term solutions to the difficult challenges we face

CONTENT OF CITIZENSHIP EDUCATION

CIVIC EDUCATION: The building of a knowledge base for civic beliefs and skills for civic participation

VALUES EDUCATION: The acquisition of dispositions and predilections that provide the foundation for civic attitudes and beliefs

ENVIRONMENTAL EDUCATION:

The process of developing understanding, skills and values consistent with the notion of sustainable development

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The *Citizenship Education Policy Study project* (Cogan & Derricott, 2000) also concluded that citizenship education should include strategies for students to:

> look at problems globally, work co-operatively and take responsibilities in society; understand, accept and tolerate cultural differences; think in a critical and systemic way; resolve conflict in a non-violent manner; change lifestyle and habits to protect the environment; think, reflect, discuss, and act in ways that are rational, reasonable and ethically defensible; be sensitive towards and to defend human rights; and, participate in politics at local, national and international levels. (Cogan &Derricott, 2000, p. 9)

What was proposed for citizenship education by international experts in 2000 still provides a useful framework, since it suggests a joined-up and integrated view of learning. The futurists foreshadowed the need to explore regional dimensions; important now in regional power shifts, particularly in relation to the changing geo-politics and growing economic power and influence of nations in the Asian region.

This model of multi-dimensional citizenship learning serves to point up the narrowness of perspective of the recent Curriculum Review, where it is recommended that "Cross curriculum priorities should be reduced in the content of this learning area and properly integrated only where relevant" (Australian Government, 2014, p. 198). The potential connections between the cross-curricular priorities (CCPs) and citizenship education are strong where schools adopt a multi-disciplinary approach and emphasise contemporary social and political issues. The first of the CCPs relates to understanding and valuing the history and cultures of Australian Aboriginal and Torres Strait Islander peoples, and promoting a greater awareness and respect for indigenous cultures and identity. This is core citizenship education territory; students should develop knowledge of past injustices and present inequality as a means of understanding current issues and to counter racism. The second CCP focuses upon the development of knowledge, skills and understandings to create an "Asia literate" citizenry. "Asia literacy" is defined as the acquisition of knowledge and understanding about the societies, histories, cultures, beliefs, politics, geographies, art and literatures of the diverse countries of Asia, and the development of the skills and dispositions to connect and communicate with the peoples of Asia, in order to effectively live, work and learn in the

region (Asia Education Foundation, 2012). Again-core citizenship education territory. In particular, students require inter-cultural skills so they can engage with, contribute to and learn from the Asian region and beyond, and be able to operate in the increasingly mobile world (Australian Government, 2012). The third CCP focuses upon education for sustainability. In UNESCO's Draft International Implementation Scheme for the Decade of Education for Sustainable Development 2005–2014, it was concluded that all school programs should encompass environmental education, in the broader context of socio-cultural factors and the socio-political issues of equity, poverty, democracy and quality of life which can be linked directly and centrally to citizenship education.

Conclusion

There are, therefore, lots of potential what's next possibilities for civics and citizenship education in Australian contexts. We have learned a great deal through international research about what matters in citizenship education, and about teaching and learning in this field. And Australian studies have similarly provided evidence of the importance of student involvement in democratic participation in their schools and communities (Ministerial Council on Education, Employment, Training and Youth Affairs, 2009). Ideally this involvement is student led and based around projects that are initiated by young people that can lead to tangible actions. And these kinds of projects involve informed action. We appreciate that students need core civic knowledge about governmental processes and the functioning of their communities as a firm basis for citizen action. Uninformed action is likely to stall very quickly. Knowledge, skills, and action in the context of citizenship education can be seen as three legs of a stool. If one leg of the stool is absent the stool falls over.

Implied, but not spelled out in our article is that some of the most effective active citizenship projects are prepared to get political and to engage with contested and controversial issues. We should recognise that education for democratic citizenship (which is the nomenclature for this curriculum area used by the Council of Europe) is inevitably going to involve engagement with political literacy. We further hold to a view that the Social and Citizenship Education Association of Australia, whilst of course non-partisan as an organisation, can be involved in political lobbying ourselves. We need to enlist as many influential advocates for civics and citizenship education as possible from across the worlds of politics, business, education, and the arts.

What's next for Civics and Citizenship education in Australia will ultimately lie in the hands of schools and teachers. We have foregrounded the following propositions here:

1. It is incumbent upon political, educational, and other leaders to tell a positive story about the importance of citizenship education. It needs to be "sold" to students and teachers, and the wider community as a fundamental and dynamic feature of the educational landscape. We need some powerful messages to system leaders and school principals so that they can clearly grasp the wider benefits for their schools in taking maximal approaches to citizenship education seriously.

2. Teachers have an urgent need for high quality and targeted professional learning in this area. This will enable them to weave together knowledge, skills, values and dispositions, and action in their planning, drawing upon case studies of successful and inspirational practice;

3. Teachers need to feel empowered to organize active citizenship projects which engage students with real, authentic, live, local, national, or global contemporary issues and an understanding of democratic processes. This should involve actively embracing political literacy, controversial issues, and advocacy for change;

4. Policy makers and schools can usefully think hard about opportunities to assess students' citizenship education learning in rich and meaningful ways;

5. There are powerful connections which can be made between citizenship education and information and communication technologies;

6. Learning in Citizenship education needs to be multi-dimensional. Civics and Citizenship education provides an over-arching framework which can draw in and join up local, national and global perspectives, environmental understanding, personal and moral development, appreciation of cultural diversity, and human rights education;

Let us hope that whatever the precise shape of the proposed official curriculum in the future, that it enables the development of active and informed citizenship for young people and that it both trusts and supports teachers. Civics and Citizenship education is important work that should be at the centre of curriculum planning in schools.

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ARTICLE

What if social justice were a cross-curriculum priority?: remembering 'the other' in humanities and social sciences

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Abstract

The Australian Curriculum provides a detailed outline of the content, skills, capabilities and priorities that should be taught to students in Humanities and Social Sciences [HSS]/History classes. But this framework can mean that alternative perspectives, particularly historical and contemporary issues related to democratic values associated with social justice, may not be considered in school based curriculum development. Using a broadly critical theoretical base, this paper explores ways of incorporating a social justice perspective in HSS. With particular emphasis on incorporating "the other" in examples from the HSS subjects, the paper will raise questions about curriculum priorities, skills and content and consider how student perspectives and actions in local contexts may be featured in school based curriculum initiatives.

Keywords: Australian Curriculum, cross-curriculum priorities, social justice, critical pedagogy

Introduction

In this article I argue that the possibilities for teaching content that specifically explores social justice issues and perspectives in the Humanities and Social Science (HSS) subjects in the Australian Curriculum (AC) are limited. Not only does a social justice perspective sit comfortably and legitimately within HSS subjects but I also assert that the inclusion of social justice as a Cross Curriculum Priority (CCP) has the potential to provide important and alternative perspectives on content that may not otherwise be provided in the AC. The insertion of a social justice priority would not only enable the voices of "the other" to be recalled and legitimately provided in the school curriculum without compromising rigour or excellence, but also highlight opportunities for more participatory approaches to curriculum development and engagement.

I claim that the three current CCPs do not go far enough in supporting the goal that schools create "active and informed citizens" as described in the Melbourne Declaration of Educational Goals for Young Australians (Ministerial Council on Education, Employment, Training and Youth Affairs [MCEETYA], 2008). I argue that the promotion of democratic ideals would be better achieved through the inclusion of an additional social justice CCP. Such a priority would provide a legitimate avenue through which the stories of those marginalised in the current curriculum, may be considered. I contend that the inclusion of a CCP that focuses on social justice would provide an opportunity to foster students' engagement in democratic principles, knowledge and experiences, and thereby ensure a situated response to the democratic ideals as referred to in the Melbourne Declaration.

Importantly, given the October 2014 release of the Review of the Australian Curriculum Final Report (Curriculum Review), it is timely that discussion about the purpose and implementation of the CCPs be raised. The authors of the Curriculum Review have challenged the inclusion of CCPs by stating that they have added "a layer of complexity [to the AC] which was not needed" and as such, their inclusion has attracted "considerable ridicule", especially from the media (Australian Government, 2014, p. 100). They claim that the CCPs are essentially a politically inspired (rather than an educationally based) addition to the AC and thus their place in the curriculum, according to the Review, should be questioned. These authors have also challenged the voluntary use of CCPs by teachers in developing curriculum, so that the validity of the curriculum knowledge taught to students is open to question.

I wish to make it clear that I do not dispute the inclusion of CCPs in the curriculum because, as claimed by Australian Curriculum Studies Association (ACSA), they "challenge teachers, teacher educators,

researchers and school communities to explicitly expand their knowledge and understanding" (ACSA, 2014). The CCPs also offer the possibility for greater curriculum ownership by school communities in ways which respect and reflect relevant social and cultural school contexts. Furthermore, while I do not dispute the inclusion of the three current CCPs, I do regret the omission of social justice as an equally important and more encompassing addition to the AC. This is because a social justice priority can more fully foster a commitment to the inherent values underlying a democratic and a socially just society, including considerations of equity, freedom, participation, voice and ownership, as well as to the processes of a functioning democracy: engagement, mobilisation, action and change. While such an approach may be authentically embedded in the disciplines that underlie the HSS subjects and be validly incorporated in the content of these subjects, I contend that a social justice CCP can provide greater opportunities for teachers and students to grapple with issues of social justice in a range of subject contexts.

Organisation

This paper is organised into four sections. First, I consider the rationale, nature and purpose of the CCPs as an important mechanism through which to respond to the goals of the Melbourne Declaration. I refer to formal documentation from the Australian Curriculum, Assessment and Reporting Authority (ACARA) about the function of CCPs and the reasons for their inclusion. In the second section, I consider the key elements of a social justice priority and how a curriculum with social justice at its centre can not only support the other CCPs, but provide a clearer, overriding framework from which to interact with the Australian Curriculum in HSS. The third section provides a theoretical orientation to the curriculum. I refer to critical pedagogy (Freire, 1968/2000; Kincheloe, 2007 Shor, 1992) and to the other or those more marginalised in history, as explored by Howard Zinn (1999, 2002). In the fourth section, I adapt their orientations and perspectives. Using examples from the current depth studies in the secondary History curriculum as well as examples from the draft Civics and Citizenship and Economics and Business subjects, I show how the formal curriculum may be realigned to feature a social justice perspective. I suggest that such an addition will help to promote the development of democratic value of social justice, and in the process, will further challenge what—and whose—knowledge Australian students should value. It is intended that such a focus will contribute to on-going discussion about ways in which social justice might be incorporated into other HSS subjects.

1. The CCPs

In the Australian Curriculum there are three cross curriculum priorities: Aboriginal and Torres Strait Islander histories and cultures; Asia and Australia's engagement with Asia; and Education for Sustainability. According to ACARA (2012a), these priorities have been summarised as follows:

> Aboriginal and Torres Strait Islander histories and cultures will allow all young Australians the opportunity to gain a deeper understanding and appreciation of Aboriginal and Torres Strait Islander histories and cultures, their significance for Australia and the impact these have had, and continue to have, on our world. Asia and Australia's engagement with Asia will allow all young Australians to develop a better understanding of the countries and cultures of the Asia region. Students will develop an appreciation of the economic, political and cultural interconnections that Australia has with the region. Sustainability will allow all young Australians to develop an appreciation of the need for more sustainable patterns of living, and to build the capacities for thinking and acting that are necessary to create a more sustainable future. (para. 3–5)

For ACARA, each CCP has been inserted into the AC as a way to ensure that content "is relevant to the lives of students and addresses the contemporary issues they face" (ACARA, 2012a, p.22). They were included, as recommended in the Melbourne Declaration (2008), "for the benefit of both individuals and Australia as a whole" and were intended to "provide students with the tools and language to engage with and better understand their world at a range of levels" (ACARA, 2012b. This contemporary world, according to ACARA's The Shape of the Australian Curriculum (2012a), is one characterised by increasing globalisation and international economic competition, rapid changes in technology and the increasing economic and cultural influence of Asia, especially India and China. It is an international context that is revealed, where students will be required to not only acquire employable skills but also ensure that they are sensitive to cultural differences and respond to environmental challenges. For ACARA, it appears that

the CCPs serve as a way of aligning the content of an academic curriculum to their perception of what is relevant and contemporary within a changing and neoliberal global reality.

In terms of their function in the curriculum, Barry McGaw (2014), Chair of ACARA, has commented that the CCPs do not have the status of separate subjects but instead, the priorities act as a lens through which content and concepts that are inherent in each of the disciplinary subjects may be explored. In this way, the "priorities have a strong but varying presence depending on their relevance to the learning area" (2014, n.p.) and teachers can select relevant CCPs and apply to examples of content in their school based programs. In other words, despite claims made by the authors of the Curriculum Review that the CCPs lack a fully developed conceptual framework, and that there had been little attention paid to teacher professional learning about implementation and assessment of the CCPs (Australian Government, 2014, p. 100), the important point is that the CCPs allow a greater degree of ownership of curriculum content by teachers and communities.

Thus, the CCPs in the Australian Curriculum serve two purposes. They provide a designated pathway through which teachers may assert some influence over curriculum content, and they also provide an opportunity for the injection of contemporariness or relevance to the formal curriculum. The priorities can enable teachers and schools to tweak the prescribed and frequently academic content of the AC in ways that may be more relevant and connected to local communities and students' futures. However, even though there may be a defensible rationale underlying the provision of each of the three current CCPs, I suggest that these are limited in scope and orientation.

While the rationale of the three current CCPs is not at issue here, it is important to consider how a social justice CCP, using the same rationale as indicated above, might provide additional perspectives by encompassing and promoting social justice and ultimately, democratic processes.

In the following section, I refer to the parameters of what might be included in a social justice cross curriculum priority and then demonstrate its connection to the principles of critical pedagogy. This will be followed by some brief examples of how a social justice CCP might be utilised in a sample of HSS subjects and topics.

2. Social Justice

According to the United Nations (2014),

> Social justice is about equality and fairness between human beings. It works on the universal principles that guide people in knowing what is right and what is wrong. This is also about keeping a balance between groups of people in a society or a community… Social justice is an underlying principle for peaceful and prosperous coexistence within and among nations. … We advance social justice when we remove barriers that people face because of gender, age, race, ethnicity, religion, culture or disability.

Ho (2011) from the ProBono Resource Centre, understands the concept of social justice in terms of "finding the optimum balance between our joint responsibilities as a society and our responsibilities as individuals to contribute to a just society" (p. 4) and

> it is about making the systems and structure of society more just, rather than seeking justice in individual cases; and assumes the positive intervention of government (and other society leadership) to tackle structural inequalities. (p. 10)

Other commentators and authors [e.g., Rawls (1971); Sen (2010)] have also contributed to understandings of social justice but the intent here is merely to allude to these and to highlight some of the key aspects on which there appears to be agreement. The concept of social justice has a number of elements which relate to acknowledging the principles of equity, fairness and human rights and ensuring that governments recognise and address the systemic or institutional barriers to the achievement of these goals, rather than focusing policies upon fixing the "deficiencies" of particular individuals or groups. On a more individual level, "social justice pays attention to, and is in solidarity with, those who are disadvantaged and excluded in society" (Ho, 2011, p. 10). In this way, a commitment to social justice promotes empathetic and active measures to contribute to a more just society by individuals and groups advocating on behalf of those who do not have the capacity or resources to champion their own cause. As such, it eschews the tendency to

blame the victim and instead considers the structural factors that can create or contribute to social and economic marginalisation. Such disadvantaged groups frequently include women, refugees, those with disabilities, young people, or those people experiencing poverty or who lack access to society's goods such as health care or education. An adherence to the tenets of social justice is therefore about a commitment to recognising the systemic disparities that exist in society, and understanding that such a situation has been created and can therefore be changed. In this way a social justice perspective champions those whose voices have been silenced or marginalised and allows for a more targeted acknowledgment of these unequal social conditions and at the same time, the folly of engaging in more deficit theories of difference. Similar claims have also been made by numerous authors (Cochran-Smith, 2004; Curriculum Corporation, 2008; O'Donnell, Pruyn, & Chavez, 2004; Smyth, 2011) as well as organisations such as Oxfam, World Vision and Global Education Centres in Australia.

3.   Critical pedagogy

Issues of social justice have strong connections with critical pedagogy and thus can be applied to the curriculum. Inspired by the seminal work of Freire (1968/2000) with overtones of Dewey's (1938/1997) commitment to the development of social well-being, the ultimate goal of critical pedagogy is a more democratic and just society. As a broad framework, critical pedagogy aims to expose social injustice by highlighting the perspectives of those most marginalised or those excluded from official texts. But rather than a fixed set of ideas or approaches, Symes & Preston (1997) claim that a critical pedagogic approach to the curriculum "is an orientation, not a closed paradigm; it is a way of addressing problems, not a set of answers" (p. 78). It is an approach to curriculum and pedagogy that is open, fluid, responsive to context, or as Shor (1992) argues, it is participatory, critical, dialogic, affective, generative, discursive and multicultural. Critical pedagogy thereby brings into question the basis of what is regarded as important knowledge-and whose and what stories are told in curriculum texts.

A critical pedagogy is normatively situated to pursue a more democratic society by providing spaces for local ownership of curriculum knowledge and the stories of those omitted from official knowledge (Apple, 1990) and formal curriculum texts. In this way, Darder, Baltodano, and Torres (2003) suggest that a critical pedagogy supports "the empowerment of culturally marginalised and economically disenfranchised" (p. 11) by inserting the perspectives of those whose voices and experiences of events are often neglected in curriculum.

The task then for teachers is to expose the realities of the disenfranchised or, the other or those not commonly featured in curriculum content. Teachers need to ask: What is excluded? Who is excluded? And, why might they be excluded? It is also about asking: How are certain people, groups and events framed and represented? As critical pedagogues would express it, people's understandings about events are altered when they are viewed from the perspective of the marginalised, the vanquished or the other. As Zinn (as cited in Kreisler, 2001) succinctly expressed it, it is worthwhile remembering that "it looks very different from a black point of view. The heroes are different, and the eras get different names" (p. 277).

Furthermore, a critical pedagogic approach recognises that much social change and the pursuit of justice is the result of the actions of ordinary people. The influence of grassroots and marginalised groups in affecting social change has resonance for a history curriculum for example, when change is frequently constructed as something that is largely initiated and enacted by government, or from the top down. Again, Zinn has claimed that "government cannot be depended on to rectify serious injustices because the actions of government to enact change are frequently as a reaction to the actions of ordinary people" (Kreisler, 2001, p. 274). That is, the reason why governments might act is because of their need to respond to issues raised by local and mobilised collectives. In a similar vein, Bracey, Gove-Humphries, and Jackson (2011) claim that change in society is "not always made by rulers and the powerful" (p. 179) and so it is pertinent to be reminded that unorthodox and frequently unpublicised stories by activist groups in the past to create change need to be remembered in curriculum. These stories, for example, on issues related to suffrage, race relations, war, working class exploitation and the labour movement, can provide a counter balance to official stories about how ordinary people have challenged inequality and injustice.

In the next section I refer to examples from the AC: History, Civics and Citizenship and Economics and Business where a social justice CCP that highlights the other and the stories of those omitted from the

formal curriculum are featured. I have chosen stories of Australian women, of trade unions, and of Aboriginal people a way to highlight a social justice perspective on the formal curriculum.

4.   Examples of applying a social justice CCP

In this section I explore how a social justice CCP may be used to realign the content of some depth studies in History, and the draft Civics and Citizenship and Economics and Business curricula. The depth studies selected include Australians and War and Australians and Democracy from the history curriculum, as well as some brief examples taken from units in the AC: Civics and Citizenship and the AC: Economics and Business.

i)   AC: History - Australian Democracy: Change from below by the Australian Suffragettes

This is an example of how change was initiated by the actions of ordinary people—the Australian suffragettes—and, as such, resonates with Zinn's comment that "history [is] a series of choices and turning points-junctures at which ordinary people interpreted social conditions and took actions that made a difference. . . . What we think and how we act can make the world a better place" (as cited in Bigelow, 2008, p.3). As such, a social justice CCP could well expose such a position.

The story of women's suffrage in Australia and its notable dot point status in the Australian Curriculum: History (and omitted entirely from the draft Australian Curriculum: Civics and Citizenship) gives us a concrete example of how certain knowledge is marginalised in curriculum. This is not just about the exclusion of a gendered perspective, although that is foremost and obvious. It is also not only about replacing one form of knowledge with another and overcrowding the curriculum. It is also not about giving a space to an issue that might equally be given to the process of male suffrage. More to the point, the story of women's suffrage in Australia can not only provide insights about the type of representation that is given to particular and marginalised narratives in the history curriculum but also, such a topic can facilitate discussions about the sources and enactment of social change, or in other words, the intent and enactment of activism. Such a position is reminiscent of Bigelow (2010) who remarked that:

> the world has been made better by small acts of defiance and solidarity by ordinary people, not only by the illustrious leaders of social movements. And certainly not by the traditional heroes who, more often than not, deserve more contempt than praise. (para. 3)

The use of women's suffrage as an example can emphasise the grassroots nature of much social change, recognise the collective power of ordinary people to challenge existing oppressions and obstacles, provide opportunities to understand the confrontations and enablers that had to be negotiated and addressed in the process, and provide a significant counter narrative. The story of women's suffrage is also about women's defiance of stereotypical naming practices. These women challenged the pervasive assumptions made about their place in the natural order of things, particularly the conditions that marginalised and oppressed them. Their stories provide a useful and poignant example of: the legitimation of particular areas of knowledge in the curriculum and the limited perspectives from which their stories are frequently written; the possibility of connecting the marginalisation of historical agents with instances of marginalisation in students' contexts; the bigger concepts that frame historical understandings; the critical place of a commitment to social justice and its links to a visionary, contextualised and activist curriculum. It is for these reasons that such a counter narrative using a social justice CCP has a real place in a history curriculum. Such perspectives have been incorporated into the alternative focus questions that have been inserted in Figure 1 below.

Figure 1

The Australian Curriculum: History Year 9	A social justice CCP
What were some key events and ideas in the development of Australian self-government and democracy, including women's voting rights?	• How did women mobilise others to fight for suffrage? • What can we learn from them about making change in society? • How can their stories be used as an example of making change in your/our world? • Why don't we know the names and the stories of the Australian suffragettes?

ii)   AC: History - Making a Nation: Australians and War

Another example from the history curriculum is the year 9 depth study, "World War I" (and the ANZAC Gallipoli campaign and the emergence of the ANZAC legend are important parts of this depth study). However it is important to be reminded, as Smith (1995) notes, that such stories may contain the skeletal outline of an historical event, but emerge in another form through "exaggeration, idealisation, distortion and allegory . . . stories told, and widely believed, about the heroic past, which serve some collective need" (p. 63) and such a perspective needs to be viewed alongside alternative viewpoints. What I suggest is that additional questions and more socially just orientations need to be posed in order to expose the underlying and contentious narratives that frame the stated focus questions used in this topic. On an immediate level, a social justice priority could incorporate an analysis of the demography of soldiers, their rights and their origins or a detailed consideration of the Turkish perspective could be more plainly featured (see also Brett, 2013). In these alternative examples, a consideration of what perspectives and whose stories have been omitted in this depth study is featured.

Another approach could embrace Reynolds' (2013) thesis that as a nation, our remembrance of military conflict has focused on international military engagements rather than violent conflicts that have occurred in Australia. We have given insufficient attention to the "frontier wars" between Aboriginal and non-Aboriginal people that occurred in the Australian colonies in the 19th century. Questions about why such stories have been featured, using the Gallipoli campaign as a case in point and as a contrast, could serve as a useful and thought-provoking catalyst for discussion and consideration. Figure 2 below contains a list of alternative perspectives.

Figure 2

AC: History Australians and War	Social Justice CCP An alternative view of Australians and War
• Overview of causes of the war and why did men enlist to fight in the war? • Where did Australians fight and what was the nature of warfare during World War I, including the Gallipoli campaign? • What was the impact of World War I, with a particular emphasis on Australia (such as the use of propaganda to influence the civilian population, the changing role of women, the conscription debate)? • How is WWI commemorated, including debates about the nature and significance of the Anzac legend?	• What wars have been fought in Australia? Why? • Why don't we commemorate these wars? Should we? How? • Who gained most from the efforts of Australian soldiers at Gallipoli? • Who lost most from the efforts of soldiers at Gallipoli? • Why did so many soldiers die in the Gallipoli campaign? Who should take responsibility for their deaths? • What do our textbooks say about the Turkish perspective of the invasion of the Gallipoli Peninsula? • To what extent does the Turkish perspective as described in our textbooks align with the perspectives provided through our interactions with Turkish people? How different are the perspectives? Why? • From whose perspective could/should the ANZAC legend be re-written? What does this tell us about history?

The following examples in Figure 3 provide some snapshots of alternative perspectives on content from the draft Civics and Citizenship and Economics and Business subjects using a social justice CCP.

Figure 3

Australian Curriculum	Social Justice CCP
Civics and Citizenship: Government & democracy, Year 9	
Freedoms that enable active participation in Australian democracy within the bounds of law, including freedom of speech, association, assembly and religion.	
Elaboration: considering things that can lead to dissent in a democracy.	Workers' rights and role of trade unions; collective efforts of Stonemason's union to promote an 8-hour day in 1856.
Civics and Citizenship: Government & democracy, Year 10	
Australia's roles and responsibilities on a global level e.g., provision of foreign aid, peacekeeping, participation in international organisations and the UN.	

| Elaboration: types opf participation e.g., exchange, peacekeeping, election monitoring, health programs, disaster management. | Foreign aid budget and targets: comparison with other OECD countries: who do we support? Why? By how much? Links with trade relations and treaties? Implications for global economic relations? Is this fair? |

Economics and Business, Year 9

| Roles and responsibilities of participants in the changing Australian or global workplace | Where is "the global workplace"? Why are changes occurring? Who benefits? Who loses? What can we/governments/business do to address disparities between participants? |

As these examples show, it is apparent that a social justice CCP can assist in strengthening the place of fundamental democratic values as well as promote critical and creative thinking. To the questions raised in each of the examples cited above, additional questions, raised by teachers and students in local contexts, may be added. The important issue is that a social justice CCP can provide the catalyst for further debate about historical and (other perspectives) and to raise questions about the kind of knowledge we promote in HSS.

Conclusion

In this paper, I have raised a sense of curriculum possibilities around why and how a social justice cross curriculum priority might be applied to HSS subjects in the Australian Curriculum. I have argued that such a priority can contribute to a more democratic and socially just orientation to curriculum and pedagogy and thus support the goal to create active and informed citizens as articulated in the Melbourne Declaration. Based on tenets of critical pedagogy there is great potential to foster a more empowering curriculum than is currently proposed when a social justice filter hovers over the prescribed content. That is, once it is accepted that a social justice priority should be featured, it is possible to align the content so that questions about exclusion and a greater variety of perspectives are more firmly embedded into the curriculum.

If the lens of social justice interrogates the details of the Australian Curriculum: HSS then alternative insights and opportunities emerge. More probing questions using alternative perspectives provide greater opportunities for understanding the sources and enactment of change for social justice. Furthermore, such an approach can highlight in the curriculum that ordinary others are both capable of engaging in issues and following a legitimate activist intent. In the examples that I have suggested, additional probing questions can also create spaces for a variety of voices from different directions, in order that sources of evidence, perspectives and narratives are scrutinised and assessed.

I have argued that there is an alternative view of the curriculum. The tenets of a critical pedagogy can be applied to create a curriculum with design features that are characterised by deeper questioning and an interrogation of assumed perspectives. Such a curriculum should provide opportunities for teachers and students to carve a clearer, more intellectual and creative space in the curriculum. In so doing, I have sought to demonstrate that alternative visions of the curriculum can be used to critique what has been taken for granted and to supply alternative and more agentic ways of constructing knowledge.

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ARTICLE

Human rights education: Transformative learning through student participation in extracurricular activities at school

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Abstract

This research involved a comparative case study analysis of the informal extracurricular human rights education programs in two schools, one in Australia and one in Hong Kong. The research explored the impact that learning through informal extracurricular activities had on the development of student skills, attitudes, knowledge and understanding about human rights; and the extent to which learning about human rights through participation in informal extracurricular activities achieved transformative learning for students.

Although the findings from the case studies did not show examples of transformative, widespread social changes about human rights as a result of the actions taken by students in the extracurricular groups in the two schools, there was evidence of personal transformative learning which occurred for students in terms of their skills, attitudes, knowledge and understandings they developed about human rights issues. There was also evidence of an increased understanding of the practical and institutional barriers to undertaking meaningful action in the area of human rights.

Key words: human rights education; student participation

Introduction

This paper examines the ways in which students engage in opportunities to be informed about human rights issues and to be active citizens, through their involvement in informal extracurricular school activities. It explores the impact that learning has on the development of student skills, attitudes, knowledge and understanding about human rights; and the extent to which this learning achieves transformative learning for students. There has been much research conducted about learning about human rights through the formal traditional classroom curriculum (e.g. Tibbitts, 2002; Osler & Starkey, 1996; Jennings, 2006). However this study focused particularly on the learning that takes place through the informal, student-directed mode of extracurricular activities, a topic which is under-represented in the literature.

Despite the widespread recognition of human rights in the world today because of documents such as the *Universal Declaration of Human Rights* (United Nations General Assembly, 1948), the *International Covenant on Civil and Political Rights* (United Nations General Assembly, 1966) and the *Convention on the Rights of the Child* (United Nations General Assembly, 1989), a glance at a newspaper anywhere in the world demonstrates that human rights abuses continue daily. These are often perpetrated by countries against their own people, despite the fact that those states are signatories to human rights documents and therefore bound by international law. As a result, the United Nations has placed an increased emphasis on the importance of human rights education, as a way of ensuring that people know about their own rights and can advocate for their protection-both in relation to themselves and other people.

Key elements of human rights education

The pedagogy of human rights education emphasises that in order for successful learning outcomes to be achieved, the way human rights is taught is equally as significant as what is taught (Tibbitts, 2002; Jennings, 2006; Evans, 2006; Mihr, 2007). These theorists argue that it is difficult to learn about rights and freedoms if students are taught in a didactic or non-consultative manner, and where the rights that are being learned about are not being realised or actioned within the classroom itself (Tibbitts, 2002). The learning and practice of human rights education needs to enable students to absorb knowledge relevant to

an understanding of human rights, and to have authentic and challenging experiences that develop their behaviours, dispositions and actions about human rights. Human rights education should therefore provide opportunities for young people to develop and practise the knowledge, skills and values that ensure they develop respect for human rights and the responsibilities of citizenship through all aspects of school learning, including opportunities outside of the formal classroom. These ideas are embodied in Article 2(2) of the United Nations Declaration on Human Rights Education and Training (United Nations Human Rights Council, 2011), which states that approaches must encompass education about, through and for human rights. These principles are underlined in publications emanating from international organisations such as the Council of Europe (e.g. Keating-Chetwynd, 2009; Gollob & Krapf, 2010).

In this paper, the connections between the theories of transformative pedagogy (Mezirow, 1991) and human rights education (Freire, 1970; Giroux, 1983; Tibbitts, 2002) are discussed in relation to the case studies. Human rights education, with its emphasis on transformation, empowerment and participation, has been strongly influenced by Freire's (1970) theory of critical pedagogy. The influence of Freire's ideas is especially evident in the concept of education through human rights, where teachers and students are encouraged to treat one another with equality, respect and dignity. Such a conceptualisation of human rights education means that it cannot occur solely by teachers adding it as a topic within classroom teaching and learning activities; rather such approaches need to be implemented through all aspects of school life, including the school's vision and values and through activities such as student-led lunchtime and after school extracurricular activities. Mezirow (1991) is credited with initiating the theoretical field of transformative learning, predicated on the idea that individuals can be transformed through a process of critical reflection. Human rights education can enable deep learning to occur through learner-centred participation in practical action, so this paper explores how and if such transformations can and do occur.

Methodology

The two case study schools each offered opportunities for students to participate in informal extracurricular activities about human rights, but in different ways. This research involved conducting semi-structured interviews with students and teachers in the two case study schools about their experiences with human rights education. It also involved observing the informal extracurricular activities and analysing relevant school policies and documentation as a way of triangulating the research. Interviews were transcribed and coded according to the themes arising from the research questions, and a descriptive narrative was then constructed. Explanation-building and pattern-matching (Yin, 2009) was used as the data analysis method and thick description was provided of each case.

Elizawood College case study

Elizawood College (pseudonym) is a large all-girls private school in Australia. The particular focus of the study was on three groups which met at lunchtimes: Amnesty International, the Gay and Straight Alliance and the Aboriginal Reconciliation Committee. Although the groups were supported by the formal educational institution of the school through the provision of a teacher as supervisor, the groups were student-led and had no set curriculum or assessment.

The Vice Principal described the school's attitude to these groups:

> As a school, we really value the student voice and we think that being supportive of these groups is a way for students to follow their interests, make decisions and engage in the "real world" in a way that they might not be able to through their classroom lessons.
> (Vice Principal, personal communication, May 17, 2010)

The Amnesty International group at Elizawood College is one of hundreds of school groups which exist across Australia (and in many other countries) and are supported by the non-governmental organisation (NGO) Amnesty International. Amnesty International campaigns to protect the rights of all people, as stated in the *Universal Declaration of Human Right*s (United Nations General Assembly, 1948), and other international human rights documents.

At a meeting of the Amnesty International group at Elizawood College, I observed an example of how the students learned that advocacy about a particular cause can be difficult when working within an institution such as a school. The meeting began with the leader of the group urging the other members to

think creatively about ideas for raising awareness about human rights for Candle Day, which is the major annual fundraising event for Amnesty International in Australia. One student suggested that a Year 7 student be put in a mock cage in the plaza at lunchtime, as a representation of what was happening with refugee children in detention centres, and that members of the Amnesty group could distribute leaflets with information about this issue to other students at the school who came to see what was going on. Many students were very enthusiastic about this idea, however the teacher supervisor for the Amnesty group said:

> *I liked the idea of this, but I was worried about the reality of putting a 12 year old girl in a cage. I thought it might be a breach of the Occupational Health and Safety Policy, which identifies "confined spaces" as a hazard.* (Teacher supervisor 1, personal communication, June 1, 2010)

As a result of the teacher's concerns, the students decided to instead to put a doll inside the mock cage as a representation of a child in detention. In reflecting on this incident, the student leader of the Amnesty International group said:

> At first I was annoyed at what the teacher said about our idea, because the cage wasn't *real anyway and no one would have got hurt! But then I thought that maybe she was right- we can't try and promote human rights by taking away someone's right to freedom, even if it was only pretend. And I think we still got to make the point to the other students about how wrong it is to lock up asylum seeker children.* (Student 1, personal communication, May 31, 2010)

This example demonstrates a number of important points. Firstly, it is an illustration of how advocacy skills have to be nuanced in order to be effective, and this sometimes involves compromise. Kahne and Westheimer (2006) have described how authentic engagements with real world institutional power can reduce students' confidence and increase their cynicism about their capacity to be change makers, and thus reduce their desire to participate in social action in the future. However, this did not happen in this case, as the students compromised from their initial proposal, but still managed to get their point across. Secondly, it is an example of how the student quoted above understood that learning in human rights education needs to include education through human rights (Tibbitts, 2002). Ideally, the method by which human rights education is being promulgated needs to itself reflect and uphold the values of human rights. This example therefore provides evidence about the type of human rights education pedagogy that has been implemented through student participation in this extracurricular activity. Thirdly, this example is in line with Mezirow's (1991) process of transformative learning, which involved this student experiencing a disorienting dilemma ("what's wrong with putting a student in a cage?"); critically reflecting upon the disorienting dilemma to expose the learner's limitations ("perhaps restricting this student's freedom is actually a breach of her rights"); addressing those limitations by acquiring new knowledge ("putting a doll in the cage instead of a student would get the message across just as well"); and transforming the learner by offering a fresh perspective ("it is important that we do not breach a student's human rights in the name of trying to uphold and protect the rights of others"). This example provides evidence of how the experiences of participating in the Amnesty International group at Elizawood College led to the development and transformation of advocacy skills for this student.

The Gay and Straight Alliance group was formed at Elizawood College in 2009. It is one of a number of similar groups that have been formed in Melbourne schools to support same-sex attracted students. The aims of the group were to overcome homophobia within the school community, and to campaign for equality for same-sex attracted people in the wider community.

At a meeting of the Gay and Straight Alliance, I observed the power dynamic between students, teachers and the school in the context of this group. One student said:

> *When the group first started it was called "the gay group" and many students came to the meetings and shared their experiences of coming out and also talked about their experiences about being bullied. However the teacher and the school did not think this was a good idea, because they were worried that students might feel pressure to tell the*

rest of the group about their experience of coming out which could lead to more bullying. The school made us change the name of the group to the "Gay and Straight Alliance", and since then not as many students have come to the meetings. (Student 2, personal communication, May 18, 2010)

The teacher supervisor for the Gay and Straight Alliance said:

I talked with the school counsellors and they were concerned that the group was becoming a forum for "coming out" stories, which might lead to bullying. The Vice Principal told me that the group was supposed to be more about campaigning for positive attitudes which celebrate diversity rather than as a peer support group, so that's when we decided on the name change. (Teacher supervisor 2, personal communication, May 18, 2010)

The language in this quote is revealing: the teacher describes how "we decided on the name change", which is a reference to her and the Vice Principal in consultation with the counsellors, rather than the students themselves having a say in this decision making process. In terms of triangulating this evidence (Yin, 2009), this seems to be in contradiction to the mission of the school and statement made by the Vice Principal that students are provided with opportunities to participate actively in decision making. This tension between schools as progressive and democratic institutions whilst at the same time being conservative and authoritarian is also evidenced in the work of Youdell (2011). Youdell also discusses how marginal groups often want to signify their difference (the students wanting to call themselves "the gay group") whereas institutions try and normalise difference (the school imposing the name The Gay and Straight Alliance).

The Aboriginal Reconciliation Committee at Elizawood College began in 2008. The aim of the Committee was to raise awareness within the school about how the human rights of Aboriginal people have been breached and to develop avenues for students at the school to take action about this issue.

I observed an example of the development and transformation of student understanding at a meeting of the Aboriginal Reconciliation Committee. The students in the group discussed making a banner to hang in the plaza during National Reconciliation Week. One of the students said that she would be happy to make an Aboriginal dot painting as a background to the words National Reconciliation Week. However the teacher supervisor said:

I don't think you can just make up a dot painting. None of us are Aboriginal and I don't think it would be very respectful. Aboriginal paintings have a special meaning for Aboriginal people. They are not just a random collection of dots. (Teacher supervisor 3, personal communication, August 10, 2010)

As a result of this, the other students in the group agreed that they would not try and replicate an Aboriginal painting on their banner. According to one student: "we didn't mean to be disrespectful; we just didn't think about it from their point of view".

This example shows how the students developed their understanding about Aboriginal culture through their involvement in the Aboriginal Reconciliation Committee, in line with the school's mission statement that students develop a sense of cultural heritage and an understanding of the multi-cultural nature of Australian society. This is also an example of how student knowledge was transformed through their participation in this group. As explained earlier, Mezirow's (1991) process of transformative learning involves experiencing a disorienting dilemma ("what is wrong with us making an Aboriginal dot painting?"); critically reflecting upon the disorienting dilemma to expose the learner's limitations ("I am not an Aboriginal person so I can't make Aboriginal art"); addressing those limitations by acquiring new knowledge ("Aboriginal paintings have a special meaning for Aboriginal people"); and transforming the learner by offering a fresh perspective ("it would be disrespectful for me as a non-Aboriginal person to make an Aboriginal dot painting"). In addition, this example also demonstrates how the students developed an understanding of other cultures, which is also an important tenet of becoming a cosmopolitan citizen as it involves respecting diversity between people according to gender, ethnicity and culture (Osler & Starkey, 2003). It is interesting to note that this transformation did not occur as a result of the student's interacting with Aboriginal people themselves, but rather as a result of the guidance provided by the teacher as supervisor.

Asia International School case study

The second case study was conducted in a large co-educational international school in Hong Kong called the Asia International School (AIS, pseudonym), which offered the Model United Nations as an extracurricular activity after school, followed by a school-based conference at the end of the term, where students represented the views of countries on a human rights issue.

When interviewing the student participants, I was interested in whether they had been inspired to advocate about human rights issues because of their participation in this group, or whether they had a pre-existing attitudinal disposition towards advocating to uphold human rights, and whether their attitude was influenced by their family or because of other reasons.

One student said:

> *My parents have always encouraged us kids to have a strong sense of right and wrong. They wanted me to become involved in the group to help me know more about what is going on in the world, and to have an outlet for how I feel about some of the terrible things that happen.* (Student 3, personal communication, March 1, 2011)

This demonstrates that this student had a pre-existing interest in human rights and other international issues before her involvement in the Model United Nations group, mainly due to her family's encouragement, and has developed an attitudinal disposition towards trying to affect some change about human rights abuses which upset her emotionally.

When another student was asked about his family's influence on his involvement in the Model United Nations group, he commented that:

> *I have very different views to my dad on some human rights issues. For example we have heated dinner table conversations about the merits of the death penalty. I think our arguments have helped me to be a better debater in the Model United Nations conferences! I would really like to get involved in human rights issues once I leave school but I know dad would not like that to be my main thing. In terms of human rights it is kind of interesting living in a place like Hong Kong, that has lots of freedoms, but which is ultimately controlled by China which is one of the biggest human rights abusers in the world.* (Student 4, personal communication, March 1, 2011)

This quotation is interesting, because it demonstrates that it is not only when family discussions are agreeable that young people's attitudes can be formed, but they can also develop as a result of being forced to defend a point of view against an opposing position. It is also interesting that this student applied what he learned about human rights through his involvement in the Model United Nations group to the context of his own life and the wider political situation of Hong Kong.

It was my observation that in general, the students at this school had a very positive attitude towards their involvement in the group, and were enthusiastic participants in the weekly sessions and at the end of term conference. Perhaps this was because they were not a random group of students, but became involved as a result of their pre-existing interest in world affairs.

It could be argued that the student in the following quotation experienced a transformation in her knowledge about human rights through her involvement in the group:

> *I am representing Liberia, a country that has child soldiers but which has also signed the Convention on the Rights of the Child which bans child soldiers. At first I thought, what is the point then of having the Convention at all? But then I thought, it is important, because it gives countries like Liberia something to aim for. And I have found out in my research that things have been getting better in Liberia since the conviction of their leader Charles Taylor for war crimes. After all, you don't get rid of traffic lights just because some people go through the red! But what you have to do is make sure that people get caught when they break the rules, and that is something the UN is not very good at.* (Student 5, personal communication, August 2, 2011)

These views echoes Mezirow's (1991) process of transformative learning, which involves experiencing a disorienting dilemma ("what is the point of having a Convention banning child soldiers when a country which has signed it has child soldiers?"); critically reflecting upon the disorienting dilemma to expose the learner's limitations ("I suppose it is important that there are human rights standards set out in a Convention that countries can aspire to uphold"); addressing those limitations by acquiring new knowledge ("my research shows that Liberia is trying to stop child soldiers and things are improving there"); and transforming the learner by offering a fresh perspective ("the problem is not the Convention itself but its lack of enforceability"). This is one example of how the Model United Nations can lead to the transformational experience in terms of knowledge for this student.

I interviewed students involved in the Model United Nations after they heard a guest speaker who was a former child soldier, as part of their preparation for the upcoming school conference. The thoughts of the students after hearing the guest speaker's story provides support for Osler and Starkey's (1996) theory about the influence that an emotional response can have on learning, as students discussed how shocked and saddened they had been to hear the story. By eliciting an empathetic response through hearing about a human rights abuse, these students transformed their understanding of what happens when human rights are breached, by seeing the effect it had on another person who they had seen and talked to. This example supports Mihr's (2007) view that transformation occurs when individuals have had an emotional reaction to learning about someone who has experienced a human rights violation, which then inspires them to learn more and to take action to try and prevent it happening to others. Therefore, the development of understanding about injustice through a powerful story can serve as a link between cognitive knowledge and emotional understanding.

However, it was my observation that exposing young people (many of whom were only 12 years old) to horrific stories such as those spoken about by the guest speaker could lead students to feeling guilty or upset about their safer and more privileged life. One student said:

> *I was really upset and frightened when I got home after the guest speaker and I talked about it with my parents at dinner. But they got angry with me because they didn't want me to talk about it in front of my little sister in case she got scared too*. (Student 6, personal communication, August 30, 2011)

Advocates of the education for approach to human rights education might argue that it is the responsibility of those who have not experienced human rights abuses to advocate for those who have, rather than leaving it to the victims themselves. However, this example demonstrates that eliciting an emotional reaction in order to transform understanding can be dangerous and problematic, and may not always be in the best interest of the child.

The teacher supervisor for the Model United Nations group commented on the extent of the learning that took place in the student run group:

> *Considering that it is a voluntary activity and there is no formal assessment, I have been amazed at how motivated and hardworking most the students in the Model United Nations group have been. I think part of it is because the activity is a collaborative one, where students work in pairs to represent the views of a particular country and have to negotiate with other "countries" to reach a consensus. This means that there is positive peer pressure to do the work or otherwise you are letting down your team, which is motivating*. (Teacher supervisor 4, personal communication, September 1, 2011)

This example provides support for Freire's (1970) argument against the "banking" model of education, where the teacher is an all-knowing authoritative figure and the students are passive recipients of knowledge.

In terms of a pedagogical approach, it was my observation that the Model United Nations group at AIS was successful in helping students to learn about the content of human rights (education about), and that this was implemented in a way that respected human rights (education through), because students had agency over how and what they learned. However, the Model United Nations group was less successful in terms of education for human rights that actually led to transformative action and change. One student said:

I have found it frustrating to learn about issues like child soldiers but then not know what I can do to help. Realistically, what can I do? I am a 16 year old girl living in Hong Kong. I can't just march up to a dictator in Liberia and tell them to stop using child soldiers. I can't even donate money to organisations that try and stop it happening because I don't have a job. But I am a believer that if enough people all do some small things it can make a big difference which is why I am a vegetarian. (Student 7, personal communication, September 15, 2011)

Another student agreed:

It's all just a lot of talk. No one actually DOES anything that will make any difference to anyone. One of the things I have realised from being in the Model United Nations group is that there is no one authority that controls the world, and the UN is actually pretty powerless. I found this quite shocking. (Student 8, personal communication, September 15, 2011)

In some ways, the frustrations that the students have expressed about the difficulty of transforming their learning into education for human rights is reflective of the frustration in the wider community with the United Nations inability to effectively stop human rights abuses. In terms of transformative learning, perhaps the frustrations that these students have experienced in trying to create change is useful, as it mirrors the difficulties experienced in the wider community when trying to create change and may enable them to persevere despite setbacks (Kahne & Westheimer, 2006). It also recognises that developing awareness and understanding is an important starting point for creating change.

Conclusion

It was evident from these case studies that powerful learning in terms of developing skills, attitudes, knowledge and understandings can occur through informal extracurricular human rights activities. This needs to be recognised, better understood and valued by schools. The findings from the case studies further demonstrated that because these activities were implemented within the informal realm, rather than as part of the formal classroom curriculum, students were given the opportunity to have control over what and how they learned that crossed subject curriculum boundaries. This enabled students to participate in learning that was meaningful for them because they were interested in the issues, and provided an internal motivation to learn because they had a stake in the outcome. However, this type of learning should not be restricted to informal extracurricular activities; schools should create many more opportunities for students to negotiate the focus of curriculum around contemporary issues that are pertinent to their lives. There is a need to increase agency for students within formal classroom learning so that they are involved in deciding what and how they learn and what forms assessments might take.

A recommendation from my study is that informal human rights education activities could be further developed in school communities in order to include more students, rather than being voluntary activities that only cater to an interested group of self-selected students. However, it would be necessary to undertake a larger study with further case studies to be able to make valid, generalisable conclusions about the impact that an increased roll-out of these types of programs could have in varied school contexts.

Another finding from this research is the importance of the role played by the teacher in human rights education in informal contexts. Despite the fact that the groups in the case studies were student-led and students enjoyed the autonomy and peer support that this provided, there were many examples where the guidance and resources provided by the teacher gave the groups a focus that enabled transformative learning to take place. However, there were also instances where the students felt disempowered by the teacher and were denied ownership over the successes and failures they experienced. Therefore a recommendation from this research is that increased professional development be provided to teachers involved in informal human rights education programs.

Although the case studies did not provide examples of transformative behaviours in relation to human rights as a result of the actions taken by students in the extracurricular groups in the two schools, the study did identify examples of personal transformative learning which occurred for students in terms of their knowledge, understandings, skills and attitudes about human rights issues. There was also evidence of

increased understanding amongst the students of the practical and institutional barriers to undertaking meaningful action.

For 21st century learners, negotiating personally transformative learner outcomes at the local level has implications for schools, whose mission is to develop internationally minded global citizens who understand their rights and responsibilities in local, national and global contexts.

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ARTICLE

Conversations: developing students as leaders

Ken Swan

Founder of Student Leaders International

Foreword

[A version of this conversation piece was first presented in Australian Council for Educational Leadership journal, *The Australian Educational Leader***, March 2014. The author Ken Swan, is publisher of** *Student Leaders International***, an ezine for school students globally, that hopes to foster new thinking in student leadership programs. This ezine and supplementary teacher materials are supported by the International Confederation of Principals, and endorsed by the International Youth Council (youth assembly of the United Nations) and the Youth and United Nations Global Alliance. This article has now been published by the principal organisation in the United Kingdom, Europe and South Africa.**

We are grateful to Ken Swan for permission to re-publish it in *The Social Educator*.]

We have a problem. We have an island view of student leadership!

Could you imagine having a cricket program at your school where you don't actually teach the knowledge and skills of cricket?

Could you imagine a music program where you don't actually teach the knowledge and skills associated with playing musical instruments?

Could you imagine teaching environmental awareness, but not taking a global view and not presenting multiple perspectives?

This is what we do with student leadership. Nearly every school in Australia has a student leadership program—and there are multiple opportunities for leadership in social and citizenship education contexts— yet most schools will not provide any instruction or guidance when it comes to the concept of leadership.

It gets worse. The problem is significant. The following practices are commonplace and are what students (and parents) perceive leadership to be, because they have not seen alternatives.

1. We tend to place student leadership in a reward system whereby only well-behaved students get the honour of being a leader. Is this really what we want our students to think when they leave school?

2. We ask students to compete to be leaders. That is, they must be in a contest with peers, usually without any social or emotional guidance or preparation. Do we really want students to think that they can't lead in the community unless they participate in a contest?

3. We know that students from the dominant school culture will invariably dominate. The usual suspects will be involved, because probably no one at the school has presented, discussed or taught the various leadership approaches and concepts characteristic of various cultural groups, including Indigenous communities.

4.   We usually pretend the election of leaders is democratic, when in fact, in most schools, while students may vote, it will be the teachers who will make the decision. It is the sort of democracy practiced in countries that have United Nations supervision!

5.   When some students do become leaders or representatives within the school, many of their activities are tokenistic and have no obvious relationship with leadership. While active citizenship and service learning projects should be mandatory and regular features in all schools, why would participation alone in such a project lead to a student developing leadership knowledge and skills? Do students know the connection?

Further to this, most school educators do not:

- separate the need for school captaincy program where students with certain skills are identified and selected to represent the school from a student leadership program which will have a broader, inclusive and hopefully research-based instructional approach. There is a difference.

- locate their student leadership program in a global context.

- connect their student leadership program to the humanities and social sciences and widercurriculum, which provides significant opportunities.

- do not see the opportunity that a quality, inclusive leadership program can have in dealing with behaviour management issues.

For decades we have had our eyes down when it comes to the true value and opportunity of student leadership programs. We have looked within our island boundary, felt safe in the sameness of the collective, and recycled the view until it has become our normality.

Our responsibility

As educators, we have the responsibility of preparing the children of a society to be effective citizens within that society. There are few more important responsibilities.

It wasn't that long ago that this responsibility was very much contained within a community, defined by a village, town or shire boundary. It was rare for citizens of a community to venture too far from their community hub, and to know much about the people and cultures of other communities. Then, it was a relatively simple task for educators to teach children the knowledge and skills needed to live within that community, that culture. Then, it was also relatively simple to prepare young people for leadership within that community, because the key responsibility of leaders in those times was preserving that community's cultural values and beliefs; in so doing, they perpetuated their culture. Their perspective was always the "right" perspective; their way, developed over centuries, was always the right way. This is the "island" view.

The world is a far different place now. Globalisation has forced new ways of thinking and relating. Communities, and cultures, are connected like never before. With access to a computer or television, we can read, watch and listen to the news of any event anywhere in the world. This is wonderful, in one sense, but it has caused immense challenges for educators as we try to move curricula from a solely local community orientation to an orientation that builds student awareness of the community perspectives of people from distant countries and cultures, while at the same time preserving local perspectives.

Additionally, with the movement of people from other cultures into your community, we also have intercultural awareness being raised locally, daily. No longer is it only distant awareness.

It is a challenge that most education systems are trying to meet proactively.

Building culturally aware leaders for the future

The United National Alliance of Civilizations (UNAOC) recently stated that "three-quarters of the world's major conflicts have a cultural dimension". (United Nations Alliance of Civilizations. (2014).Do one thing for diversity and inclusion (para.3). Retrieved from www.unaoc.org/actions/campaigns/do-one-thing-for-diversity-and-inclusion/)

This research finding is alarming, but not surprising. Historically, there has been increasing tension between different groups of people as individual communities have become increasingly aware of differences between their own and their neighbours' values and beliefs, and each then undertakes to preserve their separate cultures. Our history books are full of stories of tension and how leaders have dealt with that tension.

Today, despite our improved awareness (not necessarily understanding) of other cultures, we find that 75% of the world's major conflicts have a cultural dimension.

There is a defensible view that our education systems have indirectly contributed to this level of conflict. If we are teaching to a curriculum that projects and protects the values and beliefs of a culture, without building awareness, appreciation and understanding of other cultures, then it is difficult to deny that our education systems have previously contributed to the high level of cultural conflict across the world.

The curricula of many communities have recently been reviewed to increase student appreciation and awareness of other cultures. The systems that place this emphasis should be congratulated.

There is also a defensible view that the world's major conflicts are led by people who have come through our education systems. These leaders were students in our schools 10, 20, 30 or more years ago. They were students who probably developed their initial knowledge and understanding of leadership in the school setting.

What were they taught by educators previously?

- Were they taught that leaders win?

- Were they taught that the great leaders of history conquered others?

- Were they taught that leaders possessed certain qualities often attributed to military or political leaders?

- Were they taught that leaders are born, not made?

- Were they taught that leaders must protect their culture at any cost?

In Australia, students may not have been taught anything about leadership—its roles, responsibilities and accountabilities—from the local to global perspective. However, this does not mean they did not learn about leadership by watching and listening to teachers and peers while they were at school, and learning from the leadership styles they saw modelled and demonstrated within their own communities.

If we could revisit history, what could we have taught our students then that would have led to minimal intercultural conflict today?

More importantly, what are students being taught in Australian schools today that could inform their leadership actions in the future-actions that may reduce intercultural conflict in the years ahead?

How will students in our schools today be perceived as leaders in 10, 20, 30 years from now? What are they learning about leadership now, from school programs that will stay with them throughout their life? What are they learning about the cultural platform of leadership? How will students today choose leaders for tomorrow?

The leadership lens

My view is that education systems have a responsibility to contribute towards the development of citizens who have initial awareness, knowledge and skills in leadership. This means more than having students select peer representatives for a council, undertaking community service projects, or creating entrepreneurial initiatives. While activities such as these are very important, and must be part of an overall student leadership program, there must also be a cognitive element.

Schools are the only formal educative setting where our young people actually have opportunities to learn about leadership in a safe and managed manner.

Recently, I gave a short presentation to principals at the convention of the International Confederation of Principals. Here I shared stories of leadership provided by students from various cultures and sub-cultures within education systems. (These stories are available in full within the student ezines and free to download from the Leaders in School website.)

You will see in the examples below how our students, from as young as 10, have a great capacity to think deeply about issues and about their own place in the world. Note the key leadership concepts that they share-overcoming discrimination, cultural restrictions, women's rights, freedom, making a difference, perceptions of the disabled, the need to motivate, sharing decision-making, cultures of unity, and service learning for all.

These students are leading already, but they deserve the opportunity to have their leadership knowledge and skills developed. One way of doing this is by making sure they are reading, discussing and reflecting on the views of students from other cultures, from other parts of the world. They will find difference, but they will also find similarity. Here are a few examples.

Sajina (Australia, aged 10)

> *In our school, especially with the older kids, I realised there is a lot of discriminating, and when I express my point of view and tell them not to do it, they just laugh at me.*
>
> *I don't care though because I know what I did was right and that one day they would realise what I already see now.*

How can your student leadership program incorporate discussions on discrimination? It should!

Noor (Bahrain, aged 13)

> *I am extremely enthusiastic and anticipative about my future and I aim to make a difference not only in my country, Bahrain, but on every bit and corner of the map; every nation and region of the globe.*
>
> *Dear fellow females, never allow your culture or community to underestimate your abilities; never surrender to any insecurity you face, or allow any man to consider you as inferior.*
>
> *You are strong, you are valiant, you are ingenious, you are beautiful and above all, you are a woman.*

How can your student leadership program incorporate discussions on women's rights and why this is so important for girls in the Middle East? It should!

Dina (Palestine, aged 15)

> *A part of the reason why I enjoyed making the conference work is that I felt like I was emancipating students and that I was building something that would be of great use to the freedom of my country in the future.*
>
> *We were together, making people think and provoking their original ways of thought.*
>
> *It was never about the topics themselves, but about proving to them how important their opinions were.*
>
> How can your student leadership program incorporate discussions on "freedom", "making people think", "provoking their original ways of thought"? It should! (Remember these are the comments of a 13 year old student.)

Charles (USA, aged 15)

> *I have always wanted to do something that allows me to make a difference. Being a part of Greening Forward and seeing the huge impact we are making is certainly motivating.*

I truly could not see myself doing anything else. Moreover, I get to work with some of the most amazing people in the world — young change-makers.

My ideas have been dismissed many times simply because of my age. I encourage adults to authentically listen to the ideas of young people, challenge them, and offer opportunities for them to be engaged in positive activities that matter to them.

How can your student leadership program incorporate discussions on change-makers, and getting adults to authentically listen? It should!

Ben (Australia, aged 15)

Over the last couple of years I have been on a journey of realising people are interested in my life, my dreams and me. It has opened up a whole new life for me. Now instead of being angry and resentful I want to help other young people to fulfil their potential by sharing my story with them. You wouldn't believe how liberating that feeling is, to know that I have a lot to contribute.

How do you think it feels to know you are just a normal person with normal feelings, but people treat you like all you have is a disability? Trust me, it makes you feel worthless and like you have no power or control over your own destiny. It is not a good feeling. How can your student leadership program equally value the contributions of students with a disability? It should! What view do you present to your students?

Nodoka (Japan, aged 15)

During 2012, I initiated a 10,000 signature petition for world peace and against nuclear weapons, for high school students in Iwate Prefecture. As a result of both initiating the petition for world peace as well as my involvement in committees, both pre- and post-tsunami, I was appointed as a "Peace Messenger" of high school students in Japan. . . . I don't really consider myself to be a leader. . . . In Japan we have a culture of unity where we all work together to achieve goals. I always try to do my best in whatever it is I do, and try to help others if I can.

How can your student leadership program incorporate discussions on leadership perspectives from other countries? It should!

Ton-Danielle (Belgium, 17)

This year at the International School of Brussels (ISB), the Service Learning Club no longer exists officially. Although we supported a good cause and made endless efforts to integrate service learning into the lives of our fellow schoolmates, our club was slightly exclusive. . . . So we abolished it. Now, instead of having long meetings in which we discuss among ourselves what we think service learning means, students all over the high school are encouraged to lead service learning workshops. . . . In our school, service learning is no longer a club, concept, or requirement, it is a recurring theme.

How can your student leadership program incorporate discussions on leadership inclusiveness? It should!

Future leaders, today's education

For me there is a key question that comes from the UNAOC research. The question is:

How can we as Australian educators contribute to significantly reducing intercultural conflict locally and globally in the near future?

In thinking about this, do we just assume that intercultural conflict will automatically decrease as the global connections increase? Or is there a dichotomous assumption that conflict will increase as communities become more protective of their culture?

I do not know the answer.

I do know that Australian educators must play a role. We cannot take an island view.

I also know that this year's school leavers will be in their late 20s in 10 years time, and their late 30s in 20 years. They will be:

- living within communities that will be increasingly connected globally

- raising children and concerned for their future

- working for companies or organisations with colleagues from various cultures that may serve the communities of various cultures

- middle managers, striving to be in higher leadership positions

- proud of their cultural background

- listening, watching and reading about people who want to lead them

- voting for people as political leaders

- choosing to take the lead where action is needed

- supporting others to lead where others have more awareness, knowledge or skills

- informed through a variety of immediate filtered and unfiltered technologies

- hopefully educated by teachers committed to helping today's students understand some initial leadership concepts.

I also know that organisations such as the United Nations place great emphasis on supporting youth to become well-informed, knowledgeable and skilled future leaders. The International Youth Council, the Youth and United Nations Global Alliance, the United Nations Alliance of Civilizations, the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and the United Nations Permanent Forum on Indigenous Issues all have programs investing in youth awareness and development. They all take a world view. We are part of that world.

Obviously, the United Nations acknowledges their responsibility on behalf of the world's peoples. Obviously, the UN wants the next generation of leaders to be well informed of world affairs, including cultural differences.

School systems reach across all communities; while there will be cultural differences across systems, they will all strive to prepare students for an increasingly multicultural society.

Students should participate in leadership discussions, analysis, and activities that build their future capacity to either lead or choose responsible and effective leaders in the future.
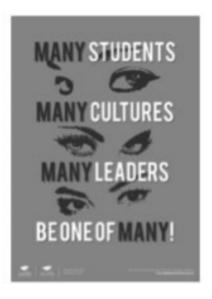
If we, as educators, cannot guide students today to become aware, knowledgeable and skilled in leadership concepts, then who will guide them?

They may never get another opportunity!

Ken Swan is founder of Student Leaders International, a free ezine available for all schools. It is supplemented by a Teacher Module that provides activities, which teachers can use to develop students' leadership knowledge and skills. These resources are supported by the International Confederation of Principals, the International Youth Council (youth assembly of the United Nations) and the Youth and United Nations Global Alliance.

For further information or consultancy services, contact Ken at admin@leadersinschool.com.au

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