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In their book “*Changing Citizenship*”, Audrey Osler and Hugh Starkey have discussed many issues, and in this review, I pick up the following four concerns from the Japanese perspective. Osler and Starkey argue that:

1. Citizenship is changing: today we are looking for cosmopolitan citizenship. Citizenship for individuals includes local citizenship, national citizenship and global citizenship. Each of these ‘citizenships’ is requested from each community, such as a local community, a nation state, a large society, and a global society. All citizenship centres therefore on a cosmopolitan citizenship.

2. Educating for cosmopolitan citizenship should be based on human rights. Citizenship education in the global world takes various shapes, but citizenship education should have the fundamental basis of human rights. This idea is common to the world.

3. There are three basic conditions for educating for the cosmopolitan citizenship. It is necessary for us to implement education for citizenship incorporating a new view on society, education, and children. First, in this new view, a local society and a national society are part of globalization; all societies exist in a global world. Second, education will work for a society or against a society: ‘Education is an instrument of state policy’ (p.36). Third, children should be seen as partners in a democracy, that is, as citizens. They are growing under their parents, not just preparing to be citizens, but acting as citizens.

4. There must be effective institutional conditions for educating for cosmopolitan citizenship. Education for citizenship is for all, but schooling draws a boundary line between people and divides the included from the excluded. Therefore, education for citizenship must compensate those outside for their exclusion. ‘Schools as institutions need to adapt to learners in order to guarantee a right to education for all’ (p.59). Schools and their leaders must strive to promote ‘democratic schooling’ (p.138).

Five Questions

In this review of the book, I would like to discuss five questions.

1. Is the cosmopolitan citizenship universal?
2. Is citizenship education society-specific?
3. How is educating for the cosmopolitan citizenship assured?
4. Why are we educating children for cosmopolitan citizenship?

5. On what ethical base should we be educating children for cosmopolitan citizenship?

These questions are related, but I will discuss them in turn..

The universality of citizenship

Certainly Osler and Starkey have indicated that citizenship has the functions or dimensions of status, of feeling and of practice (p.9). These functions of citizenship work as standard in any society. If a person has citizenship status, or feel themselves to be a citizen, they can exercise the practice of citizenship. If another person has no citizen status nor feeling of belonging, he/she has no citizenship and will not practice it..

Osler and Starkey have argued for cosmopolitan citizenship (p.24, 37). Cosmopolitan citizenship does not consist of particular virtues, but of procedural rules and common principles. They are characterized not by their goodness, but by their formalities.

Citizenship currently divides people into two groups, the included and the excluded.. Citizenship draws a boundary line in a society. Yet the line is not fixed. In each society, the lines are different, not universal, and have different ways of distinguishing those included and excluded. In any society, this line of citizenship creates an exclusion/inclusion problem.. Many societies are changing the line, which then covers a broader spectrum, increasing the membership of the included and decreasing the number of the excluded. But the excluded do not vanish from any society. A minority of outsiders are always present..

Cosmopolitan citizenship is not global citizenship. It consists of local, national, and global citizenship. The requirements for cosmopolitan citizenship are 1) dignity and security, 2) participation, 3) identity and inclusivity 4) freedom, 5) access to information, 6) privacy (pp.143-145). Its characteristics are complex and many-layered. Yet my contention is that while its characteristics themselves are common, its functions would be society-specific.

The peculiarity of citizenship

I would argue that cosmopolitan citizenship would work differently in each society: in England cosmopolitan citizenship has a peculiar and specific content, in USA it would have a peculiar and specific content, and in Japan, in Korea, and in China it has an equally specific content.

I would give the example of Japan here. Cosmopolitan citizenship in Japan is based on human rights and the Constitution of Japan. Through the Constitution is itself based on human rights, its content differs from other countries. The Constitution has specific articles. The ninth article is exemplary and unique: Japan will not fight any countries with weapons and has not an army in order to fight other countries.

Cosmopolitan citizenship in Japan consists of certain knowledge and understandings, skills

and abilities. It includes knowledge of politics, economics, understandings of freedom and democracy, skill in reading maps and materials, and abilities to discuss society and make decisions on social choices. Cosmopolitan citizenship in any democratic state includes these. But citizenship in Japan includes a special view of international peace. Citizenship does not include such a view in all countries.

Cosmopolitan citizenship in democratic states is based on common human rights. Its broad content would be similar, but its individual items differ from each other. Mostly the difference is rooted in the history and culture of the country. The reason why the view of international peace has been included in citizenship and in citizenship education in Japan is that Japan has fought against Asian states in modern history, and has occupied some states and areas. In reflecting on its actions after WWII, the Japanese people have decided that they will espouse the principles of 'do not go to war, do not have an army'.

Hence while cosmopolitan citizenship as an idea is common, it would not be necessarily be based on the same principles. It is not universal in all democratic states.

Assuring the place of citizenship education in the school curriculum

If cosmopolitan citizenship in each country then has both a common and a distinctive nature, countries could not all educate for citizenship using the same approach. Each country has to develop education for citizenship in different ways.

Education for citizenship has another problem. Education has two functions, to promote the growth of a person, or to restrict or limit it. Education is not necessarily a plus factor, and for some individuals or groups it acts as a minus factor. So as far as possible, we have to make the most of the maximizing potential of education, to promote the growth of people.

Each country should develop education for citizenship in a different mode so as to promote such growth. For citizenship education in each country there would certainly be the six principles that Osler and Starkey have suggested, outlined above. Yet each country would have a different understanding of each one. For example, in terms of the 'participation' principle, citizenship education in Japan is currently limited. Japanese children cannot participate in deciding the content of curriculum nor the sequencing of learning in school-based education. The Ministry of Education and each Japanese school are to decide such matters. Children cannot participate in school education as 'citizens'. In Japanese school education they are instead objects of education. In other democratic states there are similar phenomena. But in England in the new subject of 'citizenship', which is compulsory in secondary schools, children are to be active participants. They are to act as citizens in their education.

In each country the six principles of education for citizenship have to be assured in the school curriculum. For this purpose, certain school subjects for citizenship education are established, in

USA and Japan, this is 'Social Studies' and in England, 'Citizenship'. Yet these subjects cannot guarantee that these principles of education for citizenship will necessarily be upheld. To do this, other means would be necessary, for example, specific activities in the community and the school, or cross-curricular studies, or learning for problem-solving.

Good reasons for educating for cosmopolitan citizenship

This leads to the next problem, of how education for citizenship ensures a good relationship between school subjects and extra-curricular activities. I think there are three possible scenarios. A) A situation of separation: different courses and separate departments implement each of education for school subjects and extra-curricular activities. Accidentally they may have a good relationship. B) A complementary situation: education for school subjects plays as center-stage, extra-curricular activities play as the periphery. Often education for school subjects provides children with knowledge and understandings, and extra-curricular activities have the responsibility for the practice for being a citizen or for citizenship action. C) A correlation situation: there is an interaction between education for school subjects and extra-curricular activities. Education for school subjects covers the practice with the theory, or skills and abilities together with knowledge and understandings. Extra-curricular activities cover the theory with the practice, or knowledge and understandings together with skills and abilities. They play mutually important roles.

I would argue for the third of these, for correlation. In this case, one discharges one's duties towards the 'democratic schooling' (part 3, pp.138-153) that Osler and Starkey have claimed is vital, I think. In this way, in school a democratic society is established, and in society a democratic education is established.

The ethics of citizenship education

Osler and Starkey have pointed out the relationship of citizenship education to 'democratic schooling'. On p162-165 they develop a 'statement of ethical values' based on universal responsibilities. Yet more attention could be given to the ethics supporting the relationship between democracy and citizenship. Ethics is the quintessence of citizenship education.

Citizenship education contains principles, modes, and relationships. Each of these elements of citizenship education depend on those ethics which have been called 'discursive ethics' (Jurgen Habermas). These ethics entail that all people think about their societies, all people discuss all things in their society with all people, all people judge and decide rationally, as well as all people engaging in responsible practice. In societies where discursive ethics work and function, citizenship education should and could be improved.

If we carry out citizenship education based on ethics, we can always create avenues for development. Without ethics, we have no our compass to judge and decide the direction of

citizenship education. It is the ethics of citizenship education that has the universal nature.

Summary

In “*Changing Citizenship*”, Osler and Starkey have noted and represented many important issues. They have suggested the key concept of ‘cosmopolitan’ citizenship, which is new and significant. This means the authors are playing an important role in the development of the study of citizenship and citizenship education. In particular, they have pointed out the underlying principles and ideas, and the forms and conditions of citizenship education.

This review has concurred that these broad dimensions of citizenship and its education are common to the world. Yet it has argued that each element works according to the actual conditions, history and culture of each country. Each element performs a society-specific function. That is, these contextual elements of citizenship education are not universal.

Yet when these elements are supported by discursive ethics, education for cosmopolitan citizenship does become of a universal nature.