

1999

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EDUCATION FOR CITIZENSHIP, SERVICE LEARNING AND POLITICAL SCIENCE

Panel: Teaching and Learning

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We are all citizens now-but do we know what it means to be one?

In the recent "Crick Committee" report on "Education for Citizenship and the Teaching of Democracy in Schools", citizenship and service learning has made a welcome reappearance on the educational agenda, and the consultation document on Millennium Volunteering, for young people between 16 and 25, has placed an important emphasis on civic values. Religious leaders, including the Archbishop of Canterbury, Dr. Robert Carey and the Chief Rabbi, Dr. Jonathan Sacks, have called for a renewed sense of moral responsibility. At present all the three main political parties appeal to the electorate's sense of civic responsibility and the "New Labour" government sees this as a key feature of the supposedly new "third way" in British politics.

It would appear that the issue of citizenship, with all its complexity, has become central to contemporary political debate and a strategic subject area within the academy. Why is this the case? The growing public perception of the limitations of liberal social democracy and its alternative New Right minimal state has created in the USA, and now in Britain, a scepticism about the future of social democratic politics and the resulting search for an alternative politics of meaning. (1) In addition, there is an increasing awareness that the problem of encouraging participation in governance is not just one of electoral politics or office-holding but one of participation and leadership in the associations and organisations of civil society. In the UK this has resulted in an increased recognition of the importance of the voluntary sector and the civic and educational importance of volunteering. (2) In such a context the key issue is not merely one of constitutional reform, (a la Charter 88) but the very definition and meaning of social democratic politics itself. It is not surprising then that the theorisation of citizenship has become central to political debate. We cannot shrug it off as merely as a political fashion, or effective form of political rhetoric, handy for political soundbites.

Since the late 1980s, there have been a number of developments which have put the issue of

citizenship on the political, academic and educational agenda.(Heater and Oliver,1994). In 1988, the Home Secretary, Douglas Hurd gave his 'Tamworth Address' in which he stressed the importance of civic obligation. In the same year, the Charter 88 movement was established, highlighting the growing public interest in the theme of constitutional reform, and calling for a written constitution and a Bill of Rights. It was not long before the broader political attention moved to education and by 1990 the Speaker's Commission on Citizenship's was expressing concern about the ways in which students were learning about citizenship. In 1991 the government's Citizen's Charter and the citizen's platforms of both the Labour and Liberal Democrats parties were established. For the Government there began a significant shift from an emphasis on 'active citizenship', in the speeches of Hurd and Patten, to that of the 'consumer rights' of the Citizen's Charter while for New Labour the language of citizenship replaced that of class and class conflict.

In the 1990's the growing influence of Professor Amitai Etzioni, 'the man with the big idea?' (Sunday Times, 9.10.94), helped put the ideas of communitarianism on the political agenda.(Etzioni, 1993,1995 and Tam,1998) Seen as a third way between the welfare state and the libertarian individualism of the free market, communitarianism, in its political form, represented by the writings of Amitai Etzioni ,has criticised the overemphasis on individual rights and called for greater responsibility in family life and child-rearing, workfare , punishment as a public ritual, community service and moral education in schools. Communitarianism in its political form, as compared to philosophical critique of liberal political philosophy, is an increasingly heterogeneous body of thought which includes both conservative and liberal variants. In the USA, communitarian ideas have been hugely influential in the Clinton presidency and in Britain, communitarianism is represented both by the 'civic conservatism' of David Willetts and the interesting combination of Demos 'new think' and Christian ethical socialist thinking, which appears to be influencing Tony Blair, David Blunkett and Jack Straw. The extent to which this 'civic moralism' is actually shaping new labour politics and therefore government policy in Britain, is an important and interesting question.

In the academy the study of citizenship and its relationship to political identity had become, by the 1990s, a major growth area in the social sciences with an increasing number of conferences, newly established research centres and numerous publications, including the recent international academic journal, 'Citizenship Studies', edited by Professor Bryan C Turner. At the same time,

within the study of political theory, the communitarian critique of liberal individualism became a major subject area with its own extensive theoretical literature and both historians of political thought and political theorists have examined the elisions between the discourses of liberal individualism, popular constitutionalism and civic republicanism. Within democratic theory, the theorisation of the politics of 'difference' and the rise of multiculturalism and the politics of recognition has raised the very real issue of whether or not a shared political identity is either realisable or desirable.(3) The revival of the concept of citizenship in contemporary political discourse and the study of it in the academy has led to some fundamental questions being asked about the nature and purpose of education, including higher education itself. What is important to note is that citizenship is not being understood in formal legal or political terms but also in the wider context of participation in the associations and institutions of civil society.

In the early 1990's the public concern with the decline of civic participation became an important issue on the agenda for educational reform. Following on from the establishment of the national curriculum in 1988, in 1990 the National Curriculum Council produced its Curriculum Guidance Booklet 8 on Citizenship Education which provided a set of objectives but not a definitive syllabus for citizenship education as a cross-curriculum theme in England. (For Wales, for example, the concept of community was used.) The objectives of this education for citizenship, stated in terms of knowledge, skills and attitudes, were to be pursued by developing personal and shared moral values. These were not clearly defined and to a large extent the proposals shared the objectives of the school's programmes for Personal and Social Education (PSE) which had already been created in many schools in the mid- 1980s. (Sedwick,1994) What the curriculum booklet did not make clear was how the philosophical, moral and political issues concerning citizenship would be addressed in the new national curriculum. Nevertheless, the work of the Centre for Citizenship Studies in Education at Leicester University, the Institute for Citizenship Studies, set up with corporate backing and the Citizenship Foundation, created by the Law Society, attempted to promote and develop programmes of citizenship education. (Jones,1992,Fogelman,1991,1993) By 1994, however, the Dearing Report, in reducing the scope of the national curriculum, contained no reference to citizenship education and this reinforced the lack of any obligation for schools to undertake it as a cross-curricula theme.

The very real difficulty of defining citizenship and therefore its context also contributes to the limited development of citizenship education. Dr Nick Tate, the QCA chief executive, while

developing an open-minded approach to defining what should be civic education, has also argued that 'British values' should be a central part of citizenship education. The issue of multiculturalism and the politics of difference raises crucial questions about how citizenship is defined and how an education for citizenship can recognise difference while providing the framework for a shared political identity based on historical traditions and contemporary social and political reality. Perhaps the most fundamental criticisms of the NCC Curriculum Guidance 8 booklet on Citizenship Education centres on the general lack of clarity of what the 'values' of citizenship might be and that such a definition of values raises the question of whether conflicting beliefs and values should be part of the school's curriculum. (Porter,1978). The teaching of "political literacy" advocated by Bernard Crick and the Programme for Political Education (1974-77) called not only for the toleration of different political values but also the knowledge and skills necessary to critically argue about political attitudes and values and it is still an important document for considering the development of a curriculum for education in citizenship.(Crick and Porter,1978)

The recent "Crick Committee" report on "Education for Citizenship and the Teaching of Democracy in Schools" has reintroduced citizenship and service learning as a key feature in the debate over the structure and delivery of the national curriculum.(Advisory Group,1998) According to the excellent research being undertaken by David Kerr, of the National Foundation for Educational Research (NFER), there are a wide variety of opinions as to what should constitute an education for citizenship in the UK. (Kerr,1997) The development of active citizenship is seen as including education in critical thinking, political literacy, moral values, spiritual values, emotional literacy, etc., and increasingly there is also recognition of the importance of the principles of experiential learning. CSV and other voluntary sector organisations have highlighted the importance of encouraging awareness of the importance of civil society and social responsibility alongside political awareness and political participation. Many schools in the UK and the United States provide school students with the opportunity to engage in experiential learning based upon community service and this has been termed service-learning. (Potter,1998; Erickson and Anderson,1997) In schools, the problem for teachers will be to integrate education for citizenship, including the opportunity to engage in service learning, into a national curriculum which is already overcrowded. The Crick Committee report has recognised that , "However, if citizenship education is to be accepted as important, not only for schools but for the life of the nation, it must continue beyond the age of 16." (Advisory Group,section 5.5)

This consideration about the teaching of democratic values and the place of service learning in the community in schools is one which also raises some important questions about the organisation of the undergraduate curriculum in higher education in Britain.

One of the main aims of higher education, according to the "Dearing Report" on "Higher Education in the Learning Society"(1997), is to contribute to a democratic, civilised and inclusive society. Indeed the Robbins Report on higher education (1963) had argued that one of the main aims of higher education was to transmit a common culture and standards of citizenship. The emphasis on citizenship highlights the need for the curriculum in higher education to prepare graduates to become active citizens and to participate not only in formal politics but also play a leadership role in civil society. This emphasis on citizenship should not only be on social responsibility or duty but also on rights and democratic participation. The challenge for higher education in the UK will be to consider how such a development will take place in the curriculum which is organised largely on the centrality of academic disciplines and in which there will be unease about providing education for citizenship. The increasing emphasis in the "Dearing Report" on "Higher Education in the Learning Society" on the organisation and outcomes of the learning experiences of students and the achievement of key skills and capabilities, and not just subject-based knowledge, as the aim of a higher education, is part of the post-Dearing debate about what will be the future of higher education in Britain.

It is in this context that I would like to now examine some ways in which citizenship education has been introduced into Higher Education in Britain and the USA since the late 1980's.

Higher education in Britain is rapidly becoming a mass system, perhaps on the model of the USA.

With a participation rate approaching 35% and the ending of the binary divide, the Higher Education system in Britain now faces the challenge of its own Dearing Commission Report and the implications of the upgrading of the status and role of further education. According to Peter Scott, 'the result is a disjunction, even a paradox. British Higher Education has become a mass system in its public structures, but remains an elite one in its private instincts.' (Scott,1995,p.2) The development of the mass system of higher education in the USA began in the 1960s during a period of sustained economic growth and an optimistic political age. In Britain, its development in the 1990s has been against a background of scepticism and uncertainty. The rise of the 'multiversity' began in the 1960's and, according to Clark Kerr it is made up of many academic

departments and institutes, where the totality of the whole is organised on the pragmatic principles of administrative convenience. The multiversity was seen as crucially producing and reproducing knowledge through the semi-autonomous activities of its professors, departments, institutes, colleges and faculties. For AH Halsey, this whole process of change in Britain has resulted in what he terms 'the decline of donnish dominion'(Halsey,1995) Yet the process should not be seen as a simple linear one, nor determined by the American model. Much of the literature of the subject has either focused on the history of changing institutional forms and systems or emphasised the university as a mainly research-oriented institution. The academic study of the higher education curriculum, however, raises some important questions about how we can understand the changing nature of the higher education system. These changes rather than being viewed as a threat to academic standards or even academic freedom can also be seen as a process of integrating the university into democratic society.(Menand,1996)

In many recent studies of higher education the specialisation of academic disciplines has been seen as one of the main factors in the disappearance of a common academic community. According to the Carnegie Commission Report on the Undergraduate Experience in America, 'Too many campuses, we found, are divided by narrow departmental interest that become obstacles to learning in a richer sense. Students and faculty, like passengers on a airplane, are members of a community of convenience.'(Boyer,1987,p.84) Professor Ron Barnett, in his study of the idea of higher education has written, 'So, a key curriculum question in higher education is this: Can a discipline based curriculum fulfill the wider objectives, objectives which call for individual disciplines to be transcended? Can a programme of studies which is organised around a particular discipline engender an understanding of its limitations, and indeed a place in the total map of knowledge?' (Barnett,1990,p.177; Beecher,1989; and Bender and Schorske,1997) The question of what will be the future of academic disciplines is a complicated one. According to the anthropologist Clifford Geertz, there has been a "blurring of genres" as academic disciplines as interpretive communities, seek to establish new configurations for the organisation of the production and reproduction of academic knowledge and in doing so, begin to move across disciplinary boundaries. While academic disciplines may provide obstacles to rethinking the curriculum they could also provide the possibility of producing new interdisciplinary and multidisciplinary perspectives from within their disciplinary configurations. The development of a core curriculum in higher education might possibly lead to a reconfiguration of the map of academic knowledge and a change to the dominance of the

academic disciplines. The challenge facing the academic disciplines is how they will respond to these changes by not only rethinking the teaching and assessment practices within the disciplines but also to contribute to the discussion about what a core curriculum might be for undergraduate education.

In the USA, the conflict between the idea of multiversity and the search for academic community and the demand for public accountability has led some conservative critics, like Allan Bloom, Dinesh D'Souza, Roger Kimball, et al, to criticise the university for morally failing or even corrupting its students. This debate about the curriculum has centred on the role of classic or canonical texts in the liberal arts curriculum which are being challenged by the rise of postmodernism, feminism, multiculturalism and the politics of difference on the campus. (Annette, 1994) In a very important book, which also brings us straight to the nub of the problem, "The Aristocracy of Everyone", Benjamin Barber writes, "Where Tocqueville saw in the gradual development of the principle of equalityas a Providential Act", Bloom, Bennett and company are moved by anxiety, sometimes, it seems almost by terror, and rush forward to reclaim a vanished past ... We live today in Tocqueville's vast new world of contractual associations - both political and economic - in which people interact as private persons linked only by contract and mutual self interest; a world of diverse groups struggling for separate identities through which they might count for something politically in the national community". (Barber, 1992, p.128). For Barber, the fundamental problem facing higher education is not moral corruption or postmodern nihilism, but the challenge of providing students with 'the literacy required to live in a civil society, the competence to participate in democratic communities, the ability to think critically and act deliberately in a pluralistic world, the empathy that permits us to hear and thus accommodate others, all involve skills that must be acquired '(Barber, 1992, p.4) The debate about political correctness is therefore much more fundamentally about how a university education can provide students with the knowledge and skills to participate fully in a democratic society. While recognising the politics of difference it should also provide students with an historical and critical understanding of a shared moral and political vocabulary to enable them to participate in what Michael Oakshott described as "the poetry of the conversation of mankind." I would argue that community service learning provides one of the most effective learning experiences which establishes a way of realising an education for citizenship in higher education. I would also argue that it enables students to develop key skills and capabilities and that it is one of the best examples of active learning which prepares graduates for lifelong learning.

The Dearing Report (NICHE,1997) follows on from an increasing range of work done since the 1970's which has emphasised the importance in higher education of the development of what has been termed transferable, personal, core or key skills. (Drew,1998). The challenge for higher education is to provide an academic framework that is based on the acquisition of critical knowledge, which is mostly structured upon the present framework established by the academic disciplines, and which provides students with the opportunity to develop essential key skills and capabilities. More recently, the DfEE has been supporting development work into key skills and work experience in higher education and its significance is reflected in the CVCP/DfEE report on "Skills Development in Higher Education"(CVCP/DfEE,1999).

An important way in which students can develop key skills through work experience and experience an education for citizenship is through service learning. At the core of community service learning is the pedagogy of experiential learning which is based on the thought of John Dewey and more recently David Kolb, et.al. In the USA the National Society for Experiential Education(NSEE) has since the 1971 been engaged in the development of and research into experiential education. More recently, the American Association of Higher Education(AAHE), in partnership with the Corporation for National Service, has commissioned volumes by leading academic figures to examine the importance of service learning in higher education. What is impressive about the work of the NSEE and the AAHE is that there is research done on not only pedagogic practices but also going beyond anecdotal evidence, there is research into the evaluation of the learning outcomes of service learning. (4) The Dearing Report "endorses the value of some exposure of the student to the wider world as part of a programme of study." And it states that, " This may be achieved through work experience, involvement in student union activities, or in work in community or voluntary settings." (NICHE,1997,section 9.26) In the UK the DfEE has supported research into work experience(Brennan and Little,1996, Harvey,et.al.,1998 and Little,1998) but only recently has it begun to support research into community service learning, eg. FDTL projects such as CoBaLT. What is important about community service learning is that it is multi-disciplinary and can integrated into a wide variety of academic disciplines and learning experiences, which could also include environmental and global study and the opportunity for students to undertake community service learning while studying abroad, especially through the EU funded Socrates network. Community service learning can be established generically across a university but a major challenge facing universities will be to

encourage disciplinary and multi-disciplinary community service learning in the subject-based curriculum.

The provision of the opportunity for students to participate in community service learning also requires partnerships with the university's local communities. It is interesting to note that the CVCP report on "Universities and Communities"(1994) highlights the role of universities in local and regional development but, except for the appendix by John Mohan, it does not consider how university and community partnerships will impact upon the curriculum of higher education. (CVCP,1994 and Elliott,et.al.,1996)) The increasing recognition of the need to, provide students with the opportunities to develop key skills and capabilities in higher education, in order to prepare them for lifelong learning, should hopefully encourage academics to consider how learning in the community will best provide such learning experiences. It should also encourage them to examine how the delivery of the curriculum will best meet the needs of local communities.(Watson and Taylor,1998)

In the USA there has since the 1960's been a tradition of community service learning based upon the principles of experiential education. A very large number of higher education institutions now provide support for community service learning and increasing numbers of university presidents have committed their institutions to this type of learning through membership of the organisation Campus Compact.(Jacoby,1996) Professor Benjamin Barber, in a number of influential articles and books, has advocated the education for active citizenship in higher education through engaging in critical thinking about politics and civil society and through community service learning. At Rutgers University, Professor Barber has established the Citizenship and Service Education (CASE) programme, which has become an important national model of such an education for citizenship.(5)

While there has been a tradition of community based internship and experiential education since the 1960's, the new emphasis in the USA since the 1990's has been on citizenship education.(Rimmerman,1997, Reeher and Cammarano,1997, Guarasci and Cornwall,1997) This is reflected in the growing influence of communitarian politics. especially in the administration of President Bill Clinton. In May 1993, President Bill Clinton outlined proposals for a new type of national service in which one or two years of post-school national service would be paid in the form of a grant towards the cost of education or training and later in that year, the National and

Community Service Trust Act (NCSTA) was passed into legislation. At present the Corporation for National Service administers a number of programmes which support service in the community and it also provides backing for research into community service learning in schools (K-12) and higher education.(Mohan,1994) Steve Waldman in his book "The Bill" analysed the passing of the act and has provided a fascinating case study of the relationship between political values, higher education as big business and the legislative process. In Britain, James McCormick in a pamphlet on 'Citizen's Service' ,for the Institute For Public Policy Research (1994), has argued for a national voluntary Citizen's Service initiative and David Blunkett has discussed the possibility of a national programme of community service. (McCormick,1994 and Gorham,1992))

The Community Service Volunteers (CSV) have, for example, been promoting and facilitating education for citizenship and service learning in higher education by working in partnerships with a number of institutions of higher education in Britain and its SCENE network is now renaming itself the Council for Citizenship and Service Learning(CCSL). The aims of this national multi-disciplinary and community linked network is to promote community service learning through higher learning that is accredited or certified for key skills and which meets community needs. Some of the partner universities are the Interchange project in Liverpool (linking Liverpool, Liverpool John Moores and Liverpool Hope Universities),the Community Exchange project in Manchester (linking UMIST, Manchester, Salford, and Manchester Metropolitan Universities), Napier University and the Edinburgh University Settlement Programme, The Northern Ireland Science Shop(linking the Queens University Belfast and the University of Ulster), the Roehampton Institute, etc., At Middlesex University, in addition to a large number of accredited modules in a variety of academic subjects which provide for experiential community service learning, there has recently been validated a joint-honours programme in Citizenship and Community Studies, which is the only degree programme in citizenship and community studies education offered in the UK. In this programme students achieve academic credit not only for taught modules but also for experiential service learning both within the university community and in the local communities around the university. An increasing number of universities are now offering students the opportunity to engage in student mentoring and are examining ways in which this could be either given academic credit or certified for key skills attainment. The problem with many of these programmes is that they only involve a comparatively small number of students. The debate about the need for universities to provide the opportunity for developing

key skills and also for providing an education for active citizenship, raises the possibility that citizenship education and community service learning could become an important feature of the core educational experience in higher education in Britain.

In the final section of this paper I would like to consider what impact the above developments will have on the academic discipline of politics. There is no major historical account of the development of political science as an academic discipline in the UK and the few brief accounts that have been written have been either schematic or anecdotal in nature. (Annette, forthcoming, Crick, 1989, Dearlove, 1987, Hayward, 1990) There is no analysis of the teaching of political science as it relates to the wider issue of the education for citizenship in schools, etc. This is unlike the USA where there have been a number of important contributions to the historical understanding of political science (Almond, 1996, Farr, et.al., 1995, Farr and Seidelman, 1993, Gunnell, 1993, Ricci, 1984 and Crick, 1959) and also its relationship to the teaching of citizenship. (Leonard, 1995) In particular, there have been a number of important contributions towards establishing an historiographical framework for doing the history of political science. (Gunnell, 1990, Dryzek and Leonard, 1998 and Farr, 1988)

One way of understanding the history of the development of the academic discipline of political science can be to identify it with the emergence of the profession of those who do "political science" research and teaching in higher education. The establishment of the American Political Science Association (APSA) in 1903 and the American Political Science Review in 1906 provide dates which symbolically represent the beginnings of the profession of political science in the USA. The APSA had some 200 members when it was founded and grew to about 3,000 members at the end of World War II. By the mid-1960's it had grown to about 10,000 members. According to Stephen T. Leonard, "This tradition of defining political science as the basis for a civic education, in republican moral and political commitment was, then, an integral feature of early conceptions of political science as an academic discipline... Now none of this may appear to present difficulties for defining the pedagogical mission of the new discipline; indeed, the idea that academic political science would commit itself to civic education appears to be little more than an extension of long-standing republican ideals. What is not readily apparent, however, is why these tasks required an 'academic' discipline?" (Leonard, 1995, p.69; Ross, 1991) This is a key question as it poses a question as to what is distinctive about the contribution of the academic profession to the development of civic education. Soon after the founding of the APSA in 1903 a "Section

on Instruction” was established to examine the relationship between the profession and civic education. Throughout the history of the APSA there have been committees, commissions, etc to investigate the discipline and its role in civic education. To a large extent the main civic purpose of political science prior to the 1920’s was to provide education for work in a growing bureaucracy on federal, state and urban levels. It was in the turn towards “science”, under the leadership of Charles Merriman during the 1920’s, that the pedagogic purpose of political science was to be transformed. The so-called “behavioural revolution” in academic political science led to away from a model which provided education for participation to a model in which experts, trained in political science, would provide advice for the leadership of the political system. There were several attempts in the 1930’s and during World War II to address the issue of civic education and the pedagogic purpose of the profession but according to Stephen T. Leonard, “The indirect effect of this push for a renewal of disciplinary commitment to civic education proved profound indeed. So too did the effects of efforts to criticise scientism. The effect that they had, however, was not to change the hearts or minds of those who linked the advancement of scholarship and the advancement of science- it was to make them even more firmly committed to their ideals.” (Leonard,1995,p.86) This phenomena continued until the 1960’s when the emergence of a mass system of higher education in the USA and the beginnings of the post-behavioural movement began in political science. The correlation between the inclusion of women and minority groups and new social classes into higher education and the emergence of critical theory, feminism, marxism, post-modernism,etc provided a way of contextualising the increasing heterogenous nature of political science and the developing interest in the question of what might be the educational purpose of political science education. A growing number of political scientists in the USA are becoming interested in examining the importance of civil society and the area of citizenship education and the role of experiential or service learning in the community. (Battistoni and Hudson,1997) As indicated above, Professor Benjamin Barber, the theorist of “strong democracy” has written a number of articles and books advocating the civic mission of the university and the importance of service learning, not only in political institutions, but also in the associations and institutions of civil society.

In the UK, the teaching of political science emerged from a variety of academic subjects but the teaching of history at Oxford and Cambridge provided an important influence on its development. (Collini,et.al.,1983, and Sofer,1994) The establishment of the Political Studies Association (PSA) was in 1950 and according to contemporary accounts it was an informal affair. The “pre-history”

of the profession of political science can be also be linked to the establishment of the LSE in 1895 and Nuffield College in the 1930's and two key players in 1950 were William Robson of the LSE and Norman Chester of Nuffield College. According to Jack Hayward, prior to the establishment of the Social Science Research Council (changed to the ESRC in 1983) in 1965, British political science research was "artisan-like" and "the British response to American political science has thus been a case of dynamic conservatism: changing enough so as to keep things basically the same." (Hayward,1990) The establishment of the Politics Association in 1969, in association with the Hansard Society and involving Derek Heater, an important contributor to the study of citizenship, and the research and development project, the Programme for Political Education, involving Bernard Crick and Alec Porter, represent important developments in linking academic political science and civic education. Professor Bernard Crick, a pre-post-behaviouralist, has been a key figure linking the work of the 1970's with the renewal in the 1990's, analysed above, of interest in civic education. It is probably true to say, however, that the academic profession of political science in the UK and the PSA have largely not been involved directly in these developments. The impact of the Dearing Report and the possible establishment of "subject centres" by the Higher Education Funding Councils for the development of innovation in teaching and learning may result, however, in much more interest and commitment to work in the areas of education for citizenship and service learning in British political science. Ian Forbes in "PSA News" wrote in October 1997, "...the Dearing Report paid little specific attention to citizenship education. It is the PSA's view, however, that many of the report's recommendations cannot be met without a broad programme of citizenship education. The PSA Executive Committee will continue to press for this."(Forbes,1997)

The challenge of introducing the study of citizenship and experiential service learning raises some central questions about the future of higher education and the development of academic political science in the post-Dearing era. With increasing access and public debate about purpose and accountability, how will the curriculum in a mass system of higher education and in political science address the needs of the academic community and its wider communities? How will generic education like citizenship and community service learning fit into the continuing dominant disciplinary framework? To what extent does student-centred learning and the use of experiential learning enable students to develop key skills and capabilities and not just acquire knowledge and how will this be reflected in how the curriculum will be organised in the future? If we are to move beyond soundbites or empty phrases about citizenship and community, it is

now central for both education in schools and in higher education to openly debate the issues of education for citizenship and service learning in the community and its place in the curriculum. The challenge for the academic discipline of political science is over what will its role be in these debates.

Endnotes

1. cf. Dionne, Jr., 1991; Greider, 1992; Gray, 1997, Gray and Willetts, 1997; and for the empirical findings of a comparative study of attitudes towards citizenship in Britain and the USA cf. Crewe, et al., 1997)
2. cf. Dionne, Jr., 1998; Barber, 1998a, 1998b; Wuthnow, 1998 and finally the famous articles by Robert Putnam, Putnam, 1995, 1996. For the UK cf. Prior, et al., 1995 and Giddens, 1998.
3. cf. Kymlicka and Norman, 1995; Shafir, 1998 and for the philosophical study of communitarianism the best general introduction is Mulhall and Swift, 1996. The literature analysing the relationship between liberalism and republicanism is now enormous. cf., Oldfield, 1990; Terchek, 1997 and the most recent contributions by Daggar, 1997 and Petit, 1997. On democratic politics and difference, cf. Elshtain, 1995, Taylor, 1994, and Kymlicka, 1995.
4. The National Society for Experiential Education (NSEE)-www.nsee.org and the American Association for Higher Education- www.aahe.org
5. cf. <http://www.scils.rutgers.edu/case/case.html> for the CASE Homepage. (The website of the Citizen's Practices network, www.cpn.org, is also very useful.)

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