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Introduction: Cultural Context and Diversity in the Study of Democratic Citizenship Education

E. Doyle Stevick and Bradley A. U. Levinson

> I know of no safe repository for the ultimate powers of society but the people themselves; and if we think them not enlightened enough to exercise their control with wholesome discretion, the remedy is not to take it from them, but to inform their discretion.
>
> —Thomas Jefferson

THE LONG CONVERSATION: THEORY AND PRACTICE IN DEMOCRATIC CULTURE AND POLITICS

Jefferson's "safe repository" for the power (*kratos*) of the people (*demos*) is democracy itself. Since the Athenians first coined the term more than 2,500 years ago, democracies have taken remarkably diverse forms, even while debates over democracy's essential and ideal characteristics continue. What constitutes a democratic society? The mechanisms of voting? The alternation of power, freedom to assemble, and to speak as one wishes? Meaningful participation for all citizens? Sets of rights—political, civil, cultural, human? Social safety nets or unencumbered markets? Openness to newcomers?

Although debates over democracy's forms are spirited and ongoing, no

less dynamic are the debates about the education of democratic citizens. What should citizens know, believe, and be able to do? How can schools and society best convey the knowledge, develop the skills, and cultivate the attitudes and dispositions required for democratic citizenship? In much the same way as debates over democracy itself, these questions are contested and complex, and they play out in such diverse forums as classrooms, government, the media, and popular culture. A dynamic tension exists between these issues—how to foster citizenship and how to practice democracy—propelling them forward in tandem. Their trajectories must further be understood in relation to the dizzying evolution of the world itself—its technological change and economic integration, conflicts and cultures, migrations and ideologies, its transnational institutions and local practices.

Democracy is not an abstract system that can be dropped into any new context and be expected to function, nor is it a set of institutional arrangements that can be evaluated satisfactorily simply by examining a flowchart in a document. Democracy is rather the product of interaction, the interaction of a system and its institutions with the cultural context and the people who make them real. Institutions and practices are infused with culture. And so are schools, educational practices, and the debates that surround them. Richard Holbrooke, then a U.S. Assistant Secretary of State, captured this dual nature of democracy well when the 1996 elections in Bosnia were imminent. "Suppose the election was declared free and fair," he said, and those elected are "racists, fascists, separatists, who are publicly opposed to [peace and reintegration]. That is the dilemma" (Zakaria 1997).

A purely procedural or minimal definition of democracy, such as the existence of free, fair, open, regular, and contested elections (Patrick 1996), may be a sine qua non but still be insufficient to characterize democracy. Beyond such narrowly framed institutional definitions, more is needed. But what? As Joseph de Maistre expressed it, "A constitution that is made for all nations is made for none." There must be a fit between a society's governing institutions and the peoples and cultures it serves. To answer the question, then, "What beyond minimal definitions of democracy is needed?" we must include *democratic cultures*, complex and diverse configurations of shared understandings that do not lend themselves easily to minimal definitions or universal characterization.

If culture is a murky realm, resistant to both quantification and macro-level study and subject to diverse interpretations, it becomes no less critical to explore and to understand. If a minimal yet sufficient definition of the criteria for democracy is difficult to establish, then the question of what constitutes democratic culture is even more difficult. Long-standing democracies and free societies may retain strands of authoritarianism or patriarchy that undermine democratic freedoms. And societies that have endured tyranny may have funds of knowledge, traditional practices, or cultural capital

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We are not so bold as to venture a single, universal definition of what democratic culture might be; rather, by exploring questions about the education of democratic citizens in diverse contexts around the globe, we hope to shed light on the many disparate practices, debates, challenges, and understandings that currently mold the democratic citizens of tomorrow.

The volume before you consists of sociocultural studies of democratic citizenship education—conceived broadly as the many formal and informal practices that shape the creation of democratic citizens. The studies apply the manifold tools of qualitative and interpretive research to explore the development of citizenship for democracy in diverse cultural contexts around the globe.

If democracy cannot flourish amid widespread racism or other antidemocratic sentiment, neither can authoritarian pedagogy foster democratic citizenship. This sentiment was perfectly distilled by the Mexican administrator who was exasperated that many teachers did not grasp the dialogical focus of Mexico's new civics program. She declared to Bradley Levinson, "*Ya pasó el tiempo de los dictadores, pues*" ("The time of the dictators is over, come on!"). Her dictators were not political leaders, however; she meant the teachers who stand over the class, dictating content to be faithfully reproduced in students' notebooks. Her choice of words suggests that in order to rid themselves of dictators at the political level, Mexicans would also have to eventually rid themselves of classroom dictators. In other words, the way to create a more active, participatory Mexican citizen who would no longer accept undemocratic regimes was through a more active, participatory pedagogy. Only teachers who could develop such a pedagogical style would be appropriate for modeling and thereby encouraging democratic conduct.

Such a perspective is by no means confined to Mexico: indeed, the democratic citizen's prospects around the globe are evolving in ways not imagined even two decades ago. The fifteen years spanning the collapse of the Soviet bloc, the end of authoritarian rule in much of Latin America and Asia, and the end of South African apartheid have spawned great hopes for billions of people. Yet emerging global developments, from the rapid growth of international migration to September 11, 2001, and its fallout, pose grave new challenges. Narratives of "transition to democracy" and "democratization" heralded the dawning of a progressive era throughout the world, and new and revived forms of democratic governance have been developed in countries that had previously experienced long periods of authoritarian or totalitarian rule. Still, for many residents in the "new" or "multicultural" democracies, the full promise of democracy is yet unrealized. The rights and responsibilities of democratic citizenship continue to

be eclipsed by old cultural habits or the specter of economic injustice. Citizenship itself has become a contested terrain.

In this book, we delve into the messy, conflicting struggles over the creation of democratic citizens in real societies and institutions. We examine the cultural particularities and the striking multiplicity of local practices that today constitute our attempts at democratic political socialization. We explore practices whose variety and diversity are both consonant with and enriching of core conceptions of democracy. Through these explorations, we hope that this volume can contribute to the many conversations taking place around the globe about what education for democratic citizenship can and should entail, in specific places, in specific cultures, at specific times.

We are pleased to enter this enduring and distinguished conversation. From the time the Athenians adopted democracy in 508 B.C., millennia before schools would be charged with the task of crafting citizens, wildly diverse cultural practices performed this function. The great playwrights Aeschylus, Euripides, and Sophocles continually reworked and retold the shared Greek mythical narratives, from the Trojan War to the fall of Oedipus, in ways that resonated with contemporary debates and inspired citizens to reflect once again on war, justice, or the conduct of the Athenian empire. If musical tragedies seem an unusual venue for citizenship education, one can only imagine the diversity of practices that preceded the advent of the public school and its broad dissemination and near-universal adoption around the world. Even while Homer's epics brought a shared frame of reference to children and adults alike across the city-states of the ancient Greeks, historians and philosophers were debating whether such poets were to be trusted (Herodotus) or even banned outright (Plato). In other words, the long conversation has been carried on next to, often in tension with, the actual cultural practices of political socialization.

Whether democratic political socialization occurs primarily through the classroom practice of citizenship education or in other venues from talk circles to saunas, culture continues to mold the particular social relations and practices of democratic citizenship education. To the long conversation about what kind of citizenry is necessary to sustain democratic institutions and a democratic society, and what kind of education is necessary to create such a citizenry, these chapters contribute some of the concepts and findings of the many fields of qualitative research, particularly those centered on culture. The authors assembled here apply different concepts and methods to the task of understanding the dynamics of democratic citizenship education in different contexts around the world. We believe that these concepts and approaches, in tandem with the concrete data that demonstrate their salience, will bring valuable perspectives to one of humanity's most important and longest-running discussions.

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This particular conversation may never have had so many thoughtful participants as it does today. Even beyond the rich literature examining the role of education in democratization generally, recent qualitative research into the actual practices and meanings of civic education has boomed, both with individual case studies and innovative comparative work. We note a few of the most outstanding contributions of the last decade. Carole Hahn's seminal *Becoming Political* compared the civic education practices of predominately middle-class suburban students in four wealthy countries of Western Europe plus the United States. Noel McGinn and Erwin Epstein's notable two-volume collection of the role of education in democratization, *Comparative Perspectives on the Role of Education in Democratization*, pulled together much valuable work concerning identity, socialization, and education in transitional societies. The epic International Association for the Evaluation of Educational Achievement (IEA) Civic Education study, which featured qualitative and quantitative stages, has already produced four indispensable volumes, including the initial collection of twenty-four qualitative country case studies that were designed around a common set of questions and methodology to produce data that could be used in comparisons (Torney-Purta, Schwille, and Amadeo 1999) as well as a volume of essays that sought innovative ways to compare that data (Steiner-Khamsi, Torney-Purta, and Schwille 1999). We are delighted that Torney-Purta, a prime architect of these volumes, provides a commentary at the conclusion of this volume.

Although the IEA study found the majority of its participants in Europe and North America, W. O. Lee, David Grossman, Kerry Kennedy, and Gregory Fairbrother helped to expand our knowledge of civic education practices around the globe by producing *Citizenship Education in Asia and the Pacific*, a volume whose contributors frequently move beyond the traditional focus on the country level and develop promising new lines of inquiry, particularly the examinations of how religious traditions relate to citizenship education. Although the world's most populous democracy, India, was absent from this book—and any volume may lack an important topic because a relevant contributor was not available—James Banks's *Diversity and Citizenship Education* features India and several other prominent countries around the world, in addition to essays from some of civic education's most prominent scholars from across disciplines. Finally, one of the most exciting contributions to the field has come from Werner Schiffauer, Gerd Baumann, Riva Kastoryano, and Steven Vertovec in *Civic Enculturation: Nation-State, School and Ethnic Difference in the Netherlands, Britain, Germany and France*, the finest volume of comparative anthropological research into political socialization to date.

To this rich stock of scholarship, we hope to contribute a few more elements. While most previous studies have highlighted what is universal or

what is comparable, we venture out into the peripheral, unique, divergent, border-crossing, contested, cosmopolitan, and ever-changing realms that constitute democratic citizenship education. While prior research has emphasized the effectiveness of classroom practice, children's knowledge outcomes, and the individual country as the level of analysis, and it has also focused most frequently on suburban, middle-class schools in advanced liberal democracies, dominant cultures, and powerful states, the reader will find less explored areas in this volume: dynamics between distinct institutional and policy levels; education in smaller and lesser studied countries and societies, and rural, urban and impoverished areas; third sector activities and private and religious schools; and especially the question of culture and meaning in the lives of teachers, policymakers, and students. Prior research has laid the groundwork for these productive forays into areas still ripe for additional exploration, and we intend no indictment of the choices made by those who have come before. Rather, we believe that these chapters can shed new light on earlier research, and this volume is richer for the scholarly context it enters.

The first element we aim to contribute further advances the work of the contributors to Lee et al. in moving away from the focus on individual countries as a unit of analysis. In the essays here, flows of money, meaning, and material, and processes of adaptation and interpretation take center stage. The analytic lens opens to many angles of vision, not a single frame. Although the country-level retains an important position, the microlevel processes of individual schools, classrooms, and institutions—the level at which ethnographic research often focuses—play a central role in constituting macroprocesses and policies (Burawoy and Verdery, 1999). In addition, increasing attention is being paid to the diverse groups within established democracies, whether indigenous populations of Australia and the United States, as explored in the essays by Joan DeJaeghere and Robert Whitman, or to immigrants and their reception in France and Cyprus, which Deborah Reed-Danahay and Stavroula Philippou address.

A focus on culture also allows a shift from such norm-laden questions as "Is this teaching practice effective?" to the more interpretive question "What does this practice mean to the people who are engaged in it?" Indeed, many of our essays put the focus on the teachers themselves, the primary agents who mediate between education policies, official curriculum, textbooks, and student learning in their classrooms. The increased attention to teachers is warranted particularly in contexts of rapid political change—in countries emerging from Soviet occupation, for example, or in other places trying to move beyond authoritarian legacies. Many teachers were brought up with traditional pedagogies, were compelled to teach propagandistic courses such as Leninism, and have seen reductions in their personal authority and economic security. Do they have misgivings about

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some of the changes? Does their prior work teaching Marxism or other propaganda still shape the way they interpret the changes going on around them? And how do radical societal changes, coupled with teachers' shifting ideologies and life circumstances, shape their classroom practice of civic education? In this volume, Audra Skukauskaite provides an especially poignant answer to some of these questions, based on her research in Lithuania.

We hope that this volume will be of interest and of use to the broad range of people who are involved with democratic citizenship education around the world, whether they are adult educators, schoolteachers, curriculum developers, policymakers, textbook authors, or simply concerned citizens. To that end, we have sought to avoid unnecessary jargon while acknowledging that researchers often develop new terminology for a reason. We draw attention to—and try to explain cogently—the ideas, theories, terms, and concepts that help researchers make sense of the data they collect and the dynamics of culture they encounter in their work.

NEW FORMS OF CITIZENSHIP EDUCATION FOR A CHANGING WORLD

As the world's integration and complexity increase, and as its many societies respond to these changes and to each other in new ways, we find dynamic tensions in their political expressions and in their distinctive models of citizenship. Such tensions drive debates and new practices in the explicit curriculum, particularly in emerging school-based programs for democratic citizenship education. But they also affect how citizenship can be learned in other diverse institutional and cultural contexts, such as the adult learning circles that Souto-Manning studies in Brazil or the media debates about Holocaust education that Stevick explores in Estonia (both in this volume). Furthermore, global and local transformations mean that we cannot rely on a good secondary school–level civics course to sustain lifelong democratic citizenship. Democratic citizenship education does not conclude with compulsory schooling: adults and teachers in democracies new and old continue learning, not just to stay informed and to vote responsibly, but to shape and to fulfill the evolving conceptions of citizenship in their changing worlds. This book explores the many facets of the democratic citizen, the learning experiences that form them, and wider debates about the formative learning that societies should provide for them.

In a famous joke, a ship is sinking, and one sailor asks the other, "Do you know how to swim?" The second replies, "Well, I read about it in school, and I think I get the theory of it." There is an ever-growing sense around the world that democracy, like swimming, cannot be learned

through rote classroom practice alone. Democratic citizenship requires real experience in democratic practices. Yet executing this vision can be difficult within the constraints of traditional instruction, a crowded curriculum, and standardized tests. The discrepancy between the ideals democracies hope to instill and the manner in which they are transmitted by teachers is often stark. The chapters in this volume by Wendy Gaylord, James Huff, and Bradley Levinson explore these discrepancies in Indonesia, El Salvador, and Mexico, respectively.

Still, it may be easier for many to fall into the traditional habits of an authoritarian classroom than to envision forms in which a democratic ethos pervades education. While authoritarian classrooms concentrate power and absolute knowledge in the hands of the teacher, more democratic classrooms often acknowledge the possibility of divergent interpretations and encourage students to come to their own conclusions.

The ancient Greek historian Herodotus, one of history's great civic educators, understood very well the political nature of knowledge and the danger of conflating political power with authority in the realm of knowledge. In his voluminous histories, Herodotus both celebrates the role of democratic Athens in fending off the invasion of the mighty Persian empire and emphasizes the importance of dissent through dozens of stories in which societies suffer because they fail to pay heed to the one person who had the courage to speak the truth. Herodotus, whose literary voice and storytelling skills place him on an even plane with those who heard his stories, repeatedly draws attention to the flawed knowledge of claims authority figures (Christ 1994). Their claims, which are so difficult for their subjects to contradict due to their power, were often wrong: political authority conferred neither omniscience nor intellectual authority. In fact, a regular person like Herodotus's narrator could see through the kings' problematic claims, and throughout the text the reader also learns this skill.

Herodotus's attempts to distinguish leaders' political authority from their authority as experts did not particularly take hold in later teaching and schooling. Teachers, parents, and rulers have quite often conflated authoritarianism and authoritativeness as if they were intrinsically linked or were in fact equivalent. In democratizing countries or postauthoritarian societies, democratic education for democratic citizenship—in which the manner of learning is consistent with the content—often trails behind replacement of the ideological textbooks and other teaching materials. Constitutional civics may take the place of Marxism/Leninism in the curriculum without a profound change in teaching style, and democracy can remain distant from the experience of teachers and students—no more than another concept to be learned from a textbook. Robert Everhart's classic American ethnography, *Reading, Writing, and Resistance,* shows how artifi-

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cial the combination of authority and expertise often becomes in schools. He demonstrates how schoolchildren are confronted with lists of reified, immutable, categorical, and absolute knowledge over which they have no meaningful control. For Everhart, "reified knowledge" is "knowledge that while abstract, tenuous and problematical, is treated as if it is concrete and 'real' . . . [and] is treated unequivocally as a fact. . . . It is, stated somewhat crudely, 'recipe' knowledge. . . . The world of education is that which supplies objective facts, concrete and agreed upon, that are to be learned, manipulated, and applied in an empirical fashion towards predefined ends" (86).

Doyle Stevick witnessed such an episode in the first day of the civic education course for final-year students (age eighteen to nineteen) in a small town of about ten thousand in a rural corner of Estonia, not far from the Russian border. The students, all ethnic Estonians in courses that were taught in the Estonian language, were given a textbook's list of the "seven civilizations of the world," starting with Western (presumably secular) civilization and continuing on with others that were often defined by religion (Islamic, Confucian). When "Orthodox" was read, a student piped up, "Oh. Like us." The door was opened for a profound discussion of identity, history, culture, minority rights. But the teacher quickly shut the door. Her response was unequivocal: "No! We are part of Western civilization," she exclaimed, and then paused for a moment. Estonia had at times been under the rule of the Russian empire and has historically had a Russian minority, one that today constitutes about one-third of Estonia's population. This particular town was founded by the Russian empress Catherine the Great. From the school's windows it was possible to see the Orthodox church established in her honor (St. Catherine's), which was a stone's throw from the Lutheran church, also St. Catherine's. When the teacher resumed, she implicitly acknowledged these facts in this way: "We have *traces* of Orthodox culture here." Just as the boundary that had trapped Estonia inside the Soviet Union had recently disappeared, so too the border between civilizations could shift to the east or west; yet, the tidy boundaries of the categories separating us and them, Orthodox and West, Russian and Estonian, remained inviolate.

A related and equally important consideration for the teaching of democratic citizenship is the attitude toward social and cultural difference modeled in curriculum, textbooks, and teachers' practice. Around the globe, the unitary models of national citizenship that required strong assimilation are now mostly in retreat. Pluralist discourses, championed by indigenous and ethnic minority social movements, have created greater democratic inclusiveness in the conception of citizenship. It is increasingly common to find positive representations of cultural diversity in nationalist civics textbooks and classrooms. Yet most liberal states still retain the prerogative to define

the cultural features of democratic citizenship, and there is an active debate about the extent to which diversity can and ought to be encouraged. In their interpretive studies of policy and curriculum change in Japan and Australia, respectively, Yoko Motani and Joan DeJaeghere (in this volume) discuss the ways that new understandings of democratic citizenship can be promoted through recognition of internal diversity and promotion of external solidarity (cosmopolitanism, or global citizenship). Meanwhile, Stavroula Philippou's work in Cyprus demonstrates how a particular curriculum intervention can have significant impacts on children's perceptions of difference and sense of civic identity.

CONTEXT AND CULTURE IN DEMOCRATIC CITIZENSHIP

This volume works from a few key premises. First, it is assumed that there must be a fit between a political system and the people who operate within it. Without democrats, there is no democracy. Countries that overcome authoritarian rule to create or to restore democratic rule must quickly produce (or reproduce) democratic citizens. It becomes imperative to cultivate their cultures' democratic tendencies and to develop traditions of democratic citizenship for their youth. Formal citizenship education in schools becomes a central focus because it marks the deliberate attempt by a state to instill the dispositions and behaviors needed for democracy to take hold and to endure. Education is a primary means to develop the fit between citizens and their system of governance.

The failure of the United States to fulfill the promise of *Brown v. the Board of Education* provides a good illustration of this problem of "fit." The 1954 Supreme Court ruling, which formally outlawed the segregation of black children into separate and unequal schools, constituted a profound transformation of the legal and political institutions of the time. That systemic transformation stood alone, however, because no parallel transformation of individual and societal attitudes toward race and racism was undertaken. We know the answer in this case to Richard Holbrooke's question—there were free and fair elections, the democratic system worked and reflected the desires of the electorate, putting racists in office, and many southern politicians aggressively resisted attempts to desegregate schools, often with great success. Northern cities like Chicago and Boston fared little better, with strong resistance to bussing children in order to integrate schools. The full potential of the *Brown* decision was squandered.

The second key premise of this volume builds on the first: because there must be a fit between a system and its people, culture plays an important role. Francis Fukuyama captures the importance of the fit between institu-

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tions and local cultures in a discussion of development assistance and best practices:

> There's enough ambiguity in the design of institutions . . . that you don't have a technical set of blueprints that you can actually give to developing countries. And I think that if you think sensibly about public sector reform, one of the big enemies is actually best-practices mentality, and unfortunately, this is something the World Bank tends to do a lot of. A program will work in Peru for the delivery of vaccines or, let's say, a certain kind of public education and they immediately say, "a-ha, that's a best practice, let's universalize it and do it in Botswana or Morocco," or other places that the Bank operates. There has to be a sufficient degree of local knowledge that is built into the design of these institutions that is really critical to make them work, which means that you need contextual judgment in the applicability of foreign models. That's not to say that foreign models won't work, but you won't even know where they'll work unless you know a great deal about the local society. (Fukuyama 2004)

Such knowledge, he says, is "entirely local, contextual, historical, cultural and the like." While we are leery of top-down approaches that install foreign models in development contexts, his observations—about transferability, about the importance of local knowledge in making institutions function well, and about the types of knowledge that are needed—are consonant with our own.

The concept of "transferability" and the type of knowledge it requires are crucial both to the practice Fukuyama cites and to the traditions of ethnographic, sociocultural, and qualitative research that this volume features. For qualitative researchers, transferability often provides a way to think about meaningful comparisons within research paradigms that are focused on what is local, specific, and contingent. The first stage of the IEA research serves as a useful contrast: its qualitative case studies of separate countries were organized around a shared set of questions that were developed collectively through an iterative process. The qualitative stage of the IEA study was thus designed to create sets of data that were comparable and could be analyzed accordingly.

This volume brings together qualitative inquirers who have been pursuing independent qualitative research. It is not explicitly comparative (although a case can be made that case studies are inherently comparative). While some researchers use individual cases to generate grand social theory at a high level of abstraction, the authors in this volume tend to adopt one of two main approaches to questions of comparison or generalization (what is often called external validity). These two approaches, often implicit, are analytic generalization and case-to-case transfer (Schwandt 1997: 58). Analytic generalization uses the particulars of a given case to "test, refine or modify some theory or theoretical idea, concept or model"

(Schwandt 1997: 58). For such researchers, a case can "provide the context-specific stuff or material that makes it possible to think 'realistically and concretely about' social scientific concepts and theories . . . and to work 'creatively and imaginatively with them'" (Geertz, cited in Schwandt 1997: 58). Finally, in qualitative inquiry that has a constructivist epistemology, case-to-case transfer asks the researcher to provide enough information about a particular case and its context that readers could make a reasonable, informed judgment about whether certain conclusions or practices would apply in another setting (Schwandt 1997: 58–59).

Macrolevel statistics and theorizing in fields such as economics and political science do not provide the local, cultural, historical, and contextual information that is necessary to evaluate transferability. It is rather the product of qualitative research, particularly those approaches that investigate culture, meanings, local practices, and institutional arrangements through interviews, observation, document analysis, and the like. This volume offers a sampling of the rich and various traditions of qualitative inquiry that can be applied to obtain such knowledge and understanding. Additionally, our authors are either sufficiently knowledgeable in the languages of their research sites to have relatively unmediated access to the events unfolding there, or insiders who know the places they study intimately. Their disciplinary training in qualitative research methods affords them an original view. Their language ability permits an engagement with issues of culture that is otherwise difficult to achieve.

The question of "what kinds of knowledge are needed," however, is not just a question for researchers but is also a central concern for the education of citizens anywhere. Just as the free, fair, open, regular, and contested elections constitute a minimal conception of democracy, a minimal conception of responsible citizenship requires "the capacity for informed, reasonable, deliberative and freely made choices in response to competitive public elections and contested public policy issues" (Patrick 2002: 17). In all states, mass public education is charged with substantially forming the citizen (Boli, Ramirez, and Meyer 1985). Yet this minimal definition is also culturally rooted. More recently scholars have begun to articulate citizenship in cultural terms (Rosaldo 1997), with an emphasis on the typically unwritten yet vitally present assumptions about who "counts" in a democracy: who is licensed or privileged to speak in the public sphere, what kinds of cultural traits are most valued and recognized, and so forth.

The model political citizen of constitutionalist democracy, legitimated by Western political theory and exported now around the world, actually promotes a number of particular cultural values which, pace Kagan and Harrison (2006), are not the only ones that support what they call "progress." Moreover, when this model of political citizenship meets the embedded cultural definitions of citizenship present in national and regional cultures,

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THE STUDIES AND

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unique adaptations are likely to take place. We align ourselves with the stance recently articulated by Anderson-Levitt (2003)—that the expansion of Western institutional forms such as modern schooling does not so much impose a new regime of meanings as provide a new template for making meaning.

THE STUDIES AND THE SECTIONS

The contributors to this volume were selected for "maximum diversity," with the broad theme of democratic citizenship education serving as a unifying thread. But even though the studies range across national curricula to classroom practice, from El Salvador to Estonia, and Cypriot children to South African adult citizens, a surprising number of common elements emerged from the collection as a whole. Even in explorations of our diversity, new signs of our shared experiences and concerns reveal themselves. We have organized the book into three sections, which build from the ground-level practice of citizenship education for children in schools, to the ongoing citizenship education of adults and teachers in societies that have undergone dramatic political change, to the larger policy and curriculum debates that interpret the changing world and envision citizens' roles within it.

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THE VIEW FRO
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