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The concept, development and
promotion of Canadian citizenship :
interim report.

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CANADA**

**STANDING COMMITTEE ON SOCIAL AFFAIRS,
SCIENCE AND TECHNOLOGY**

**STUDY ON THE CONCEPT, DEVELOPMENT
AND PROMOTION OF
CANADIAN CITIZENSHIP**

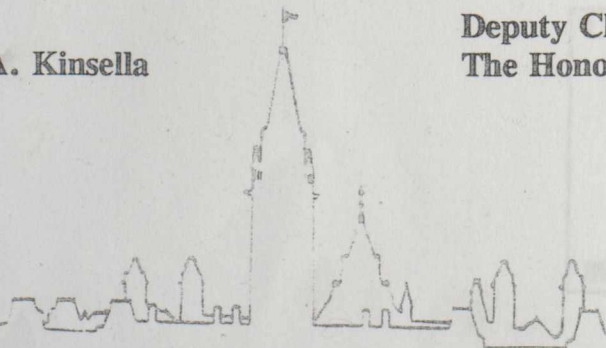
INTERIM REPORT

Acting Chairman: The Honourable Noël A. Kinsella
Deputy Chair: The Honourable Lorna Marsden

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The Honourable Noël A. Kinsella

Deputy Chair:
The Honourable Lorna Marsden

June 1992



INTERIM REPORT

STANDING SENATE COMMITTEE ON SOCIAL AFFAIRS,
SCIENCE AND TECHNOLOGY

The Honourable Noël A. Kinsella, Acting Chairman,
The Honourable Lorna Marsden, Deputy Chair,

**THE CONCEPT, DEVELOPMENT AND PROMOTION OF
CANADIAN CITIZENSHIP**

The Honourable Senators

Bonnell

Boss

Cochrane

DeWare

Ogilvie

Johnson

Lavoie-Roux

Marshall

*Murray (or Lynch-Simons)

Neiman

Stanbury

Sylvain

**STANDING SENATE COMMITTEE ON SOCIAL AFFAIRS,
SCIENCE AND TECHNOLOGY**

Ex Officio Members

Acting Chairman: The Honourable Noël A. Kinsella
Deputy Chair: The Honourable Lorna Marsden

June 1992



STANDING SENATE COMMITTEE ON SOCIAL AFFAIRS,
SCIENCE AND TECHNOLOGY

The Honourable Noël A. Kinsella, Acting Chairman,
The Honourable Lorna Marsden, Deputy Chair,

and

The Honourable Senators

Bonnell	Lavoie-Roux
Bosa	Marshall
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DeWare	Neiman
Di Nino	Phillips
*Frith (or Molgat)	Stanbury
Gigantes	Sylvain
Johnson	

*Ex Officio Members

ORDER OF REFERENCE

Extract from the Minutes of Proceedings of the Senate, December 11, 1991:

The Honourable Senator Kinsella moved, seconded by the Honourable Senator Marsden

That the Standing Committee on Social Affairs, Science and Technology be authorized to examine and report upon the concept, development and promotion of Canadian citizenship, and

That the Committee present its final report no later than December 31, 1992.

The question being put on the motion, it was adopted.

Gordon B. Barnhart
Clerk of the Senate

REPORT OF THE COMMITTEE

The Standing Senate Committee on Social Affairs, Science and Technology has the honour to present its

TENTH REPORT

Your Committee, which was authorized to examine and report upon the concept, development and promotion of Canadian citizenship has, in obedience to its Order of Reference of December 11, 1991, proceeded to that inquiry and now presents an Interim Report.

Respectfully submitted,

Noël A. Kinsella
Acting Chairman

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INTRODUCTION

The Senate Standing Committee on Social Affairs, Science and Technology was authorized by the Senate on December 11, 1991, to carry out a study of citizenship in Canada.

The Committee has held 7 meetings and has heard 22 witnesses, including academics from a variety of disciplines, representatives of the Department of Multiculturalism and Citizenship, and members of the Canadian Citizenship Federation.

In preparation for our study on citizenship, the Committee considered a focus paper entitled "Studying Citizenship in Canada: Issues for Consideration." This paper provided a study framework which divided the inquiry into three key phases; an examination of the concept of citizenship, an inquiry into the various programs and participants involved in the promotion of citizenship and a review of a range of aspects related to citizenship education in Canada. Preliminary considerations also identified the importance of incorporating into our investigation, an analysis of citizenship from the perspective of women and aboriginal peoples.

We recognize the vast scope of this undertaking and, as a result, we have decided to produce an Interim Report to facilitate the continuation of our work in September 1992. We have used this venue as an opportunity to simply review the testimony we have heard to date. The complexity and richness of the evidence makes it difficult to provide any in-depth analysis at this time. Rather, we have reviewed the information and identified 10 questions that will focus our future inquiries and that we see as central to the study. These questions are explored in a preliminary fashion in this Report. We look forward to our resumption of this study, when these questions will be more fully explored and analyzed, and to the production of our final Report.

The issue of citizenship, with all its ambiguities, our Committee has been told, remains "the central issue of our political and democratic life... an extremely important issue, deserving special attention." (Thériault, 5:25) The evidence that the Committee has heard to date suggests that a modern day concept of Canadian citizenship needs to recognize the changing, fluid and rapidly evolving character of Canadian society, reflecting its federal, bilingual and multi-ethnic nature and the experience of its aboriginal peoples. Canada, we have been told, is a country resting on diversity, and "the building blocks of citizenship of the future will be building blocks of pluralism." (Tepper, 3:25) The 1986 Census figures show that Canada has become a decidedly plural society, with a declining proportion of people of direct English or French descent, and an increasing proportion of people from other cultural backgrounds.

Canada has responded to these changing realities, with policies that have emphasized concepts of fairness and equality toward its citizens, of whatever origin. "One of Canada's great strengths," one witness has stated, "is that it has institutionalized notions of equality and notions of fairness for a whole range of people." (Tepper, 3:28)

Our witnesses have provided a variety of learned opinions on the general subject of citizenship, particularly with respect to its conceptualization, the promotion of Canadian citizenship, and citizenship education. Their testimony has helped us to identify certain key questions in our study. These are examined below.

THE CONCEPT OF CITIZENSHIP

What is the meaning of citizenship, and how is it understood in terms of its legal, political and social or socio-economic dimensions?

Citizenship, the Committee has been told, is a concept that includes people as members of a collectivity. (8:21) In the words of one witness, Professor Crête, it "is closely related to democracy and, of course, to constitutional rights. However, the right to vote is not the only characteristic that enables us to say we are citizens in a democracy." He stated that there are a number of levels on which citizenship may be considered; it has different aspects. Citizenship may be perceived as a formal right with, above all, the right to vote guaranteed by statutes. The second aspect is the ability to participate in political life, particularly in decisions concerning the distribution of materials in society. A third aspect concerns the enjoyment of economic well-being, of social security. These three levels, he explained, are interrelated. (Crête, 5:44)

Citizenship, Professor Breton later explained, is "a multidimensional phenomenon"; these dimensions include equal rights, contribution to the common good, and loyalty. (8:21) To begin with, the Committee has been told, most people identify citizenship with rights. (Stinson, 3:14) These rights are based in law.

A. The Legal Dimensions of Citizenship

"Modern citizenship", Professor Thériault has stated, "is primarily a matter of law. Even when our concept of citizenship engenders a sense of solidarity with our community, it is still essentially a solidarity based on law." (Thériault, 5:29)

Although citizenship is not solely legal in nature, this witness considered that we must "give a certain kind of priority to legal citizenship in our societies. It goes with a concept of the State and of the law. When we say that there are constitutional monarchies which imply a certain kind of citizenship, we are saying that they are constitutional and that the people have rights, that those rights are not granted to them by the ... monarchy, but rather that the monarch has a social contract with the citizens. In that sense, there is a legal logic that presides over the country's legal foundations." (Thériault, 5:35-6)

In his testimony concerning the legal dimensions of citizenship, Professor Cairns began with mention of the Charter and provincial rights instruments. He cautioned, however, that these do not exhaust the concept of citizenship, "because they are largely rights oriented and there is a balanced definition of citizenship which has to include concepts of duty, obligation,

sharing and participation in the community." (5:24)

B. The Political Dimensions of Citizenship

Citizenship, Professor Breton has stated, defines membership. "A citizen is simply a definition of membership in the political entity." (8:21) In speaking of citizenship, however, as Professor Crête explained, people usually mean its essential attribute, "the right to participate directly or indirectly in the exercise of political power." (5:41) The right to vote alone, however, may be considered merely a "passive right." (5:44)

In discussing the historical dimensions of the concept of citizenship, Professor Thériault referred to a distinction drawn by author Benjamin Constant, stating that the idea of "liberty in the ancient world meant participating in government, taking an active role as a citizen in public affairs. By contrast, liberty for modern man is the liberty of autonomy." This distinction, the witness stated, "helps one to grasp a number of elements in the complex notion of citizenship in our societies", three of which are "the idea of abstract individualism, the idea of social solidarity and the idea of civic citizenship."

In the development of the modern state, Professor Thériault explained, a new principle of liberty developed, "foreign to the classical concepts of freedom, citizenship and politics." It was in the "principle of abstract individualism that the founding fathers of modern politics thought they had found a new basis for citizenship." (Thériault, 5:27)

Continuing to distinguish the modern from the old concepts of citizenship in its political dimensions, he stated:

Individuals in our societies do not possess their political rights because they are active citizens. They have political rights not because they participate in public life (as landowners or soldiers), as in a number of ancient systems, but simply because they have the same rights as any rational human being living in a particular territory, to be members of the body politic." (Thériault, 5:29)

C. The Social or Socio-economic Dimensions of Citizenship

If citizenship were reduced merely to the right to vote, however, it would be "an impoverished, narrow form of citizenship, unable to guarantee us any real control over collective decisions that affect our existence at work and in day-to-day life." (Crête, 5:45) In addition to its legal and political aspects, citizenship has social dimensions. Professor Thériault has explained that rights "to education, health (care), a minimum income (social rights characteristic of the welfare state) are also aspects of modern citizenship. They are not assistance or charity, but an entitlement due to every citizen by the simple fact of his citizenship." (Thériault, 5:29)

Following our consideration of the concept of citizenship in general and in terms of its various aspects, the Committee has addressed the issue of Canadian citizenship in

particular, and has considered the following questions:

D. Contemporary Canadian Citizenship

What is the definition of a Canadian citizen or Canadian citizenship?

What does Canadian citizenship mean today?

For Canadians, Professor Cairns has explained, the Charter of Rights has become "a fundamental way of thinking about citizenship." (5:14) Values of individual liberty and pluralism are central to our concept of citizenship. The Committee has also been told that Canadian citizenship is different from that of many countries, because it "has taken the form of at least three national allegiances: the English-speaking community, the society of Quebec and French Canada, and the aboriginal communities." (Thériault, 5:30)

Pluralism was discussed as a factor in the concept of Canadian citizenship by different witnesses. Professor Cairns stated that "Our multiculturalism, with its many problems, is a way of trying to respond to a country which is moving away from a definition of itself in terms of the two founding peoples, not eliminating that definition but supplementing it." (5:25)

Under the *Citizenship Act*, Canadians can also hold the citizenship of other countries; this implies an inherent recognition that Canadians may have various loyalties. Professor Symons suggested that it is a very interesting, extensive, and very Canadian phenomenon that our citizens "have a habit of diversity of affections. Not quite allegiances, but affections.....Canadians both in the Francophone community and in the Commonwealth have...a pretty civilized and valuable notion that... you share your affections and belong to wider things." (2:69) In support of this idea he cited the commitment of Canadians to the United Nations, and the role of the Vatican in the numerically most important religion in Canada. Within Canada, as well, there are various kinds of loyalties at the provincial, regional and local levels.

This diversity of affections, then, may be viewed as an element of the Canadian identity. Our Committee has heard further evidence concerning those factors that distinguish Canadians from the rest of the world in its consideration of the following question:

E. The Canadian Identity

What defines us as Canadians? What is the Canadian Identity?

Professor Symons suggested that the fact that Canadians have learned to live with various levels of loyalties and affections, both within the country, and outside of it, is one of their identifying characteristics. (2:70)

Identification or commitment, Professor Breton stated, can have three dimensions. The first is utilitarian - one identifies with a society because it is profitable or beneficial to do so; this is a purely utilitarian identification, based on economic motives. The second kind of identification, strong in Canada, is based on the sense of interdependence; there is a sense of

community of fate. The third kind of identification, he explained, is based on a sense of peoplehood, of sharing a common heritage, having the same collective memories, and the same institutions that embody our values and world view. While this exists in Canada, to an extent, it is not general across the land; the collective memories of people in Quebec, for example, are different from those of people in British Columbia.

This witness pointed out that the character of identification among Canadians may be different at each level - local, provincial, and national. It may variously be utilitarian, or socio-emotional, or something else. "It is not the same for all segments of Canada, for different groups and sub-groups.....That may be why we should let things remain fluid, because if we choose a definition of membership and identification, we are inevitably going to impose it on somebody who has a different view or a different relationship with the collectivity. That is going to make things worse, not better." (8:26)

Although various definitions of the Canadian identity might be developed, our witnesses have provided some thoughts on those things that most Canadians do have in common, and that may be part of our emerging collective identity. The Committee has heard, for example, that Canadians have a core of common values.

Some things Canada stands for include the "idea of dignity of individuals and of attempting to have equality among our various minority groups." (Stinson, 3:16) We were told that "non-discrimination on the basis of race is one of our greatest values". (Crête, 5:43) In the public arena, bilingualism has been suggested as something which can also be a common element in the entire Canadian reality. (Thériault, 5:40) In a lighter vein, Professor Sears stated that "Canadians are people who are always debating what it is to be a Canadian." (8-11)

He noted that there are particular institutions in this country that identify us as Canadian. "Our system of government, for example, is borrowed from Britain, the parliamentary system, but yet it is federal. Britain does not have a federal system; that is uniquely Canadian." (8:16)

The notion of citizenship for Canadians is different from that of Americans; it has different roots. Professor Symons explained that the idea of citizenship for Canadians is not derived from the French or American Revolutions. "The reality of the experience of citizenship for Canadians, both French and English," he stated, "has been evolutionary. It has been based on a quite different approach, ... the broadening of precedent to precedent, the evolution of civil liberties, and a great deal of court work giving substance to concept. It has been a plant of slow growth rather than of dramatic posturing." (2:61)

The testimony presented to your Committee has suggested that, while ideals of equality are part of the concept of Canadian citizenship as it has developed, in reality citizenship does not always mean the same thing for all members of our society. The experience of women and the aboriginal population, for example, raise certain questions.

F. Citizenship for Women and Aboriginal Peoples

What has citizenship meant for women and aboriginal peoples in Canada?

Professor Lamoureux explained to the Committee that, historically, women's experience of citizenship has been different from that of men. "As a general rule," she stated, "women were excluded from the three main symbolic attributes of citizenship: voting, the army and education There is therefore a delay between the time men and women enter the universe of citizenship. That delay has been accentuated by ... a form of citizenship which is founded on a more particularist than egalitarian basis." (5:55)

She spoke of persistent significant differences in incomes between men and women, and of the under-representation of women in Canadian political institutions. The importance of fair representation in encouraging members of a group to subscribe to common values was also discussed. (5:56)

It is the intention of the Committee to hear further testimony in the future relating to this question, and also to inquire into aspects of citizenship relating to Canada's aboriginal people.

Citizenship in Canada, according to some of the evidence already presented to the Committee, appears to have different meanings and connotations for different groups in society and is further complicated by the apparent divisions of loyalty in the population. Witnesses have stressed the view that citizenship in this country is multifaceted, and that there are different levels of allegiance for most Canadians. This leads us to the next key questions:

G. Universal Citizenship

Is there an over-arching citizenship that embraces all groups and different nationalities? Is there a universal citizenship?

The Committee has heard evidence that our modern citizenship involves a "certain solidarity with a larger community - contractual, voluntary, based on law". This, we have been told, is "part of today's trend in the evolution of rights, and therefore must be part of any process of reflection about citizenship and any policy on citizenship in contemporary society." (Thériault, 5:30)

Professor Breton has spoken of the "emergence of a continental and transnational level of organization," an increasing level of social organization going beyond the nation state to a transnational level. This is particularly true, he states, of the elite in society who are developing interests based outside the country. He has reminded us that "citizenship is defined primarily by the upper classes in society, that is, those who wield political, economic and cultural power." (8:28) We should therefore, he suggests, study the implications for Canadian citizenship in their increasing involvement in a continental and transnational system.

In the view of Professor Thériault, there is a kind of universal citizenship

beginning to appear in the world. The United Nations Charter, with the right to intervene in certain situations, is based, he stated, "on the idea that, in addition to there being a population living in a given territory, and thus a citizenship centred in a particular country, there is a kind of citizenship which derives from our membership in the human race. What happens anywhere in the world is important to me because I am concerned as a citizen, as someone who shares the same world. The issues of the environment, hunger, development and so on all make a claim on this solidarity which is the recognition of the humanity which we all share." (5:38)

Professor Breton also spoke of solidarity, calling it a characteristic of civil society. (8:30) He connected it with the responsibility of citizens to contribute to the common good.

Much of the work of the Committee to date has concerned these issues relating to the concept of citizenship and its meaning for Canadians. In addition, as part of our planned study, we have considered matters relating to the promotion of citizenship.

PROMOTION OF CITIZENSHIP

Because the concept of citizenship is multifaceted and complex, its promotion and the values attached to it pose challenges for all levels of government, for community organizations and groups, and for the general public. The wise and beneficial promotion of citizenship requires careful attention and strong commitment to financial and program initiatives.

Our Committee has heard the testimony of the Honourable Gerry Weiner, Minister of Multiculturalism and Citizenship, and officials of his Department, including Mr. Alain Landry, Assistant Deputy Minister, Citizenship, Ms. Eva Kmiecic, Registrar, Citizenship Registration and Promotion, Judge Elizabeth Willcock, Senior Citizenship Judge, and Ms. Mary Gusella, Deputy Minister.

Members of our Committee noted with interest the evidence presented that since 1977, with the new Citizenship Act, Canada has officially recognized dual citizenship; and also that there is no compulsion for new Canadians to become citizens, even after many years of residence. The testimony of the officials addressed a number of other issues, including the following key question:

What are the concepts and values of Canadian citizenship promoted by the Citizenship Branch?

Elements of the concept of citizenship and Canadian values officially promoted, we have been told, include diversity, equality, community, security, freedom and peace. (6:27) The "special flavour" of Canada was said to be provided by our official bilingualism and multiculturalism. Our parliamentary system of government within a federalist state was cited, as well as concepts of democracy, with freedom of speech and the right to vote. Rather than being prescriptive and limited, the concepts promoted tend to be open and encompassing.

Recently, we have been told, more emphasis has been placed on the idea of being knowledgeable, aware, and an active participant in Canadian society, and on encouraging people to be proud of being Canadian.

Our Committee was informed that the Branch has in the current year about \$900,000 in total, and six person-years, dedicated to the promotion of citizenship in Canada. This includes the amounts allocated for its major program, National Citizenship Week, and its second key program, Citations for Citizenship, which honours 25 outstanding Canadians annually, and for its publications, materials and other initiatives. (6:29-30)

In his appearance before our Committee on April 9, 1992, the Hon. Gerry Weiner, Minister of Multiculturalism and Citizenship, affirmed that citizenship promotion is an "all-inclusive priority," and that the purpose of the Department is to promote full, active and equal citizenship for all. (4:8) He stated that "Canadians want far more to be done to promote common values and a stronger sense of national identity." (4:11)

While there appears to be a general acceptance of these goals, the issue of how to go about achieving them raises another of our key questions:

How do we create common ground and revive the idea of participation in public affairs in a way that is compatible with our values of individual liberty and pluralism?

In response to this question, Professor Thériault offered the following advice:

A positive definition of society provided by the State and pushed by its institutions could certainly help enrich citizenship, but the contribution can only be minimal; going too far in this direction would necessarily entail a break with the other aspects of modern citizenship. (5:31)

He suggested that policies for making society more democratic should be combined with a defined "minimum core of shared values on which we agree". Democratization of society, in his view, should mean "both to enable special interests to be heard and to find the means of making oneself heard, but also to promote the core of shared values by virtue of which we belong to the same political entity." (5:33) Professor Lamoureux also spoke of strengthening citizenship through democratization, through the elimination of discrimination. (5:55)

On April 28, 1992, representatives of the Canadian Citizenship Federation appeared as witnesses before our Committee. They pleaded for more interest and commitment to the notion of Canadian citizenship by governments as well as by the people of Canada. They spoke of their difficulties in the past in obtaining funding for citizenship activities, and pointed out that the Secretary of State has no budget for the promotion of citizenship.

In addition to urging that such funding be provided and that more be done to

promote citizenship generally, the members of the Federation made the following recommendations:

- that positive steps be taken by the federal government to promote standard education on Canada and "Canadianism";
- that by statute the Queen be declared a citizen of Canada; and
- that student exchange programs be funded and developed by the federal government in cooperation with the provinces.

The promotion and awareness of citizenship and its related values is closely connected with the final part of our Committee's study -- citizenship education.

CITIZENSHIP EDUCATION

Our topic of citizenship education, we have been told, might better be considered as education for good citizenship, because some knowledge is an essential part of active citizenship. When we speak of citizenship education in the schools, Professor Sears has pointed out, we are using "citizenship" in an appraisive way; what we really mean is "good citizenship."

Professor Thériault discussed the importance of education in citizenship, referring to thinkers like John Stuart Mill, who believed that for there to be true citizenship, there must at least be access to education. The idea of free education for all citizens, Professor Thériault stated, "has been a central component of citizenship since the French revolution because people said that, if we want to have a minimum in common among our citizens, they must share a minimum amount of knowledge..." (5:38)

Citizenship education, or the education of its citizens to the ideals of a country, as Professor Grant explained during the first hearing held on our study, "has been a goal of national governments since the emergence of the nation state..... To espouse national aspirations and goals, to inform citizens of their rights and privileges, and to remind them of their obligations, ... are all part of any program of citizenship education. Only through this process and especially through the socialization of the youth of the country to the state, it is often thought, can a nation ensure its national survival." (2:38)

Reviewing the history of efforts toward citizenship education in Canada, Professor Grant stated that although the growth of the Canadian national state and imperialism went virtually hand in hand, within that framework, many Canadians were seeking to foster a nation-state loyalty to Canada, even in its early years. Difficulties arose, however, in trying to develop a national identity in a system with provincial control of education, and the Dominion government adopted a "hands off" approach.

"Thus," he explained, "both by law and by custom, deprived of control of a national education system to foster, develop or inculcate nationalism among the country's youth, Canadianists who have wished to use the schools as a means of sponsoring nationalism or

nationalization have been forced to act as pressure groups on provincial education departments or ministries." (2:40) As examples of organizations that have attempted to influence curricula in this direction, he cited the early efforts of the Canada First Movement and the Dominion Education Association, and later, those of the National Council of Education and the Canadian Manufacturers' Association.

Referring to the 1968 publication resulting from the National History Project, *What Culture, What Heritage?*, as a landmark in consideration of citizenship education, Professor Grant stated:

It launched a stinging indictment of the way that Canadian studies were being taught in public schools. It stressed that Canadian studies in our elementary and secondary schools had stagnated while other subjects seemed to have surged forward; that our educational systems had failed in their responsibilities to the nation; that the legitimate national interests of this country were not being served by our present Canadian studies programs; that the need for radical reform was urgent; and that the reasonable expectations of the individual student, while in school, were not being fulfilled. (2:41)

By neglecting national interests, the book concluded, the schools were reinforcing regionalism in Canada.

The concerns raised by the publication of this study, the witness explained, led to the establishment of the Canada Studies Foundation. The Foundation attempted to promote national understanding and adopted the approach that school-based Canadian studies could help prevent regionalism and provincialism from becoming excessive and destructive. While others tried to "create homogeneity for loyalty", the Foundation "felt that it could be found in the recognition of diversity." (2:43)

This background information on the historical developments leading to the present approach to the teaching of citizenship education in the schools led to this key question:

What is the state of citizenship education in Canada in 1992?

The new Department of Multiculturalism and Citizenship, Professor Grant explained, is active in school-based, education-based programs. He cited "their sponsored public events, publications, awards, information kits, heritage language programs, academic chairs, ethnic studies and contests," driving home the message that together Canadians are better.

Other evidence has suggested, however, that school-based citizenship education in Canada overall has not improved much since 1968. It continues to be taught differently in different institutions across the country; it often does not receive much attention, and is frequently taught by teachers not qualified in social studies. (8:13)

In this country, as Professor Sears explained in his testimony, we have traditionally contained citizenship education within social studies education. A number of different curricula models have been developed in social studies education, however, representing different understandings of what it means to be an educated citizen. Because of these different views, he has described citizenship, as it is used in social studies, as "an essentially contested conception." (8:7)

Writers in the field of citizenship education, Professor Sears stated, adhere to the "enlightenment idea of the autonomous, educated, participating citizen, participating equally with other citizens in the political process in the governing of the nation." (8:10) The importance of participation was also stressed by Professor Lamoureux, who observed that "citizenship should not be focused solely on the vote, but rather on a form of participation which goes beyond voting once every four years." (5:56)

In her view, participation is itself an important method of teaching citizenship. The idea, she has suggested, "is to decentralize policy management as far as possible, so that citizenship is also learned in the day-to-day management of the country, where it can be done, and by the people who are directly concerned by that management." (5:56)

Recognizing the varying perceptions in the country of Canada's history and reality, Professor Sears advised that any vision of citizenship education for our schools will have to allow for a range of views, for a conception of citizenship that is somewhat fluid. While we may agree on components of citizenship, we may not all agree on the emphasis to be given each of these components. (8:12) He argued, therefore, that the debate within the social studies field about competing conceptions of citizenship would be more productive if those involved came to recognize citizenship as being essentially contested, with the object of enhancing the process of research, theorizing and practice in social education.

One of the questions that might well be addressed in future research deals with the role of non-governmental organizations, such as the Canadian Teachers Federation and the Canadian Studies Foundation, in the development and promotion of citizenship education in Canada.

What is the appropriate role for voluntary, non-governmental organizations to play in citizenship promotion and education in Canada?

Our witnesses have mentioned, in passing, the beneficial activities in the field of citizenship education, of organizations such as the Boy Scouts of Canada, the YMCA and the Rotary Clubs. In its future meetings, the Committee intends to hear further witnesses to expand on this information and to address the issue of the appropriate role of such organizations in citizenship promotion and education, as well as the following key question:

What should the Government of Canada do to facilitate the development of citizenship education in Canada?

There is a need to establish national goals for citizenship education in Canada. Professor Sears has suggested the Council of Ministers of Education Canada might be encouraged to work toward this objective. He advised the development of citizenship education programs "where students in this country could at least come to understand the different regions of the country, and the country from different perspectives." (8:13)

Professor Breton mentioned that many things have been done in this country in cooperative ways, and suggested that Canadian studies should be developed showing how different regions have been interdependent and how they have cooperated through the federal government. Supporting this view, Professor Sears referred to the success of French immersion programs, and second language education programs, where the federal government has helped to coordinate national policy, very successfully. He cautioned that the cultural context in which citizenship education might be developed should not be ignored.

CONCLUSION

This Interim Report outlines some of the major concerns that were communicated to our Committee by the witnesses heard to date. The Committee intends, upon resumption of our study in the fall of 1992, to hear further witnesses, including representatives from a sample of voluntary, non-governmental organizations that contribute to the promotion of good citizenship. We also plan to hear witnesses who will address specific issues concerning citizenship, particularly those aspects of importance to women and aboriginal peoples.

The evidence we have heard thus far in our study underscores the need for an "updated" understanding of citizenship. Such an understanding must incorporate the changing demographic characteristics of Canada and be informed by the reality of our national diversity. In future hearings and discussions we intend to orient our study around the following questions:

1. **What is the meaning of citizenship, and how is it understood in its legal, political, and social or socio-economic dimensions?**
2. **What is the definition of a Canadian citizen or Canadian citizenship? What does Canadian citizenship mean today?**
3. **What defines us as Canadians? What is the Canadian identity?**
4. **What has citizenship meant for women in Canada?**
5. **Is there an over-arching citizenship that embraces all groups or nationalities? Is there a universal citizenship?**

6. What are the concepts and values of Canadian citizenship promoted by the Citizenship Branch of the Department of Multiculturalism and Citizenship?
7. How do we create common ground and revive the idea of participation in public affairs in a way that is compatible with our values of individual liberty and pluralism?
8. What is the state of citizenship education in Canada in 1992?
9. What is the appropriate role for voluntary, non-governmental organizations to play in citizenship promotion and education in Canada?
10. What should the Government of Canada do to facilitate the development of citizenship education in Canada?

APPENDIX

STANDING SENATE COMMITTEE ON SOCIAL AFFAIRS, SCIENCE AND TECHNOLOGY

LIST OF WITNESSES

ISSUE NO.	DATE	ORGANIZATIONS AND WITNESSES
2	March 17, 1992	Dr. John Grant Nova Scotia Teachers' College Prof. Tom Symons Trent University
3	March 24, 1992	Prof. Arthur Stinson Ottawa Prof. Elliot Tepper Carleton University
4	April 9, 1992	The Honourable Gerry Weiner Minister of Multiculturalism and Citizenship
5	April 28, 1992	Prof. Alan Cairns University of British Columbia Prof. Jean Crete Laval University Prof. Diane Lamoureux Laval University Prof. Joseph-Yvon Theriault University of Ottawa Canadian Citizenship Federation
6	May 5, 1992	Mr. Alain Landry Assistant Deputy Minister, Citizenship Ms. Eva Kmiecic, Registrar Citizenship Registration and Promotion Judge Elizabeth Willcock Senior Citizenship Judge

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May 12, 1992

Ms. Mary M. Gusella
Deputy Minister, Multiculturalism and
Citizenship Canada

Mr. Alain Landry, Assistant Deputy Minister,
Citizenship

Mr. Greg Gauld, Director General
Corporate Policy and Research
Multiculturalism and Citizenship Canada

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May 19, 1992

Prof. Alan M. Sears
University of New Brunswick

Prof. Raymond Breton
University of Toronto

