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Ideas of Citizenship and Citizenship Education in Canada

Idee obywatelstwa i edukacji cywilnej w Kanadzie

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Summary: In the research, the comparative pedagogical analysis of approaches to citizenship education in Canada is carried out. Contradictions and debatable aspects of present conceptions of democratic citizenship are exposed, progress of the most important pedagogical theory trends in this sphere of education is set. The conducted research allowed drawing conclusion that preparation of a citizen in the widest understanding is one of the leading tasks of the modern system of public education in Canada. Inconsistencies of approaches to citizenship education and debates on existent conceptions of democratic citizenship are predefined by (1) internal complication, (2) normative character and (3) absence of unity in interpretation of terminology. Present conceptions are differentiated, primarily, by the degree of citizen participation in public life, and are grouped in elite, populist and transitional varieties. At the same time, the main tendency of pedagogical researches on the essence of democratic citizenship in Canada can be categorised as transition from declaration of simple awareness of citizens about their own rights and duties and partiality for the ideals of democracy to stimulation of the initiative contributing to community's life.

Keywords: Canada; citizenship; citizenship education; conceptions of democratic citizenship; elite and populist approaches

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Citizenship education of young people, their active bringing to participating in state-creative and public processes are the primary tasks of the educational system in conditions of present time. It is thereon marked in the National Programme of Patriotic Education, National Doctrine of Development of Education in Ukraine, in the National Strategy of Development of Education in Ukraine for the period till 2021, the Laws of Ukraine "About Education" and "About Higher Education", other normative pedagogical documents.

Noticeable contribution to the study of philosophical, methodological, theoretical and methodical principles of citizenship education in foreign and native pedagogical science has been carried out by N. Abashkina, A. Aleksiyk, Yu. Alfiorov, R. Alehandro, P. Clark, O. Dzhurynsky, M. Edwards, J. Gaventa, J. Heater, A. Huges, N. Lavrychenko, M. Leschenko, Z. Malkova, B. Melnychenko, L. Puhovska, A. Sears, O. Sukhomlynska, K. Tailor, I. Vasylenko, N. Voskresenska, B. Vulfson and other researchers.

In the context of world integration processes, the civil education grows in urgency in the practice of higher pedagogical educational establishments, inasmuch as the realization of democratic principles in comprehensive school educational process under modern conditions of society renovation and civic activity rise requires the realization of appropriate teacher vocational training.

At the same time, from our viewpoint, the system of purposive teachers-to-be vocational training at Ukrainian national higher pedagogical educational establishments, which is targeted to make teachers-to-be ready to realize the civil education goals within the activity of comprehensive school, is at the stage of development now.

The proper functioning of the system of citizenship education, first of all, requires the corresponding scientifically methodical providing created on the basis of interpretation of native and foreign achievements in this sphere. Thus, organizationally-pedagogical conditions and methodical facilities of citizenship education in pedagogical science and educational practice of foreign countries, which have passed the prolonged way of origin, becoming and development of democratic society and school, are worked out in details. Along with that in Ukraine, unfortunately, not numerous researches made by I. Vasylenko, M. Guriy, O. Zaharova, T. Lihnevska, Yu. Toporkova and M. Shabinsky are devoted to the study of world experience of citizenship education of young people. For this reason, in the context of the outlined questions it is decided to carry out the comparative pedagogical analysis of the theory of citizenship education in Canada with the purpose of establishment of the leading conceptual approaches to its realization as means of development of democratic state.

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At the present time the significance of democratic citizenship education is determined not only by positive influence of its high organization level upon the political situation or government activity on the whole, but specifically by its influence upon providing with civic responsibility and activity, realization of processes of intra-social and international co-operation and unity. In spite of the fact that civil education was always in the highlight of teaching science and practice, all these aspects, unfortunately, did not find an appropriate reflection in educational and teaching process. Conventionally, the problem of citizen education was imposed on family, school and church, but above all forming youth tolerance, obedience and duty devotion, which were taken up as the main forming components of responsible citizenship, were considered to be their key target. In light of the latest social processes, the adequacy of this approach to the civil education nowadays gives the raise to doubts and is a controversial one from our point of view[1].

The idea of citizenship is historically based on the conception of participating in common life of a homogeneous group in a civilized manner and connected with implementation of functions, which optimally provide its vital tasks and survival. At the same time, modern complication of economic connections and productive processes, as well as the development of the newest transport and communication facilities, have resulted in integration and globalization, the comprehensive deep contacts between the most various cultural groups worldwide. Thus, the development of citizenry cultural variety and increasing of countries' interdependence result in the necessity of development of new approaches to the definition of citizenship phenomenon, while the civil education itself requires the renewal of methodological-and-theoretical and methodical principles in accordance with modern socio-cultural situation[2].

From the beginning of the 19th century, the belief that democratic government is in charge of education of citizens who are the source and, to a certain extent, a legislative, social, economic, political and cultural regulator in the country, has been disseminated in Canada. In 1848, E. Ryerson said that "public education and public liberty stand or fall together"[3].

Thenceforth, national education in Canada is considered to be a means of national membership feeling rise and the province governments are responsible

[1] See: V. Pogrebnyak, *Education of Democratic Citizenship in Canada*, [in:] *Педагогічні науки*, Полтава 2014, Вип. 61–62, pp. 40–46.

[2] See: *idem*, *Пошуки педагогами Канади сутності демократичної громадянськості: від поінформованості до активної участі*, [in:] *Педагогічні науки*, Полтава 2015, Вип. 64, pp. 40–44 [in Ukrainian].

[3] E. Ryerson, *The Importance of Education to a Manufacturing and Free People*, "Journal of Education for Upper Canada" 1848, vol. 1, no. 10, p. 296.

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for it. The civil education is correlated with forming devotion to (British) Crown, Canada, separate province and local community. Along with the state system development and formation of nation, the basic accents of citizen education have been gradually displaced from the completely passive liking for abstract ideas and recognition of community to activation of the energetic participating in social life of the democratic country.

In view of the above said, to the middle of the 20th century, the citizenship in Canada has been gradually formed as a conception which could not be interpreted only as legal, officially recognized in the country status, with appropriate consequences. Nowadays this concept is determined as four leading compile parts: *civil*, correlating with rights necessary for providing fundamental individual freedoms; *political* which assumes a right to participate in political activity; *social*, related to the right to economic prosperity and personal safety; *moral*, that represents general public ideas about "a good citizen"[4].

Thus, the civil education, as the pedagogical phenomenon, is considered by the educators of Canada in the aggregate of civil, political and social rights, their understanding and accepting duty and responsibility for active participating in the democratic governing the country. Additionally, the different approaches to its realization expect embodiment of such aspects of democratic citizenship as the development of critical attitude and necessity in active voice in social life, and also mastering main information from national history and geography, or forming "cultural literacy". These spheres of democratic citizenship are consistently realized in educational establishments of Canada from preschool onwards; the special attention is paid to elucidative activity with adult population, first of all with immigrants, in the system of lifelong education[5].

Increasing attention to the problems of democracy and civil society contributed to the variety of approaches to interpretation of the essence and components of the democratic citizenship in different social groups and teaching process in separate regions of Canada[6]. So, the active theoretical searches for achieving the integrated vision of citizenship nature and improvement of civil education methods are carried out. For the reason of ensuring the unity of different institutions energies and helping in coordinating the federal and provincial initiatives in this field, the Canadian Association for the Social Studies (CASS) has founded the Committee for Effective Canadian Citizenship Education. The Faculty of Education of the University of New Brunswick studies its

[4] A.D. Ross, *Citizenship Today*, [in:] *Learning and Society*, ed. J.R. Kidd, Toronto 1963, p. 389.

[5] H. McKenzie, *Citizenship Education in Canada*, Toronto 1993, p. 4.

[6] A. Sears, *Standing Senate Committee on Social Affairs, Science and Technology*, [in:] *Proceedings*, 1992, May 19, p. 8.

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distinguishing conceptions and different aspects which were offered by Canadian and foreign educators with a view to form the one methodological and theoretical approach and to elaborate the methodical principles of realization of civil education in the educational and teaching process in comprehensive and high school and in the system of postgraduate and lifelong education on that basis[7]. The investigations with a view to detect the main methodological approaches, theoretical principles and methodical basis of realizing civil education which are similar to the aforesaid and common in pedagogical researches of many scientists, are carried on by A. Sears at the University of British Columbia[8].

Thus, the integration of scientific views on the civil education in Canada makes it possible to consider this pedagogical phenomenon as consisting, in the aggregate, of such forming components as: mastering main information from Canadian history, geography, culture and other social studies; the development of critical but still responsible civic position, skills and habits of participating in social life; forming of respect and desire to protect nature and environment and take care of them; understanding of own mission and peculiarities of international relations in multicultural surroundings.

Now let us cast light on illustrating the specific character of interpreting and embodiment of these forming components in scientific-research and elucidative activity of Canadian scientists and educational institutions.

In Canada, the components of civil education are traditionally embodied as an added feature in the course of studying history, geography in the part and social studies in the course of time. So, in the Province of Ontario, the essence of these subjects in 1961 was formulated by the Ontario Social Sciences Study Committee which pointed to the fact that schools tended to treat history as "a body of knowledge that must be acquired by anybody who is to become a good citizen", but at the same time "in view of the complexity of world problems, simply learning facts was not enough"[9]. The Committee announced:

> If we are thinking of producing responsible democratic citizens, students should be able to read currently available information and discuss it sceptically, and with some notion of the value of evidence, some notion of relevance and irrelevance, and some discrimination between facts and prejudices […] without some ability of this sort, they cannot pull their weight in the democratic process[10].

[7] H. McKenzie, *op. cit.*, pp. 5–6.

[8] A. Sears, *op. cit.*

[9] Report of the Social Sciences Study Committee, [in:] N. Frye, *Design for Learning*, Toronto 1962, p. 88.

[10] *Ibidem*, p. 89.

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In 1967, the Canadian association "National History Project" recognized that, in general, over the time of studying the historical disciplines, Canadian pupils and students do not come up to the required level of civil self-inquiring, the appropriate social skills and habits and that studying history differs cardinally and critically in French-speaking Quebec and English-speaking provinces[11]; moreover, all extant historical education models have less common features with the life of youth who masters them[12].

In spite of the fact that the orientation and substance of courses in history in Canada have met with the material changes since the beginning of the 20th century, they are not without criticism now. It is important to note that there is no general approach to Canadian history interpretation; in accordance with it, in separate provinces it is elucidated in different textbooks and manuals on the basis of different methodological and theoretical positions. In addition, the history as a subject is not considered to be a basis and principal mean of the civil education; it is one of the forming components of social studies which are characterized by a different degree of orientation to the forming of citizenship. On this occasion, J. Grant says that, unfortunately, in the accomplishment of the civil education "the teaching of social studies in Canada has tended to be pretty haphazard and probably not very well done"[13].

In accordance with civilizational tendencies of information-oriented society, the Canadian government lays down the priority attention to raising the scientific, technological, engineering, business education and computer knowledge as an essential prerequisite to the development of national economics. At the same time, the Canadian Association of University Teachers (CAUT) accentuates the thing that the importance and necessity of social investigations and civil education should not be underestimated. In the report presented to parliamentary committee in 1988, the Association proved the necessity of activation of the development of humanities and social sciences and showed their importance for understanding the influence of cultural and social factors on engineering process improvement. The Association came to a conclusion that except for economic and polytechnic education, Canadians "must also know themselves – their history, literature, philosophy – if they are to have the self-confidence to compete as an equal player in the world economy"[14].

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[11] A.B. Hodgetts, *What Culture, What Heritage?: A Study of Civic Education in Canada*, Toronto 1968, p. 24.

[12] *Ibidem*, p. 32.

[13] J. Grant, *Standing Senate Committee*, [in:] *Proceedings*, 1992, March 17, p. 49.

[14] CAUT Brief for House of Commons, Standing Committee on Secretary of State, [in:] *Proceedings*, 1988, February, p. 7.

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More than four decades ago (1975), the Commission on Canadian Studies headed by T. Symons analysed the state of affairs in this sphere in comprehensive and higher educational establishments and made a proposal to determine the demands and quality standards which should be achieved by the graduates in understanding of political system, government and civil society[15]. But in 1992, the scientist pointed out again that "the knowledge base … necessary if citizenship is going to have any meaning, remains inadequate, and that it is »ghettoized« by being taught in isolation, rather than pervasively, throughout the curricula"[16]. Moreover, according to the results of special research, more than four and a half million Canadian adults are recognized to be *functionally uneducated* in the field of civil education; in accordance with it, such lack of education remains the principal barrier to the development of individual cultural literacy for democratic society development worldwide[17].

Thus, as the valid democracy demands active citizen participation in making socially necessary resolves, forming of *functional education* and *civil competence* are the principal terms of this participation realization. According to the definition given by UNESCO, the functional civil education makes modern democracy possible, it "empowers the individual both in the psychological and the social sense, and […] sharpens consciousness, creates discontent with the unacceptable, and adds potential to individual capacity for participation"[18].

In turn, the valuables of the democratic world view are "engaged in a shared search for the common good, and […] cooperate in trying to achieve it. It requires values, not just of cooperation, but of mutual respect and tolerance for fellow participants"[19]. From the point of view of J. Kidd, the evaluative component of citizenship moral aspect, is unfortunately frequently ignored: it reveals itself in superficial signs, for example, in symbolism, appeals and discussions it is often adverted to on the election eve; but morality "turns the concept of citizenship into an ideal of justice and duty against which the achievements of people can be measured and towards which aspirations can be directed"[20].

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[15] T.H.B. Symons, *To Know Ourselves: The Report of the Commission on Canadian Studies*, Ottawa 1975.

[16] Standing Senate Committee, [in:] *Proceedings*, 1992, March 17, part 2, p. 60.

[17] H. McKenzie, *op. cit.*, p. 11.

[18] H.S. Bhola, *Literacy for Survival and for More Than Mere Survival*, Geneva 1990, pp. 7–8, 13–14.

[19] J.H. Pammett, *Political Education in Canada*, [in:] *Political Education in Canada*, eds. J.H. Pammett, J.-L. Pepin, Halifax 1988, p. 214.

[20] J.R. Kidd, *Learning and Society*, Toronto 1963, p. 389.

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Hence, the development of responsible citizenship provides not so much for execution of formal assumptions as, for instance, participation in election process, as for the rise of conscientious attitude, respect and support in formation of social democratic civic valuables and readiness to assert them.

The Ontario Social Sciences Study Committee drew attention to the fact that responsible citizenship education is directed to formation of youth conscientious attitude to the democratic social valuables and appropriate behaviour principles.

> Social studies were to promote the development among students of consideration for others, willingness to accept responsibility and to work with others […], attitudes of helpfulness and loyalty to friends, home, school and community and, in general, of qualities that enable the individual "to be a good citizen". Co-operation in a democratic group requires self-control, intelligent self-direction, and the ability to accept responsibility[21].

Canadian educational establishments take these principles into account and insert the problems of civil education in their teaching and educational syllabuses. Canadian School Boards Association declares that "personal and social skills that promote self-esteem, individual responsibility and respect for others should be taught. Graduates should be able to make moral and ethical decisions"[22]. In accordance with this declaration, the principle civil education valuables should be "tolerance, cooperation, fair play, moderation, rationality and critical thought"[23]. Likewise, in the Province of Alberta, the object of citizen education is determined as "the development of desirable personal characteristics such as integrity, honesty, fairness, generosity, self-esteem, respect for others, responsibility for one's actions, a sense of justice, tolerance, open-mindedness, respect for the environment, sharing, stewardship, and cooperation"[24].

It affirms that under the modern circumstances, the concept of high morality and ethical problems is frequently connected with a matter of environmental preservation and protection at regional, country and world level. Thus, the confidence in the necessity of nature protection is considered to be a forming component of the established democratic citizenship. According to the "Green

[21] N. Frye, *Design for Learning*, Toronto 1962, p. 90.

[22] J. Lewington, *Trustees Propose Education Goals*, "The Globe and Mail. Toronto" 1992, April 10, p. A6.

[23] K. Osborne, *Political Education in the Schools of Western Canada*, [in:] *Political Education…*, p. 77.

[24] *Secondary Education in Alberta*, Edmonton 1985, p. 17.

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Plan" (passed by the Canadian government), which declares that the society is in charge of the environmental preservation and protection, the necessity of bringing up the sensitivity to environmental problems in the educational establishments was established. A responsible citizen has to be not only well-informed scientifically on the essence of environmental problems, but be able to form a correct estimate conversationally, to think "scientifically, philosophically, morally, historically, and aesthetically"[25].

In view of these demands and tendencies B. Chisholm, an outstanding public figure and enlightener, made a suggestion to extend educational content by integration of universal approach to the educational process implementation, mainly to supply youth familiarization with the principal, world social development systems. From the viewpoint of the researcher, "existing barriers in people's minds to world co-operation and peace are the inevitable result of the learning process to which almost all the world's children are subjected and that it should be possible to develop a system of education which will not produce these barriers"[26].

At the close of the 20th century, the civil education in Canada keeps on concentrating about the local, provincial and national perspectives, notwithstanding the world growth in integration and interdependence. G.W. Schuyler and P. Schuyler pay attention to this deficiency:

> Canada's complex relationship with the rest of the world should be reflected in education that prepares Canadians to be world citizens, to participate effectively in political and economic processes and to understand and influence public policy whether we are talking about energy, free trade, agriculture, or the environment, in Canada or abroad[27].

Accordingly, in the context of the world integration processes, scientists study the phenomenon of democratic citizenship in different aspects: *historical* and *social* (D. Heater[28], P. Riesenberg[29]); *philosophical* and *political* (B. Barber[30],

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[25] B. Jickling, *Environmental Education and Environmental Advocacy: The Need for a Proper Distinction*, "Canadian Issues" 1991, no. 13, p. 174.

[26] B. Chisholm, *Education for World Citizenship*, "Humanist in Canada" 1992 (Summer), p. 13.

[27] P. Schuyler, G.W. Schuyler, *Thoughts on Education for Global Citizenship*, [in:] *Canada and Citizenship Education*, ed. K.A. McLeod, Toronto 1989, p. 162.

[28] D. Heater, *Citizenship: The Civic Ideal in World History Politics and Education*, London 1990.

[29] P. Riesenberg, *Citizenship in the Western Tradition*, Chapel Hill 1992.

[30] B.R. Barber, *Strong Democracy: Participatory Politics for a New Age*, Berkeley 1984.

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O. Ichilov[31], W. Kymlicka[32]); *feminist* (C. Pateman[33], A. Phillips[34]). A. Hughes proves that mainly the Canadian researchers, , are concentrated not so much on the examinations of the strictly specialized definition of citizenship, as on finding out certain common essence of "a good citizenship"[35].

As we have found out, today citizenship education in Canada is one of the most important tasks of the public educational system. M. Conley emphasises that the main duty of public education is "preparation of a citizen in the widest understanding of this notion"[36]. Thus, various interpretations of citizenship and its components are bound to the development of *identity sense* – "awareness of difference of separately taken everyone from all others"[37]. The concept, initially, contains knowledge of own rights and duties and fondness for the ideals of Canadian democracy[38]. G. Tomkins notices that "the aim of citizenship, though, decently represents those tasks, what Canadians determine for social education, even if they do not divide general presentations in relation to impersonation of character of a »good« citizen or »good« Canadian"[39].

As we know, the theory of meaningful and, at the same time, contradictory conceptions, worked out by W. Gallie, is based on the idea that there are "theoretical approaches the appropriate usage of which unavoidable generates endless discussions about their correct technique"[40]. In the same way debates arise up not because their participants characterize different conceptions with identical names and terms by mistake, but due to their internal complication and contradiction which "still cannot be confirmed or refuted by any arguments and evidences, however continues to refresh themselves by full-range of proofs and facts"[41]. It hints the essence of democratic citizenship in a full degree: most

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[31] O. Ichilov, *Dimensions and Role Patterns of Citizenship in Democracy*, [in:] *Political Socialization, Citizenship Education and Democracy*, ed. O. Ichilov, New York 1990, pp. 11–24.

[32] W. Kymlicka, *Liberalism, Community and Culture*, Oxford 1989.

[33] C. Pateman, *Participation and Democratic Theory*, Cambridge 1970, DOI: https://doi.org/10.1017/CBO9780511720444.

[34] A. Phillips, *Democracy and Difference*, University Park 1993.

[35] A. Hughes, *Understanding Citizenship: A Delphi Study*, "Canadian and International Education" 1994, no. 23, p. 20.

[36] M.W. Conley, *Theories and Attitudes Towards Political Education*, [in:] *Canada and Citizenship Education*, p. 134.

[37] K.A. McLeod, *Exploring Citizenship Education: Education for Citizenship*, [in:] *Canada and Citizenship Education*, p. 6.

[38] A. Hughes, *op. cit.*, p. 18.

[39] G.S. Tomkins, *The Social Studies in Canada*, [in:] *A Canadian Social Studies*, eds. J. Parsons, G. Milburn, M. van Manen, Edmonton 1983, p. 15.

[40] W.B. Gallie, *Philosophy and Historical Understanding*, London 1964, p. 158.

[41] *Ibidem*.

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researchers operate with similar definitions of "knowledge", "ability", "skills", "values" and "participation"; however, they expose considerable divergences in understanding their nature, role and importance[42].

Thus, contradiction of approaches to citizenship education is shown in the questions of ambiguous interpretation of terminology. For example, notions "an educated citizen" or "responsible citizenship" often represent the result of citizenship education – in the opinion of P. Komisar and J. McClellan – by "system-doubtful educational slogans"[43], as they frequently reproduce certain isolated political and social interests[44]. The authors describe these catchphrases as "empty", while they are not explained, i.e. the limits of their supplement are not defined "to the certain sharp-edged number of positions in more global system of coordinates"[45].

Multiplicity of conception of citizenship is predefined not only by its internal complication but also by normative character: normative theories are often deprived of general, universal positions because of their explanation "through the prism of morality"[46] (which, as it is known, is quite often individual – V.P.). Pedagogical analysis allowed one to show considerable variations in understanding this conception in historical and cultural process and, unfortunately, to come to the conclusion about its uselessness as to the reference-point for modern education due to the out-of-date and limited nature of traditional approaches[47].

R. Woyach notices that various conceptions of democratic citizenship exist as a "complex aggregate of ideas" from elite to populist[48]. Like that, O. Ichilov writes about possibility of their differentiation by the sign of width/limited nature of a citizen role, which is established by the authors of these conceptions[49]. Present approaches substantially differ in judgements about the nature of citizenship, by the degree of participation of citizens in life of state, and by conditions necessary for providing this participation. The supporters of *elite conceptions*

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42 G. Marker, H. Mehlinger, *Social Studies*, [in:] *Handbook of Research on Curriculum*, ed. P.W. Jackson, New York 1992, p. 835.

43 P. Komisar, J. McClellan, *The Logic of Slogans*, [in:] *Language and Concepts in Education*, eds. B.O. Smith, R.B. Ennis, Chicago 1961, p. 200.

44 T.P. Popkewitz, *Global Education as a Slogan System*, "Curriculum Inquiry" 1980, no. 10, p. 308.

45 P. Komisar, J. McClellan, *op. cit.*, pp. 200–201.

46 W.E. Connolly, *The Terms of Political Discourse*, Lexington, KY, 1974, p. 24.

47 V. Pogrebnyak, *Education of Democratic Citizenship...*

48 R.B. Woyach, *The Political Perspective: Civic Participation and the Public Good*, [in:] *Social Science Perspectives on Citizenship Education*, eds. R.E. Gross, T.L. Dynneson, New York 1991, pp. 46–47.

49 O. Ichilov, *op. cit.*, pp. 20–21.

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are penetrated by potentialities of citizens to understand and adequately solve problems of public life. Accordingly, they consider politics as the area of professional "experts", giving to ordinary citizens only the possibility to elect these specialists in a constitutional way. Opponents reject this kind of vision of citizenship and insist on the wide social participating in a political process, marking that "concrete citizens are the best defenders of their own interests"[50], and that self-participation provides the deeper understanding of common problems[51].

So, the conducted research allows one to draw conclusion that civil education in pedagogical science of Canada is directed to learning civil, political and social rights, providing their understanding and accepting duty and responsibility for active participating in the democratic governing the country. This concept is determined as four leading compile parts: *civil*, correlating with rights necessary for providing fundamental individual freedoms; *political* which assumes a right to participate in political activity; *social*, related to the right to economic prosperity and personal safety; *moral*, that represents general public ideas about "a good citizen". Thus, civil education in Canada is the main condition and means of the democratic state development and realization of socio-economic, educational and elucidative policy in the country on principles of humanism, common respect and tolerance.

As a result, the preparation of a citizen in the widest understanding of this definition is one of the central tasks of the modern system of public education in Canada. As we have found out, contradictions of approaches to citizenship education and debates on existent conceptions of democratic citizenship are mainly predefined by (1) *internal difficulty*, (2) *normative character* and (3) *absence of unity in interpretation of terminology.* Existing conceptions are distinguished, principally, by the degree of citizen participation in public life, and are grouped in *elite*, *populist* and *transitional variations*. At the same time, the dominant tendency of pedagogical researches on the essence of democratic citizenship in Canada can be considered as transition from declaration of simple awareness of citizens about their own rights and duties and partiality for the ideals of democracy to stimulation of the initiative contributing to community's life.

Comparison and establishment of significant descriptions of distinct conceptions of citizenship education, which have been practically implemented in the Canadian system of education, is a perspective direction of further scientific research on the problem.

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[50] R.B. Woyach, *op. cit.*, p. 48.
[51] C. Pateman, *op. cit.*, p. 41.

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Streszczenie: W badaniach została przeprowadzona porównawcza analiza pedagogiczna podejść do edukacji obywatelskiej w Kanadzie. Nowoczesny system edukacji obywatelskiej jest scharakteryzowany jako sposób na rozwój demokratycznego państwa oraz realizację polityki społeczno-gospodarczej i edukacyjnej w tym kraju. Obecnie znaczenie edukacji zależy nie tylko od pozytywnego wpływu na sytuację polityczną, ale przede wszystkim od zapewnienia obywatelskiej odpowiedzialności i aktywności. Potwierdza się, że edukacja obywatelska w pedagogicznej nauce Kanady ma na celu poznanie praw obywatelskich, politycznych i społecznych, zapewniając ich zrozumienie i zaakceptowanie obowiązku i odpowiedzialności za aktywny udział w demokratycznym rządzie kraju. Przeprowadzone badania pozwoliły wyciągnąć wniosek, że przygotowanie obywatela w najszerszym rozumieniu tej definicji jest jednym z głównych zadań nowoczesnego systemu edukacji publicznej w Kanadzie. Obecne koncepcje edukacji obywatelskiej są zróżnicowane przede wszystkim ze względu na stopień uczestnictwa obywateli w życiu publicznym i są zgrupowane w elitarnych, populistycznych i przejściowych odmianach. Jednocześnie główną tendencją badań pedagogicznych nad istotą demokratycznego obywatelstwa w Kanadzie jest przejście od deklaracji prostej świadomości obywateli na temat własnych praw i obowiązków oraz częściowej ideałów demokracji do stymulowania inicjatywy przyczyniającej się do powstania demokracji społeczności i życia społecznego.

Słowa kluczowe: Kanada; obywatelstwo; edukacja obywatelska; idee i koncepcje demokratycznego obywatelstwa; podejście elitarne i populistyczne