

OUTSET OF DEMOCRATIC CITIZENSHIP EDUCATION IN CANADA

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The comparative pedagogical analysis of scientific approaches to democratic citizenship education in Canada is carried out. Inconsistencies and controversial characteristics of present-day conceptions of democratic citizenship have been exposed; progress of the most important pedagogical theory trends in this sphere of education is established.

Keywords: Canada, citizenship, citizenship education, outskirts of democratic citizenship, elite and mainstream approaches.

Проведено порівняльно-педагогічний аналіз наукових підходів до виховання демократичного громадянства в Канаді. Виявлено непослідовність і суперечливість сучасних концепцій демократичного громадянства; встановлено розвиток найважливіших напрямів педагогічної теорії в цій галузі освіти.

Дослідження дозволило зробити висновок, що підготовка громадянина в найширшому розумінні є одним із провідних завдань сучасної системи народної освіти Канади. Неузгодженість підходів до громадянської освіти та дискусії щодо існуючих концепцій демократичного громадянства зумовлені (1) внутрішньою ускладненістю, (2) нормативністю та (3) відсутністю єдності в тлумаченні термінології. Існуючі концепції диференціюються, головним чином, за ступенем участі громадян у суспільному житті та згруповані в елітарні, мейнстрімні та перехідні варіації. Водночас ключовою тенденцією педагогічних досліджень сутності демократичного громадянства в Канаді можна кваліфікувати перехід від декларування простого усвідомлення громадянами власних прав і обов'язків та прихильності до ідеалі – демократії — до стимулювання ініціативи, що сприяє у житті громади та суспільства.

Ключові слова: Канада, громадянство, громадянська освіта, витоки демократичного громадянства, елітарний і мейнстрімний підходи.

ДЕМОКРАТИЧНА ГРОМАДЯНСЬКА ОСВІТА В КАНАДІ

Володимир Погребняк

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 the 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 on a 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. Aleksiuk, Yu. Alfiorov, R. Alehandro, P. Clark, O. Dzhurytsky, M. Edwards, J. Gaventa, J. Heater, A. Huges, N. Lavrychenko, M. Leschenko, Z. Malkova, B. Melnychenko, L. Puhovska, A. Sears, O. Sukhomlynska, K. Taylor, I. Vasylenko, N. Voskresenska, B. Vulfson and other researchers.

In the situation of world integration processes the civil education grows in perseverance in the practice of higher pedagogical educational institutions, inasmuch as the realisation of democratic principles in comprehensive school educational process under contemporary conditions of society renovation and public activity rise requires the realisation of correct teacher professional training.

Consequently, from our viewpoint, the system of goal-directed teachers-to-be professional training at Ukrainian national higher pedagogical educational institutions, which is targeted to make teachers-to-be ready to appreciate the civil education goals within the activity of comprehensive school, is on the expansion phase now.

The right 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. Lihnevskaya, 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 theory of democratic citizenship education in Canada with the purpose of establishment of the leading theoretical approaches to its realisation as means of development of democratic state.

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 always was in the highlight of teaching science and practice, all these aspects, unfortunately, didn't 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 [39].

The idea of citizenship is historically based on conception of participating in common life of homogeneous group in civilized manner and contacted with implementation of functions, which provide its vital tasks and survival optimally. At the same time modern complication of economic connections and productive processes, 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 necessity of development of new approaches to definition of citizenship phenomenon while the civil education itself requires the

renewal of methodological-and-theoretical and methodical principles in accordance with modern sociocultural circumstances [26].

From the beginning of the 19th century the belief that democratic government is in charge of education of citizen 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” [31, 296].

Thenceforth national education in Canada is considered to be means of national membership feeling rise and the province governments are responsible for it. The civil education is correlated with forming devotion to (British) Crown, Canada, separate province and local community. Along with 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 on economic prosperity and personal safety; moral, that represents general public ideas about “a good citizen” [30, 389].

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. Except it, the different approaches to its realization expect embodiment of such aspects of democratic citizenship as 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 with beginning from preschool; the special attention is paid to elucidative activity with adult population, first of all with immigrants, in the system of lifelong education [20, 4].

Increasing attention to the problems of democracy and civil society brought to the variety of approaches to interpretation of essence and components of the democratic citizenship in different social groups and teaching process in separate regions of Canada [33, 8]. 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 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 educational and teaching process in comprehensive and high school and in the system of postgraduate and lifelong education on that basis [20, 5-6]. 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 University of British Columbia [33].

Thus the integration of scientific views on the civil education in Canada makes it possible to consider this pedagogical phenomenon to consist of 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 to cast a light on illustrating of 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 traditionally embodied as an added feature in course of studying history, geography in part and social studies in the course of time. So, in Ontario province the essence of these subjects in 1961 was formulated by 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” [28, 88]. 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” [28, 89].

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 of history differs cardinally and critically in French-speaking Quebec and English-speaking provinces [11, 24]; moreover all extant historical education models have less common features with the life of youth who masters them [11, 32].

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 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 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” [9, 49].

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 on 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 of 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” [3, 7].

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 [36]. 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” [35, 60]. 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 [20, 11].

Thus, inasmuch 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” [2, 13-14].

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” [23, 214]. From a point of view of J. Kidd, unfortunately, the evaluative component of citizenship moral aspect is 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” [15, 389].

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

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” [7, 90].

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” [18, A6]. In accordance with this declaration the principle civil education valuables should be “tolerance, cooperation, fair play, moderation, rationality and critical thought” [22, 77]. Likewise, in Alberta province the object of citizen education is determined as “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” [34, 17].

It affirms that under the modern circumstances the concept of high morality and ethical problems are frequently connected with a matter of environmental preservation and protection at the rate of region, country and world scale. Thus, the confidence in the necessity of nature protection is considered to be a forming component of the established democratic citizenship. According to the passed by the Canadian government “Green Plan” 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” [13, 174].

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 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” [4, 13].

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. & 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” [32, 162].

Accordingly, in context of the world integration processes, scientists study the phenomenon of democratic citizenship in different aspects: historical and social (D. Heater [10], P. Riesenberg [29]); philosophical and political (B. Barber [1], O. Ichilov [14], W. Kymlicka [17]); feminist (C. Pateman [24], A. Phillips [25]). A. Hughes proves that the Canadian researchers, mainly, 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” [12, 20].

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” [5, 134]. Thus, various interpretations of citizenship and its components are bound to development of identity sense – “awareness of difference of separately taken everyone from all others” [21, 6]. The concept,

initially, contains knowledge of own rights and duties and fondness for the ideals of Canadian democracy [12, 18]. G. Tomkins notices that “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” [37, 15].

We know that theory of meaningful and at the same time contradictory conceptions, worked out by W. Gallie, is based on idea, that there are “theoretical approaches the appropriate usage of which unavoidable generates endless discussions about their correct technique” [8, 158]. 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” [op. cit.]. It hints the essence of democratic citizenship in a full degree: most researchers operate with similar definitions of “knowledge”, “ability”, “skills”, “values” and “participation”; however, they expose considerable divergences in understanding their nature, role and importance [19, 835].

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 opinion of P. Komisar and J. McClellan – by “system-doubtful educational slogans” [16, 200], as they frequently reproduce certain isolated political and social interests [27, 308]. Authors describe these catchphrases as “empty”, while they are not explained, *id est* the limits of their supplement are not defined “to the certain sharp-edged number of positions in more global system of coordinates” [16, 200-201].

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” [6, 24] (that, as it is known, is relatively and frequently subjective – V. P.). Pedagogical analysis allowed showing 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 limited nature of traditional approaches [26].

R. Woyach notices that various conceptions of democratic citizenship exist as a “complex aggregate of ideas” from elite to populist [38, 46-47]. 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 [14, 20-21] conceptions. Present approaches substantially differ in judgements about nature of citizenship, by degree of participation of citizens in life of state, and by conditions necessary for providing this participation. The supporters of elite conceptions are penetrated by potentialities of citizens to understand and adequately solve questions of public life. Accordingly, they consider politics as area of professional “experts”, abandoning to ordinary citizens only 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” [38, 48], and that self-participation provides the deeper understanding of common problems [24, 41].

The conducted research allows to draw a supposition that civil education in pedagogical science of Canada is concentrating on learning civil, political and social rights, providing their understanding and accepting obligation and responsibility for energetic contributing in the democratic governing the country. This idea is strong-minded as four principal compile fragments: civil, associating with rights essential for providing fundamental individual liberties; political, which adopts a right to participate in political activity; and social, related to the right on economic wealth and private wellbeing; moral, that represents overall public concepts about “a good citizen”. Thus, civil education in Canada is the leading condition and source of the democratic state development and realisation of socio-economic, educational and elucidative policy in the country on principles of humanism, common respect and tolerance.

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