PENDIDIKAN KEWARGANEGARAAN :
PENDEKATAN TRADISIONAL DAN KONTEMPORER

Handouts-1: Teori dan Prinsip Pendidikan Kewarganegaraan
Nukilan Literatur

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Konseptualisasi Pendidikan Kewarganegaraan

- Terence McLaughlin (1992):

- David Kerr (1999): Citizenship or civic education is construed broadly to encompass the preparation of young people for their roles and responsibilities as citizens.

- Derek Heater:

- Audrey Osler: Education for citizenship is concerned with both the personal development of students and the political and social development of society at local, national and international levels. On a personal level, citizenship education is about integration into society. It is about overcoming structural barriers to equality: challenging racism and sexism in institutions, for instance . . . On a political and social level it is about creating a social order that will help provide security without the need for repression.

- James Banks:

- Cesar Birzea: critics to school-centered paradigm →(foster the political socialization of pupils;. prepare for lifelong learning; ensure direct practice of human rights and participative democracy in schools; develop a learning organisation approach; open the schools to communities and social environment.)

- Francois Audigier: Education for democratic citizenship (EDC) is a multi-faceted concept, touching on political, social, economic, cultural, environmental and ethical aspects of modern democratic societies. A process of lifelong learning . . . EDC aims at the active and responsible participation of the individual in democratic life, at the creation of innovative partnerships between different democratic institutions/groups, at equity, solidarity, and social cohesion.

Konseptualisasi Pendidikan Kewarganegaraan

Pendidikan kewarganegaraan sebagai hasil: seleksi dan adaptasi dari lintas disiplin ilmu-ilmu sosial, ilmu kewarganegaraan, humaniora, dan kegiatan-kegiatan dasar manusia yang diorganisasikan dan disajikan secara psikologis dan ilmiah untuk ikut mencapai salah satu tujuan Pendidikan IPS.
(Nu'man Somantri, 2001)

Pendidikan kewarganegaraan sebagai salah satu dari tiga tradisi pengajaran *social studies yaitu:*
(1) social studies taught as citizenship transmission;
(2) social studies taught as social science; dan,
(3) social studies taught as reflective inquiry.
*(*Barr, Barth dan Shermis (1977: 59-67)

Paradigma Pendidikan Kewarganegaraan:
ragam terminologi

- **citizenship education**

- **civics education**

- *citizenship, civics, social sciences, social studies, world studies, society, studies of society, life skills and moral education.*

- *history, geography, economics, law, politics, environmental studies, values education, religious studies, languages and science.*

Education **ABOUT** citizenship,
Education **THROUGH** citizenship,
Education **FOR** citizenship

MINIMAL	MAXIMAL
Thin	Thick
Exclusive	Inclusive
Elitist	Activist
Civics education	Citizenship education
Formal	Participative
Content led	Process led
Knowledge based	Values based
Didactic transmission	Interactive interpretation
Easier to achieve and measure in practice	More difficult to achieve and measure in practice

(David Kerr, 1999: 6-7; 12, 14)

PARADIGMS OF CITIZENSHIP EDUCATION
(Adapted from David Kerr, 1999)

Education **ABOUT** citizenship,
Education **THROUGH** citizenship,
Education **FOR** citizenship

MINIMAL → OLD PARADIGM

CIVIC EDUCATION

**MAXIMAL** → **NEW PARADIGM, IDEAL**

CITIZENSHIP EDUCATION

...an effective and transformative citizenship education helps students to acquire the knowledge, skills, and values needed to function effectively within their cultural community, nation-state, and region and in the global community. (James Banks, 2009a:303)

CRITICAL, TRANSFORMATIVE

(Johnson & Morris, 2010; Banks, 2009b)

Liberalism is based on individualism; Liberty rights are related by contract (restricted exchange) to only the most essential obligations.
*Rights > Obligations*
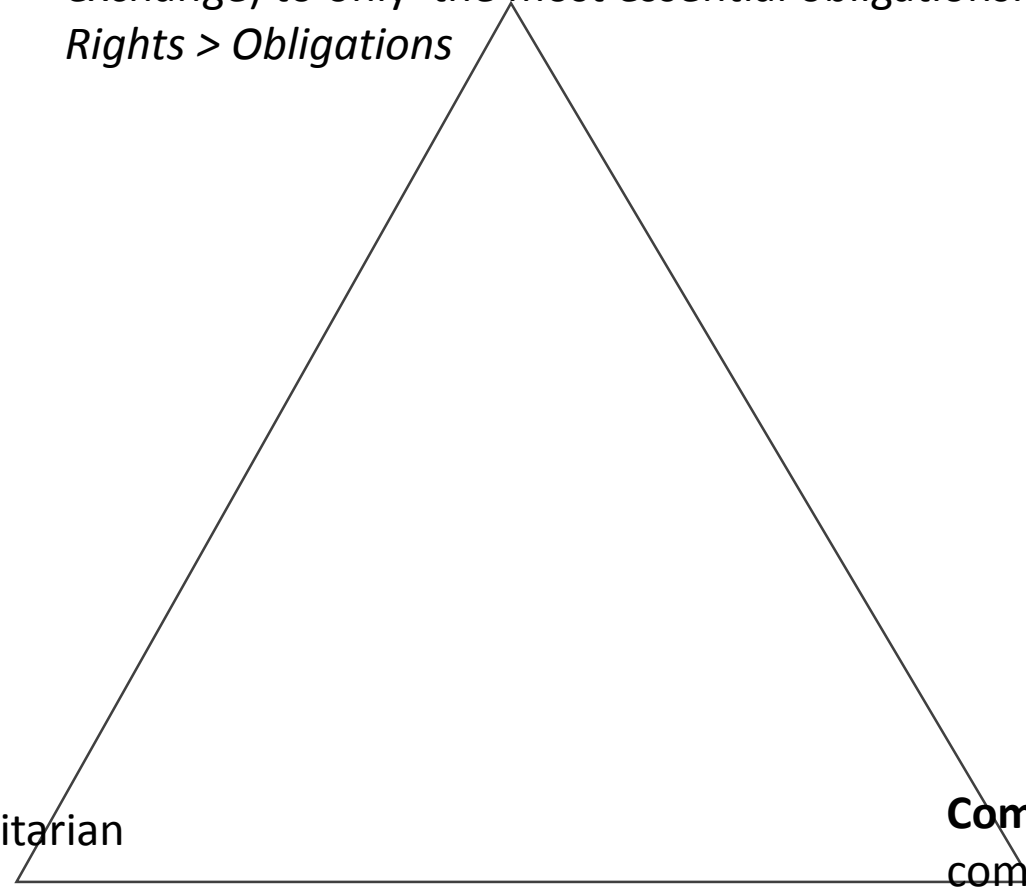
Social or Expansive Democracy is based on egalitarian participation by groups and individuals; A full range of rights and obligations are balanced by both generalized and restricted exchange.
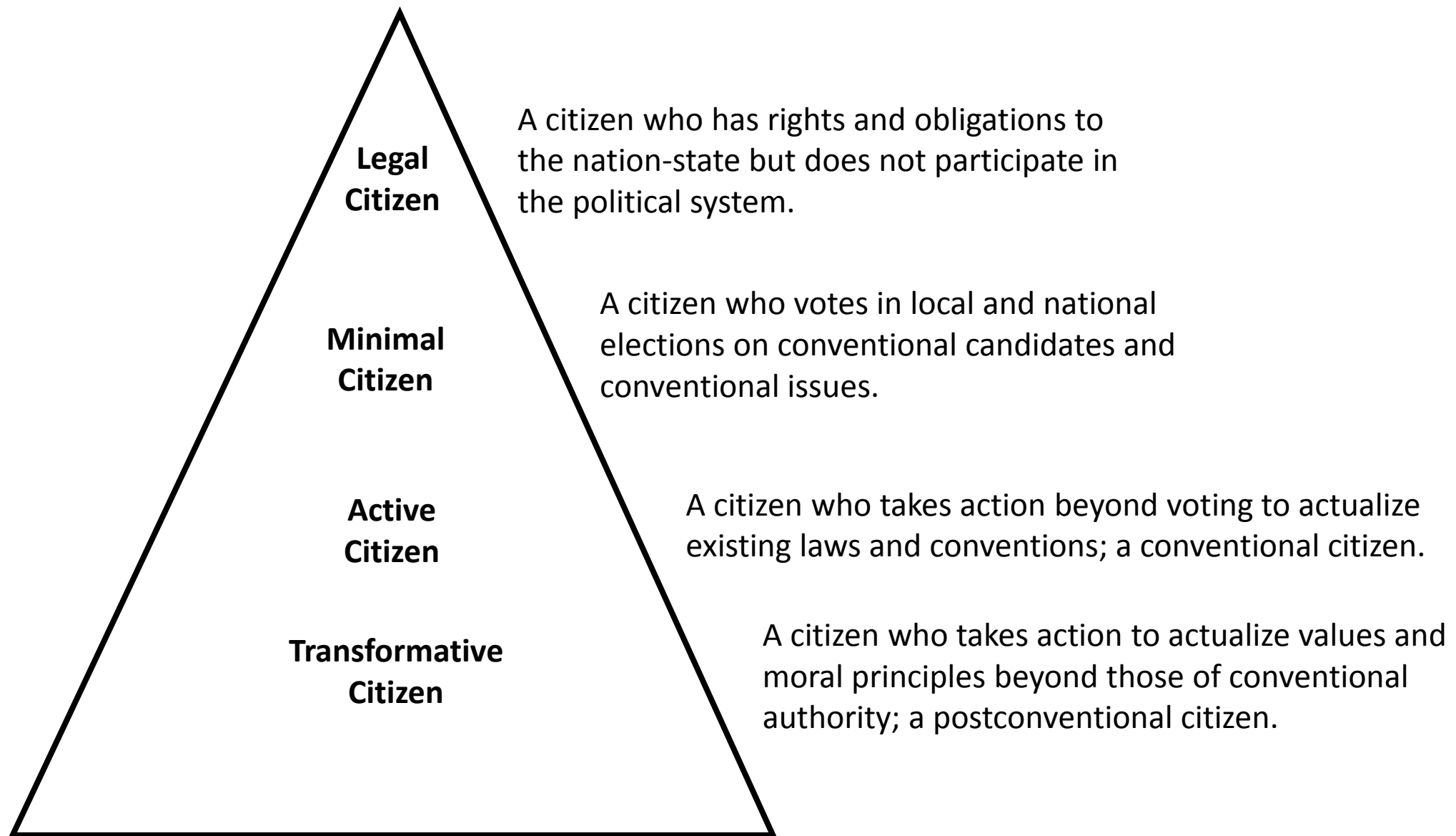*Rights = Obligations*

Communitarianism is based on strong community hierarchy; Community obligations are related to rights in long term relationships (generalized exchange) and take priority in safeguarding community welfare.
Rights < Obligations

The Octagon Model for the IEA Citizenship Education (1999)
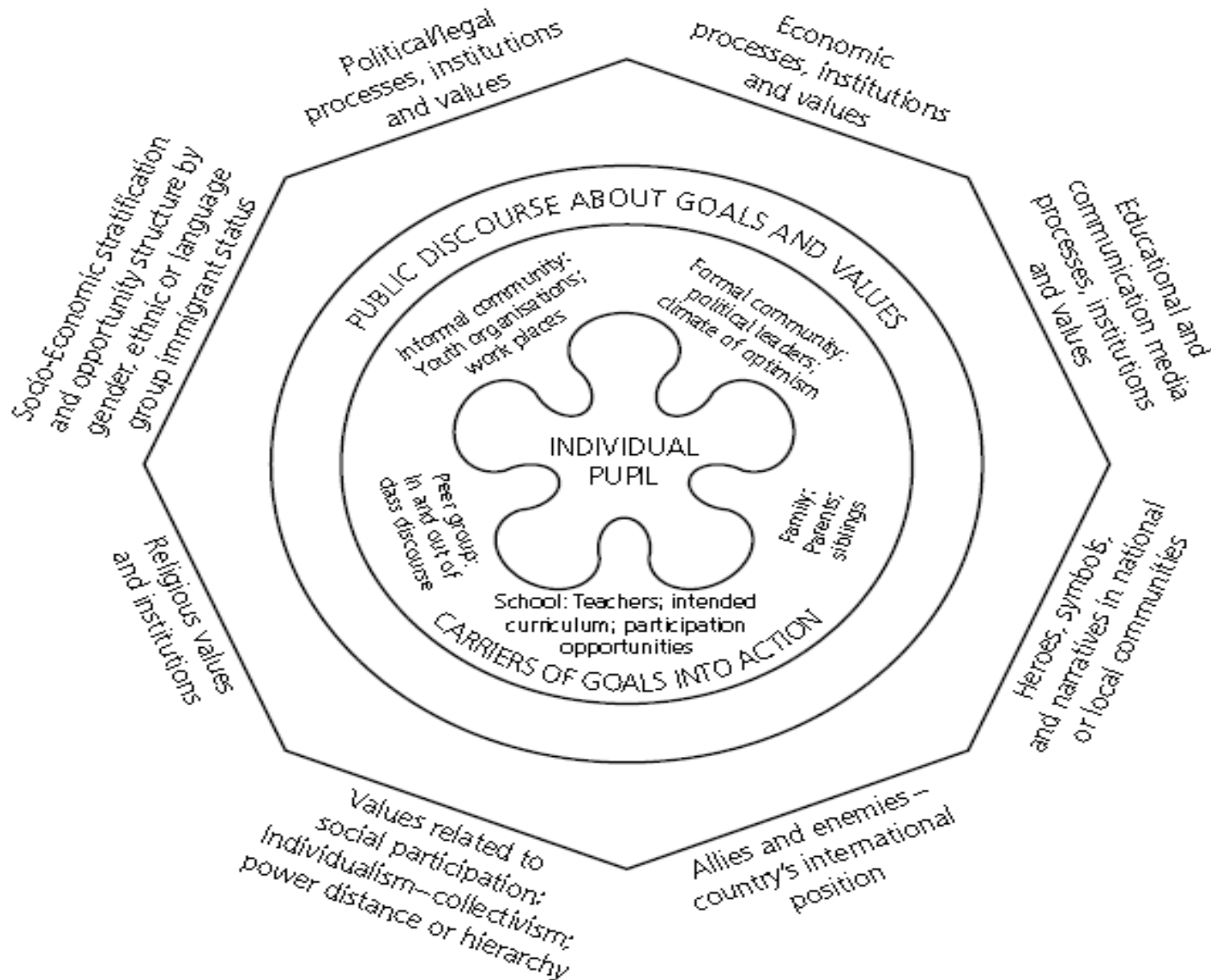
The main findings of policy, practice and research in citizenship education by IEA (1999):

1. *Citizenship education is a complex enterprise.*
2. *Students with higher levels of civic nowledge are more likely to expect to participate in political and civic activities as adults.*
3. *Schools that model democratic practices are most effective in promoting civic knowledge and engagement.*
4. *Schools and community organisations have untapped potential to influence positively the civic preparation of young people.*
5. *Patterns of trust in government-related institutions vary widely among countries.*
6. *Teachers recognise the importance of citizenship education in preparing young people for citizenship.*
7. *Student attitudes may suggest the growth of a 'new civic culture'.*

Legal Citizen
A citizen who has rights and obligations to the nation-state but does not participate in the political system.

Minimal Citizen
A citizen who votes in local and national elections on conventional candidates and conventional issues.

Active Citizen
A citizen who takes action beyond voting to actualize existing laws and conventions; a conventional citizen.

Transformative Citizen
A citizen who takes action to actualize values and moral principles beyond those of conventional authority; a postconventional citizen.

Types of citizens, defined by four levels of participation. Transformative, or deep, citizenship is exemplified by Rosa Parks and the students who started the sit-in movement in Greensboro, NorthCarolina, in 1960. (Source: James A. Banks, 2008: 137)

Principles and Concepts for Educating Citizens in a Global Age

| Principles	Concepts
Section I Diversity, Unity, Global Interconnectedness, and Human Rights 1. Students should learn about the complex relationships between unity and diversity in their local communities, the nation, and the world. 2. Students should learn about the ways in which people in their community, nation, and region are increasingly interdependent with other people around the world and are connected to the economic, political, cultural, environmental, and technological changes taking place across the planet. 3. The teaching of human rights should underpin citizenship education courses and programs in multicultural nation-states. Section II Experience and Participation 4. Students should be taught knowledge about democracy and democratic institutions, and they should be provided opportunities to practice democracy.	1. Democracy 2. Diversity 3. Globalization 4. Sustainable Development 5. Empire, Imperialism, Power 6. Prejudice, Discrimination, Racism 7. Migration 8. Identity/Diversity 9. Multiple Perspectives 10. Patriotism and Cosmopolitanism

(Source: James A. Banks, 2009b: 14-15)

Pendekatan Ideal & Kritis

Intersections between critical thinking and critical pedagogy
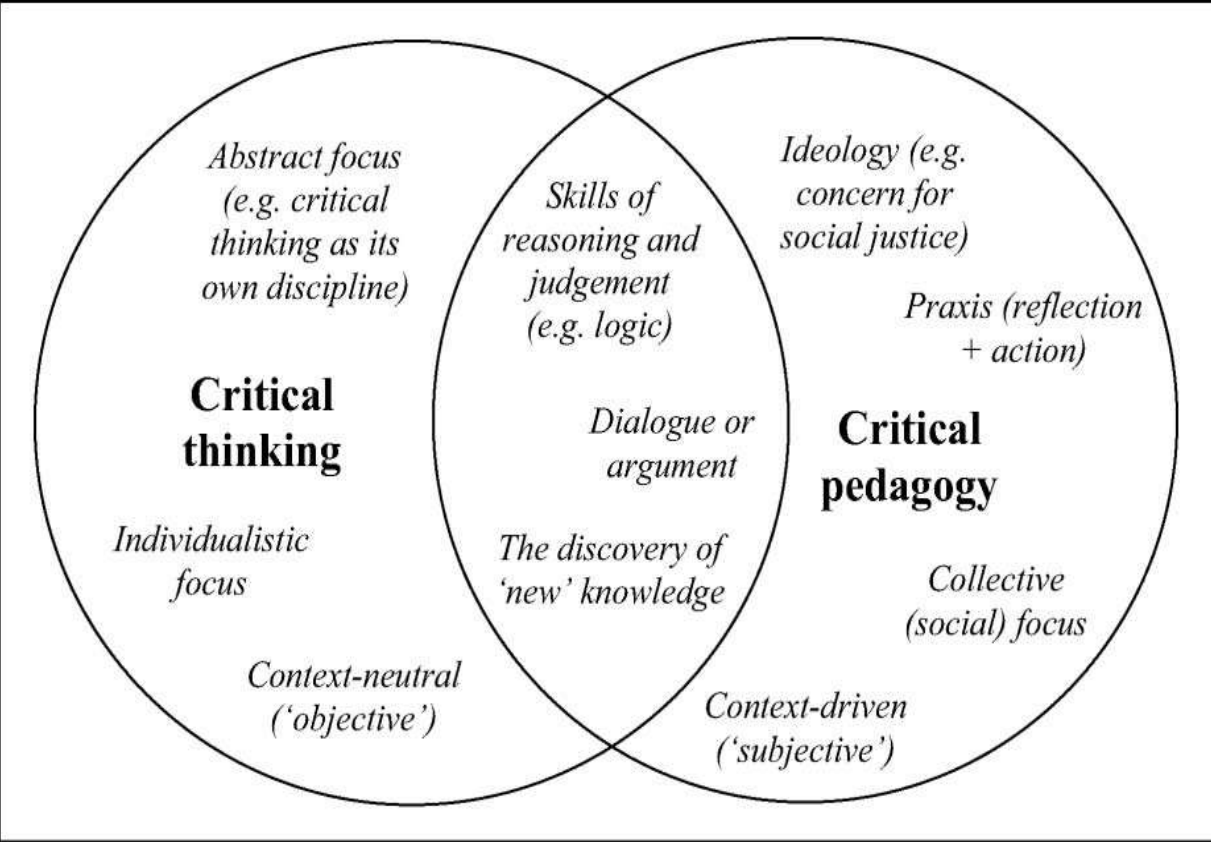
Conceptions of types of citizen
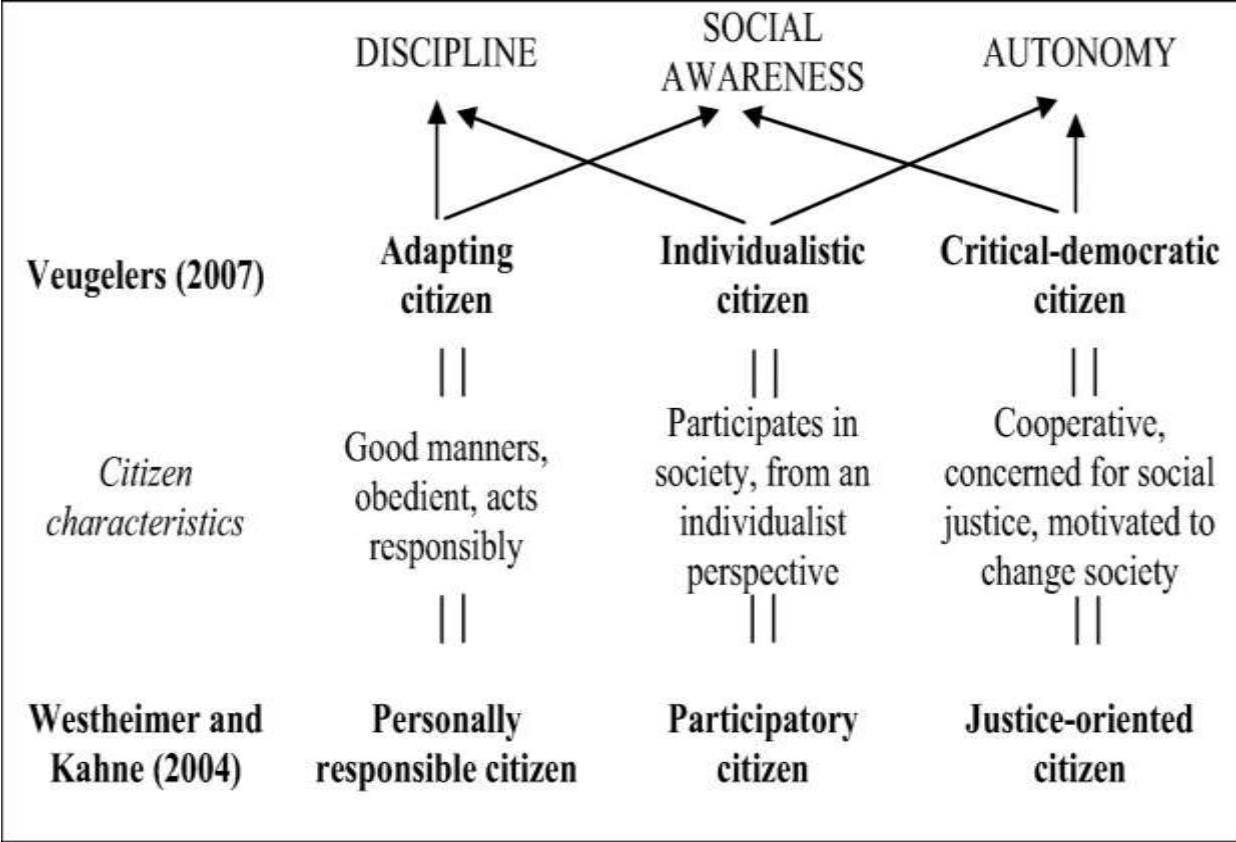
(Source: Laura Johnson & Paul Morris, 2010: 80; 85)

Mapping relevant citizenship and critical concepts and frameworks (1)

	POLITICS/ideology		SOCIAL/collective		SELF/subjectivity		PRAXIS/engagement	
Knowledge	Knowledge and understanding of national history, structures and processes of government and political life (Kerr 2000)	Knowledge of rights; democratic social movements (Osler and Starkey 1996; Westheimer and Kahne 2004)	Inclusion of non-mainstream literature, history, ideas in contrast to dominant discourses (Parker 1996; DeJaeghere and Tudball 2007)	Cross-disciplinary knowledge (Amadeo et al. 1999)	Analysing own position/context (Andreotti 2006); developing an individual autobiography (Giroux 1980)	Reflecting critically on legacies and processes of one's own cultures and contexts (Andreotti 2006)	Examining relationships between individual behaviour in society and structures of social injustice (DeJaeghere and Tudball 2007)	Participating in changing structures, assumptions, identities, attitudes and power relations in their contexts (Andreotti 2006)
	Knowledge of macrostructural relationships (Giroux 1980)	Knowledge of inequality, injustice (Andreotti 2006)	Analysis of the interconnections between culture, power and transformation (Giroux 1980)	Addressing complexity and power relations (Andreotti 2006)	Learning about the structural and ideological forces that influence and restrict their lives (Giroux 1980)	A sense of identity (Cogan and Derricott 1998)	Assuming the active role of 'meaning makers' (Apple and Beane 1995)	Knowing how to effect systemic change (Westheimer and Kahne 2004)
Skills	Critically assessing social, political and economic structures to see beyond surface causes (Westheimer and Kahne 2004)	Capacity to locate challenges in the past, present to future; a sense of heritage (Cogan and Derricott 1998)	Interaction skills (McLaughlin 1992); skills in dialogue (Andreotti 2006); advocacy (Osler and Starkey 1996)	Capacity to live and work together for civic purposes (Cogan and Derricott 1998)	Capable of hybridity (overlapping identities) (Osler and Starkey 1996; Cogan and Derricott 1998)	Independent/critical thinking (Osler and Starkey 1999; Andreotti 2006)	Participating actively and sensibly in roles and responsibilities one encounters in one's adult life (McLaughlin 1992; Kerr 2000)	Learning how to act collectively to build political structures that challenge the status quo (Giroux 1980; Osler and Starkey 1999)
	Critical and structural social analysis (DeJaeghere and Tudball 2007)	Politicising the notions of culture, knowledge and power (Giroux 1980)	Critical thinking: juxtaposing different world views against their truth claims (Giroux 1980)	Looking at the world holistically (Giroux 1980)	Speaking with one's own voice (Giroux 1980)	Authenticating one's own experiences (Giroux 1980)	Active participation (combining historical critique, critical reflection, and social action) (Giroux 1980)	Imagining different futures (Andreotti 2006)

(Source: Laura Johnson & Paul Morris, 2010: 88)

Mapping relevant citizenship and critical concepts and frameworks (2)

	POLITICS/ideology		SOCIAL/collective		SELF/subjectivity		PRAXIS/engagement	
Values	Tracing values that are woven into human existence (Giroux 1980)	Commitment to a civic ethic (Marshall 1950; Cogan and Derricott 1998)	Ethical relationship to difference (Andreotti 2006); inclusivity (McLaughlin 1992)	An acceptance of basic societal values (Cogan and Derricott 1998)	Personal capacity for a civic ethic (Cogan and Derricott 1998); concern for social justice (Veugelers 2007)	Considering own and others' values (McLaughlin 1992)	Political/ethical grounds for acting (Andreotti 2006)	Informed, responsible and ethical action (Andreotti 2006)
Dispositions	Seeks out and addresses areas of injustice (Westheimer and Kahne 2004)	Interest in public affairs (Cogan and Derricott 1998)	Responsibility towards the other (or to learn with the other) (Andreotti 2006)	Socially aware (Giroux 1980; Veugelers 2007)	Responsible habits of mind, heart and action (Cogan and Derricott 1998)	Autonomy (Galston 1989); distanced critical perspective (McLaughlin 1992)	Commitment to building a better society (Giroux 1980); motivated to change society (Veugelers 2007)	Takes responsibility for decisions and actions (Andreotti 2006)
	Actively questioning (McLaughlin 1992)		Cooperative (Veugelers 2007)	Accountability (Andreotti 2006)	An eye to the future (Cogan and Derricott 1998)	In touch with reality (Cogan and Derricott 1998)	Civic courage (Giroux 1980)	

(Source: Laura Johnson & Paul Morris, 2010: 89)

A framework for critical citizenship education

	POLITICS/ideology	SOCIAL/ collective	SELF/subjectivity	PRAXIS/engagement
Knowledge	Knowledge and understanding of histories, societies, systems, oppressions and injustices, power structures and macrostructural Relationships	Knowledge of interconnections between culture, power and transformation; non-mainstream writings and ideas in addition to dominant discourses	Knowledge of own position, cultures and context; sense of identity	Knowledge of how collectively to effect systematic change; how knowledge itself is power; how behaviour influences society and injustice
Skills	Skills of critical and structural social analysis; capacity to politicise notions of culture, knowledge and power; capacity to investigate deeper causalities	Skills in dialogue, cooperation and interaction; skills in critical interpretation of others' viewpoints; capacity to think holistically	Capacity to reflect critically on one's 'status' within communities and society; independent critical thinking; speaking with one's own voice	Skills of critical thinking and active participation; skills in acting collectively to challenge the status quo; ability to imagine a better world
Values	Commitment to values against injustice and oppression	Inclusive dialogical relationship with others' identities and values	Concern for social justice and consideration of self-worth	Informed, responsible and ethical action and reflection
Dispositions	Actively questioning; critical interest in society and public affairs; seeks out and acts against injustice and oppression	Socially aware; cooperative; responsible towards self and others; willing to learn with others	Critical perspective; autonomous; responsible in thought, emotion and action; forward thinking; in touch with reality	Commitment and motivation to change society; civic courage; responsibility for decisions and actions

(Source: Laura Johnson & Paul Morris, 2010: 90)

Kinds of citizens:

What kind of citizen do we need to support an effective democratic society?

Personally responsible citizen	Participatory citizen	Justice-oriented citizen
Description Acts responsibly in his/her community Works and pays taxes Obeys laws Recycles, gives blood Volunteers to lend a hand in times of crisis	Active member of community organizations and/or improvement efforts Organizes community efforts to care for those in need, promote economic development, or clean up environment Knows how government agencies work Knows strategies for accomplishing collective Tasks	Critically assesses social, political, and economic structures to see beyond surface causes Seeks out and addresses areas of injustice Knows about democratic social movements and how to effect systemic change
Sample action Contributes food to a food drive	Helps to organize a food drive	Explores why people are hungry and acts to solve root causes
Core assumptions To solve social problems and improve society, citizens must have good character; they must be honest, responsible, and law-abiding members of the community.	To solve social problems and improve society, citizens must actively participate and take leadership positions within established systems and community structures.	To solve social problems and improve society, citizens must question, debate, and change established systems and structures that reproduce patterns of injustice over time.

(Source: Joel Westheimer and Joseph Kahne, 2004:240)

... a humanist perspective on moral education and critical-democratic citizenship, the educational perspectives should be: **reflective learning, dialogic learning,** and **democratic learning**.

	Values	Skills	Praxis	Social Action
Value transfer	X			
Reflective practitioner		X		
Moral sensitivity	X	X		
Participation and dialogue	X	X	X	
Moral politics	X	X	X	X

Reflective learning
– Articulating one's own interests, feelings, ethical and esthetical concerns, making meaning, and moral values
– Inquiry into identity development and self-reflection on the learning process
– Self-regulation of the learning process and taking responsibility for autonomy

Dialogic learning
– Communicating in an open way with others
– Analyzing and comparing different perspectives
– Analyzing the social, cultural and political power structures

Democratic learning
– Concern for others and appreciation of diversity
– Openness to working together to reach agreements (developing norms)
– Standing autonomously and applying critical thinking and appropriate action
– Becoming more intimately engaged with and connected to others, and involvement in enlarging humanity and in building democracy as a permanent process

(Wiel Veugelers, Isolde de Groot & Fleur Nollet, 2014: 188-189)

Type of citizenship and educational practices

1. **The adaptive citizenship** development has mostly whole classroom instruction with the transfer and reproduction of fixed knowledge. The pedagogical approach is characterized by following the rules set by the authority.
2. **The individualistic citizenship** development focuses on personal autonomy, selection, competition and individual performance. The knowledge development is seen as constructive but not from a societal perspective.
3. **The critical-democratic citizenship** development asks for dialogue, diversity, critical reflection, analysis of power relationships, and social action. Cooperative, dialogical, visual learning and knowledge construction as social-constructivism are central in this pedagogical approach.

(Wiel Veugelers, Isolde de Groot & Fleur Nollet, 2014: 188)

	Participatory/ Democratic	Conservative/ Élitist	Totalitarian/ Manipulative	Nationalist/ Integrative	World/ Universalist
Assumptions re individuals	Commonsense of the masses – beneficial	Only an élite is wise and altruistic	Duty to support ideology	Personality dependent on national identity	Human identity more significant than national
Political involvement	Maximum use of opportunities for participation	Minimal participation – to support élite	Enthusiastic mass support of leadership	Support for national cohesion and 'greatness'	Duty to raise consciousness about world issues
Purpose of politics	Maximise individual freedom and autonomy	Preservation of traditional values through process of change	Achievement of the 'ideal' society	National integration and differentiation	Subordination of national to HCF of world interests
Educational policies	Development of individual child's aptitudes but social homogenisation	Distinction between élite and mass education	Politicisation of whole school system	National rather than sectional provision	Cooperation and tolerance
Political education policies	Knowledge and understanding of the system and	Deference from the masses, loyalty from all	Indoctrination and regimentation	National consciousness and patriotism	Empathetic understanding of other peoples and