

CERC Studies in Comparative Education 28

CITIZENSHIP PEDAGOGIES IN ASIA AND THE PACIFIC

Edited by

Kerry J. Kennedy

Wing On Lee

David L. Grossman



Springer

Comparative Education research centre
The University of Hong Kong



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CERC Studies in Comparative Education

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First published 2010, first hardcover printing 2011

ISBN 978-94-007-0743-6 (hardcover) e-ISBN 978-94-007-0744-3

ISBN 978-988-17852-2-0 (softcover)

DOI 10.1007/978-94-007-0744-3

Springer Dordrecht Heidelberg London New York

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Printed on acid-free paper

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List of Abbreviations

AEF	Asia Education Foundation
ANOVA	analysis of variance
APA	American Psychological Association
BEC	Basic Education Curriculum
BES	Best Evidence Synthesis
BYOB	Bring Your Own Bag
CBI	Content-Based Instruction
CCE	Civics and Citizenship Education
CCP	Chinese Communist Party
CDC	Curriculum Development Council (Hong Kong)
CE	Citizenship Education or Civic Education
CFI	comparative fit index
CHC	Confucian Heritage Cultures
CPF	Central Provident Fund
CPI	controversial public issues
DD	Discovering Democracy
DESD	Decade of Education for Sustainable Development
DPM	Deputy Prime Minister
EARU	Educational Assessment Research Unit (New Zealand)
ERO	Education Review Office
FBEAP	Forum Basic Education Action Plan
FEdMM	Forum Education Ministers Meeting
FESP	Fiji Education Sector Reform Agreement
FGQ	Future Goal Questionnaire (Indonesia)
FILNA	Fiji Literacy and Numeracy Assessment
FTP	future time perspective (Indonesia)
IEA	International Association for the Evaluation of Educational Achievement
IJI	Islami Jamooriah Itehad (Pakistan)
IRE/F	Initiation-Response-Evaluation/Follow-up

KMT	Kuomintang
KPMs	Key Performance Measures
MANCOVAs	multivariate analysis of covariance
MI	Modification indices (Indonesia)
MOE	Ministry of Education
NCF	National Curriculum Framework (Fiji)
NCSS	National Council for the Social Studies (US)
NEMP	National Education Monitoring Project
NESC	New Elementary School Curriculum
NSEC	New Secondary Education Curriculum
OBE	Outcomes-based Education
PAP	People's Action Party
PKn	Pendidikan Kewarganegaraan (Indonesia)
PNA	Pakistan National Alliance
POLT	Principles of Teaching and Learning
PP	Pacific Plan
PPP	Pakistan People's Party
PRODED	Programme for Decentralised Educational Development
PT	primary teachers
PVQ	Portrait Values Questionnaire
RBEC	Restructured Basic Education Curriculum (Philippines)
RMSEA	root mean square error of approximation
ROC	Republic of China
SAC	structured academic controversy
SASMs	senior academic staff members
SDs	standard deviations
SEDP	Secondary Education Development Programme
SEM	structural equation model
SRMR	standardised root-mean-square
ST	secondary teachers
T/S	Teacher/Student
TE	teacher-educators

TKI	Te Kete Ipurangi (New Zealand)
TLI	Tucker-Lewis index
TPB	theory of planned behaviour (Indonesia)
TT	teacher-trainees
UNDP	United Nations Development Programme
USP	University of the South Pacific
VCD	video compact disc

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Foreword

CERC Studies in Comparative Education are significant and widely respected. This volume, the third of an important series of books that explore citizenship education in the Asia and Pacific region, is a fitting addition to the CERC list. The first of this series concentrated on concepts and contexts, while the second dealt principally with curriculum. With this volume focusing on pedagogy, there is a sense in which citizenship education is being comprehensively explored. The value of such work is obvious, in terms of both the insights generated and displayed in this volume, and the impact that this will have on others.

The details of what has been provided and the rationale for this book are covered by the editors and authors of this excellent publication. I will restrict myself to a few words about the value of comparative education research, the importance of citizenship education and the need for this specific publishing initiative.

Comparative education research is a vitally important enterprise. In some ways it is unavoidable. We can make sense of contexts and issues only by understanding what is taking place in relation to what we know from elsewhere. Whether we are engaged in the study of one specific location or several, we interpret concepts and practices by reflection over time and space in order to develop our understandings. Whereas we are always, rightly, concerned with the identification and exploration of general principles, the ways in which education is contextualised is of great significance – and this comes through most clearly in this book. Simple transfer of findings from one place to another will almost certainly not lead to the achievement of the same results as were displayed in the original location. Equally, however, failure to consider and understand what has happened elsewhere would be to condemn ourselves to a simple and simplistic form of thinking and policy making. This volume helps us to know more about others and thus about ourselves.

More particularly, the need for comparative understanding in citizenship is obvious. This will help us avoid unhelpfully simplistic

understandings. At times, in order to help find a way through the tangled webs of debates about knowledge, dispositions and participation in democratic and other societies, there is a temptation to cling too strongly to a series of supposed dichotomies. These responses may quickly become unhelpful stereotypes that stifle understanding. I have heard some claim that citizenship is a western concept and the word itself is absent from the language of at least some Asian and Pacific societies. But others, including some Europeans, have also claimed that either their language does not easily relate to the word 'citizenship' or that the concept of 'citizenship' is out of touch with norms and practices of specific 'western' locations. These contemporary culturally-based reflections about the nature of citizenship are further complicated when a temporal dimension is employed. Some suggest that citizenship may curiously be an ancient formulation that has only recently been 're-discovered'. Politically, there are doubts about the appropriateness of a concept that may allow for the clearer identification (and so inclusion and/or exclusion) of individuals and groups.

In the midst of such uncertainties debates about the nature of citizenship in Asia and the Pacific are of great value. Nozaki, Openshaw and Luke (2005) have asserted the need to understand the particular nature of Asia and the Pacific and to escape the simple imposition of perspectives generated elsewhere. This seems sensible, but these matters need not be considered narrowly in the form of mutually exclusive choices. One of the many strengths of a book devoted to Asia and the Pacific is the potential to explore both 'west' and 'east'. The two traditions that are used around the globe, but perhaps most commonly in the 'west', to frame citizenship education – the individualistic, rights-based liberal approach and the more collective, duty-oriented civic republican school – are also of relevance in the 'east'. But concepts of citizenship in the 'east' are not restricted exclusively to traditions of 'western' political thought and may instead depend on different ways of viewing the world. Further, within 'east' and 'west' there will be many distinctions of thought and practice. Many so-called 'eastern' ideas and practices will be recognised in the 'west', and *vice versa*. It is important to explore the nature of citizenship in thoroughly reflective mode. One of the great attractions of this book is that in its overarching and particular focus on Asia and the Pacific, geographical, political, cultural and other characterisations and perspectives are used dynamically as we consider issues arising from China as well as from Australia, the USA and Singapore.

Citizenship is lived as well as studied. This is not to suggest that 'citizen' always has the same meaning as 'person'. Citizenship is, in the narrow sense of a legal and political status, something that is accorded – or, struggled for and seized – in order to identify the rights and responsibilities that are offered to and expected from individuals. In other definitions or characterisations of 'citizen' there is a more wide ranging sense of what is involved. Whatever notion of citizenship we use, it is possible to reflect on lived experience at specific points in time. As such the opportunity to consider what is happening now in Asia and the Pacific is of great value. During the recent (2009) excellent citizeD conference organised with and held at the Hong Kong Institute of Education it was valuable to learn, among other things, about shifts in Chinese society that have led to a significant impact on citizenship characterisations and experiences. The ramifications of the 1997 transfer of sovereignty in Hong Kong are still being worked through. The focus on Asia and the Pacific allows us also to see how other societies respond to dramatic shifts, and academic and professional work taking place in the context of other political shifts (perhaps especially, for example, the 2000 and 2008 US Presidential elections) help us to see what citizenship means. At such times the rights and responsibilities of citizens and the democratic practices of societies (in other words, questions of citizenship) are thrown into sharp relief. In this collection of specific case studies, within a determination to consider overarching themes, it is possible to see what citizenship means in practice as well as in theory, and what sort of citizenship education could and should be developed.

The central concern of this book is with pedagogy, and this is a welcome choice. Of course, we want citizens who are knowledgeable about and engaged in democratic societies. The authors of this book allow us to go beyond those useful but ultimately overly generalised labels and think hard about what is really meant by citizenship education and what sort of impact it can have. I have doubts about whether citizenship education is driven by more challenging crises than we have faced before. A brief look at almost any period of history will reveal extraordinarily high levels of concern by citizens faced with seemingly insurmountable challenges. Each age faces its own crises and ours are certainly not easy to overcome. The thoughtful and thought provoking descriptions, analyses and recommendations that are contained within this book will not provide final clarification of our problems or give us ready made solutions. But the authors and editors of this book have

helped me to understand more than I knew before and have encouraged me to think harder and do more to continue to promote better thinking and practice for decent, diverse democracies. I am sure that all readers will feel the same.

Ian Davies

University of York, UK

Reference

Y. Nozaki, R. Openshaw, and A. Luke (eds.) (2005) *Struggles over difference: curriculum, texts and pedagogy in the Asia-Pacific*. Albany, State University of New York Press.

Introduction

Pedagogies: Possibilities and Realities for Citizenship Education

Kerry J. KENNEDY

In focusing on pedagogies for citizenship education in Asia and the Pacific, this book complements the earlier work of the Editors. The initial concern was to explore the conceptual foundations of citizenship education in Asia and the Pacific (Lee, Grossman, Kennedy, and Fairbrother, 2004). This provided the 'big picture' that outlined regional variations and regional distinctiveness in the way citizenship education was theorised. With this conceptual framework articulated, the next step was to examine citizenship curriculum across the region (Grossman, Lee, and Kennedy, 2008). This revealed the extent to which social and political contexts, in addition to broad conceptual and theoretical issues, influenced education systems in citizenship curriculum development. In the current volume, the focus moves beyond the 'official knowledge' that characterises the citizenship curriculum to the schools where citizenship education is enacted. Teachers, guided by this 'official knowledge' embedded in the curriculum, create classroom activities to stimulate students' civic learning. For their part, students respond either actively or passively to classroom events and the teachers' intentions.

The focus of this book, therefore, is on citizenship pedagogies – teaching, learning, and assessment practices used in classrooms to facilitate students' civic learning. This is a pragmatic definition that acknowledges what happens in classrooms on a daily basis. However, these explicit classroom practices can be viewed at a number of levels. For example, selecting one assessment process over another is not just a technical task. Such actions convey implicit messages: pedagogical actions are not neutral. The way teaching, learning, and assessment takes place in classrooms sends important messages about the learning itself, the learners, and the role of teachers. Thus, pedagogies at one level are simple tools for learning. However, at another level they construct learning in very particular ways, and they make assumptions about how learning takes place. Pedagogies, therefore, take a variety of forms, and

this book is interested in that variety as it relates to citizenship education. Pedagogies can be viewed in different ways by teachers and students, and these different perspectives are also of interest. The links between pedagogies, theories of citizenship, and systemic curriculum requirements are also of interest because such links establish themes that go across this study and the other books referred to earlier. A more thorough review of pedagogies as they relate to democratic citizenship will be taken up in the following chapter.

To gain some insights into the citizenship pedagogies used across Asia and the Pacific, country case studies have been collected, and they form the basis of this book. A comparative analysis of these cases is provided in the final chapter in order to identify themes, concepts, and issues that help to identify similarities and differences across the region.

In focusing this book on classrooms, students, and teachers, it has been recognised that the Anglo-American tradition of classroom-based research is not indigenous to the region. Fraser (2003, p.1), for example, pointed out that research on classroom learning environments originated in the West and developed there for over two decades before being taken up in Asia. On the other hand, there are indigenous forms of classroom research such as lesson studies (*kenkyu jugyo* in its Japanese form) in the region involving groups of teachers observing and commenting on individual lessons for improving teaching and learning. This process is well known in Japan and has been developed in Hong Kong as “learning study” (Lo, Pong, and Pakey, 2005). Thus, research is itself a cultural task that can take many forms. For this reason, the Editors have been open to multiple ways of seeking to portray and understand pedagogy across classrooms in Asia and the Pacific.

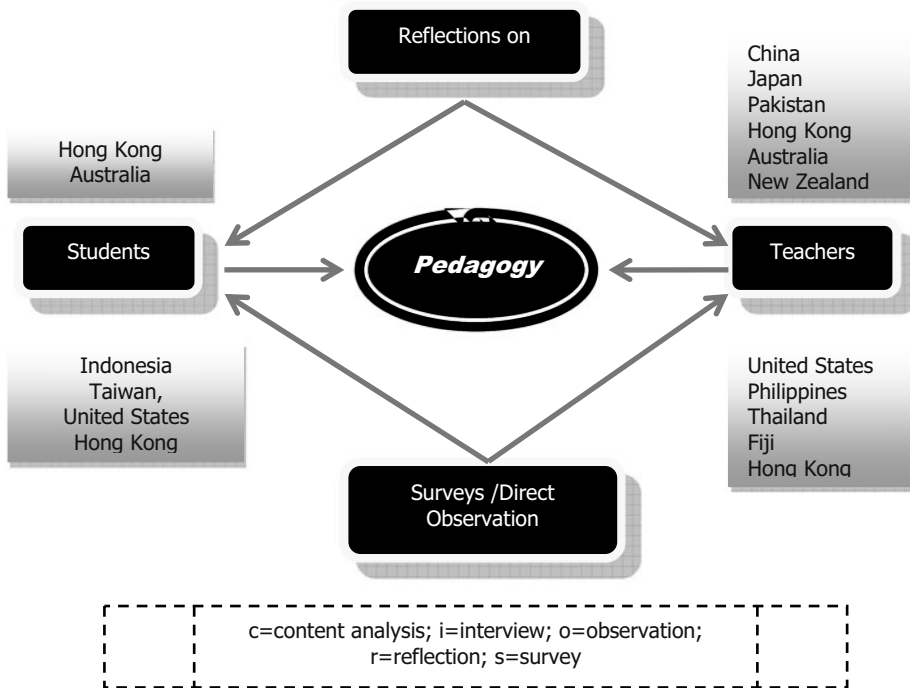
Cultural contexts are as important for understanding pedagogies as they are for research. Viewing pedagogy through cultural lenses is not a new enterprise. Alexander (2001) used innovative methods to examine pedagogy across five countries, including one in Asia. He showed the extent to which teacher decisions were deeply embedded in the social and cultural contexts that influence schooling in different countries. By looking across countries and the education systems within these countries, he was able to show that pedagogy results from a variety of factors, many of which were unique to a particular education system. Watkins and Biggs (1996), using a psychological perspective, sought to understand the so-called “myth of the Chinese learner.” The basic issue in their research was to explain why Chinese learners do well on inter-

national tests when the pedagogical conditions in which their learning is constructed (e.g., large classes, rote learning, and highly competitive classrooms) do not seem to be conducive for learning. Such work encouraged a significant line of research, including some recent interpretations that psychological processes alone can account for the apparent success of Chinese learners (Lee and Mok, 2008; Mok, Kennedy, and Moore, 2008). Even so, even in these more recent attempts to understand Chinese learners, cultural issues are still at the fore. Cultural influences on pedagogy may well be more nuanced than Watkins and Biggs first suggested, and their form was somewhat different from the predominantly European experiences explained by Alexander. However, they are nevertheless important in expanding our understanding of how learning can be affected in different contexts. Given the scope of this book, appreciating the cultural constructions of pedagogies seems to be an important starting point. It also supports the rationale for not being too prescriptive about methodologies used by the authors of the country case studies as these need to reflect the pluralism inherent in different cultures and approaches, both to research and pedagogy.

For these reasons, case study authors chose the methodology that best suited their own context, skill set, and perspective to portray what was happening in citizenship classrooms. The methodologies used included classroom observation, interviews with teachers, surveys of students, and content analyses of exemplary lessons, teacher and student journals, and case reports. Figure 1 attempts to showcase this methodological diversity. It can be seen, for example, that some authors portrayed multiple perspectives on pedagogies, drawing on the views of both students and teachers. However, most relied on either students or teachers to develop a picture of how pedagogy was being used. Student perspectives often indicated how pedagogy was not being used and what they would prefer to experience in their classrooms. It is thus possible to obtain a 'double sense' of pedagogies across the region: what is happening in practice and what may happen under different conditions. This is an important contribution by students. They are immersed in pedagogies so they report what they do not like. However, they also point in another direction: to what they would prefer. Thus, the possibility of pedagogies comes through; sometimes it is explicit, but at other times it is implicit. In this sense, pedagogies are deeply embedded in the experiences of students as they are, or could be, in the professional repertoires of teachers. An interesting aspect of a number of the cases

reported in the chapters that follow is that the views of teachers and the views of students are rarely the same. Where

Figure 0.1: Approaches to Portraying and Understanding Citizenship Pedagogies in Asia and the Pacific



the views of teachers only are reported, the following question arises: how many students respond to the pedagogies adopted by these teachers? The views of teachers and students together provide a powerful lens on the pedagogies. When student views are presented here, it often seems as though they are 'imagining' the pedagogies they would like to experience. At the same time, teachers often report that they are constrained by examinations and time from doing the things they would like to do in citizenship lessons. Teachers and students, therefore, can actively construct pedagogies, but their motives and rationales for doing so may be quite different. More often than not, power relationships will determine that the constructions of the teachers rather than that of the students will prevail.

Finally, it is important to note that there is a stereotypical view of regional pedagogies; terms such as 'rote learning', 'teacher-dominated instruction', and 'passive classrooms' readily come to mind. These were reinforced by Watkins and Biggs (2001, p.3) when they shifted the focus of their research from the "Chinese learner" to the "Chinese teacher." They used similar terms to describe learning conditions that characterised what they called "Confucian Heritage Cultures" (CHC) classrooms. This book contains case studies from such countries (e.g., Mainland China, Taiwan, Hong Kong, and Singapore), but it also goes beyond CHC countries (e.g., Indonesia, Pakistan, Thailand, Australia, the United States, and Fiji). What the cases in this book show, however, is that pedagogies and culture are not so easily identified. The conditions so often described in CHC classrooms, for example, seem to be as influential outside those cultures as they are within. At the same time, there is a significant range of alternative pedagogies used across the region, even in some CHC classrooms. In other words, there are pedagogical intentions and classroom descriptions in many countries that defy simple stereotypes. Regional pedagogies, as portrayed in the cases presented here, seem far more idiosyncratic, far more culture bound, and far more subject to local influences than what might have been originally thought. There are, of course, Western influences, but these seem to be mediated by local characteristics. These issues point to the complexities of regional pedagogies used for citizenship education and are taken up in detail in the final chapter, which provides a comparative analysis of the cases.

The remainder of this introduction will highlight the general design of the book, the purposes it is meant to achieve, and a brief review of the country case studies.

First, the case study authors were asked to maintain a common chapter structure that, hopefully, did not restrain them. One feature of the structure that was thought to be particularly important was the inclusion of background material about the particular country under study. This is one way to highlight the diverse contexts in which citizenship education is implemented throughout the region and, therefore, help to account for the observed differences. After reviewing the completed chapters, the context information seems to be essential for any informed understanding of a particular society.

Second, as explained earlier, methodological diversity characterises the cases. This is largely a pragmatic decision responding to the situation where Anglo-American versions of empirical research are not well en-

trenched in Asian education. It seems more important to recognise methodological pluralism than to be prescriptive about the particular ways of knowing. Content analyses, classroom observations, student surveys, teacher and student interviews, action research, secondary data analyses, and case studies of good practices are all used to provide insights into citizenship pedagogies. The quantitative studies reported here are very instructive. They show how large and diverse samples can be studied and, in at least one case, how statistical modelling can lead to conceptual sophistication that is both innovative and has the potential to make a substantial contribution to the field. All kinds of qualitative studies are also insightful, although in different ways. Listening to the voices of teachers and students as they come through interviews sheds light on the thought processes and thinking that are often ignored in the construction of citizenship education programmes. They deserve a better audience, and we hope this book will provide them with one. This is particularly the case with the content analysis of the lesson plans because they show how teachers think about pedagogies as they prepare for teaching.

Third, methodological pluralism also has its downsides. Generalisations, in the scientific sense of the term, cannot be made from any of the cases presented here. The sample sizes are either too small, non-representative, or both, and in the few cases where large samples of students were surveyed, they cannot be regarded as representative. The one exception is where data from the IEA Civic Education Study are used. It is usual for educators to study what is possible rather than construct scientific studies. We simply need to live with this problem that restricts generalisability. Nevertheless, the cases presented here raise important issues within the contexts that are studied and suggest new research directions. This may be their most significant contribution to the field.

Fourth, as in the earlier books, the Editors have struggled to be inclusive about regional participation in this project. Chapters include representation from South Asia (Pakistan), Southeast Asia (Indonesia, Singapore, Thailand, and the Philippines), North and East Asia (China, Japan, Taiwan, and Hong Kong), the Pacific Rim (Australia, New Zealand, and the United States) and the Pacific Islands (Fiji). As explained previously (Grossman, Lee, and Kennedy, 2008, p.4), the Editors relied on the networks associated with the Centre for Citizenship Education at the Hong Kong Institute of Education to invite participants. Originally, authors from Korea and Malaysia were also included but it was not possible to retain them. Representatives from Central Asia are missing

from this study, as are representatives from the Himalayan states. The region is vast, even including Iran and Afghanistan by some accounts (Kennedy and Lee, 2008). While this book has attempted to be inclusive, the Editors are aware that the full range of regional diversity is not portrayed in the cases that follow.

This chapter will conclude with a summary of the country cases to provide an overview of the book and give a sense of its scope. The chapters have been arranged according to regional location. The country cases are preceded by an overview discussion of pedagogies for democratic citizenship and brought to a close with a comparative chapter that seeks to highlight themes and concepts across the cases.

As a prelude to the cases, David Grossman examines pedagogies specifically designed to promote education for democratic citizenship. In so doing, he draws on a range of literature that has its roots in the Western progressive tradition, as that is where such focus is readily found. He paints a picture of classrooms that is 'ideal' or based on what researchers think should be the case, and he readily admits that theory and practice do not always come together, even in democratic societies. However, the discourse that he accesses in this chapter stands in contrast to much of what is heard in the chapters in this book: chapters that report on pedagogy in multiple social and political contexts. Teachers and students in Asia and the Pacific provide more variations when it comes to pedagogy because the ends that they serve are not uniform. More importantly, it is the comparative method that highlights this variety and leads to new and different questions. The Western discourse reported by Grossman reminds us of the historic direction of citizenship education pedagogy in particular contexts. The chapters in this book remind us that there are other contexts in which citizenship education takes place, and they provide additional challenges for educators charged with the preparation of young citizens.

South Asia

Bernadette Dean's Pakistani case shows starkly the influence of a religious state, although what is portrayed here does not consider the religious schools ('madrasah') that are also sites for citizenship education in Pakistan. Dean highlights conservative teacher-dominated pedagogies that are not dissimilar to the pedagogical conditions described by Watkins and Biggs (1996) when they talked about CHCs. It seems that there are pedagogical similarities between North and South Asia,

although, clearly, the religious context is of greater influence in Pakistan. In this chapter, classrooms are seen through the eyes of an observer and briefly through vignettes describing actual practice. Thus, pedagogy is seen as something that is done to students in Pakistan. How students might respond to these is left as a tantalising question for future research.

South East Asia

Arief Liem and Dennis McNerney portray the views of Indonesian students who, it seems, have a well-developed sense of the importance of citizenship education, particularly its instrumental value, but who may not always be appreciative of its pedagogies or its content. These students appear to have well-developed civic attitudes and intentions, and thus they are not averse to considering citizenship issues. In some sense, they seem more progressive than the pedagogies they appear to experience daily. They see pedagogical possibilities beyond those of their teachers. It does not seem to be a conservative vision, and it raises the issue of how such views are developed within this specific cultural context

Jasmin Sim provides a Singaporean case that focuses on teachers. Despite the description of Singapore as a 'hegemonic state,' this study shows that the teachers' own conceptions of citizenship education influence the pedagogies that they use. Teachers who see citizenship education as a transmission process use didactic methods. Teachers committed to rational decision making use group work and discussion. More socially concerned teachers focus on problem solving and the exploration of issues. When teachers focus on individuals, the pedagogies tend to focus on role-plays, stories, songs, and field trips. Teacher agency is at the fore in this chapter.

Nuttaporn Lawthong examines the case of Thailand from the teachers' perspectives. Despite a significant reform agenda in Thailand, teachers prefer lectures, group work, and class discussions to role-playing, problem solving, and research work. The same teachers rank civic and political knowledge as the more important aims of citizenship education rather than encouraging active participation either in schools or in the community. They acknowledge that their greatest need is for additional training in teaching methods as well as for more teaching resources.

Sherlyne Almonte-Acosta looks at the Philippines largely from the perspective of teachers. A blended approach to pedagogy is reported in the case study schools, but there are a number of overriding influences.

One influence is examinations, which seem to dictate a more teacher-centred approach. Another influence is the major cultural issues (e.g., citizenship education for Chinese students as well as for Muslim students) that require flexibility and care on the part of teachers. Another theme reported is the difference between the environments of public and private schools, once again highlighting the importance of context.

North Asia

Jennifer Lee, writing about students in Taiwan and Alberta Province in Canada, uses comparative cases to show the power of social institutions but also the insight of students in understanding the civic contexts of which they are a part. Thus, the Taipei sample recognises the Confucian influences on their lives, while the Calgary sample reflects the individualism typical of Western societies. However, her analysis is more nuanced than this. Lee identifies class and gender issues that also affect the way students construct their civic identities. It is clear from her analysis that there is no simple pedagogy that can address these issues. Her main recommendation is for more extracurricular and voluntary activities to engage students in their civic learning. However, such a recommendation seems to be easier for Calgary students than for those in Taipei, underlining once again the significance of context when it comes to prescribing pedagogies.

Tomoyuki Kobara writes about the exemplary lessons prepared by Japanese social studies teachers. Problem solving and structured inquiry characterise the plans of both primary and secondary teachers. The 'experience and understanding' and 'social construction' approaches are more typical of primary teachers' planning, while 'explanation and inquiry' and 'decision making' seem more typical of secondary teachers. Common to all these approaches, as shown by specific lesson plans, is a teacher-led pedagogy emphasising cognitive objectives while encouraging the development of thinking skills. After reading the lesson plans, it is difficult not to imagine the classrooms in which those plans would be enacted.

Teresa Chai-Yip reports on a long-term action research project in Hong Kong. Using a systematic research design over a two-year period, the research reported in this chapter highlights the possibilities of using action learning as a set of deliberate student-focused pedagogies. Not only is the pedagogy itself demonstrated, but the teacher and student responses are also documented. The challenges for teachers used to

pedagogies that are more conservative are clearly highlighted, as well as the benefits that seem to accrue to engage teachers and students.

Zhenzhou Zhao and Greg Fairbrother report on citizenship pedagogies and on the more general pedagogies that have been promoted in China. The pedagogies presented in this context all challenge teacher-dominated citizenship education and suggest different ways in which students might be engaged in problem solving and decision making. There are many similarities with Western progressive pedagogies, although this chapter also seeks to show the cultural embeddedness of what it refers to as 'new pedagogies.' The point is made that these pedagogies exist within the framework of state control and direction by the Chinese Communist Party.

Pacific Rim

Carole Hahn reviews quantitative and qualitative studies conducted in the United States to portray contexts that seem to support issues-centred teaching. Qualitative studies show that students are able to differentiate between teachers using different pedagogies. Classroom practice is characterised by these differences despite the weight of support in the literature for more open-ended teaching strategies. Although students' perceptions of open classroom climate often differ, the key point is the relationship between such a climate and positive political attitudes on the part of students.

Libby Tudball examines selected schools in Victoria, Australia, to identify what is possible in citizenship education. Set against a background of national support for renewed citizenship education but having limited teacher experience, the chapter uses examples of best practices to show the possibilities for developing relevant and engraining citizenship pedagogies. The examples include supporting volunteer service projects in the community, connecting to and seeking to solve real world problems, bringing different schools together to develop intercultural understanding, focusing on student well-being through peer mentoring, and participation in school governance. These examples of best practices show that progress is being made, but they by no means represent a national picture; they remain possibilities rather than a reflection of realities.

Carol Mutch examines the New Zealand context using current policy documents. Against a background of having no specific subject or curriculum theme called 'citizenship education,' this chapter shows how

in the New Zealand context the focus is on developing ‘pedagogy for education for citizenship.’ The resulting principles, derived largely from syntheses of existing research, highlight traditional progressivist pedagogies based on inquiry and student engagement. Good teaching and assessment practices are highlighted, as is the need for cultural sensitivity in a multicultural society. Citizenship education in this context appears to be implicit rather than explicit and is related to the general purposes of education rather than any specific citizenship objectives.

Pacific Islands

Cresantia Koya describes the current state of citizenship education in Fiji. In a context where citizenship education is only just emerging in the school curriculum, this chapter establishes the different views of stakeholders on its role and function. Looking ahead, these groups favour pedagogies such as community projects, case studies, and motivational lessons. However, a national examination hangs over the island’s education system. Although citizenship education is a cross-curriculum theme, there are some who believe it should be incorporated as part of examinations. If such were to happen, it is likely that the pedagogy would be significantly affected.

Conclusion

The chapters ahead will traverse in detail and with greater insight the issues that have been raised here. The diversity of the region will be highlighted, as will the methods that have been used to try and interrogate that diversity. It does seem that across the region, citizenship education is important to governments and therefore to schools. However, when it comes to pedagogies, context, and local circumstances seem to be the key determinants. Students seem to be as aware of these pedagogies as are the teachers, and the student views portrayed are more suggestive of the possibilities for the future than those of the teachers. Citizenship pedagogies in Asia and the Pacific have to be seen as a ‘work-in-progress’ and what follows attempts to report that progress from the multiple perspectives that characterise the region.

Conceptual Overview

1

‘Talking’ about Pedagogy: Classroom Discourse and Citizenship Education

David L. GROSSMAN

As outlined in the Introduction, this book seeks to find out what citizenship education looks like in classrooms across the Asia-Pacific region and how it is (or is not) facilitated by pedagogy. These case studies of citizenship education pedagogy in Asia-Pacific societies have the potential to contribute to an understanding of geographical and cultural variations in the preparation of future citizens at the classroom level. In this regard, following Osborne (1991, p.7), we propose the following:

- Schools propagate citizenship through what they teach (the curriculum), through how they teach (pedagogy), and through the interaction between the what and the how (often called the ‘hidden curriculum’ of rules, regulations, expectations, and so forth).
- Pedagogy, which is the way the subject matter is selected, organised, and presented to students, delivers powerful messages about the kind of citizenship that is valued inside and outside of the school.

Elaborating on the latter point, I reiterate that ours is a pragmatic definition of pedagogy, one that tries to capture what happens in a classroom on a daily basis. Thus, by pedagogy we refer to the whole context of instruction, learning, assessment, and the actual operations involved, including the techniques, strategies, and methodology applied to facilitate student learning, within and beyond the classroom.

Of course, pedagogy does not occur in a vacuum. As these case studies show, pedagogies are firmly embedded in broader social and political contexts that may or may not be “democratic”. It also clear that not all of these societies in these case studies can be characterised as “democratic,” though democratic elements might be found in their

respective systems. The political contexts represented in this volume reflect a continuum that includes mature democracies such as the United States, Australia, and New Zealand; democracies that have been labelled as 'soft authoritarian' such as Singapore; post-World War II democracies such as Japan and Taiwan; non-democratic countries such as China, including Hong Kong; and a country like Pakistan that has democratic institutions that in recent times have been severely tested by military dictatorship and theocratic commitments. The presence of case studies involving quasi-democratic or non-democratic political systems is a reality in the region, and their inclusion here does not represent an endorsement of these politics. It does mean, however, that we have allowed for the possibility of citizenship education in a non-democratic or quasi-democratic context. Looking at cases of citizenship education pedagogy across a spectrum of regimes serves the Editors' long-range agenda of increased study and dialogue across traditional political and cultural boundaries.

However, this chapter is focused solely on the kind of pedagogies that can best facilitate democratic citizenship education. We agree with Hahn (1998) that citizenship participation in public affairs is at the heart of the democratic ideal. However, the expected form of that participation can vary among democratic societies, as can their approach to preparing their young people for participation in political life. In this regard, it is best to focus on democratic processes rather than particular forms of institutions or political structures. Dahl (1989, p.37) cited five criteria that characterise an ideal democratic political process. In his view, citizens in a democracy must have the following:

- adequate and equal opportunities to form preferences and place questions on the public agenda (effective participation)
- assurance that their judgments will have equal weight to those of others (voting equality at the decisive stage)
- ample and equal opportunities for affirming what choice would best serve their interests (enlightened understanding)
- opportunity to decide what matters politically and what should be brought up for deliberation (control of the agenda)
- an equal and legitimate stake within the political process without exclusion (inclusion)

While no country can be said to achieve completely this set of ideals,