The Fostering of Political Knowledge in Quebec Students: An Exploratory Study

Aline Marie Stella Henriette Deckers

A Thesis

in

The Department

of

Education

Presented in Partial Fulfillment of the Requirements
For the Degree of Master of Arts (Educational Studies) at
Concordia University,
Montreal, Quebec, Canada

September 2003

National Library
of Canada

Bibliothèque nationale
du Canada

Acquisitions and
Bibliographic Services

Acquisisitons et
services bibliographiques

395 Wellington Street
Ottawa ON K1A 0N4
Canada

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Canada

Abstact

The Fostering of Political Knowledge in Quebec Students: an Exploratory Study

Aline Deckers

Most young people are unaware that by learning about politics through the mass media they practice virtual politics. Political identity, however, is at the core of the developing youth; it is the root of how adolescents react to the outside world and how the outside world reacts to them. This identity is fostered in schools, among other places, and schools are the backbone of our political system. You cannot have a democracy without public education.

This study is an enquiry into the political knowledge of senior high school students in Quebec and the influence of the high school curriculum on this knowledge. Sixteen to seventeen year old Quebec students, senior high school teachers, media producers and government agents were interviewed.

The conclusions of this exploratory study point towards a new phase in which society demands that schools deliver active, critical citizens. At the same time, curricula, pedagogy and the relationship between the two is being redefined in education systems worldwide. In this study, it is clear that the Quebec Ministry of Education has, in the past, fallen short of fostering the type of Quebec citizens needed for today's democratic and pluralistic society. However, a new system-wide reform under way in the Quebec educational system has placed citizenship education at the core of its programs.

Dedication Page/Acknowledgements

Ten years ago
I had *questions* about politics.
But I did not know that there were answers.

Then I took a crystal.
and turned it in the light.
It made a rainbow on the wall.
I said: I will *see* and learn!

Students, teachers and others
told me what they know
about being a citizen.

My friends
have done even more!
They have *shown* me
about being a citizen.

Then *you* took my hand
and I truly understood.
That every child in the world
deserves a place to live in harmony
until they learn to fly on their own.

Thank you all,
I have grown because of you!

Thank you, Dr. Bouchard and
Dr. Gleghorn for your patience
and flexibility.

Thank you, Dr. Van Wijck for you
gentle guidance and steady support.

Most important of all, Dr. Barakett this work would not exist without
your unwavering belief and trust in me.

Table of Contents

Introduction

The foundation of any democratic society is the citizen; a citizen who understands what democracy is, how it works, and who can learn how to operate within its institutions. This presupposes that any democratic society must be concerned with the political development of its members. In Canada, however, it was not until 1987 that the only mainstream political science journal of the country, <u>The Canadian Journal of Political Science,</u> published a full-length analysis of political learning[1] in Canada (Landes in Pammet and Pepin, 1988, p.16). Even the province of Quebec, where political debates on national identity have been intense for many decades, has largely ignored political education and socialization until the recent overhaul of the kindergarten, primary and secondary school curriculum[2].

The political awareness and involvement of today's youth in Quebec will have an influence over the political landscape of the province; the debate over whether Quebec should remain in Canada has been on the political agenda and will most likely still be an issue when these young people reach voting age.

This exploratory study, therefore, focuses on how senior high school curriculum changes could better inform students of their role as citizens in the

---

[1] For a definition of political learning please refer to page 24.
[2] The new Quebec school curriculum is in the process of being introduced. This process started in 2002 and will continue through 2005 (Conseil Supérieure de l'Éducation, 2002).

Canadian political process. In the process of this research I uncover the role the present Quebec education system plays in politicizing students, and the sixteen to seventeen year-old high school student's knowledge of political processes and their role as citizens in Quebec and Canada.

Just as Barkley (in Neilson, 1999) suggests, reclaiming our role from economic citizen to that one of an active citizens and teaching it to our children is available to us all (pp. 183-193). If most of us believe it is important for all children to know and understand the political process, then the role of citizen should be taught. Citizenship education can be done formally or informally. This study discusses how Quebec students are formally politically educated. The purpose of this study is therefore, (1) to take a closer look at the political socialization of high school students in Quebec schools, and (2) to examine an issue people born in this culture might not see[3]. On a personal level, the outcome of this paper will, I hope, help me to contribute some valuable questions to the academic community.

Purpose and Significance of Proposed Research

As a new immigrant interested in politics, I started, more than ten years ago, to gather information about the Canadian political system. Over time, a model or pattern of politics in Canada formed in my mind.

---

[3] I was born and raised in Belgium until I was 15 years old.
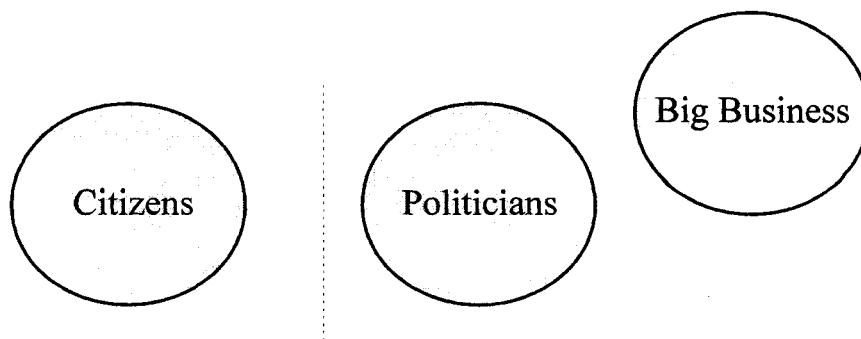
On the left of the model are the citizens of this country. Barkley (in Neilson 1999) writes that the marketplace dominates contemporary culture to such an extent that people have become passive consumers who do not require a sense of belonging, sharing or participation (pp. 183-193). This is consistent with the findings of a preliminary study I conducted in 1994 as part of an Honours Project at the Bachelor level. I concluded that, people -- especially young people -- will practice politics in the same way they use a product; they will consume current events by watching TV or by reading newspapers and feel that, because they have the information, they are active citizens. Although the majority of Canadians vote, they do not know that most of the time they are merely practicing virtual politics[4] and that our current political system offers, in-between elections, many different

---

[4] I define virtual politics as follows: thinking that one is educated politically and is participating actively in the political process. Instead we are merely informed and exercise our democratic right vicariously through political journalists.

ways to affect real political changes.

Therefore, because most citizens choose to communicate their views only at voting time, the line in the model between citizens and politicians is dotted. Politicians as well, do not always communicate with the general population. In my experience, some politicians are so worried about their survival in the political arena that they get lost in the political culture and lose touch with the needs of their constituents. The line in the model is not full because there still is a possibility, within the current political system, for citizens to effect policy changes and for politicians to solicit the opinions of their constituents. Big businesses have, on the other hand, a different relationship with government than the average voter: when they feel the need they will aggressively communicate with politicians. Unlike most private citizens, big businesses have access to the vast financial resources needed to employ powerful lobby groups year round. That is why there is no line at all in the model between politicians and big business. The way in which big businesses conduct their affairs are almost never open to the scrutiny of the public; therefore they are slightly distanced to the right in the model.

Thus, according to this model, some groups in society have more resources and therefore have more possibilities to effect political change than groups with limited budgets and contacts. The definition of democracy fundamentally changes when private businesses are becoming powerful multinational corporations that

have direct influence on the creation and implementation of public policy. When politicians worry about their political careers and neglect to communicate with their constituents, when new generations of citizens practice virtual politics and see themselves mostly as consumers, and when youth do not understand that the current political system is based on conflict resolution and demand that the current political institutions be more peaceful, then democracy and its supporting political institutions are at risk. I question what this change in democracy and citizenship means in the long run. I am well aware that not everyone wants to be actively politically involved for democracy to work. The option, however, is still available and should be made explicit, especially to those who grew up with no other models than those reflected back to them by the mass media.

This study has the potential to yield significant findings; it offers a snapshot of the political awareness of a new generation of citizens and of the current state of political education in Quebec high schools. Will there be new blood in the political circuit in the near future? What kind could it be? What new trend in political participation could we expect in the years to come? What new trend in political learning could we expect in the years to come?

Some of the answers to these questions could have a significant impact, for example, on public policy and curriculum development, on the future agenda of the media and politicians, and on other areas of public and social life. Alternately, this study might only be significant in that it increased the political awareness of

its participants.

Methodology

Sampling Design

Research Participants:

The primary research participants are sixteen to seventeen year old high

school students, for several reasons: (1) at that age they are becoming more

independent and are considered quasi adults in society; (2) they are right before

voting age, a time where they have to decide how and if they will participate in

the political process; (3) they are in senior high school. Number three is important

since I am looking at the influence of schooling on their political awareness. All

students are asked the same questions and have experienced or are experiencing

the same high school curriculum. Twenty-five students were interviewed,

eighteen boys and 7 girls, and are from varied social and racial backgrounds[5].

Twelve teachers were interviewed to find out how the Quebec high school

curriculum, or perhaps the pedagogy used in schools, addresses the issues of

citizenship learning. My sample includes media, English, history and economics

teachers with a wide variety of teaching experience. Most teachers are currently

teaching in Montreal high schools while one is working for the Quebec Education

Department. One is a visiting scholar from England and three are university

---

[5] For a list of the students, their age, year of study and the name of their high schools please consult
Appendix A

professors with knowledge of curriculum development and political learning in

Quebec schools[6].

Program directors from Quebec television stations in Montreal were also

interviewed as well as officers from Elections Canada. The latter group is

interviewed in Ottawa. Interestingly, there exists no comparable Quebec

government institution. A person from the Jeanne Sauvé Foundation and another

person from the National Film Board of Canada became interested in my research

and we exchanged information, questions and knowledge[7].

Research Site:

The research was carried out in the city of Montreal and the greater

Montreal area[8]. Not only is Montreal a microcosm of various cultural, ethnic and

social groups, voters in this city have a tremendous influence over provincial

election results; almost exactly half of the seven million people living in Quebec

live in greater Montreal[9].

Data Collection Techniques

I interviewed each person separately for about one-and-half hours. I also

wanted to gather documentation from the students; I asked them to express

---

[6] For a list of teaches please consult Appendix B.

[7] For a list of government and media producers, their departments and institutions please consult Appendix C

[8] For a list of which school were involved please consult Appendices A and B.

[9] Based on the latest census of Statistics Canada, a little less 3.5 million people lived in the larger Montreal metropolitan area in 1996 (http://ww2.statcan.ca).

themselves through short videos, poems, drawings or photography on the issues and ideas raised during the interviews. However, none of them were very keen about this idea. Interviews were either tape recorded or recorded via Hi8 videotape and later transcribed. Five students were interviewed together as a group. The round table discussion and one teacher interview were taped live in a studio, and recorded on Hi8 and then transcribed.

Data Analysis and Write up

The thesis is written up as a narrative and the text is laid out in a somewhat different way than most traditional theses. I can describe the format of the work best as a flower. The introduction is the stem and the conclusion is the heart of the flower. Three delicate layers of petals lay between the stem and heart and are different sections of the paper. The outer layer of petals is a poem I wrote as a teenager and a question I pose to the reader, the next layer is a Narrative and the last, and closest petal to the hart of the flower, is My Journey. The study is therefore divided in these sections:

- Introduction

- Poem I

- Narrative I

- My Journey

- Conclusion

- Narrative II

\- Poem II, followed by the references and the appendices.

The Narrative is the story of what has made me want to question learning and teaching about citizenship. My Journey is a section in which I tell the story of this study through the review of literature, the findings and discussion of the findings. You will see some text in bold and some in italics. The text in bold is meant to emphasise what is being said and the italicised text is meant to provide a summary of what has been said in the previous paragraphs.

This study in no way pretends to define, describe or ascribe the truth. It is a journey into a set of questions and is not meant to answer all questions regarding the political education of Quebec students: it is an exploratory study that takes a look at the role of the senior high school curriculum as an agent of political socialization.

Validity Issues and Limitations

Several things are important to consider when investigating a research question.

First, I am assuming that political awareness will lead to political activism in certain cases, and that political activism is a positive thing. Second, I see a need for political awareness because of my particular cultural background; it is in my experience that world, country and municipal politics are prominent and central in a Belgian's life. In this country, the dynamics are not the same. Unlike Belgians, Canadians are not obliged to vote and could go through life without ever needing

to become politically aware. Will this perspective be valuable or not? It seems, however, that with the implementation of a new curriculum, which includes citizenship education, that Quebec is ready and able to address this issue.

I also have a firm belief that at high school there is a place for a core curriculum based on a solid historical and theoretical foundation. I think that before students can debate, think critically and be sceptical about what they are learning, they need to have a good grasp of this body of knowledge. Therefore, I do not ascribe to a "laissez-faire" attitude or a curriculum development and pedagogical approach solely driven by the student's interests and needs. My bias therefore, is that there is an optimal curriculum or pedagogy for the teaching of citizenship in schools and that is what is at the core of this research.

Third, were the students and teachers comfortable enough to answer my questions honestly? Fourth, what is my own bias; what do I want to hear in the end? I have attempted to respect the voice of each participant by writing it up after each interview.

Lastly, what is my expertise in doing this project? This study is limited only to the political education of young people in Quebec. Other studies have included: the political education of new immigrants, of Native Americans, of women, the informal ways that young people learn about politics through the peer group, the family or authority figures, teacher training, type of student (type of citizen in school), pedagogy versus curriculum, power structures in schools, other implicit

and explicit ways of learning about democracy and politics through activities in school[10]

Conceptual Context

Research Theory

At this point in time there is not a body of congruent or conclusive theories in the field of political education. We are very much at the theoretical stage, at the stage where scholars think and share and where only a few Canadian, and even fewer Quebec studies contribute to the theory of political education. Basic concepts such as citizenship and political education are defined in different ways by different scholars, however, it is important to have a starting point and for the purpose of this paper I base myself on the work of the following Canadian authors: Hebert (1997) and Osborne (1999) provide a definition of citizenship, civic and civil education and, citizenship education. Lachapelle (1996) discusses the concept of political competence. Milner (2002) defines the term civic literacy and he, Patrick (1967) provide a link between political knowledge and political participation. Finally, Landes (1987) defines political education and Patrick (1967) talks about the influence of formal education on political participation and interest.

Nielsen (1999) and Bibby (2000-2001), on the other hand, provide me with

---

[10] These were all issues raised at The McGill Institute for the Study of Canada during the 2020 Citizenship: Assuming responsibility for our future conference held in October 2000.

the research tools I use in this study: narratives and first hand information. Neilson validates the use of one's own story as a method to create meaning in the work that we do, as well as providing a framework for discussing concepts and issues. Bibby obtained his information first-hand by conducting interviews rather that by reading other authors, and wrote and interpreted the data in a reader-friendly way. I followed his example in My Journey section of the paper.

I also use sources such as Johnson (1977) who gives me a framework for discussing citizenship learning in schools. Lachapelle (1993) and, Jackson and Jackson (1990) provide a wider context to political learning.

Review of the Literature

In the process of researching the field of political education in Canada I accumulated a reading list of about 211 sources. This would be impressive, except that this is all that I found regarding political education of young people, new immigrants and Native Americans through formal and informal channels in Canada. Many of these sources also describe how other parts of the world deal with the issue of citizenship education: Europe, England, Australia, Japan and Singapore are some of them. Included are studies, such as case studies done during the 1970s in Manitoba's schools, for example. Before 1998 very little had been written about citizenship education in Quebec. Starting in the late 1960s there are articles and papers discussing the topic of political education in Canada, but only as a whole.

In the 1990s a new wave of writing regarding the need for citizenship education/political education in schools emerged and began a debate spanning the last decade. What is interesting to note is that non-democratic countries participated in the debates, as well as, developing democracies such as Russia and East Timor. Questions raised are: the relevance of teaching politics, what would such a curriculum look like, what pedagogy should be used, what is the role of the teacher, what is the role of the school, what kind of citizenship should be taught.

In Quebec it is around 1997 that the debate actually starts to heat up with a flurry of different articles and discussion papers. These appear in Quebecois journals, in lectures at conferences and in the Quebec media, questioning the findings of Quebec governmental reports such as Preparing Our Youth for the 21st Century (1994), Reaffirming the Mission of Our Schools (1997) and Quebec Schools on Course (1997). A bit more recently Bringing Youth into Quebec's Mainstream (2001) written by the Secretariat de la Jeunesse and The 2020 Citizenship: assuming responsibility for our future Conference (2000) hosted by the McGill Institute For the Study of Canada offer a great insight into the debates and initiatives regarding political education in Canadian and Quebec schools by those at the front lines; young people and teachers.

The high school and curriculum guides from the ministry of education and the Parent Report[11] (1969) are a good starting point. Civic Education across Countries: Twenty-Four National Case Studies from the IEA Civic Education Project (2000) provides a world wide context to the question, and The Living Democracy Project (2000) by the Canadian Teachers' Federation and the work done by the Citizenship Education Network (CERN) give a Canadian context to civic education.

The aim of the literature review is two-fold: (1) what has been written regarding political education and specifically political education curricula in Quebec (with a backdrop of the rest of the world, the other provinces and Canada) and (2) to get a grasp of the Quebec society in which our sixteen and seventeen year olds currently live: what has been written of them, by them and for them regarding political education.

> What we call the beginning is often the end.
> And to make an end is to make a beginning.
> The end is where we start from.
>
> We shall not cease from exploration
> And the end of all our exploring
> Will be to arrive where we started
> And to know the place for the first time.
> - T.S. Eliot

[12]

---

[11] At the end of the 1960s the Quebec government implemented bold system-wide educational reforms based on this report. The major goal of the Ministry of Education at that time was to insure democratic access to education in this province. This goal being accomplished, an urgent need to address social and systemic problems over the last decade has prompted the Quebec Ministry of Education to reassess the role of schools in Quebec (Conseil Supérieure de l'Éducation, 2002, p.18).

[12] The following is a flashcard meant to enhance the text. You will find these peppered throughout the study. All poems have been taken from a book called About Learning by Bernice McCarthy (2000).

Pourquoi !

Il y a dans la vie

des pourquoi, eh oui!

Sur n'importe quoi et qu'importe!

On ne saura peut-être jamais répondre

à ces questions brûlantes et profondes.

À moins qu'un jour un sage se dise:

et pourquoi pas? et pourquoi pas, oui?

leur demander d'écrire ensemble un grand livre

sur les pourquoi et comment vivre.

Alors enfin, l'humanité tout entière

sera présente dans ce gros dictionnaire

et sur la terre chaque enfant

aura sa place pour un moment!

(Deckers, April 1983)

Narrative I

When I was ten years old I asked myself: **Can we, the human race, live in harmony?** I realized later, as an adult, that the question really was: **Can we, the human race, live harmoniously in a democracy?** In this text I will attempt to answer that question by taking a journey into my thoughts. I have wanted to accomplish this pilgrimage for a long time now and I invite you to travel with me.

Remembering...

I have quite a few memories of when I was a child. I remember them very clearly, as if they had happened yesterday. However, some of these memories have a special quality to them. What makes these particular moments stand out is the way that I felt and that I talked to myself, in my mind, about the situation I was in.

Something "magical" happened during those "quality" moments. I was undergoing a strong "feeling thought" which I can only describe as the way I felt and talked to myself, in my mind, about the situation I was in. Those "feeling thoughts" made me realize very clearly what was going on, what I felt towards that moment and how I reacted. Even if it was not positive, it meant something for

> I think what we are seeking
> is an experience of being alive.
> The life experiences we have resonate within so
> we feel the rapture of being alive.
> - Jospeh Campell

me and I will never forget it. I was living a "meaningful moment".

Only recently did I discover a definition that corresponds to my strong "feeling thoughts" and "meaningful moments". Peat (1991) explores ways of viewing the universe and our place in it. He describes them thus:

> ...we sense that we are touching something universal and perhaps eternal...We sense that all boundaries between ourselves and the outer world vanish, for what we are experiencing lies beyond all categories and all attempts to be captured in logical thought (1991,p.35).

He then goes on:

> At such moments, we believe that it is indeed possible to live harmoniously with the whole world, to feel united in mind and body, and to relate in a totally satisfying way to everything around us (1991,p.35).

This is exactly what I felt during the moments I described above. I would also add the following: when the experience was not positive I was remarkably aware that this moment should be different and that by communicating with my environment I could change it.

Being aware of the world around us, being able to think critically about it, feeling a sense of community, feeling that one can change one's own circumstances creates meaning in our lives. These are also some of the traits needed to be a fully functioning citizen in a democracy (The McGill Institute for the Study of Canada, 2000, Workshop 23).

However, I realized very soon that many people were telling me at what moments I was supposed to feel like a "good citizen". The first people to tell me

were my parents. Family reunions, going to school and going to church were some of these things. Then at school, my teachers told me what was important for me to learn so that I could express myself in a meaningful way as an adult. Not much later, in church, during confession the priest told us that if we were not baptized, did not go to communion or pray to God we were living meaningless sinful lives and that we would not be good citizens.

After I understood that Church, my parents and school dictated how I was supposed to act in order to be a good citizen, I became very confused. Why did my meaningful moments not match the meaningful moments I was supposed to experience according to the majority of adults in my life? I did not feel special meaningful moments in class, or in Church during mass, and even less during communion. I remember feeling very awkward about that. This had major implications. Either I was a loose canon or everyone experiences meaningful moments differently. I then reasoned that, *if meaningful moments are different for everyone, how can we possibly agree on what is important and in that case, live in harmony!* Or rephrased: *How can we be good citizens and live harmoniously in a democracy if the definition of a good citizen shifts depending on to whom you speak?*

Ever since then, I have wondered if we could live in harmony as adults. I have been trying to answer that question more or less consciously. It might

explain why at CEGEP[13] I oriented myself towards the social sciences and took

philosophy, psychology, history, sociology and all the anthropology courses

available.

> Learning is the making of meaning
> - Robert Kegan

What do You Mean Deconstruct!

It was no coincidence that I ended up in the Communication Department

at Concordia University. The communication studies discipline taught me how to

deconstruct mediated versions of the "truth", to think about it in a critical way

and that I had the right and the ability to effect change. I started to understand

the concepts of empowerment, of mainstream culture and of marginalization. I

started to see that not all citizens are equal, even in a democracy such as Canada,

and that most of us have an illusion of what

real power is; it is not in someone else but in

each of us together. At the same time I started

> Once named,
> the world in its turn reappears
> to the namers as a problem
> and requires of them
> a new meaning
> - Paulo Friere

on a parallel odyssey.

Pack Your Bags, We are Going to Ottawa!

I remember the first time I heard Paul Martin[14] speak. We were talking

---

[13] This institution administered by the Quebec Ministry of Education offers a two-year pre-university program or vocational training (The Royal Commission of The Inquiry on Education in the Province of Quebec, 1969, p. 190-191).
[14] He was a Member of Parliament at that time, a backbencher for the Liberal Party of Canada (1992).

about the importance of the environment and what we could do as citizens, and what he could do as a politician to bring some programs to life in our constituency. The world of politics was brand new to me. However I took to it like a duck to water. I became involved in a political party and soon wanted to learn more about it all. Over a period of two years (1990-1992) I attended and organized constituency meetings and events, went to Ottawa to speak with Senator Hébert, had a chance to meet and talk with The Right Honorable Pierre Trudeau and The Right Honorable Brian Mulroney. I also attended various youth camps organized by the Federal Liberal Party in Quebec City, and by the Federal Conservative Party in Ottawa and Toronto. I talked to youth members of all the federal parties sitting in the House of Commons at that time, to youth members of the provincial parties sitting in the Assemblée Générale and was also invited to speak at political events from the perspective of a young person.

I was learning about the political structure of Canada and Quebec and was particularly intrigued by the fact that in Canada voting is not compulsory. In Belgium if you do not vote you face a fine or jail time. It does not mean that you cannot spoil your ballot to protest the process. However, there is an inherent understanding that a Belgian citizen has the responsibility to vote.

This close encounter with politics was a positive experience for me. I felt that I was an integral part of a larger community and that I had a voice in that community. I started to think that perhaps all young adults should be able to

experience this if they wanted to. However, through the course of my every day

life I realized that most young people do not know how accessible this experience

can be. That is when I became interested in teaching and learning. Perhaps one

way to show young people, before the age eighteen, that getting actively involved

in politics is possible, is to talk about this in schools. How would that fit in a high

school curriculum?

What about citizenship courses? Do they already exist? What is being

taught about politics in schools? What is a definition of being a good citizen for

the Ministry of Education of Quebec?

> Personal participation
> is the universal principle
> of knowing.
> - Michael Polanyi

My Journey

<u>*Review of the Literature*</u>

Defining my Questions

What has been written regarding political education? Who has been asking the same questions I have? What have been some of the answers? Ten years ago I could not find much written about political education and young people. As the years passed, however, more and more scholars were questioning the definition of and the need for political education, and the role of schools in the education of young citizens. I have structured this literature review by taking each of the research questions as starting points.

I question:

1. The sixteen to seventeen year old high school students' knowledge of political processes and their role as citizens;

2. The role that the present Quebec education system plays in politicizing students; and

3. How senior high school curriculum changes could better inform students of their role as citizens.

Before discussing any of these issues, it is important to understand the main concepts of this study. The literature abounds with different terms that seem to mean the same thing. For example, what is political knowledge and what is political learning? What is the difference between these concepts and citizenship education or civic education?

Let us start with **political knowledge**; Milner (2000) includes political

knowledge as a necessary part of **civic literacy** and defines it as the "knowledge

and ability capacity of citizens to make sense of their political world" (p.1). The

level of civic literacy is "the amount of willingness and ability of citizens to engage

in public discourse and evaluate the performance of those in office" (2000, p.2).

This ability can be measured by the amount of political knowledge (such as the

name and function of political institutions, main historical events and names of

Prime Ministers) acquired by the citizen. The willingness of citizens can be

measured by their amount of political participation (this can be at different levels

and does not have to be only through the electoral process) (p.2).

Landes (in Pammett and Pepin, 1988), talks about acquiring political

knowledge as **political learning**. He defines this type of learning as accumulating

information on the institutions, political processes and roles in Canada.

This begs the next questions. Where and how does one acquire civic

literacy and political knowledge, and for what end result? Lachapelle (1996)

explains that the aim of political learning in youth should be to gain **political**

competence. This competence is characterized by the level of citizens' own

perception of their ability to influence the course of governmental affairs. People

attain political competence through: 1) learning to develop the ability to use a

number of alternative pathways or behaviours to reach a certain goal, 2) learning

to understand and use a number of sub-systems of society, and learning to move

freely among them and 3) learning to perform effective reality testing, thus

developing a positive broad, and sophisticated understanding of the world

(Lachapelle, 1996).

Of course there are many different ways young people may be achieving

these types of learning. Jackson and Jackson (1990) outline a model of primary and

secondary sources of political socialization[15]:

```
                         Political  Socialization
                              |
           _____
           |                                        |
        Primary                                  Secondary
        Sources                                   Sources
           |                                        |
    _____                    _____
    |       |          |                    |       |         |
  Peers   Family   Authority              Media  Government
                   Figures
                                                   Educational
                                                   Institutions
```
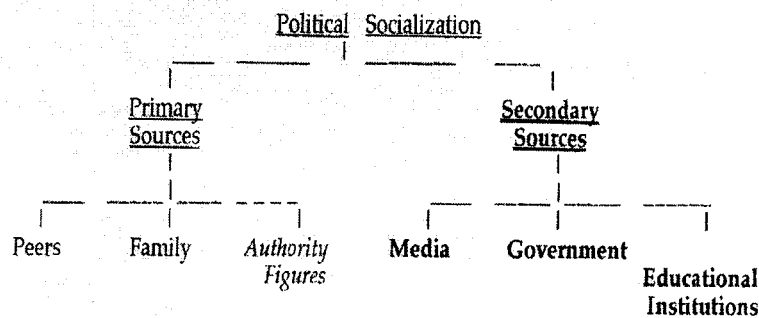
In this model, the primary sources are characterized by "casual, informal

learning" (Jackson and Jackson, 1990, p. 135). The secondary sources are described

as "calculated political indoctrination by the state" (Jackson and Jackson, 1990, p.

135).

I find the word "indoctrination" too strong in this context and I feel that

perhaps "influence" would be more fitting; there is a dialectical relationship

between many agents and groups in the process of policy making. Indoctrination

---

[15] Definition of political socialization according to Jackson and Jackson: The process by which
political culture is learned and transmitted at both the individual and community level (1990, p. 135).

24

evokes the image of an Orwellian[16] world where the state is all-powerful while

the rest of us slumber. As well, I have added authority figures (such as favourite

rock stars, actors, sports models) to the primary sources of political socialization.

In my experience, these idols (their actions and opinions) are often as significant

as those of the child's parents, teachers and peer group. It is clear from this model,

however, that as an arm of government, the Quebec Ministry of Education has the

mandate to politically educate young people (Conseil Supérieure de l'Éducation,

1998, p. 13).

Osborne (1999) and Hebert (1997), two Canadian scholars, have been very

active over the last 20 years in describing the state of political education in schools

across Canada and have tracked and influenced the development of this type of

education. Until about 15 years ago, citizenship or political education was called

civic education. This education has been implemented with various success and

consistency in schools across the provinces and territories (Pammett and Pepin,

1988, pp. xv-xviii) since the first schools were created in Lower Canada,

continuing until very recently. Its goal was to instil students with knowledge of

the constitution, the division of powers between the legislative, judiciary and

executive levels as well as rights and responsibilities within a federal system

(Hebert, 1997).

---

[16] Based on the world described in Orwell's novel 1984.

Both Osborne (1999) and Hebert (1997) agree that political education

(Hebert calls it citizenship education) has not been adequate in Canada.

Citizenship education according to Hebert needs to evolve towards "an education

that then becomes the realization of everyone's potential, rather than the

formation of skilled, disciplined and obedient citizens" (1997). For Osborne (1999)

political education needs to become far more than a course in civics. It needs to

draw on all the subjects in the curriculum and on extra-curricular activities; "a

good general education is in many ways the best preparation for citizenship,

provided that the teachers show students how what they are learning applies in

the world as it exists" (Osborne, 1999).

Having found the definitions of the major terms used in this thesis, I return

to my specific research questions stated at the beginning of the literature review.

Briefly, what has been written about the sixteen to seventeen year old senior high

school student's knowledge of political processes and their role as citizens in

Quebec?

The first part of this question *knowledge of political processes,* can only be

addressed once we explore what these political processes are. There is a

convergence of ideas about what this means. The Conseil Supérieure de

l'Éducation summarizes those processes as the knowledge of concepts such as

democracy, multiculturalism and social participation (1998 p. 7). The Corbo

committee, a task force on elementary and secondary school learning profiles,

describes them as knowledge of terminology relating to political systems, knowing about major political symbols, and knowing how to participate in democratic practices (The Gazette, 1994, A4). Brossard et al (1998) emphasises that young people need to know, not only political facts, but they also need to learn democratic values such as communication and respect of the other (p. 2). According to the Bureau International de l'Éducation (2000) four dimensions make up the knowledge a young person needs to acquire in the school environment. Students need to learn about 1) human rights, 2) democracy, 3) how to develop one's full potential and 4) peace (in Van Neste, p. 39).

What I retain most from the paragraphs above is the idea that, over the past decade in Canada, learning political information by rote no longer qualifies as learning about political processes. More abstract and implicit concepts, such as democracy and learning how to live together in peace, are now more important than learning the compositions and structure of Parliament and the judicial system by heart.

To underline my point, citizenship education is very present in non-democratic or near democratic countries such as Russia, Hong Kong, Malaysia and Indonesia. Their citizenship education emphasises the need to create a national identity, with docile and passive citizens. Youngsters are taught to sing the national anthem, for example (Kirk, 2000, workshop 11).

In Canada and Quebec, however, the emphasis is on teaching processes

that will promote an active citizenry capable of participating as equal partners in a democratic and pluralistic society. The type of citizen needed to live in such a society needs to possess a thorough knowledge and ability to apply abstract concepts such as critical thinking, being able to debate a point, knowing the rules of living in society, appreciating diversity, harmonizing social relationships, sharing common values, being open to world issues and they should be able to participate in social, political and cultural life (Conseil Scolaire de l'Île de Montreal, 2000. p.1.7-1.9).

The next question to ask then is: are these processes being taught in schools right now? Logic leads me to believe that if these processes are being taught, then the students must, at some level, be aware of it. Osborne (1999) and Hebert (1997) quoted above argue that only civic courses are being taught currently, in different permutations, across the multiple educational jurisdictions of this country. What is interesting to note is that, because of the growth of Quebec's nationalist sentiments in the late 1960s, and the fear that investigating political learning would be an American intrusion of their political science methodology and values, the study and understanding of political education in Canada was retarded (Landes, in Pammett and Pepin, 1988, p. 18). In Quebec, nationalist sentiments were so strong that civics courses never became part of the core curriculum, even though it had been strongly recommended by the Parent Report during the educational reforms of the 1960s (Conseil Supérieure de

l'Éducation, 2000, pp. 11-18). Now, another major educational reform is right at

our doorstep in Quebec, and this time, citizenship education is at the core of all

curricula and pedagogical approaches (Conseil Supérieure de l'Éducation, 1998).

I now turn my attention to the second part of the first research question:

knowledge of their role as citizens. What is the role of a citizen in a representative

democracy such as Canada? According to Simeon and Elkins (in Lachapelle 1996)

there exist 4 types of citizens in Canada:

1. Supporters: they have both a positive sense of political efficacy and
   political trust;

2. Disaffected: they have neither faith nor a sense of being able to do
   much to influence the political process;

3. Deferential: they trust the system but feel they cannot influence it;
   and

4. Critics: they have influence over the political process however they
   do not trust it. (from class notes)

Pammett (1988) explains that the type of citizen needed in Canada is slowly

shifting. Canadian society is moving away form a purely representative political

system and is now demanding far more direct participation on the part of citizens

(pp. 209-216).

In Europe, the demands on citizens are different than for those people

living in United States. The approach to democracy in the United States is

pluralistic: it argues that the state is a neutral arbiter amongst competing interest

groups. The European model, however, resembles ours more in that decisions are

not democratic simply because they conform to equal treatment and majority rule (liberal-democratic standards), but, that as a result of dialogue about common and different interest, they are deemed reasonable (Council of Europe, 2000, p. 31).

How does that translate to schooling then? What needs to be taught in order to produce citizens that see unity in diversity and who can participate in deliberative decision-making? In other words, what goes into the creation of a good citizen? There are different elements to this question. There are curricular issues (what you teach), pedagogical issues (how you teach it), and learning outcome issues (why you teach).

This brings me to the second research question. *What role does the present Quebec education system play in politicizing students?* Citizenship education is at the base of two of the three basic social premises that the Conseil Supérieur de l'Éducation defines as fundamental priorities for Quebec education. These two premises are 1) strengthening Quebec democratic society through respect for rights and freedoms and through the responsibilities and duties of citizens who are members of a state based on the rule of the law and 2) appropriate and enrich the cultural identity of Quebec society (Conseil Supérieure de l'Éducation, 1998. p.10). It is clear that teaching students to become citizens (or in other words to politicise them) is a major goal of the Quebec education system.

This is true for educational systems all over the world, and not only democratic countries. As stated above, countries with different political regimes,

such as China and Cuba for example, also have citizenship development at the core of their educational policies (Print, 2000, workshop 11). However, in democratic countries, the need for citizenship education was put on the back burner until the debate heated up about ten years ago. The creation of the European union and the development of post-modern, multinational, and polyethnic societies in most democratic countries have made questions over the need for, and the definition of, citizenship education urgent (Hebert, 1997). In Europe the debate has centred on educating to invent and revitalize citizenship, in the United States it has centred on educating to renew citizenship in one of the older constitutional democracies, and in Canada we want to educate in order to develop participatory skills (Conseil Supérieure de l'Éducation, 1998. pp. 27-30).

Now that it is clear that the Quebec educational system should and does play a central role in the development of the "new flexible" citizen, let us go back to the specific questions asked on of the previous page. What are the curriculum issues (what you teach), the pedagogical issues (how you teach it), and the learning outcome issues (why you teach) that the Quebec Ministry of Education, and other interested parties, have to face in order to create a "good" citizen?

First, some statistical information to get an idea of the scope of the undertaking: Today there are 72 school boards in Quebec, about 33,000 elementary and secondary schools, out of which approximatively 30 are private high schools. The number of students graduating from high school from 1995 to

1999 varied between 82,000 and 89,400, depending on the year. This compares to an average of 110,000 students graduating in Ontario, and 35,000 in British Columbia for the same time period. Quebec produces the second largest group of high school graduates in Canada (http//www.statscan.ca).

As stated previously, no explicit civics or citizenship courses are now part of the curriculum. Students have to construct the notion of citizenship themselves through an amalgamation of information from economics, history, and geography courses (Caplan, 1998). There is also the problem of the differences between the curricula taught in Francophone versus Anglophone schools in Quebec. The history textbooks are a good example of how children are politically socialized in very different ways depending on their language of instruction. English-language Canadian history textbooks tend to focus on the post-confederation period, while texts books written in French concentrate on the pre-Conquest era (Evenson, 1996, p.2). Richert in Evenson (1996) found that Anglophone and Francophone Canadian school children's understanding of Canadian history were, at many times, mutually exclusive. He found that textbooks played a major role in this language group polarization. The problem increased with age and was the greatest at the seventh grade level (p. 7).

Then, there is of course, the hidden curriculum; pedagogy does not always reflect the curriculum. In other words, the process of learning about citizenship does not echo the content of learning about citizenship. The educational system is

very undemocratic and perpetuates social inequalities: The authoritarian nature of school relationships, the call for omnipotent teachers, and silent, subordinate, docile and unquestioning students give powerful messages about citizenship (Caplan, 1998).

It is quite logical then, that the learning outcomes of such a school system are hierarchy, authority, discipline, conformity, uniformity, obedience, and submissiveness (Postman in Caplan, 1998). Hardly the qualities needed for an actively engaged student or more importantly an actively engaged citizen. As well, social values are shifting towards values that are not necessarily compatible with those needed to function in parliamentary democracy. Young people now value harmony, peace and agreement more than ever before, however, conflict is at the basis of our political system. Official opposition statements, debates and competition are all basic to the good functioning of our political institutions (Mercier in Pammett and Pepin, 1988, p. 62)

The picture I am painting of citizenship education in Quebec schools is very bleak, however, much effort has been done on the part of individual school boards, schools and teachers to introduce students to the world of politics. Extra-curricular activities have taken on this important role. The creation of specific programs is one of those. For example, the creation of a committee on the environment, hosting the 8th congress of young leaders and an exchange program between students from Canada and Chili done at the Collège Durocher de Saint-

Lambert. As well, teachers' influence on the climate of the classroom cannot be underestimated. In l'école Soleil de L'Aube de Repentigny teachers have set up democratic structures in the classroom to foster autonomy and interdependence, freedom and responsibility, and democracy and participation in the classroom (Reil, 1998). Lachapelle (1996) also cites participation in the school newspaper, the student media and the student council as ways to learn active participation in a democratic environment at school.

This does not mean, however, that everyone wants to participate. Norman, speaking in the fall 2000 at The McGill Institute for the Study of Canada Conference on Citizenship Education, explains that a large portion of the student population is alienated despite the availability of different avenues for active participation in school life (Workshop 17). He differentiates expressive students from utilitarian students. Utilitarian students[17] see school as a way for upwards mobility in the world and get very involved in these activities. Expressive students[18] on the other hand, are very cynical and see school as a place to express what they are already. They are unaware that they have power and see it more as

---

[17] Immigrant females made up the largest proportion of this sample (Norman speaking at The McGill Institute for the Study of Canada Conference on Citizenship Education, 2000, Workshop 17).
[18] White males made up the largest proportion of this sample (Normans speaking at The McGill Institute for the Study of Canada Conference on Citizenship Education, 2000, Workshop 17).

a struggle against the establishment. There is a tendency on the part of the educational establishment to try and assimilate these latter types of students. I feel, however, that accommodation would be more appropriate. Cynical voices are voices that try to uncover hidden assumptions and agendas and are highly critical skills needed for today's citizen.

Of course, those debating the deficit of the Quebec educational system to create a new flexible Quebecois citizen have plenty to say about what should be included in the curriculum. This brings me to the last research question. *How do the senior high school curriculum changes better inform the students of their role as citizens?* Osborne (1988) is one of the most influential authors in Canada on the topic of political education and gives specific examples of what such an education should consist of the following:

1. It should give the students a view of the political process as a whole, not just a slice of it;

2. It should give the students knowledge and skills which will be transferable and generalizable (not just for the future, but something they also can use now);

3. Political education should be organized around a few key concepts (conflict, power, decision-making, and political action);

4. Political education should encompass issues (interest grabbers);

5. Any approach to political education should be understandable to students;

6. Any approach to political education must be interesting to the Students;

7. Any approach to political education must take heed of the fact that students learn powerful political messages from how they are taught as well as from what they are taught;

8. Political education should encourage the disposition to become involved and active in the political process and should teach appropriate skills; and

9. Political education must be manageable in the classroom. (pp. 228-232)

Will some of these recommendations translate into to actual curricula? That remains to be seen, however the Quebec Ministry of Education seems to be on the right track. The Quebec school system is in the midst of a fundamental curriculum reform across all levels of kindergarten, elementary and secondary schools. This reform put political education and learning at the centre of the education program. The implementation of this new program started in September 2002 and is slated to finish in 2005[19].

This begs the next logical question: does political learning lead to political participation? After all, that is the aim of political education in Canada and Quebec. The news is encouraging. McAllister (in Milner 2002) concludes, after an extensive study in Australia on the relationship between political knowledge and the predisposition to participate politically, that political knowledge increases

---

[19] For a description of the approved Preschool Education and Elementary (Cycle One), and the preliminary version of Elementary (Cycles Two And Three) Education programs please refer to appendix H. The Secondary program is still a work in progress.

political efficacy[20] and increases political competence (p. 43). Another study by Teorell and Westholm (in Milner2002) looks at voter turnout as a predictor of political involvement and knowledge. Between 1945 and 1997 the average Canadian voter turnout by citizens of legal voting age was approximately around 70% (Minler, 2002, p. 30). Finally, Patrick (1967) has found that schools do appear to contribute to long-tem, positive, supportive political beliefs and the under-cutting of political alienation and cynicism (p.41)

Secondary Sources of Political Socialization

Quebec schools, of course, do not operate in a vacuum. They are bound to social, economic and political realities. Students coming through their doors are not empty buckets waiting to get filled, but are multidimensional individuals with complex lives. They arrive in schools politically socialized by other formal sources as well. Earlier in this text, Jackson and Jackson (1990) named two other formal sources of political socialization: Media and Government (p. 135).

Media in Quebec, ever since "la revolution tranquille"[21], have played an important role in the political and economic development of this province (Raboy, 1984). Before examining the role of media on the political socialization of Quebec youth, it is important to understand the current cultural context in which young people are living. Youth in Quebec live in a pluralistic environment in continual

---

[20] Definition of political efficacy: the feeling a person has that s/he can comprehend and affect political change (Lachapelle, 1996).
[21] Major social movement in Quebec starting in the 1960s after the end of the Duplessis regime

flux. To survive and thrive in this environment, young Quebecois and Quebecoises have created their own post-modern culture where each person is an individual speaking for themselves, where respect for the other is important and where pluralism is normal. In the past, survival of the language and culture was most important, however that has changed, and the development of all of society's individual members is now seen as more important in Quebec (Venne, 1999). In the 1960s and 1970s, the Quebecois were very politically active in order to fight for the survival of the Quebec culture, now the fight has changed to the economic front. Quebec youth are now are bettering their culture through bettering themselves; daily personal happiness for them is more important than collective happiness (Martineau, 1998).

Today's Quebec is now compromised not only of the "pure laine"[22], but also brings together different French speaking cultures. For young people today an outsider is not someone from a different race, religion, or language. Surprisingly, it has to more do with the accent of the speaker. Those with accents are identified as recent immigrants and are therefore considered outsiders to Quebec society (Dubuc, 1999). Youth today grew up with bill 101 (which states that all Quebecois need to go to French school unless their parents were schooled in English), and do not feel that their French language is threatened. They are open to the world and

---

[22] French Canadian origin

do not feel that identifying themselves as both Canadian and Quebecois is a contradiction. They call themselves Quebecois while in Canada and call themselves Canadians when they travel abroad (Dubuc, 1999). I think many of us have seen young people traveling with a Quebec and a Canadian flag sown to the back of their backpack. What is more important for them now is to create ties with the rest of the world such as exchanges and diplomacy (Dubuc, 1999).

It was surprising for me to read in the literature that young people also want to create positive ties with their elders; not to take over their place, but to learn from them. A much less defensive attitude it seems than the baby boomers, which even if they talk a lot about freedom, still want to control (Dubuc, 1999). Youth stick together, friends being the bedrock of their ever-changing lives and they have a very well defined "crap detector"(Gendron, 1996). Which indicates that, unlike previous generations, their level of media literacy is sufficiently evolved for them to deconstruct the underlying messages in media and to put these into context (Doubleday and Droege in Berry and Asamen, 1993, p.34).

Here, as elsewhere, media in Quebec have played a pivotal role in the development of Quebec society and in the political landscape of the province. Media and business have been particularly close partners in Quebec, and it is often through the communication businesses that political battles have been fought.

One such example is the strike at Radio Canada in 1959 and the journalist walk out in 1958. These labour stoppages congealed the general sentiment, shared both at the summit and at the base of Quebec society, that conditions were ripe for social reforms (Raboy, 1984, p. 22). Concentration of media businesses has become even more pronounced over time. This translates into a lack of alternative voices, the persistence of conservative values and content oriented towards making profit in Quebecois media. With this in mind it is clear why privately owned media businesses in Quebec do not create explicit political programming for Quebec youth. For them, it is better to support the status quo (Raboy, 1984).

Let us not forget the influence of American values on our media programming, as well as access by the Quebecois audience to American television channels. Young people implicitly learn more about the United States' political structures and values through media than they learn about Canada's (Patrick, 1967, p. 47). It is important to note that politics is by no means missing in the mass media. It is a main staple, however, the aim of media businesses is to make money, not to educate (Crowley and Heyer, 1991 p. 224). Still, exposure to mass media does increase political interest and is linked to increased political participation (Patrick, 1967, p. 46).

What about the governments in power, the array of governmental bodies and the political parties and the role they play in politically educating young people? One would think that in a democratic country like Canada political

education would be at the core of their mandates. However, we have to remember that we are a representative democracy and not a participatory democracy[23]. It is normal then, that there are no explicit mandates for the political education of young people in the constitution or policy books of Quebec political parties, the government (Liberal) or Quebec governmental bodies. Political education happens at the level of the representatives or employees, not at the level of the general public. Young people do get politically educated when they decide to participate actively in political parties. This learning, however, is directed entirely by the young person herself or himself. One pitfall, is that it is easy to learn only the information relevant to functioning well in a political party, and to still have little if any knowledge about the parliamentary system (Pammett in Pammett and Pepin, 1988, pp. 209-213).

In the past, many policies have been implemented regarding youth issues at the governmental level. For example, policies proposed by governmental bodies such as the Ministry of State for Education and Youth, by the Conseil Permanent de le Jeunesse, the Secrérariat à la Jeunesse, and by participants at forums such as the Quebec youth summit[24] (Secrétariat de la Jeunesse, 2001). However, none have explicitly dealt with creating a youth policy meant to actively promote conditions to enable young people to exercise full and complete citizenship

---

[23] Although, we are seeing social movements demanding a move towards a more participatory model (Pammett in Pammett and Pepin, 1988, p. 214).
[24] Held in February 2000.

(Secrétariat de la Jeunesse, 2001 pp. 5-8). The Ministry of State for Education and Youth, for the first time in Quebec history, explicitly called in 2001 for policies providing young people with conditions conductive to active citizenship[25] (Secrétariat de la Jeunesse, 2001 pp. 5-8). Unlike other occasions when policies were simply stated, this time a plan for implementation has also been carefully developed. Some of the policies include making young people equal partners in circles of influence and decision-making, helping young people become active in their communities, and helping young people become open to the world and feel included in a diverse society (Secrétariat de la Jeunesse, 2001, pp. 45-47)

The Larger Context

Although education is a provincial jurisdiction, the federal government has found ways to influence the political education of young Canadians. It has accomplished this by providing school materials, by providing professional development for teachers and by supporting community based education programs[26] (Sears, 1997). The Canadian Teacher Federation, through their Living Democracy project[27], has identified an assortment of organizations at the federal

---

[25] These conditions are: engaging society an a culture of generational renewal, ensuring young people achieve their full potential, facilitating access to the job market and improving the quality of working life and, developing a sense of belonging to Quebec society (Secrétariat de la Jeunesse, 2001 p. 2).
[26] Over the years between 1974 and 1982 the government successfully employed all of these to carry out its purposes regarding citizenship education (Sears, 1997, p.4)
[27] This project underlines the teachers' priority to have citizenship education be at the base of public education. The Living Democracy Project was conceived as a teacher-lead initiative to examine 1) the nature of citizenship education in Canadian schools, 2) give Canadians the opportunity to describe their vision of citizenship education, 3) develop principles and guidelines for policy makers and, 4) help implement the activities and ideas envisioned in the dialogue (The Canadian Teachers' Federation, 2000, p.9).

level, which are particularly interested and involved in citizenship education[28].

CERN, the Citizenship Education Network is one of these organizations. It was

created in March 1998 and is an information and communication network of

researchers, policy makers, practitioners and stakeholders interested in citizenship

education. It includes 247 members from 30 countries and has become

increasingly relevant to the rise of activities in the field of citizenship education

nationally and internationally[29] (Hebert, 2002, p. 5).

Canada has participated in international conferences on citizenship

education and identity such as the one held by Metropolis in Washington, D.C. in

1999, in Toronto (Ontario) in 2000, and by the World Congress for Educational

Research in Sherbrooke (Quebec) in 2000. As well, many Canadian scholars have

participated in international studies on citizenship, the most notable by the

International Association for the Evaluation of Educational Achievement Civic

Education Project. In 1993, the General Assembly of the IEA decided to carry out

a two-phase study of civic education. The goal of the two-phase study was to

identify and examine in a comparative framework, the ways in which young

people are prepared for their roles as citizens in democracies and societies aspiring

to democracy. Thirty countries participated in the project and the results will be

released in December 2003 (Thorney et al, 1999). Another interesting

---

[28] For a list of these organizations please refer to appendix G.
[29] For a list of CERN activities please consult their evolution report (1998-2002) written by Hebért for the Multiculturalism Programme of the Department of Canadian Heritage (July 15, 2002).

international study looks at the definition of the spirit of democracy by interviewing high school students in Quebec, Manitoba and France and is to be published shortly (The McGill Institute for the Study of Canada, 2000, workshop 11).

International issues in which Canada is also very active are debates over nationalism versus national identity, the role of the teacher in political education, the content of teacher education programs and the problems facing authoritarian school systems trying to foster the development of democratic values and practises (The McGill Institute for the Study of Canada, 2000, workshop 6).

Arriving at the end the literature review, it is clear that citizenship education or political education is a hot issue in education right now. It has been growing in importance over the last ten years and, I am sure, will continue to do so in the years to come. Those interested in the subject are only at the questioning and testing stage. Slowly, some changes in school curricula and pedagogy are being implemented. I am sure that, as these changes become reality in the field, the discussion will become more focused and targeted and a more coherent body of theory in the field of political education will emerge.

Summary of the Review of the Literature

Several issues are at the forefront of political education in Quebec. These issues are not unique to the Quebec provincial school system, but can be found in schools all over Canada and the world.

We want young people to be not only good economic citizens; we also

need them to have a solid political identity. Friere (1973) defines this identity as

an amalgamation of being politically literate, being politically aware, politically

active, and feeling good about your identity as a whole person (p.8). What is now

needed from a world citizen is the ability to think at a higher level than simply

learning to survive.

Quebec has long since passed the time of "La Survivance" and the

"Rattrapage"[30] and has evolved into a society in which these slogans no longer

apply. The Quebecois are now, more than ever before, open to the world.

However, the Quebec government has explicitly stated that it wants citizens to

remember their membership in Quebec society: They need to have a strong

alliance to the Quebec culture and they need to be fulfilled individuals capable of

functioning at their full economic and political potential. Discussions about the

definition of citizenship are not new in this province; to preserve the French

culture in a sea of English, each Quebec generation has had to define and adapt

their identity again and again.

One would think that Quebec schools, particularly because of the

province's unique history in North America, would have an inherent role in

---

[30] The church during the 1950s fostered the ideology of *la Survivance* (survival) to protect French Canadians within and outside of Quebec from threats posed by other provincial and federal governments (Lachapelle et al, 1993, p. 58). This ideology was replaced by *rattrapage* (catching up) in the 1960s, promoting social and economic development to equal other provinces and countries in the world. (Lachapelle et al, 1993, p. 61).

citizenship development. However, history again has a bearing on the current

state of affairs in Quebec schools. *Because of the strong American influence in the*

Quebecois business world and the pervasive influence of the church before the

1960s, Quebec schools inherited a very autocratic and competitive structure. This

means that democracy in Quebec, compared to other counties and provinces, is

fairly new. It has not been taught in schools for two distinct reasons: 1)

traditionally it was not in the curriculum, and 2) later as the need for a more

democratic school system was discussed, the lack of citizenship courses was based

on the fear of these courses being seen as indoctrination[31]. Other problems include

the lack of coordination between curriculum and pedagogy and the lack of a

strong link between political concepts and facts. There is also the additional

problem that the definition of a good citizen is so vague that citizenship courses

vary excessively across the country, causing our Canadian identity to be

fragmented. This combination has resulted in students with political knowledge

that is not reflected in their every day lives, that is different depending on where

they live in Canada, and that depends on what their language of instruction is in

Quebec.

Canadian and Quebecois scholars have identified these problems

and have come up with various curriculum and pedagogical changes to correct the

---

[31] There was even a joke when I was going to high school in the 1980s that such a course would be named PQ (for Parti Quebecois) 101.

situation. *The Quebec Ministry of Education has also identified these fundamental educational problems and is now implementing a new curriculum centred on citizenship education.* This curriculum should harmonize with extra-curricular activities meant to enhance civic participation, such as student government and student run media. Will this reform produce the results it promises? It is too early to say. Some worry that the curriculum will become too theoretical and not practical enough. However, one thing is sure, Quebec is living through a significant change: A whole new generation will grow up learning, and learning to learn, about being a citizen differently than the current and past generations of this province.

Today, many people might believe that they are knowledgeable enough about the political system to participate fully in Canada's democracy. Most of them are unaware, however, that *by learning about politics through the mass media they practice Virtual Politics. Members of political parties might think that, unlike other citizens, they are familiar with the subject of politics. However, they do not realize that they are unversed about the structure of the political system. In fact they just see part of the political picture, their role within a political party.* This suits the parties perfectly, since their primary goal is to win elections. To be efficient, they need a general workforce. Not every member needs to be a political scientist.

On the international front, Canada is a major player regarding the development of a definition of citizenship and regarding the implementation of studies on the subject. Considerable discussion is made about the brain drain (experts and the accomplished leaving Canada to go the US) however Canada still has many great teachers and educational scholars. This is borne out by the types of conferences Canadians attend and host, and by the types of workshops and panels offered to the international community.

Some people might feel that studying citizenship education in schools is a very boring topic. Personally, I even thought that perhaps a more fun study might be to talk about the influence on young people of TV, or the Internet, or the phenomenon of street youth and graffiti. *However, I believe that political identity relates to all of these issues in some way. It is the root of how adolescents react to the outside world and how the outside world reacts back to them. Political identity is fostered, among other spaces, in schools, and schools are the backbone of our political system. I firmly believe that you cannot have a democracy without public education.*

The Interviews

My journey led me to talk and listen to many different people. I felt that I

needed to understand the mind of those most concerned with political learning:

the students, the teachers, those working in the media and governments to create

media products for young people. This ten-year process was fascinating for me.

Even more interesting is the fact that all of it is video or audio taped and that the

events, as they unfolded, can be accessed at any time.

When I sat across the other, it is truly remarkable how interviewer and

interviewee became interchangeable; I can say with true confidence that each of

us walked away with a renewed sense of our own intrinsic worth in the world.

To be able to conduct this primary research, I needed to find a framework

that would guide me in the creation of the questions asked to the interviewees. I

found a particularly relevant master's thesis written by Pandora Johnson in 1977.

Johnson researched the effect of the political education curriculum and political

knowledge/literacy on the political socialization of Bahamian students in

Montreal. The political socialization concepts she defines in her work are very

useful for the purposes of this study.

Pandora (1977), identifies 9 different variables that affect political learning

in youth. These variables are:

1. Political Interest: Active interest in political affairs.

2. Spectator Politicization: How much political content in the mass

media do students consume?

3. Political Discourse: Conversations about public affairs or politics.

4. Political Efficacy: The belief that one can affect political outcome.

5. Political Cynicism: Feelings of mistrust and doubt toward participation in public life.

6. Political/Civic Tolerance: Support for the Bill of Rights, for due process of law, for freedom of speech, and for recognition of legitimate diversity.

7. Participative Orientation: A propensity towards participation in public life.

8. Politicization: The frequency at which students discuss politics with family members, school friends, teachers or politicians and the frequency at which they read political articles or watch political programming on television.

9. Political Knowledge/Literacy: The ability to understand political concepts and language in particular as used in a democracy. (1977, pp.26-30)

I wrote a series of questions[32] based on these concepts and started the interview process in 1993. The same sets of questions are asked until 2003. Over this ten-year span, I conducted forty-six interviews, most of which are transcribed[33], and all of which are recorded either on Hi8 videotape or on audiotape.

According to Bibby (2001) the information from an interview needs to

---

[32] Appendices D and E will refer you to the questions for the students and teachers respectively.
[33] Initially I was going to have only six students and three teachers in my sample, however I decided later to include the interviews I had conducted before starting this study. These interviews exist on tape but were not transcribed.

speak for itself. He therefore offers a model to write up these interviews. This model reflects what the interviewee has said, simply by writing the salient points of the conversation in point form. Later Bibby (2001) summarizes these points to give the reader an overall understanding of the answers to the research questions. I follow his example and add a discussion of the findings at the end of this section.

Findings

Students

I talked with twenty-five high school students. I interviewed eighteen boys and 7 girls from private and public, French and English schools, from urban and rural areas, from different social backgrounds starting in 1993 through 2003. They all volunteered to be interviewed. In some cases, I knew the students personally and in other cases their teachers referred them to me. Most of these students had very high marks in their class, and so I asked them to think about how their peers might answer the same questions. The answers are organized in two ways: if the answer was shared by all and when voices run over each other agreeing, one general comment appears. If a comment made by only one student is directly quoted, it will be in quotation marks.

Context: In which context, class or in what part of the high school curriculum do students receive basic political information? (Political Interest)

1. *Have you had any courses in the last three years of your high school that required you to pay attention to current events, public affairs and politics?*

- We learn about politics in grade-ten history class and some in grade-9 geography. In history class we did a research paper on the federal parties, however in class most people do not want to and cannot participate in the discussions because the teacher does not let them talk.

- We learn about politics at the discretion of the teacher. In history class we learn about the different parts of government. However we want to know what happens in government. We wrote a term paper on the federal election. That was interesting!

- We learn only about politics from the past in history class.

Context: If I start with the premise that the students participating in the interviews are already interested enough in the subject matter to be at the interview, are their peers as interested? (Political Interest)

2. Why are some of you and/or your peers not interested in politics?

- They are not aware of politics, how it works. They do not understand the jargon, and thus cannot participate in discussions. They do not understand what they are really saying and what they mean when they make statements about politics. This is called propaganda!

- We could not say anything nor vote during the last elections. We do not feel really represented. We do not understand what politicians say.

- We are not interested because it is not important to us, the issues do not touch us. We would if the issues concerned us.

- "We do not understand what they say. The issues are not related to us. However I like it when the politicians ask us to participate".

Context: Do young people find it important to learn about politics? So many adults told me that young people are totally apathetic. I wanted to know if this was true. (Political Interest)

3. Do you think it is important to learn about politics in school and why?

- The information is important to us. Politics has an impact on our lives. Right

now politicians forget young people. It's too late at eighteen to learn about politics because this is the age where we are supposed to be able to vote, we need preparation before.

- We are not being listened to. There is no forum for us, thus we have no power to make any changes. We don't know about politics, what we learn in history class is politics from the past. We need to be trained for what is happening now. Politicians do not approach us because we are not of voting age. There is nothing for us, no one who cares!

- Politicians would say; go drink your milk and call me in a dozen years. They address us only to be politically correct.

- We need more resources to be able to voice our opinions. It is important to know about politics to be able to vote.

- Yes it is important because we live in a democracy and politics is the way to change things in a democracy. Politicians don't care about us and if they do it's for their own reasons because they never apply our recommendations.

Context: I wanted to know how many times over the period of a week young people seek out political information on their own. (Spectator Politicization)

4. How often in a week do you read about public affairs and politics in the newspaper, listen to political programs on the radio, watch political shows on TV and read about politics on the Internet?

- "I watch the news every evening with my father".

- "I read the newspaper and watch the news, but I prefer reading the comics in the newspaper".

- "I do my best to know what is going on in the world at least once a week".

- "I read about protest going on all over the world when I am on the Internet. That is every day".

- "I never really care about all that stuff, maybe later!"

- Sometimes we have to follow the news for a history class assignment. It is fun sometimes!

- "I don't really follow politics or the news, only if something really important is going on like a war or something and when I have to for school. Otherwise I would not do it".

Context: I wanted to know if the students wanted to participate politically. We see young people on television protesting World Organization and G7 meetings with violence. What do they have to say about that? (Political Efficacy)

5. *Would you like to participate politically but feel you cannot? Can you tell me why or why not?*

- "I do, but I am scared of the consequences, of what people would think of me. You know, the teachers and the other students. I only feel good saying what I think in class".

- "I cannot bring any change all by myself, but me and a group of my friends at school wanted to be allowed to wear our hair in different colours and we got together and wrote a petition to the teaches. We won! That was great! Then later it depends on whom you know. The regular Joe Blow will have to get together with many of his buddies to make any kinds of change, but someone like the Pope or who knows the Pope can do much more!"

- "I think I would get involved later when I get older and then I think that I could do anything that I want".

- "I think I could do something when I am older. When I work, I could go on strike for example. I don' t think that kids under eighteen are respected by the politicians".

- "I'll participate when I am older. It would be up to us to find out what is going on in the world, we need to know that and get involved".

- "Political participation is about voting, I cannot do that today. Since I do not participate in political activities I do not feel that I have much effect on the political system".

Context: Racism was in important problem in my youth. Does the next generation

of students tolerate others and their belief systems? (Civic Tolerance)

6. *Do you feel that there is racism in your school?*

- "For sure some people make jokes but overall there is not really any racism in my school. There was a group called <u>La Caravane de la Tolerance</u> that came to our school last year to talk about tolerance towards minorities but I found that a loss of time. It didn't do very much for me".

- No, there is no racism in my school. We talk about racism in religion class.

- "In my school there is more a separation between French and English than different ethnic groups. I used to be teased by some people in class because they would say that I am English and that we are in a French school so why am I speaking English. I also had a teacher who did not like me because I spoke English in class.

- Well some people say that the French are weird but overall we are like one big family in our school. One big family with all kinds of different kids.

Context: What is being a good citizen? There is a high chance that we all ask ourselves that question sooner or later. What do the students think makes up a good Quebec or Canadian citizen? (Participative Orientation)

7. *People have different ideas about what being a good citizen means, what do you think? Tell me how you would describe a good citizen in Quebec, what things about a person are the most important in showing that the person is a good citizen?*

- "A good citizen is someone that is nice to their neighbours first, then someone who pays their taxes and votes".

- "A good citizen in someone that respects their own values and that of the others. It is the respect towards oneself and others".

- "Respect the rules of society and have an open mind".

- "I do not burn things, I do not tag[34] things, I do not throw garbage all over the place, I do not destroy property".

---

[34] In this context tagging is a type of graffiti.

- "Being proud of our country and getting involved by voting".

- "It is someone who participates in elections, abides by the law and helps out the community. I think someone is a really good citizen when they make smart decisions that will benefit society".

- "Being proud of where you are from, respecting your country".

Context: I have observed that some students had strong political opinions. Where did they get the information on which to base these opinions? What sources do young people look upon as authorities on the subject matter? (Politicization)

8. Where do you get political information?

- We get our information through watching television, the news and from newspapers and magazines. Since parents are biased we need to inform ourselves and one has to be interested in the subject at the start. However we do learn most from our families and also from reading and learning by ourselves.

- "I get information from the newspaper, mostly TV, parents and friends".

- We know no-one working in politics; we talk about it with our teachers and the adults around us.

- We are not interested in politics because usually it does not concern us directly. Politics for us means the big leaders. We ask adults about politics, who they vote for.

Context: The following question was to orient myself towards the different tools used to assist the teachers. (Politicization)

9. What media material is used in class?

- We watched some videos but these the teacher had copied from the broadcast media.

- We had many videos in history class but they are boring and old. The teacher

also taped from the mass media.

Context: What media productions do the students watch? (Politicization)

10. What TV programs about politics are made for you and which ones do you like to watch?

- "There is nothing in the mass media that targets me directly".

- There is too much violence on television. We want to hear some good stories, not how many people were killed in some far away place. We have no emotions anymore when we see killings or the war. Sick children maybe, but we have become insensitive because we see too much violence. We want to hear something positive like this river was cleaned up etc.

- There is nothing made specifically for our age group but videos need attention grabbers, interesting colours, and personalities have to bleed through the production to make the production interesting to watch. We watch shows like Startrek, documentaries like Nova, 60 minutes, shows on PBS, and sitcoms like Seinfeld.

- We watch MusiquePlus, RDS and documentaries.

Context: I wanted to know what the students defined as a political moment and I also wanted to know at around what age they remembered having this moment. (Political Knowledge/Literacy)

11. What was a political moment for you?

- "When Quebec wanted to separate. I was afraid because my parents do not speak fluent French so I thought that we might have to move to Vancouver or something. That is not fun at all!"

- "The war in Yugoslavia. That was a big thing and I remember it because I watch a lot of sports and the players were talking about their country and their families".

- "The referendum. It scared me because my parents were always talking about it. They would say that this and that would happen. It was either yes or no but

I was more on the no side".

- "The referendum. I did not want to move to Ontario and leave all my friends. I was watching TV and screaming no no....It really affected me in a big way. It was traumatic".

- "For me it was the referendum. I did not really know what it meant but when I was watching the results and I realized that I was watching a historical moment right then and there. I am really sad that we did not win. I became more Quebecois after that I think".

Context: I decided to ask them how they would want to learn about politics. (Political Knowledge/Literacy)

12. What and how would you like to learn about politics?

- We would want to have the structure explained, compare different political systems, discuss the different ideologies from left to right, visit and assist in the Assemblée Nationale. We would also want to learn through simulation and role-playing.

- We need to learn about politics and wake up people. There should be a course in high school that is not optional because this is important.

- "I would want to watch a documentary explaining to me how the system works. We should know this stuff".

- We want to learn through role playing, a good updated text source, meet and track real politicians, interact in the real world of politics, class discussions, learn about different political parties roles and ideologies, use magazines, learn about other political systems and compare them to democracy. We would love to use different media tools such as newspapers and TV. We would learn about what is happening now, how to analyze the information and how we can change things. We would like to have a civics course!

- Hands on activities. We want to know what politicians do and what the differences are between the political parties.

- We would love to watch a political documentary on the subject then we would know how to participate in a political party and get our ideas across. "I want to

know what happens behind the scenes from the media, the real political world where I feel that real changes can be made and that my voice will be heard".

Context: Do students already have enough political information to be able to understand and participate, if they want to, in the political process? (Political Knowledge/Literacy)

13. Does school give you enough political information for you to be able to make political decisions?

- School does not give enough political information and we believe that this is because of two reasons; (1) we are too young to be of any interest to politicians, and (2) schools cannot take political stands.

- "I would not be able to vote because I do not understand. I do not know who to vote for".

- "No, schools do not prepare us to vote or give us any tools to make political decisions".

- "We don't talk about politics in school. We don't know anything about politics".

- "We know about the structure in general, on paper, but not what happens in reality".

Context: During the interviews other useful comments were made. I include them here.

14. Other points.

- "Teachers should leave the floor open for other students than the knowledgeable ones to speak about politics. Teachers are afraid to give their own opinions". The environment in which we learn is very drab and should be made more comfortable, beautiful, and human.

- "On TV they should tell us what the parties really stand for, what they want to do, and why we should vote for this party".

- "The teacher should be knowledgeable and unbiased. We want to learn about politics".

- "We want to learn about politics".

Summary of Interviews with Students

1. Teenagers do not learn about contemporary politics in school, only about the basic structure of government.

2. Teenagers learn about politics in history classes, but this is politics from the past. Learning about politics depends greatly on the teacher.

3. Teenagers learn about politics from adults and the media, sometimes from friends.

4. Some teenagers do not care about politics on a daily basis because they do not understand the political language. They are very aware that politicians do not care about their concerns. They do not feel that political issue affects them and they do not feel represented. There is a difference however when there are major political events happening in the world or in Quebec. Because they feel the anxiousness of their parents and they are anxious themselves they will watch the news, ask questions and join the debate.

5. Most teenagers want to learn about politics. They know how they would like to learn the subject and offer several suggestions.

6. Most teenagers find it important to learn about politics. Their cited reason is that politicians do not care about them. However, to participate in a democracy they realize that they have to know how to make changes, and that this can be accomplished through, at least, voting.

7. There are no up-to-date media products used in classes to explain politics, unless the teacher copies it from the broadcast media.

8. Teenagers know what they want to watch. They mentioned different TV shows they liked and are aware that they are not the original target audience for these shows. There are few or no shows made especially for their age group in the broadcast media regarding politics.

9. According to teenagers, there is room in the curriculum for a civics course in school.

10. Teenagers want to learn about politics and they articulate how they want to learn about it.

11. Teenagers have a clear sense of what a good citizen should be. Most included service or responsibility to the community as an important element of being a good citizen.

12. Racism is a concept that teenagers understand. It is being talked about in schools. There are programs that target racism in schools. According to teenagers the divide is along language lines in Quebec rather than ethnicity.

Teachers

I talked with twelve different teachers from 1993 to 2003. They teach media, English, history and economics classes ranging from grade 7 to grade eleven. They work in private and public, French and English high schools, urban and rural areas. Among these twelve, are the person in charge of the social sciences curriculum at Quebec's Ministry of Education, a visiting scholar at McGill and a couple of university professors interested in the high school curriculum and political education. I was very impressed; I had not expected to find them all so open and kind. These teachers spoke with passion and at length about how they felt. Some interviews ran for more than sixty minutes! The principals of various high schools referred them to me or I contacted them personally.

Context: I wanted to find out if there is a discrepancy between the student's and the teacher's perspectives concerning political education in high schools.

1. *Does the school curriculum teach students about contemporary politics? If so, where in the curriculum does the young person learn about politics?*

- The school curriculum does not correct the problem of youth without political knowledge, leadership and determination.

- It all depends on the interest of the student. However unless they are interested themselves they are not ready to participate in the political process. The student does not have enough information.

- History grade ten is where they learn about contemporary politics. In one part of one course: structure of Canadian government. It is a survey type of course, which covers a large time frame. Otherwise no contemporary politics is part of the school curriculum.

- History courses cover information about the political system, but that is politics from the past. They learn a little bit about the contemporary structure but the see it only as a paper.

- Yes, I know that it is part of the grade ten history program. In grade 8 they learn about the concept of democracy: la Grece antique.

- Political knowledge is acquired in the grade ten history course, module 5 called La federation Canadienne. Political education does not go any further. This is, I believe, because of fear by the parents, school administration and the teachers regarding this subject in the classroom. People are afraid of an opinion war.

Context: What about implicit political learning in schools?

2. Where else do the students learn about politics outside of the curriculum but still in school?

- We have some activities organized inside and outside the school. There is the student government, and then there are groups such as those that get involved with recycling projects in the school or a letter writing campaign to students in the United States. There are also activities in the community such as visiting seniors or elementary schools.

Context: Next, do the teachers believe that there is a lack of knowledge on the part of their students regarding politics?

3. Do you feel that students should know more about politics?

- We should not ignore history but we do need to know more about the contemporary picture. LCC has a senior high school program that does include a civics course because we feel that the content of this course is important for students to know. Popular issues are discussed in many courses. However there is no fundamental grasp of how they (the students) should go about making any sort of change. There is room in existing courses or you could design a whole new course, you could do either.

- Yes, students want to vote and they do not know how the system works, may students ask and it worries me. These questions are not an exception.

- At least we offer the basics but the rest is up to the student. There is no interest on the part of the students.

- There is certainly room for more political information because young people do not have enough information. They do not receive enough in history course. The teenage years are the right age to educate them on this subject. They are open to it.

Context: Teachers often work for years with young people and as result are able to see some trends. What kinds of citizens have been going to high school in the last ten years?

4. Has there been a change over the last few years in the kinds of students and the kinds of questions they ask?

- Yes, today the students view school like work. They are supposed to get an A and I am the one taking grades off. In the past the students were trying the get the A and working towards it.

- I see students that have stronger opinions that the students ten years ago. They seem to know more about what is happening in the world, however, they are much less flexible in their way of thinking that the students from the past. They say what they think but what they think is often just an opinion voiced without much thought behind it. This creates polarized opinions in the classroom that seldom shift even after some very good debates.

- I find that the students now seem to be more worried about their future and about what is happening in the world in general. They are worried if they will

have jobs when they graduate and if there will be war. I did not see this angst in students from the past.

Context: I wanted to know how free the teacher feels in being able to teach what they feel is important for the students to know.

5. Do you feel there is a conflict between what students need to know to be good citizens and what the government feels they need to know to be good citizens?

- Yes because we are severely limited by the government curriculum. There is often not much time to make the information more relevant to the students.

- The curriculum mostly talks about politics of the past. I sometimes bring a tape in from a television program that I recorded at home so we can open up a debate on a current issue.

- There is definitively a need to teach civic education separate from history. Students are just not given enough information to understand what citizenship is all about.

- I do my best to teach what needs to be taught close to exam time to make sure that the students are prepared for the provincial history exam. So basically I try to cram the whole curriculum in a few weeks so that we have time to talk in class about the real important issues happening in the world. The students will often ask questions and I see them worry. That is why I decided to teach my courses this way.

Context: I wanted to find out if the teachers want to teach politics.

6. Do teachers want to teach politics?

- People teach what they are told to, so some teachers do not like what they teach.

- It's not the teacher who does not want to talk about the subject. However because of the tight schedule of the Ministry there is not time to learn more since it is not part of the curriculum. Democracy does not seem important for the government. Some teachers are reluctant because it is a touchy subject. However we need to take risks.

Context: As with the students, other comments are included below.

8. Other points.

- The study of politics has been pushed away by the grade ten history class and by the grade 11 economy class. This is a sign of the times; the notion of economic determinism versus political ideology theory, meaning economics is what shapes society and not politics.

- Kids have their own minds even if university professors often think that students have a blank mind. They need some guidance but people need to realize that they are capable of learning a great deal.

- Our school offers a grade 12 program[35] including political science courses because the school feels that the students need this information to go to college. However this course is developed and taught by the teacher who has more freedom and is able personalize his course.

- The Ministry has to follow change and has to adapt to the new generations. Ideas are at the grassroots, government never invents ideas. It surfs on the ideas from the grassroots.

- Kids know much more than people think.

- Bring all the information to the students level of comprehension

- Social class does not have an impact on intelligence. However sometimes they are less open because of problems in the family environment.

- Students are aware of things but their knowledge is not channelled, we have to make explicit what they already know.

Two teachers I interviewed talked specifically about educational

philosophy. The first was a McGill visiting professor during the summer of 1994.

---

[35] Some schools in Quebec offer grade 12 classes equivalent to first year CEGEP.

His specialty is media education. I attended one of his lectures and made some

notes when he made references to curricula development in high schools. Next is

a first-time teacher who has been a scout leader with teens for many years. I

found his opinion relevant because as a new teacher and scoutmaster it is easier

for him to see the differences between formal and informal learning and teaching.

Visiting Scholar at McGill:

- Media education should be an integral part of the new changes demanded
  from the Ministry of Education in Quebec.

- We have to make course changes by asking what the kids already know and
  start with that.

- We also have to find a pedagogy that enables us to forge a connection between
  academic and popular knowledge, and to relate new information to what the
  kids already know to become self aware.

- The students need to systematize and to generalize their own knowledge
  rather than us attempting to replace that knowledge with something
  completely different.

- When creating curricula, it is imperative that we ensure that there is a strong
  connection between practical and critical analysis.

New high school teacher (teaching for first year):

- Life is based on adult life and work, thus young people are always told that
  they are learning for later, not for now.

- Authority figures are adults, this fosters the "us-versus-them" attitude. This
  attitude is also present because teenagers are not viewed as whole people. This
  problem is the same with old people.

- In school, students work for marks and play for marks thus they are aware of

politics in the classroom.

- School is a better place than the workforce to develop people who will function well in society.

- School lacks synthesis activities.

- I would throw out kids who do not want to be there, lower the mandatory school age. They disrupt the teachers and the learning process of their fellow students.

- Intelligence and the development of the student are not related to a social class, it depends on the context of the family: "quand les parents decroche de leurs enfants,les enfants decroche des cours." Today there are many choices at school, many more demands.

- Politics is taught very discretely. It is a taboo subject in high school and it is difficult to have political ideas.

- My definition of politics: "gestion des resources" You learn that naturally in school. Kids are very aware of how to manipulate the teachers.

- What is important is the "capacite de creer des liens et de transferer des connaisance sur d'autre sujets."

- More synthesis activities are needed, we need to work on how to develop ideas, and the students need to understand that they have a role to play, that they are in charge of their lives.

- Students need to be able to influence their environment, now!

- Evaluation for activities of synthesis of might be a problem because it is so subjective.

Summary of Interviews with Teachers

1. There are no official civics courses yet and that will change soon.

2. Students learn about politics briefly in the context of a history course in grade

ten and only for one module.

3. Students do need to learn about the contemporary political system because they need and want to know how the system works especially when they want to vote.

4. Some teachers believe that it is up to the students to find out more about this subject if they are interested.

5. Video is a great medium but it must be part of the curriculum. It must not be used to teach but as a teaching aid.

6. There is a need for updated media materials for all courses.

7. Some teachers do not like to teach politics, others are afraid of judgment from the administration, from parents, or from students. However each teacher I talked to say they love what they teach, their main problem is the lack of time due to an overloaded curriculum imposed by the Ministry.

8. Kids at the high school level are not too young to learn about politics. Many people think students know less than they actually do.

9. There is a Catch-22 for the use of media tools in classrooms; they have to be made by the government in order to be approved, but the government does not have any money. However the Assemblée Nationale could fund the enterprise of producing an educational video on politics.

10. There is a need to accept the student as a complete and whole human being with his or her own ideas and accumulated knowledge. This bias, as the one our society has about old people, refuses to acknowledge that teenagers are able to take an active part in society now, instead of merely being in the process of learning for later. We need to teach them how to develop ideas. They need to understand that they have a role to play, that they are in charge of their own lives.

11. With this perspective we create courses starting with what the students already know. We need to make the students aware of the knowledge they possess. Then we have to teach them to systematize and generalize their knowledge.

12. There needs to be a practical part in the courses to teach the students that

what they think will have an impact when it is applied. It will also teach them that the knowledge they learn is applicable now and not in some distant future.

13. We need many more of analytical activities.

14. There are other places besides the classroom where students learn about politics and being a citizen in school. However, it is implicit and not explicit.

15. Today civic education is even more important than ever before. We have raised good economic citizens and now need conscious citizens. A conscious citizen is media literate, knows the history of their country and province, and knows the political institutions of the land.

16. The new curricula implemented by the Quebec Ministry of Education changes are welcome, however there is scepticism about how effective the new programs will be and how well teachers will be able to adapt to the new way of teaching it demands.

Government and Media Producers

Four people working in broadcast media answered my questions regarding the existence of youth shows on politics. Then I went looked for government departments whose mandate could include the political education of young people. I did not find any at the provincial level and had to travel to Ottawa to speak to people at Elections Canada. One Montreal television station started producing different formats of political shows for young people in the early nineties and the MusiquePlus' target audience is the same as mine. People in Montreal researching the field of political education in youth were small in the early nineties. A person from the NFB and another from the Jeanne Sauvé foundation tracked me down and wanted my opinion on the level of political

education in Quebec youth. In return, I asked them questions relevant to this study.

Elections Canada

- Mandate of Elections Canada; we are not in the business of telling people you must vote, but of telling them how the electoral system works. Our videos run on community channels. Their use is limited because they are dated and you cannot use them on a large scale. They only outline how the electoral system works because we cannot associate ourselves with anything political such as political parties or the structure of government.

- Elections Canada would love to have a role to play in an eventual civics course.

- I would love to see our mandate expand to include straightforward political education. This will give a context to the electoral system. The department's major problem is the ignorance we have of the level of political knowledge of citizens. If all Canadians could benefit from the same basic education, our job would be much easier. We would know what to start with.

- The level of voter participation is quite high, 70%, but portions of the population, such as new immigrants and young people do not seem to participate enough and need to be targeted to vote.

- Right now we are producing a documentary; people are not familiar with the basics such as representation. We are making a video that deals with broader issues than the ballot box but it still stays within the confines of the electoral system.

- There is a high school program designed by another branch in our department. This program stages mock elections in schools across Canada.

MusiquePlus

- MusiquePlus has produced a series of political shows. We believe that it is important to raise the awareness of Quebec's youth that it is meaningful to vote. Our main objective is to make them interested in the process and subject

matter, and to make them move and vote.

- We copied the ideas from America's MTV. During Bill Clinton's campaign they did a show called rock the vote. This was a smart move for them.

- We are part of the same trend than MuchMusic: to make music video channels relevant and not superficial.

- Music video channels are the best medium to talk to kids about social issues, not just music.

- The political shows we produced were very successful, noticed and well communicated to our target audience of eighteen to twenty-five year olds. These shows consist of ten ads urging young people to vote, three shows of sixty minutes with the leaders of the three provincial political parties, and 6 capsules on the structure of the government. We had great ratings. Our audience consisted of political youth groups and of our fans.

- These shows are not a fad, we started something that will go on, and people need to be aware. Instead of watchers they need to become players. We have to keep on doing this. It's important. We are one of the only media that appeal to the young people.

- Shows like these are very successful business-wise.

- Politicians are happy with our shows because they have another forum to reach their voters.

- The ultimate job of MusiquePlus as a medium of mass communication is first and foremost to make money after all we are a business. We do this by informing and entertaining our audiences.

National Film Board of Canada

- I have searched high and low to find political programming for young people. I have found very few sources. Most of what I found was produced by and for Americans. I want to start a library with videos and documentaries explaining the political process, political institution and the concept of democracy that can be used as a resource by Canadian schools. We will probably have to

create some ourselves, but where will we find the budget, that I do not know. It not a priority for the NFB right now.

Jeanne Sauvé Foundation

- We organize the International Conference for Youth Leaders (eighteen to thirty year olds) every two years. We started in 1992. The purpose of these conferences is to give youth leaders[36] from all continents a place to meet and discuss important issues relevant to youth all over the world. The mission of this foundation is very important because there are very few forums where young people have a place to be part of the democratic process. Although no resolutions are implemented here in Canada, the young leaders take them home and implemented them in their context. The conference participants are learning to become active citizens in the world.

Mainstream Television Programs

- No, there are no programs about politics geared towards the youth market. However, there is some political information included in youth shows such as StreetCents for example.

- We are not ready, as mainstream television stations, to create political shows for a youth market. We are cash strapped in the small Montreal market, and cannot commit any type of budget on political programs for young people. That would be an unwise business decision. I do not believe that we are capable of getting the viewer ship needed to make the shows financially viable. It is not our job to educate young people. It is the job of the schools. Our bottom line is financial.

Summary of Interviews with Government and Media Producers

(1) Elections Canada does not have the mandate to educate Canadians on the political system at large. The department can only expand on the electoral system. However, they would appreciate all students participate a civics course, as it would give them a baseline for the political knowledge of the general population.

---

[36] Definition of youth leader according to the Jeanne Sauvé Foundation: any person, who influences those around her/him, be it in their community, at the national, or international level. This person is usually associated with an organization (student, professional, political, union, religious) but may also bring influence to bear through other means such as the arts (1994, p. 4)

(2) MusiquePlus seems to have found the right ingredients to make politics relevant and fun for young audiences. However it is doubtful that watching their shows will suffice to have a clear and in depth understanding of the Canadian political system.

(3) The NFB does not have the funds or the mandate to create political information materials for schools. However, a need for material explaining the political processes and institutions of Canada was perceived and a library with such material made by other media sources is being created and will eventually be available to schools.

(4) Foundations are doing hands-on political education of young people. Again, the organizers of the youth events talk about the lack of forums where young people can actively learn and participate in democracy.

(5) The mainstream media does not have the mandate to educate young people on politics, and their bottom line is financial. If one day program directors perceive that money could be made by creating political information shows for young people, then maybe we will see some in the mainstream media.

Discussion of the Findings

There are, of course, many different ways to interpret the information from these interviews. Lachapelle (1996) lays out four viewpoints for understanding the process of political socialization. One can look at this process from the point of view of 1) an anthropologist, 2) a psychologist, 3) a sociologist, or 4) a political scientist (Lachapelle, 1996, January 31). Of all four, the latter one matches best the lens which I have been looking through while conducting the interviews: a political scientist looks at the information from the standpoint of how young individuals learn to be supportive of the political system, at the attitudes regarding the desirability of political participation and for patterns of

73

allegiance towards political institutions (Lachapelle, 1996). Additionally, what I have added to Lachapelle's model is that I look at the influence of the Quebec high school curriculum in this process.

I remember the first set of interviews with students. I was nervous, just barely twenty-five years old and felt intimidated in commanding attention from five teenagers. I was also using a camera for the first time and was not confident about how to use it. I was setting it up and trying to look as professional as possible. The stress soon dissipated the same way it did with all other student interviews after that: teenagers love to be listened too. The interviews turned into lengthy conversations in which they felt safe to ask me questions in return. They wanted to know why I wanted to know what they understand about politics, about how I chose my field of study, about how to find a job, about the influence of money on my life, and what it is was like to leave my parent's house to live on my own. They expressed their fears (will we make it in the world?) and me mine (will you make your place in the world?). Many students genuinely thanked me for the time spent together. The pleasure was all mine. My expectation about the type of interaction and information I would gather from the interviews with these teenagers has been greatly surpassed. Today, I walk away from the experience with a lighter heart and with more hope; most teenagers are optimistic.

For most of the students it was their first time thinking about politics, and almost certainly their first time being questioned about what they know regarding

this potentially loaded subject[37]. They surprised themselves by being able to answer my questions with such ease and realized that they knew much more about it than they thought. I could see their level of self-confidence rise as their level of self-awareness went up: as the interview progressed they sat straighter up in their chairs, became more serious before answering a question, talked about the importance of politics in their lives with detailed stories, and analysed their own answers in relation to what others their age would think or answer.

Most of the students I interviewed were male even though I tried hard to have a more balanced sample. In a few mixed schools, only boys wanted to be interviewed. I asked one young woman why she thought I had such trouble finding girls for the interviews. Her answer echoed what I experienced myself during my high school years[38]: girls believe that what they think is not that important, boys speak more in class and are more often asked for their opinions than girls (student 10, 2001). This raises the question of gender, gender roles and the influence of schooling in upholding stereotypes: are boys socialized in our schools to be more interested and opinionated regarding the political affairs of the country than girls are? When will our schools groom girls to be potential Prime Ministers who will lead the country in the footsteps of someone like Trudeau?[39]

---

[37] Almost all students said to me: why do you want to know anything about us and politics, we know nothing and are told nothing about it. People get so worried when they talk about it!
[38] I was in high school during the mid-1980s.
[39] Canada's first female Prime Minister was Kim Campbell. She was Prime Minister for four months beginning in June 1993.

This question is best answered in another study. However I found the gender issue significant enough to pose it here. As educators we need to think about this very seriously; the implications are much too important to ignore.

I had my own set of preconception and stereotypes going into the interview process with the students. In particular, I believed that students from higher income levels would be more interested and informed about politics than the average blue-collar teenager. However, even if my sample is small, that way of thinking turned out to be wrong and quite arrogant. All of the students I interviewed are people with "substance". They were able to converse with me about sophisticated concepts, to have opinions based on personal reflection, and to articulate these opinions clearly. Only one student in my sample was truly bored during the interview. She clearly expected to receive some payment for her time and was disappointed when that did not happen. Did her behaviour point towards a trend that I could not pinpoint because of the small size of the sample, a trend that has transpired in the review of literature? Only further studies and larger samples might tell.

Contrary to what most people appear to think, many students in my sample were adamant about participating fully in Canadian democracy and about voicing their opinions within the political process. They think that school prepares them enough to be able to vote, but what they remember most is learning about past politics in history courses. They do want to learn more about

contemporary politics, what it is and how it works. They realise, after some

thought, that politics shapes their young lives significantly, and they acutely feel

the anxiety of their parents regarding the outcome of political events.

They were also clear about the lack of media tools in class and gave plenty

of advice about what would make those tools interesting. It is sad to know that the

situation regarding the use of media tools has not really changed since I went to

high school. I too was shown ten year old slides and videos made in the early

1970s.

What has changed is how racism is perceived. During my high school days

I was teased because of my European French accent and I saw teachers trying hard

to incorporate different ethnicities in their classroom with mixed results. My

contemporaries were cruel with immigrants, even if these immigrants did speak

French. Today, it seems that the dividing line is even more pronounced along

linguistic lines: French speakers on one side, English on the other regardless of the

skin colour of the speaker.

What fascinates me most is what the teenagers perceive the role of a good

citizen to be. I did not expect them to talk about the importance of being involved

in the community and of living one's own values honestly while respecting the

values of others, but they did. Perhaps this might be a result of the influence of

multicultural policies in schools in the 1980s. My belief at the beginning of the

interview process was that these teenagers would describe a good citizen in more

abstract terms. Instead some of them gave me specific examples of how a good citizen should act: pick up their own garbage, be nice to the neighbours, do something that will benefit your community such as working with the elderly, etc. I found the students in my sample to be caring people as well as anxious about their future and the economic, political and social future of others in this world. This is refreshing after having heard from other adults over many years how much young people care only about themselves and their own economic well-being[40].

There is no doubt in my mind that these teenagers are ready, able and willing to attend and to participate in a civics education course at school. They offered clear ideas of the possible content of such a course and the media tools that would complement the curriculum. In Quebec's schools, senior high school students are not taught explicitly to be supportive of our political institutions and are not encouraged to participate in or to form patterns of allegiance to these institutions, be it at a municipal, provincial or federal level.

The interviews with the teachers were as pleasant and surprising as the interviews with the students. I went into the process thinking the teachers would be burned out and disillusioned after years of program reforms from the Ministry

---

[40] The people I am referring to here are people I met during the regular course of my life. My study subject never left anyone cold, and as soon as I was asked about my choice of subject passionate monologues would ensue. People have always something to say about politics and young people. If you want a conversation starter these topics will unmistakably elicit an opinion.

of Education. I found them passionate about teaching and about the well being of their students. They are very courageously working with little support, using their own imagination and wit to engage their students.

At the same time however, I also found them tired of trying to catch up with the mandatory curricula. Too taxed to be able to offer their students some contemporary context to the information they need to present, they tend to stick with what is necessary to make sure that the students pass the government exam at the end of the year. Most teachers expressed, with great emotion, the need to teach politics and to teach it by doing rather than by reading it in a textbook. They were very articulate about their own political beliefs, how they handle political questions from their students and how to teach students to think critically about contemporary politics. However, they feel the pressure from the administration and the parents not to rock the boat. Some teachers do talk about their political beliefs in class, while others are not comfortable with the idea of engaging in that sort of debate. There is an inherent apprehension on the part of some teachers that opening the floor to political debates could be misconstrued as indoctrination on their part.

What I found particularly interesting is the fact that almost everyone mentioned the same unique problem in Quebec schools and that no one seemed to think that anything could be done about it: what is taught in history courses and the interpretation of history in the course textbooks differs quite a bit depending

on if you are attending an Anglophone or a Francophone school[41].

Which history is accurate? Which is propaganda? Are they both? Why do we have such a strong division along language lines? Why do we have part of the population making political decisions one way and another making uncomplimentary choices on the other? Those are some of the questions we must ask ourselves when looking at what is being taught. Teaching different histories will create different social consciousnesses.

Educational tools need a major overhaul. There are no media tools created by the Quebec Ministry of Education. On the one hand, the Ministry will not endorse media tools if the department does not produce them, but on the other and the department does not have enough resources to create these tools. Will the new Quebec education program correct this? The teachers are anxious to see how the curriculum changes scheduled for Fall 2005 will look; some are sceptical, some are encouraged.

All teachers agreed that it is the mandate of schools to teach politics and that currently students are being taught how to be good economic citizens but not how to be conscious citizens. There is a definitive need for more political

---

[41] I have a specific example of this. One teacher in my sample explained that during his career he taught in French and English schools and that he was taken aback by how different Quebec's history and place in the country is portrayed depending on where he taught. In the French school, the textbook imparts that Quebec is one of the provinces not receiving equality payments from the federal government, whereas in the English schools the textbooks state (accurately) that Quebec is one of the "have not" provinces and receives these payments.

education in high school. This education needs to be done implicitly and explicitly; through pedagogy and curricula designed to take into account what the students already know. Updated and well-produced media tools need to be created to support the teaching, and not used to replace it. Curricula, pedagogical instructions and all course material (especially the textbooks) need to be consistent across all school boards in Quebec.

Students are not taught how to deconstruct the information that comes at them, or how to apply this information to their lives. For the most part, there are no analytical activities fostering these high-cognition skills. It is no wonder that so many young people feel that they are not in charge of their own political environment.

Interviewing people working in government institutions, in the media and for foundations was done in a much more formal way than the other interviews. The interviews were short and to the point. I was impressed, with the willingness of these people to take time out of their busy schedules to talk to me. They were very interested in what I had to ask and I saw the cogs of the business wheels in their minds slowly turning: is this woman on to something that we need to be aware of? Creating political programming or media material for young people might perhaps become financially viable or fulfill sought after mandates. *After all, the business of media is about making money and the business of government and foundations is about spending money. The mass media, therefore, are not reliable*

sources for a complete and in depth understanding of the political structure and process.

With the exception of MusiquePlus, these businesses seem to forget youth as an important part of the mass audience, since there is an absence of programs created particularly for people in their late teens and early twenties (Boone, 1994, p.57). Media students today express the need for youth programming and the need for political relevancy by creating new media products such as political game shows (Lussier, 1994). However, television channels such as MusiquePlus have been successful at being relevant for teenagers.

I believe that part of that success is attributed to the fact that the audience feels somebody cares about what they have to say, that MusiquePlus gives them a forum to express themselves in their own unique way. It is, thus, small wonder that this music station's political shows were so successful. Teenagers do care about politics, but on their own terms. However, my question is will music video channels win the battle of the fittest in terms of education? Is MusiquePlus the only way to successfully educate young people? Is this show academic enough to replace the classroom? I think that scholars have to take a hard look at these questions and offer an alternative to the trend of turning the baby-sitter from the 70s into the teacher of the 90s, and the entertainer of the 21st century.

Government agencies and departments, on the other hand, disseminate huge amounts of information but it is scattered. *Nowhere is there a*

comprehensive package created by provincial or federal institutions that explains

the contemporary political system in a fashion suitable for effective political

education in schools.

The few documents and media products, which I discovered were

produced by agencies such as the National Film Board, have problems with a lack

of a clear target audience, format and distribution. In effect they collect dust on

shelves in libraries. Although the mock election high school program is a good

tool, it cannot give a context to the electoral system. While educating the citizen

on how to vote, the programs leave the voter in the dark about why they are

voting. Thus Elections Canada, despite their wish to have a broader mandate,

cannot provide sufficient in-depth political education. Even the work of

foundations depends largely on the availability of government grants or the

willingness of private corporations to sponsor their activities. Also, their work is

not highly publicized: it is only a select group of people who get to know and to

participate in the activities of these foundations.

Therefore, the implementation of the mandate of certain organisations to

politically educate youth is sporadic and cannot be counted on as a reliable source

of citizenship education for the majority of young people.

Conclusion

Perhaps the most important finding of this study is the importance of the question itself, not only how youth are politically educated today by the school system, and how well or how badly the school system is so doing, but what is it that young people need to know in order to meet the demands of being an active citizen in the 21st century.

It is clear that the findings of the primary research echo those of the literature review. We are entering a new phase in which society demands that schools deliver active, critical citizens. At the same time, curricula, pedagogy and the relationship between the two is being redefined by the Quebec Ministry of Education. Will this be successful? Only future studies on this subject will be able to tell.

Globally, and here in Quebec, questions are being asked about what competences a good citizen should possess. The debate on this issue is far from over. My concern is that there are pronounced differences in Quebec youth today, depending primarily on where you were schooled your understanding of history will be different, and your place in history will be different it as well. However, there are always natural divisions in any society. In Quebec the school system perpetuates a rift, and this is a trend that will probably continue. Again, it remains to be seen if the new curriculum will address this issue.

Another important issue is that of teacher training. I encountered little literature regarding the huge personal development that teachers will have to undertake in the next few years as the new curriculum is implemented. I think that as educational thinkers, we need to consider the implications of this ourselves before we begin requiring teachers to learn it. Teacher training will not be about giving them more or new information, it is about a whole new way of teaching and of being, and they will desperately need the support of their administration and of their students' parents. New tools that teachers will need to learn in order to teach citizenship education are teaching by narrative, teaching through projects, and teaching through debate. They will have to conduct analytical exercises, raise awareness and teach their students how to de-construction the world around them. All of this is not easy when you have been teaching primarily through lectures for the past twenty years.

I also worry that learning political facts (the content of political curriculum), such as the composition of parliament, will be excessively overshadowed by learning about the concepts (the process or pedagogy) of being a citizen in a democracy. In other words, I worry that learning to be a citizen through the schools will still be implicit rather than explicit. Therefore, I strongly recommend that both learning and practising democracy should be accompanied by curriculum that will highlight how it applies to our current political institutions. I also believe that both students and teachers know much more about

politics than they think, and that it is important to make them cognisant of their knowledge. I realized, after the interviewing process, that this study was an active exercise in democracy by opening up the floor to questions normally not asked to young people. In the end, I am sure that it has made me a better citizen and that it has also made them better citizens.

Young people today will probably make dynamic citizens in the near future. They are open to the world, understand major social issues, are ready for action if deemed necessary, are open minded, embrace diversity, are rooted historically but are simultaneously thinking well into the future, care about their friends and families, and want to learn. I think that the wave of young politicians which we have seen step onto the provincial and federal political stages will continue.

In terms of the future political landscape in Quebec, I foresee no changes in the current rise of demonstrations against the economic establishment. Young people increasingly demand more equity, equality and democracy in all sectors of society. However, I do foresee them doing this more or less peacefully, by working not only within political institutions, but also by strengthening lobby groups demanding rights for the poor, more public housing, better economic access for young people, stronger environmental laws and answers to community issues.

There is much potential for further research in the field of political

education. As mentioned above, one such study could focus on the effects of the new Quebec curriculum on the development of citizenship. Studies comparing the results of the implementation of civics courses in other democratic countries should also be undertaken. At the micro level, school material should be analysed for its efficiency in teaching politics, and at the macro level, research on the economy of learning and the development of the business of teaching through the Internet and its influence on public learning would be interesting.

Narrative II

<u>*You Make Me Feel Good About Myself.... So Do You*</u>

I not only found meaningful moments working in political parties, I also

realized that some of my most meaningful moments became my relationships with

children. I worked with them in Sunday schools, summer camps, pre-schools and

after-school daycares. I learned that, like a bulldozer, the philosophy of education

could destroy as well as build the meaningful moments I had with these children.

However, spending time with them at recess and by looking at the elementary

school curriculum, it quickly became apparent that teaching young people how to

become responsible citizens is a haphazard affair. Again much like in my youth, it

depends on the teacher, the lunch lady, the after school educators, the school

janitor, the parents...

> All depends upon a breaking free,
> a leap, and then a question.
> I would like to claim
> that this is how learning happens
> and that the educative task
> is to create situations
> in which the young are moved
> to begin to ask, in all the tones of voices there are, Why?
> - Maxine Greene

As my career moved on I started working with young adults. In my classes

I brought together the experience and the worldview I gained from working with

children, working in political parties and thinking about my place as a "good citizen" in my community.

Even though, as a corporate trainer, the curriculum I needed to use was set, I taught by starting with what the students already knew and encouraged them to

> The more we learn,
> the more unique we become.
> - Renata Caine

deconstruct what I was teaching them. They learned new information and learned how to incorporate it in their own worldviews. I talked much about their responsibility towards each other, not only in the classroom but also in the world at large. My approach was successful: looking at my production sheet at the company, more students from my classes graduated than from other classes and they stayed on with the company for a longer period of time. Overall they were also more independent and responsible employees.

Later, as I read Paulo Friere (1973) I came to understand that I strive for what he calls "conscientização" or the process of achieving a critical consciousness (p.8). In this process the teacher is not the one in power, but the one that facilitates the development of the student from object to subject[42]. In other words, what I try doing as a facilitator is to make people think about what they are learning and about what the information means for them, without imposing my

---

[42] Friere (1973) calls a person who is only adapting to their environment and incapable of understanding that they can change reality a person who sees themselves as an object. A person, who sees themselves as a subject, however, is integrated into reality and has the capacity to adapt and make critical choices to change that reality (p. 4).

own meaning making on them[43]. Through this process the person learns to think critically and learns to affect a change in their lives; another way of saying that they have the potential to become active citizens rather than to stay passive subjects. I have learned as much as my students on how to become more aware of the relationship between my actions and thoughts, and the influence of my actions on others. It is a wonderful journey.

> The Leader's goal
> is not mere explanation or clarification but the creation of meaning.
> - Warren Bennis

However, even though I think that I am fairly successful at teaching others how to become "good citizens" I still face the same conundrum I had when I was a child; *I am teaching this, but not everyone is. We all need to learn to become citizens. Otherwise how can we, the human race, live harmoniously in a democracy?*

---

[43] I was able to achieve this through creating time-out phases during the day. During those times we would deconstruct what we had learned and we talked about the relationship between the new material and our lives. Often the topics included sexual harassment, racism, religion, the relationship between each other in class and the company as an entity, and knowing what is good for your soul.

It is time for me to throw the question to you. What do you think of this question......

My belief based on my experience is that ...

We need to teach our children how to live in a democracy. One way,

among several to teach this, is to create explicit and implicit political education

curricula and pedagogical tools for our schools.

> You must believe
> in the intrinsic worth of people's
> diversity
>
> Help people reach their potential
> give the gift of space
>
> The way we touch each other is at the
> hart of who we are
> - Max DePree

> Meaning-making is
> a history of
> transformations
> – Robert Kegan

Is this paper meaningful?

That is up to you!

References

Alarie, M. (1999, November 6). <u>Action jeunesse: Citoyens du monde.</u> Le devoir, Cahier Special, E4.

Barkley, J. (1999). in Neilson, A.R. (Ed.). <u>Daily meanings: Counter narratives of teachers work</u>. (pp. 183-193) Canada: Bendall Books.

Bibby, R. & Posterski, D. (2000). <u>Teen trends: A nation in motion.</u> Toronto, Canada: Stoddart Publishing.

Bibby, R. (2001). <u>Canada's teens: Today, yesterday and tomorrow.</u> Toronto, Canada: Stoddart Publishing.

Boone, M. (1995, January 21). <u>Teen values: The kids deserve quality shows after school</u>. TV Times, 5.

Bouchard, C. & Vaillancourt, Y. (1998 March 19). <u>Que peuvent faire les Quebecois pour leurs jeunes?</u> La Presse, B3.

Brossard L., Francoeur P., Truchot V., Hénaire J., Martineau R., Laville C., Van Neste M., Riel R., Ouellet F. (1998) <u>Éducation à la citoyenneté [à l'école]</u>. Vie pédagogique 109.

Buckingham, D. (1994). (speaker). Education Faculty Summer Institute, McGill University. [audiocassette]. Montréal, Québec.

Bureau International de l'Education (BIE). (2000) in Van Neste, M. <u>Le réforme du curriculum [énoncé dans "l'école, tout un programme"]: un chantier à la mesure d'une direction d'école</u>. (p.39) Vie pédagogique 114.

Caplan, G. (1998). <u>Good schools, good citizens: A discussion</u>. Ottawa: The Canadian Teachers' Federation.

Comtois, D., Herve, C., Jette-Nantel, V., Martin, R., & Thomas, K. (2000, January 4). <u>La parole est au jeunes : Soubresaut d'une conscience collective en perdition.</u> Le devoir, A7.

Conseil scolaire de l'ile de Montreal. (2000). <u>Education a la citoyennete dans la vie scolaire au primaire.</u> Montreal, Quebec: Bibliotheque nationale du Quebec.

Conseil Supérieure de l'Éducation. (1998). <u>Éduquer à la citoyenneté: Rapport annuel sur l'état et les besoins the l'éducation 97-98.</u> Quebec:Gouvernment du Quebec.

Conseil Supérieure de l'Éducation. (2002). <u>Rapport annuel sur l'état et les besoins de l'éducation 2001-2002: La gouverne de l'éducation priotités pour les prochaines années</u>. Quebec:Gouvernment du Quebec.

Council of Europe. (2000). <u>Concepts of democratic citizenship</u>. Germany: Council of Europe Publishing.

Crowley, D. & Heyer, P., (Ed.). (1991). <u>Communication in history: Technology, culture, society</u>. New York: Longman.

Deckers, A. (1983). <u>Pourquoi!</u>. Unpublished poem. Montréal, Québec: Author.

Direction des communications Ministère de l'Éducation. (2003). <u>Horizon 2005, Une école secondaire transformée pour la réussite des élèves du Quebec.</u> Quebec:Gouvernment du Quebec.

Dubuc, A. (1999, December 21). <u>L'identite</u>. La Presse, Cahier Special, 3.

Doubleday, C. & Droege, K.(1993). in Asamen, J. & Berry, G. <u>Children and television: Images in a changing sociocultural world</u>. (p. 34) California: SAGE Publications.

Elkins & Simon (1996) in Lachapelle, G. <u>Quebec politics: POL353/4-51</u>.Unpublished.

Evenson, K. (1996). <u>When stakes are high: The changing nature of political education in Quebec</u>. Gale Group: Information Integrity, Quebec Studies.

Freire, P. (1985). <u>The Politics of education: Culture, power and liberation</u>. London: Bergin & Garvey.

Froese-Germain, B., Moll, M. & Wall, D. (2000). Contemporary approaches to citizenship education: An environmental scan and literature review. Living Democracy: Renewing our Vision of Citizenship Education. Ottawa: The Canadian Teachers' Federation.

Gauthier, M. (1999, November 8). La participation des jeunes a la vie civique emprunte des voies differentes. Le devoir, A9.

Gendron, L. (1996, September 15). Nes en 1976. L'actualite, 14.

Hebert, Y. (1997). Citizenship education: Towards a pedagogy of social participation and identity formation. Canadian Ethnic Studies (29) 2. Ottawa, Canada.

Hebert, Y. (2002). Evolution report: March 1998-July 2002. Toronto: CERN.

Jackson, D. & Jackson, R. (1990). Politics in Canada: Culture, institutions, behaviour and public policy. 2nd edition. Ontario: Prentice-Hall.

Johnson, P. (1977). An inquiry into the effect of the political education curriculum and political knowledge/literacy on the political socialization of students : A case study of Bahamian students in Montreal. Unpublished dissertation, Concordia University, Montreal.

Kirk, J. (2000). The McGill Institute for the Study of Canada. (2000). 2020 Citizenship: Assuming responsibility for our future. (Program). Workshop 11. Montreal, PQ: Donald O'Meara.

Lachance, M. (1996, March 1). L'ecole: Zero en histoire. L'actualite, 33.

Lachapelle, G. (1996). Quebec politics: POL353/4-51.Unpublished.

Lachapelle, G., Bernier, G., Salee, D., & Bernier, L. (1993). The Quebec democracy: Structures, processes and policies. Canada: McGraw-Hill Ryerson.

Landes, R. (1988). in Pammet, J.H., & Pepin, J-L., (Ed.). Political education in Canada. (pp. 15-19)Nova Scotia: Institute for research on public policy.

Leger et Leger. (2000 February 17). Sondage Leger et Leger: Le Point. Voir, Actualite 12.

Lussier, A. (1994). Tell the prez. Unpublished manuscript. Montreal, Québec: Concordia University.

McAllister. (2002). in Milner, H. Civic literacy: How informed citizens make democracy work. (p. 43) Tuffs University, USA: University Press of New England.

Martineau, R. (1998, April 15). Allo maman, bobo. L'actualite, 88.

Martineau, R. (2000, February 17). Au-dèla des apparences. Voir, section Actualités (14) 7. Montreal, Québec.

Mercier, J. (1988). in Pammet, J.H., & Pepin, J-L., (Ed.). Political education in Canada. (pp. 53-63). Nova Scotia: Institute for research on public policy.

McCarthy, B. (2000). About Learning. Buffalo, NY: About Learning, Inc.

Milner, H. (2002). Civic literacy: How informed citizens make democracy work. Tuffs University, USA: University Press of New England.

Norman, M. (2000). The McGill Institute for the Study of Canada. (2000). 2020 Citizenship: Assuming responsibility for our future. (Program). Workshop 17. Montreal, PQ: Donald O'Meara.

Orwell, G. (1949). 1984. London: Secker & Warburg.

Osborne, K. (1999). Education for citizenship. Education Canada (38) 4. Ottawa, Canada.

Pammet, J.H., (1988) in Pammet, J.H., & Pepin, J-L., (Ed.). Political education in Canada. (pp. 209-218).Nova Scotia: Institute for research on public policy.

Pammet, J.H., & Pepin, J-L., (Ed.). (1988). Political education in Canada. Nova Scotia: Institute for research on public policy.

Patrick, J. (1967). Political socialization of american youth: Implications for secondary school social studies. National Council for the Social Studies. Research Bulletin No 3. Washington D.C.

Peat, D. (1991). <u>The philosopher's stone: Chaos, synchronicity and the hidden order of the world</u>. USA: Bantam Books.

Pirsig, R. (1974). <u>Zen and the art of motorcycle maintenance</u>. New York, NY: Bantam Books.

Postman, N. (1998) in Caplan, G. <u>Good schools, good citizens: A discussion</u>. (p.20) Ottawa: The Canadian Teachers' Federation.

Print, M. (2000). The McGill Institute for the Study of Canada. (2000). <u>2020 Citizenship: Assuming responsibility for our future</u>. (Program). Workshop 11. Montreal, PQ: Donald O'Meara.

Richert, J.P. (1996). In Evenson, K. <u>When stakes are high: the changing nature of political education in Quebec</u>. (p.2) Gale Group: Information Integrity, Quebec Studies.

Raboy, M. (1984). <u>Movement and messages: Media and radical politics in Quebec</u>. Toronto: Between the Lines.

Riel, R. (1998). <u>L'Education à la citoyenneté sur le terrain: Des utopias qui se réalisent....</u> Vie Pedagogique 109.

Roy, M. (2000, February 21). <u>Des humains, après tout</u>. La Presse, B2.

Sears, A. (1997). <u>Instruments of policy: How the national state influences citizenship education in Canada</u>. Canadian Ethnic Studies (29) 2.

Secretariat a la Jeunesse. (2001). <u>Bringing youth into Quebec's mainstream</u>. (Publication 2884-10). Quebec, Quebec: Government of Quebec.

Statistic Canada Website: <u>http://ww2.statcan.ca</u>

Teorell & Westholm (2002). in Milner, H. <u>Civic literacy: How informed citizens make democracy work</u>. (p. 30) Tuffs University, USA: University Press of New England.

The Gazette (1994). <u>Learning for the 21st century; (preparing our youth for the 21st century)</u>. News, A4.

The McGill Institute for the Study of Canada. (2000). 2020 Citizenship: Assuming responsibility for our future. (Program). Workshop 23. Montreal, PQ: Donald O'Meara.

The Royal Commission of the Inquiry on Education in the Province of Quebec. (1966). Educational administration: Religious and cultural diversity within a unified administration. Quebec: Government of the Province of Quebec.

Torney-Purta, J., Schwille, J., & Amadeo, J. (2000) Civic education across countries:Twenty-four national case studies from the IEA civic education project. ERIC Clearinghouse for Social Studies/Social Science Education.

Van Neste, M. (2000). Le réforme du curriculum [énoncé dans "L'école, tout un programme"]: un chantier à la mesure d'une direction d'école. Vie pédagogique 114.

Venne, M. (1998, November 7). Parler jeune, viser vieux. Le devoir, A4.

Appendices

Appendix A -- List of Students, Their Schools, Age and Grade Level

Student	School	Grade Level	Age
Student 1	Jean de la Mennais	Secondary Five	17
Student 2	Jean de la Mennais	Secondary Five	17
Student 3	Jean de la Mennais	Secondary Five	17
Student 4	Jean de la Mennais	Secondary Five	16
Student 5	Jean de la Mennais	Secondary Five	17
Student 6	Villa Maria	Secondary Five	17
Student 7	Villa Maria	Secondary Four	16
Student 8	Polyvalente St-Henri	Secondary Five	16
Student 9	Polyvalente St-Henri	Secondary Five	17
Student 10	Polyvalente St-Henri	Secondary Five	17
Student 11	Polyvalente St-Henri	Secondary Five	17
Student 12	Polyvalente St-Henri	Secondary Five	17
Student 13	Lower Canada College	Secondary Five	17
Student 14	Lower Canada College	Secondary Five	16
Student 15	Lower Canada College	Secondary Four	16
Student 16	Polyvalente La Madgelaine	Secondary Four	16
Student 17	Polyvalente La Madgelaine	Secondary Four	16
Student 18	Polyvalente La Madgelaine	Secondary Five	17
Student 19	Polyvalente La Madgelaine	Secondary Five	17
Student 20	Collége St-Anne	Secondary Five	17
Student 21	Polyvalente Mont Seigneur Rigaud	Secondary Four	16
Student 22	Ecole Secondaire des Sources	Secondary Five	17
Student 23	James Lyng High School	Secondary Five	17
Student 24	James Lyng High School	Secondary Five	16
Student 25	Lakeside Academy	Secondary Four	17

Appendix B -- List of Teachers and their Affiliated Schools

Teacher	School
Teacher 1	Lower Canada College
Teacher 2	College St-Anne
Teacher 3	Polyvalent La Magdelaine
Teacher 4	McGill University
Teacher 5	McGill University – Visiting Scholar
Teacher 6	Concordia University
Teacher 7	Lachine High School
Teacher 8	Polyvalente St-Henri
Teacher 9	Ministére d'Éducation du Quebec
Teacher 10	Collége Durocher
Teacher 11	Concordia University
Teacher 12	James Lyng High School

Appendix C -- List of Government and Media Producers

Media Producers	Department	Institution
Media Producers 1	Audio Visual	Election Canada
Media Producers 2	Chief Electoral Office	Election Canada
Media Producers 3	Education	National Film Board of Canada
Media Producers 4	Secretary	Jeanne Sauvé Foundation
Media Producers 5	Education	Election Canada
Media Producers 6	Program Director	Musique Plus
Media Producers 7	Program Director	TQS
Media Producers 8	Program Director	CFCF
Media Producers 9	Program Director	CFTM

Appendix D -- List of Questions for Students

Political interest:

(1) Have you had any courses in the last three years of your high school that required you to pay attention to current events, public affairs and politics?

(2) Why are you and/or some of your peers interested or not interested in politics?

(3) Do you think it is important to learn about politics in school and why? If so, what and how would you like to learn about politics?

Spectator Politicization:

(4) How often do you read about public affairs and politics in the newspapers, radio, television and the Internet. What about your family?

Political Discourse:

(5) How often do you talk about public affairs and politics with any of the following people (peers, family, other adults, teachers)?

Political efficacy:

(6) Do you believe that you can change something politically in Quebec, Canada or the world?

(7) Would you like to participate politically but feel you cannot? Can you tell me why or why not?

Political Cynicism:

(8) Feeling of mistrust and doubt towards the participation in public life.

Civic Tolerance:

(9) Have you learned about the charter of rights, due process of law, and freedom of speech in school?

(10) Do you have multicultural activities at school?

(11)   How is multiculturalism celebrated?

(12)   Do you feel that there is racism in schools?

Participative Orientation:

(13)   People have different ideas about what being a good citizen means, what do you think? Tell me how you would describe a good citizen in Quebec, what things about a person are the most important in showing that the person is a good citizen?

(14)   Do you participate politically?

Politicization:

(15)   How often in a week do you read about public affairs and politics in the newspaper, listen to political programs on the radio, watch political shows on TV and read about politics on the Internet?

(16)   Where do you get your political information?

(17)   Where did you first hear about politics?

(18)   What media material is used in class to teach you about politics?

(19)   What TV programs about politics are made for you and which ones do you like to watch?

Political knowledge/literacy:

(21)   Do you understand the political ideas and words used, for example, on the TV news or in newspapers?

(22)   What moment was a political moment for you?

(23)   What and how would you like to learn about politics?

(24)   Does school give you enough information for you to be able to make political decisions, for example voting in the next election?

(21)   What does political participation mean to you?

Appendix E -- List of Questions for Teachers

(1) How long have you been teaching?

(2) Does the current school curriculum teach students about contemporary politics? If so where in the curriculum does the young person learn about politics?

(3) What does politics mean to you?

(4) Where else do students learn about politics outside the curriculum but still in school?

(5) Do they learn about the justice system, about the charter of rights and freedoms, about due process of law, and about freedom of speech?

(6) Do you find the students recognize diversity and have a civic tolerance towards one another?

(7) What is the level of politization of your students? Do you feel the students should know more about politics?

(8) Do you think they have enough information to be able to vote?

(9) How often do you talk about public affairs and politics in your class? What about with your peers?

(10)   Has there been a change over the last few years in the kinds of students and the kinds of questions they ask about politics?

(11)   What is the level of involvement in student government?

(12)   Has your role as a teacher changed over the recent years? Is it harder to be a teacher today?

(13)   What is a good citizen and what is the role of the teacher, school, and government in that?

(14)   Do you feel there is a conflict between what students need to know be good citizens and what the government feels they need to know to be good citizens?

(15)   Do you feel that you can or cannot talk about your own political convictions in class?

(16)   Do teachers want to teach politics?

(17)   What do you think about Quebec's new curriculum, especially the citizenship education component?

	Databases
1.	ERIC
2.	EDUC
3.	Canada Research Index
4.	CQJP
5.	CBCA EDUC
6.	Canada News Index
7.	Répère
8.	Ministry of Education website
9.	Newscan
10.	Collection of Masters in Canada
11.	CLUES

	Keywords
1.	Political Education
2.	Political Socialization
3.	Politique
4.	Political
5.	Education
6.	Civic Courses
7.	Citizenship
8.	Quebec Political Participation
9.	Quebec Youth
10.	Jeunesse Quebecoise
11.	Curriculum development
12	Political Literacy
13.	Quebec High school Curriculum
14.	Learning about democracy
15.	Learning and politics
16.	Education in Quebec

(1) British Columbia Teachers' Federation (BCTF)
(2) Caledon Institute of Social Policy
(3) Canadian Association of Principals (CAP)
(4) Canadian Centre for Philanthropy: Imagine Program
(5) Canadian Education Association (CEA)
(6) Canadian Heritage
(7) Canadian Policy Research Network (CPRN)
(8) C.D. Howe Institute
(9) Charles Bronfman (CRB) Foundation
(10) Citizenship Education Network (CERN)
(11) Citizenship and Immigration Canada
(12) Citizenship matters
(13) Civitas
(14) Conflict Research, Resolution and Education Group (CRREG)
(15) Council for Canadian Unity (CCU)
(16) Council of Ministers of Education, Canada (CMEC)
(17) Democracy Education Network
(18) Dominion Institute
(19) Historica

For a list of their positions please consult the Canadian Teachers' Federation Living Democracy paper called Contemporary Approaches to Citizenship Education: An Environmental Scan and Literature Review, December 2002. This document was prepared for the Canadian Teachers' Federation's Living Democracy Project and Canadian Heritage.

Preschool Education Elementary (Cycle One) Approved Version- Elementary Education (Cycles Two And Three) Preliminary Version. Printed by New Directions for Success, Quebec 13-0003-01A. Pages 309 to 330:

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

Introduction

Modern geography is part of a social perspective in which human beings are seen as the principal actors. The purpose of the study of geography is to lead students to understand the role of human beings in the organization of territories here and elsewhere in the world, and therefore their own role. The students thus discover different ways of organizing territories, seen as ordered and built spaces; this leads them to formulate questions and inform themselves, and prepares them to act upon and within space. They thus become aware of the diversity of territories and realize that their actions may have repercussions on other territories and other people.

History involves understanding the present through the past by using a method. This is equally true of history as it is taught in school. Students study the past in order to understand the present, and to be able to understand the innumerable presents in which they will live.

The more complex society becomes and the more quickly it changes, the more we need to draw on geography and history in order to orient ourselves, to understand the present and, possibly, to participate in determining our future. This is the main role of the social sciences. The teaching of geography and history in school helps students to understand the organization of societies in their territories, to explain changes in societies and their territories, and to be receptive to the diversity of social realities.

Citizenship education is a concern that is common to all the programs of study. However, the educational policy statement Québec Schools on Course relates it in particular to the social sciences, which have a special role in introducing students to politics and culture. This is where the competencies indispensable for responsible, informed citizen action in a democracy are developed. By learning about the organization of societies of the past and present and gaining an understanding of the reasons for the organization of their respective territories, students become aware not only of individual rights and responsibilities but also of the values underlying life in society. By expressing their points of view, comparing them with those of others and qualifying them, students gradually construct their interpretation of reality, develop their critical judgment and learn to accept differences and respect the right to dissent. This prepares them to meet the demands of life in society.

Integrated Subject-Related Learnings

Competency 1

To describe the organization of a society in its territory, and the contribution of that society to our own.

Expectations Related to the Competency

By discovering the close links that exist between the organization of a society and that of the territory in which it is situated and which it adapts to and changes, students gain an understanding of a society in its territory at a specific time in an overall perspective. They place the society in its geographic and historical context. They situate it in relation to the present and appreciate its heritage, thus becoming familiar with the concept of continuity. The students are introduced to the requirements of life in society, such as respect for values, the exercise of rights and responsibilities, and respect for rules, mechanisms and institutions; this contributes to their education as citizens.

Competency 2

To interpret change in a society and changes made to its territory.

Expectations Related to the Competency

By looking at a society and its territory at two points in time that are a significant distance apart, students learn to be objective, to understand duration and to situate the changes they observe in a diachronic perspective. They place the society in its geographic and historical context. They learn about the causes of changes and their effects on the application and modification of the rules of conduct in society and on territorial development. The students look at the changes critically, take a position concerning these changes and justify their point of view. In doing so, they contribute to their education as citizens.

Competency 3

To be receptive to the diversity of societies and their territories.

Expectations Related to the Competency

By comparing societies and their territories at the same point in time, the students are exposed to the concept of simultaneity. They place each of the societies in its geographic and historical context. Through exposure, among other things, to a variety of cultures, values, ways of life, religions and territories, the students learn to accept difference. They compare points of view, form opinions, qualify their judgments, organize their thoughts and defend their ideas. In doing so, they contribute to their education as citizens.

Competencies in Geography, History and Citizenship Education	
Competency 1	**Key Features of the Competency**
To describe the organization of a society in its territory, and the contribution of that society to our own	– The student shows curiosity concerning the organization of a society in its territory – The student examines a situational problem concerning the organization of the society in its territory and the contribution of that society to our own – The student plans research to answer his/her questions – The student processes information on the basis of the situational problem to explain the organization of the society in its territory – The student processes information on the basis of the situational problem to examine traces of the society that still exist today – The student shares his/her understanding of the organization of the society in its territory and the contribution of that society to our own – The student gains an understanding of the process used to describe the organization of a society in its territory and the contribution of that society to our own

Competencies in Geography, History and Citizenship Education (cont.)	
Competency 2	**Key Features of the Competency**
To interpret change in a society and changes made to its territory	– The student shows curiosity about changes in a society and changes made to its territory – The student examines a situational problem concerning change in a society and changes made to its territory – The student plans research to answer his/her questions – The student processes information on the basis of the situational problem to explain changes in the society and changes made to its territory – The student exercises critical judgment, on the basis of the situational problem, concerning changes in the society and changes made to its territory – The student shares his/her understanding of the changes in the society and changes made to its territory – The student gains an understanding of the process used to interpret change in a society and changes made to its territory
Competency 3	**Key Features of the Competency**
To be receptive to the diversity of societies and their territories	– The student shows curiosity concerning the diversity of societies and their territories – The student examines a situational problem concerning the diversity of societies and their territories – The student plans research to answer his/her questions – The student processes information on the basis of the situational problem to explain the diversity of societies and their territories – The student exercises critical judgment concerning the diversity of societies and their territories – The student shares his/her view of the diversity of societies and their territories – The student gains an understanding of the process used to be receptive to the diversity of societies and their territories

Links Between the Competencies

During Cycle One, the specific learnings in the social sciences involved an introduction to life in society and familiarization with techniques specific to geography (the representation of space) and history (the representation of time). The students have explored various landscapes and timeframes. They have thus constructed the concepts of society, space and time; this has given them appropriate preparation for dealing with the social science competencies in Elementary Cycles Two and Three.

During Cycles Two and Three, the three competencies involve the interpretation of societies or territories from three different points of view: organization, change and diversity. They are closely linked in that the development of Competencies 2 and 3 requires the application of learning associated with Competency 1. For Competency 1, the students look at a society and its territory to establish their organization, while for Competency 2, they look at them at two different points in time in order to discover changes that have taken place. Competency 3 concerns at least two societies and their respective territories observed at the same point in time; this leads students to become familiar with diversity.

Some of the key features of the three competencies are recurrent, because they constitute steps in a process of understanding reality.

Figure 12.1

Geography, History and Citizenship Education
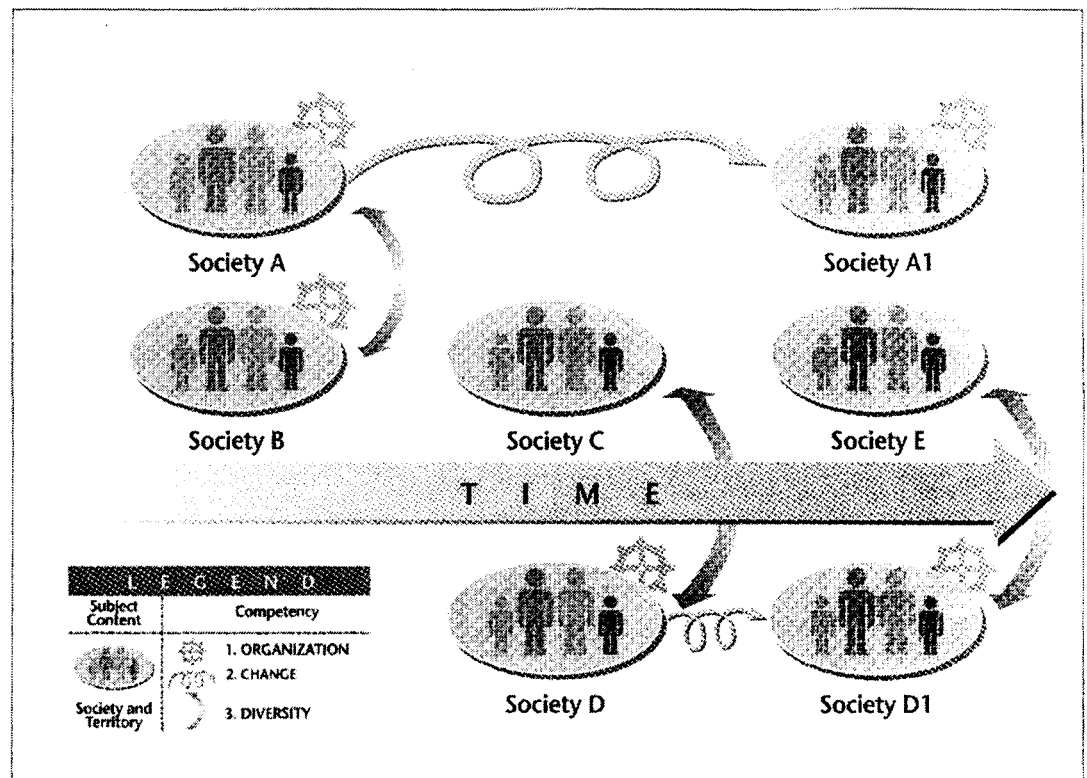
Relative Importance of the Competencies

In Cycle Two, Competency 1 is of prime importance. Indeed, the organization of societies and territories constitutes the basic element that gives meaning to the other two competencies. Its importance is justified by the fact that this is the first opportunity provided to the students to construct the concept of organization. However, the program places greater emphasis on the competency dealing with diversity (Competency 3) than on the one dealing with change (Competency 2). This is because Cycle Two students are better able to grasp synchrony than diachrony.

In Cycle Three, the three competencies are of equal importance. The students are able to grasp various relationships between social and territorial phenomena in a diachronic context. The equal development of the three competencies should provide the students with appropriate preparation to handle the competencies prescribed in the secondary-level social sciences programs.

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

Competency 1

To describe the organization of a society in its territory, and the contribution of that society to our own.

Outcomes

Cycle Two

During Cycle One, the compulsory subjects in the Québec Education Program enabled the students to receive a basic introduction to the specific learnings related to the concepts of society, space and time. The students were introduced to the interpretation of elements of the organization of a society and of a territory. They recognized and described reference points in space and time and used them to situate things and to orient themselves and determine their movements. They constructed and used simple maps and timelines. They described natural and human elements of various environments.

During Cycle Two, the students broaden their representation of social phenomena in space and time. Starting from observable realities, they gain an understanding of the organization of societies in their territories by formulating questions concerning their essential elements and the links between them. They observe the traces these societies have left in our society. They create productions and share their discoveries with the other students, which gives them an overall perspective on the organization of a society in its territory. Finally, they reflect critically on their process.

By the end of Cycle Two, the students show that they understand the organization of a society in its territory. They represent this organization in productions: they establish immediate geographic and historical contexts; they provide two links between elements of the society and the organization of its territory; they define the roles of certain persons and the effects of certain events on the organization of the society and its territory; they describe traces of the society that are still present in our society. Reflecting critically on their process, the students describe their path and compare their new learning with their previous knowledge.

Cycle Three

The development of this competency draws on learning acquired throughout Cycle Two.

During Cycle Three, the students continue the development of this competency by looking more closely at some societies and their territories. They produce research tools and consult and criticize various sources. They refine their analysis of the relationship between the organization of a society and the organization of the territory it occupies. They pay close, but also critical, attention to social and territorial traces that are still present in our society. They create more elaborate productions using various media to convey information. Sharing their productions with each other leads the students to develop an overall perspective on the organization of a society in its territory. Finally, they reflect critically on their process.

By the end of Cycle Three, the students demonstrate greater ease in understanding the organization of a society in its territory. In productions, they represent this organization: they establish broader geographic and historical contexts; they establish three links between elements of the society and the organization of its territory; they define the roles of certain persons and the effects of certain events on the organization of the society and its territory; they gauge the importance for our society of achievements of that society. Reflecting critically on their process, the students describe their path and compare their new learning with their previous knowledge.

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

	Competency 1	Teaching, Learning and Evaluation Context	2	3
	To describe the organization of a society in its territory, and the contribution of that society to our own	– Using a geographic and historical atlas with simple maps and limited scope	X	
		– Using a geographic and historical atlas with simple maps and many themes		X
		– Using a variety of written, visual or audio-visual documents and local resources	X	
		– Using a variety of written, visual or audio-visual documents and local resources presenting different points of view		X
		– Using precise vocabulary related to the concepts of society, space and time	X	X
		– Using simple maps showing a territory in several different scales	X	X
		– Using a timeline divided into decades and centuries	X	X
		– Using a timeline divided into centuries and millennia		X
		– Using technical skills specific to history and geography	X	X
		– Using information and communications technologies	X	X

Evaluation Criteria

		2	3
–	Establishment of the precise geographic and historical contexts	X	X
–	Recognition of links between elements of the society and the organization of its territory	X	
–	Establishment of coherent links between elements of the society and the organization of its territory		X
–	Definition of the roles of certain persons and the effects of certain events on the organization of the society and its territory	X	X
–	Indication of the contribution to our society	X	
–	Assessment of the contribution to our society		X
–	Representation of the organization of the society in its territory in a production	X	X
–	Critical reflection on the process used	X	X

115

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

Key Features of the Competency	Characteristics	2ᵉ	3ᵉ
1. The student shows curiosity concerning the organization of a society in its territory	— Expresses his/her initial perceptions of elements of the society and its territory	X	X
	— Formulates questions about the organization of the society and its territory	X	X
2. The student examines a situational problem concerning the organization of the society in its territory and the contribution of that society to our own	— Forms a representation of the situational problem	X	X
	— Defines the historical and geographic context	X	X
	— Formulates questions based on the situational problem	X	X
3. The student plans research to answer his/her questions	— Establishes a plan for gathering information	X	X
	— Selects research tools	X	
	— Produces research tools		X
	— Gathers information	X	X
	— Criticizes information sources		X
4. The student processes information on the basis of the situational problem to explain the organization of the society in its territory	— Describes the main elements of the society and of the organization of its territory	X	X
	— Recognizes links between elements of the society and the organization of its territory	X	
	— Establishes links between elements of the society and the organization of its territory		X
	— Defines the roles of certain persons and the effects of certain events on the organization of the society and its territory	X	X
	— Compares the information with his/her questions	X	X

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

Key Features of the Competency (cont.)	Characteristics (cont.)	2ⁿᵈ	3ʳᵈ
5. The student processes information on the basis of the situational problem to examine traces of the society that still exist today	— Indicates achievements of the society that still exist today	X	X
	— Identifies their former and present uses	X	X
	— Assesses the importance of these achievements today[2]		X
	— Compares the information with his/her questions	X	X
6. The student shares his/her understanding of the organization of the society in its territory and the contribution of that society to our own	— Chooses a means[3] for conveying his/her understanding of the organization of the society in its territory and the contribution of that society to our own	X	X
	— Uses a variety of media[4]		X
	— Organizes the information in a production	X	X
	— Indicates the sources of information	X	X
	— Presents a production	X	X
	— Makes pertinent comments	X	X
7. The student gains an understanding of the process used to describe the organization of a society in its territory and the contribution of that society to our own	— Reflects critically on the process used	X	X
	— Compares his/her new learning with previous knowledge	X	X

---

2. Determines how these achievements mark the organization of a society in its territority today (e.g. the division of the territory into *rangs* under the seigneurial system still marks the landscape today because it is associated with the valuation rolls in most rural areas of Québec).

3. Main process used to present a production (e.g. oral written presentation, model, poster).

4. Processes used with the means chosen to illustrate or support the point or make it clearer or more interesting (e.g. image, map, table, text, transparency, video).

Competency 2

To interpret change in a society and changes made to its territory.

Outcomes

Cycle Two

During Cycle One, the compulsory subjects in the Québec Education Program enabled the students to construct and read timelines and interpret maps and other documents related to space. The students ordered events, situated points in the lives of certain people chronologically and recognized differences in these people, their activities and their territories. They were introduced to the concept of change.

During Cycle Two, the students enrich their understanding of the concept of change. Starting from observable features of a society and its territory at two points in time, they recognize causes and consequences of changes that have taken place in the society and that have been made to its territory. They exercise critical judgment by expressing their points of view about the changes, comparing them with those of other students and qualifying them where necessary. They create productions and share their interpretations of social and territorial changes with the other students. Sharing their productions with each other provides them with an overall perspective on changes in a society and its territory. Finally, they reflect critically on their process.

By the end of Cycle Two, the students demonstrate greater ease in interpreting social and territorial changes. They create productions dealing with these changes: they establish the immediate geographic and historical contexts; they establish one cause and one consequence of two social changes and two territorial changes; they define the roles of certain persons and the effects of certain events on changes in the society and changes made to its territory; they clearly express their points of view about these changes, supporting them with relevant arguments. Reflecting critically on their process, they describe their path and compare their new learning with their previous knowledge.

Cycle Three

The development of this competency draws on learning acquired throughout Cycle Two.

During Cycle Three, the students continue their analysis of the changes that have taken place in a society and those made to its territory. They no longer merely enumerate these changes; they describe them. Similarly, they no longer merely recognize the causes and consequences of these changes, but establish, or infer, them. When defining the roles of persons who have contributed to changes, they go further and recognize these persons' interests. They examine divergent points of view before adopting their own, justifying it and comparing it with those of other students. They create elaborate productions using various media to convey information. Sharing their productions with each other leads the students to develop an overall perspective on changes observed in a society and its territory. Finally, they reflect critically on their process.

By the end of Cycle Three, the students demonstrate greater ease in interpreting social and territorial changes. They create productions dealing with these changes: they establish the broader geographic and historical contexts; they establish one cause and one consequence of three social changes and three territorial changes; they define the roles and specific interests of certain persons and the effects of certain events on changes in the society and changes made to its territory; they clearly express their points of view on these changes, supporting them with pertinent arguments. Reflecting critically on their process, the students describe their path and compare their new learning with their previous knowledge.

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

Competency 2	Teaching, Learning and Evaluation Context	2¹	3¹
To interpret change in a society and changes made to its territory	– Using a geographic and historical atlas with simple maps and limited scope	X	
	– Using a geographic and historical atlas with simple maps and many themes		X
	– Using a variety of written, visual or audio-visual documents and local resources	X	
	– Using a variety of written, visual or audio-visual documents and local resources presenting different points of view		X
	– Using precise vocabulary related to the concepts of society, space and time	X	X
	– Using simple maps showing a territory in several different scales	X	X
	– Using a timeline divided into decades and centuries		X
	– Using a timeline divided into centuries and millennia	X	X
	– Using technical skills specific to history and geography	X	X
	– Using information and communications technologies	X	X

Evaluation Criteria

	2¹	3¹
– Establishment of precise geographic and historical contexts	X	X
– Recognition of causes and consequences of changes	X	
– Establishment of pertinent causes and consequences of changes		X
– Definition of the roles of certain persons and the effects of certain events on changes	X	X
– Recognition of the interests of different persons		X
– Representation of changes identified in a production	X	X
– Presentation of pertinent arguments in favour of his/her point of view on these changes	X	X
– Critical reflection on the process used	X	X

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

Key Features of the Competency	Characteristics	2	3
1. The student shows curiosity about changes in a society and changes made to its territory	— Expresses his/her initial perceptions of elements of the society and its territory at two points in time	X	X
	— Formulates questions on changes in the society and changes made to its territory	X	X
2. The student examines a situational problem concerning change in a society and changes made to its territory	— Forms a representation of the situational problem	X	X
	— Situates the historical and geographic contexts	X	X
	— Formulates questions based on the situational problem	X	X
3. The student plans research to answer his/her questions	— Proposes a plan for gathering information		X
	— Selects research tools	X	
	— Produces research tools		X
	— Gathers information	X	X
	— Criticizes information sources		X
4. The student processes information on the basis of the situational problem to explain changes in the society and changes made to its territory	— Enumerates the main changes in the society and changes made to its territory	X	
	— Describes the main changes in the society and changes made to its territory		X
	— Defines the roles of certain persons and identifies the effects of certain events on changes in the society and changes made to its territory	X	X
	— Recognizes the interests of different persons		X
	— Recognizes some causes of the changes	X	
	— Establishes some causes of the changes		X
	— Recognizes some consequences of the changes	X	
	— Establishes some consequences of the changes		X
	— Compares the information with his/her questions	X	X

Key Features of the Competency (cont.)	Characteristics (cont.)	2ⁿᵈ	3ʳᵈ (Cycles Two and Three) Preliminary Version
5. The student exercises critical judgment, on the basis of the situational problem, concerning changes in the society and changes made to its territory	– Consults documents giving different points of view on these changes		X
	– Expresses his/her point of view on these changes	X	X
	– Justifies his/her point of view	X	X
	– Compares his/her point of view with those of other students	X	X
	– Qualifies his/her point of view as necessary	X	X
6. The student shares his/her understanding of the changes in the society and changes made to its territory	– Chooses a means for conveying his/her understanding of the changes in the society and changes made to its territory	X	X
	– Uses a variety of media		X
	– Organizes the information in a production	X	X
	– Indicates the sources of information	X	X
	– Presents a production	X	X
	– Makes pertinent comments	X	X
7. The student gains an understanding of the process used to interpret change in a society and changes made to its territory	– Reflects critically on the process	X	X
	– Compares his/her new learning with previous knowledge	X	X

121

Competency 3

To be receptive to the diversity of societies and their territories.

Outcomes

Cycle Two

During Cycle One, the compulsory subjects in the Québec Education Program enabled the students to recognize the variety of social and territorial phenomena in their environment and other environments here and elsewhere in the world. They were introduced to looking for similarities and differences, which prepared them to handle the concept of diversity.

During Cycle Two, the students compare societies and their territories at the same point in time in a broader spatiotemporal context. Starting from observable phenomena, they describe the main differences identified and recognize some causes of these differences. They exercise critical judgment, identifying strengths and weaknesses in the organization of these societies and territories, and learn to justify their points of view. They share with the other students their perceptions of the differences between the societies studied and between their territories; this leads them to a broader view of diversity. Finally, they reflect critically on their process.

By the end of Cycle Two, the students present their views of the diversity of societies and their territories. In a discussion, they establish the immediate geographic and historical contexts; describe some differences they observe, some causes of these differences and one strength and one weakness in the organization of each society and each territory; and justify their points of view, supporting them with pertinent arguments. Reflecting critically on their process, they describe their path and compare their new learning with their previous knowledge.

Cycle Three

The development of this competency draws on learning acquired throughout Cycle Two.

During Cycle Three, the students continue developing this competency by describing the main differences between some societies and between their territories. They no longer merely recognize the causes of these differences; they establish, or infer, them. Analysis also leads them to recognize relationships resulting from these differences. Exercising critical judgment, they identify strengths and weaknesses, justify their points of view and compare them with those of other students. By comparing their views with divergent views expressed by witnesses or historians, they learn to qualify them and to be on guard against prejudices. They share with the other students their perceptions of the differences between the societies and between the territories studied. This leads them to develop a broader view of their diversity. They use various media to convey their views. Finally, they reflect critically on their process.

By the end of Cycle Three, the students present their views of the diversity of societies and their territories. In a discussion, they establish broader geographic and historical contexts; state some differences they observe and some causes of these differences; recognize relationships resulting from these differences; identify two strengths and two weaknesses in the organization of each society and each territory; and justify their points of view, supporting them with pertinent arguments. They draw on reports by witnesses or texts by historians. Reflecting critically on their process, the students describe their path and compare their new learning with their previous knowledge.

Competency 3	Teaching, Learning and Evaluation Context	2⁴	3⁴
To be receptive to the diversity of societies and their territories	— Using a geographic and historical atlas with simple maps and limited scope	X	
	— Using a geographic and historical atlas with simple maps and many themes		X
	— Using a variety of written, visual or audio-visual documents and local resources	X	
	— Using a variety of written, visual or audio-visual documents and local resources presenting different points of view		X
	— Using precise vocabulary related to the concepts of society, space and time	X	X
	— Using simple maps showing a territory in several different scales	X	X
	— Using a timeline divided into decades and centuries	X	X
	— Using a timeline divided into centuries and millennia		X
	— Using technical skills specific to history and geography	X	X
	— Using information and communications technologies	X	X

Evaluation Criteria

	2⁴	3⁴
— Establishment of precise geographic and historical contexts	X	X
— Recognition of causes of differences	X	
— Establishment of causes of differences		X
— Recognition of relationships resulting from the differences		X
— Identification of a pertinent strength and weakness in the organization of each society and each territory	X	
— Identification of pertinent strengths and weaknesses in the organization of each society and each territory		X
— Pertinent arguments in favour of his/her point of view	X	X
— Critical reflection on the process used	X	X

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

Key Features of the Competency	Characteristics	2ⁿᵈ	3ʳᵈ
1. The student shows curiosity concerning the diversity of societies and their territories	— Expresses his/her initial perceptions of the differences observed between societies and between their territories	X	X
	— Formulates questions about the causes of diversity	X	X
	— Formulates questions about the consequences of diversity		X
2. The student examines a situational problem concerning the diversity of societies and their territories	— Forms a representation of the situational problem	X	X
	— Defines the historical and geographic contexts	X	X
	— Formulates questions based on the situational problem	X	X
3. The student plans research to answer his/her questions	— Establishes a plan for gathering information		X
	— Selects research tools	X	
	— Produces research tools		X
	— Gathers information	X	X
	— Criticizes information sources		X
4. The student processes information on the basis of the situational problem to explain the diversity of societies and their territories	— Describes the main differences between societies and between territories	X	X
	— Recognizes some causes of these differences	X	
	— Establishes some causes of these differences		X
	— Recognizes some relationships resulting from these differences		X
	— Compares the information with his/her questions	X	X

124

Key Features of the Competency (cont.)	Characteristics (cont.)	2ᵈ	3ᵈ
5. The student exercises critical judgment concerning the diversity of societies and their territories	– Identifies strengths[5] and weaknesses[6] in the organization of each society and each territory	X	X
	– Justifies his/her point of view	X	X
	– Compares his/her point of view with those of other students	X	X
	– Compares his/her point of view with divergent points of view expressed by witnesses		X
	– Qualifies his/her point of view	X	X
6. The student shares his/her view of the diversity of societies and their territories	– Chooses a means for conveying his/her view of the diversity of societies and their territories	X	X
	– Uses a variety of media		X
	– Organizes the information	X	X
	– Participates in a discussion	X	X
	– Makes pertinent comments	X	X
7. The student gains an understanding of the process used to be receptive to the diversity of societies and their territories	– Reflects critically on the process	X	X
	– Compares his/her new learning with previous knowledge	X	X

5. Things that constitute assets for the organization of a society or its territory—e.g. rich soil and a favourable climate constituted a strength of the territory of the Anglo-American colonies, and a large population was a strength of that society.

6. Things that constitute handicaps for the organization of a society or its territory—e.g. the narrowness of the usable coastal plain was a weakness of the territory of the Anglo-American colonies, and being subject to certain English laws was a weakness of that society.
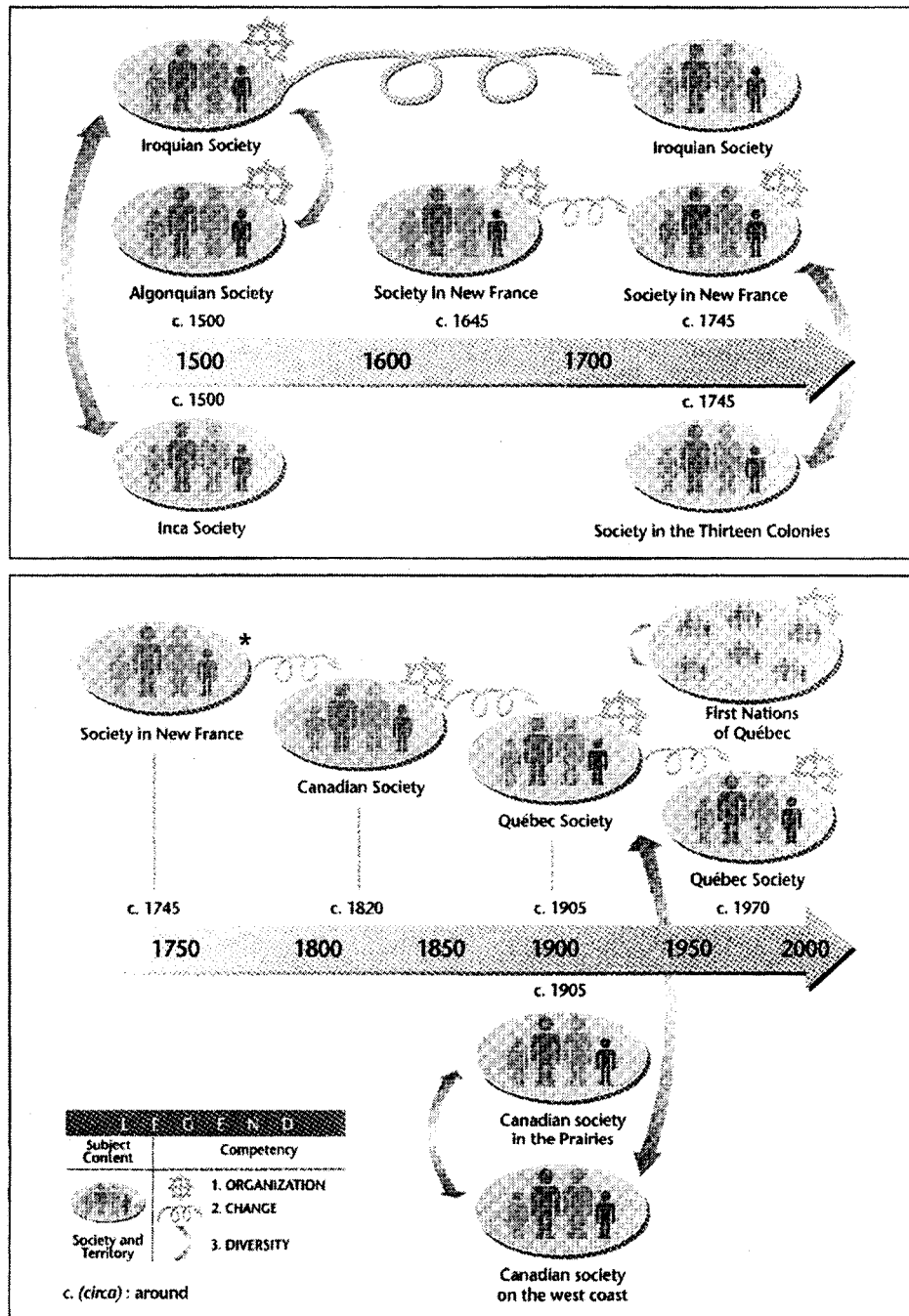
Subject Content

Figure 12.2   *Geography, History and Citizenship Education*

Societies and Territories

* This society and its territory are studied in Cycle Two.

| | 2ᵉ | 3ʳᵉ |

Subject Content (cont.)

Contextualization

	2ᵉ	3ʳᵉ
• Location on a timeline: periods, key events, influential people, etc.	X	X
• Elements of the historical context of a society: actors, facts, circumstances, etc.	X	X
• Elements of the geographic context of a society: identification of the territory (orientation, area, limits, continent, etc.), identification of neighbouring territories	X	X

People and Events

	2ᵉ	3ʳᵉ
• People who have played a major role in the organization of the society and its territory and the changes that have taken place in them: founders; explorers; political, military and religious figures; scientists; etc.	X	X
• Groups that have played a major role in the organization of the society and its territory and the changes that have taken place in them: *coureurs de bois, filles du Roy*, missionaries, Loyalists, Métis, immigrants, etc.	X	X
• Key events that have influenced the organization and development of the society and its territory: migrations, explorations, founding of settlements and institutions, settlement policies, conflicts, etc.	X	X

Phenomena Related to a Society in its Territory

	2ᵉ	3ʳᵉ
• Population: composition and distribution, approximate number, etc.	X	X
• Social and ethnic groups: composition, origin, distribution, numbers, etc.	X	X
• Ways of life: sedentary, nomadic, etc.	X	X
• Social roles, male and female roles, etc.	X	X
• Government: method of selecting leaders, roles and powers of leaders, institutions, values, rights, responsibilities, rules, justice, etc.	X	X
• Economic activities: hunting, gathering, fishing, agriculture, raising animals, business, industry, etc.	X	X
• Work: men, women, children; duration of the work week; pay; etc.	X	X
• Transportation and communication: land and sea, winter and summer, etc.	X	X
• Communication media: newspapers, mail, radio, television, telegraph, telephone, satellites, etc.	X	X
• Culture: beliefs, religious practices and holidays, languages, education, diet, dress, recreation, habitat, customs, artistic and literary works, etc.	X	X
• Science: fields, institutions, organizations, works, publications, etc.	X	X
• Technology: tools, processes and methods in various arts and trades, etc.	X	X
• Landforms: plains, hills, mountains, mountain ranges, plateaux, valleys, coastlines, cliffs, islands, etc.	X	X
• Climate: temperature, winds, precipitation, seasons, etc.	X	X
• Vegetation: deciduous, coniferous, mixed forest; prairie; tundra; etc.	X	X
• Hydrography: rivers, rapids, lakes, estuaries, gulfs, bays, oceans, etc.	X	X
• Natural resources: underground resources, soil resources, water, fauna, forests, etc.	X	X
• Land use: rural or urban	X	X

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

Subject Content (cont.)

Contributions by Societies to Our Society

- Native societies around 1500: objects, place-names, techniques, agricultural products, medicinal plants, games, etc. — X
- French society in New France around 1645: language, religion, customs and traditions, knowledge of the territory, old trading posts that became towns, place-names, the first roads, etc. — X
- *Canadien* society in New France around 1745: method of land division, knowledge of the territory, importing of certain domestic animals, artistic and literary works, crafts, games, etc. — X
- Canadian society around 1820: parliamentary government, canals, forestry industry, townships, presence of anglophones, etc. — X (col 3)
- Québec society around 1905: electrification, trade unionism, etc. — X (col 3)
- Québec society around 1970: medicare, comprehensive schools, CEGEPs, etc. — X (col 3)

Changes in Societies and Changes Made to Their Territories

- Iroquoian society (around 1500 and around 1745): territory, aspects of their way of life, use of European products, religion, European diseases, etc. — X
- French society in New France (around 1645) and *Canadien* society in New France (around 1745): territory (area, organization, land use), settlement, demography, government, agriculture, industry, trade, etc. — X
- *Canadien* society in New France (around 1745) and Canadian society (around 1820): parliamentary system, presence of anglophones, trade in wood, canal building, changes to the territory, etc. — X (col 3)
- Canadian society (around 1820) and Québec society (around 1905): industrialization, urbanization, colonization, railway development, etc. — X (col 3)
- Québec society (around 1905 and around 1970): transportation and communication networks, hydroelectric power, secularization, compulsory school attendance, democratization of education, free health care, social services, etc. — X (col 3)

Differences Between Societies and Between Their Territories

- Algonquian society (around 1500) and Iroquoian society (around 1500): characteristics of their territories, ways of life, economic activities, political structures, female and male roles, habitat, diet, dress, etc. — X
- Iroquoian society (around 1500) and Inca society (around 1500): characteristics of their territories, population, chiefs, social structures, habitat, science and technology, beliefs, etc. — X
- *Canadien* society in New France (around 1745) and Anglo-American society (around 1745): characteristics of their territories, population, type of government, languages, religions, economic activities, military power, etc. — X
- Canadian society in the Prairies (around 1905) and on the west coast (around 1905): makeup and distribution of the population, characteristics of the territory, economic activities, etc. — X (col 3)
- Québec society (around 1905) and Canadian society on the west coast (around 1905): makeup and distribution of the population, characteristics of the territory, economic activities, etc. — X (col 3)
- Two Native societies (around 1970): makeup and distribution of the population, characteristics of the territory, economic activities, language, festivals and ceremonies, crafts, traditional calendar, dance, sports, etc. — X (col 3)

Subject Content (cont.)

	2ⁿᵈ	3ʳᵈ

Techniques Specific to Geography

	2ⁿᵈ	3ʳᵈ
• Reading and interpretation of maps (title, legend, scale)	X	X
• Use of reference points in space	X	X
• Use of a compass rose	X	X
• Orientation of a plan or map	X	X
• Location of a place (town, site, region, country) on a plan or map, in an atlas, on a globe	X	X
• Use of an atlas	X	X
• Decoding of iconographic documents (photographs, illustrations, drawings, aerial photographs, satellite images, etc.)	X	
• Interpretation of iconographic documents (photographs, illustrations, drawings, aerial photographs, satellite images, etc.)		X
• Reading of tables and graphs	X	
• Analysis of tables and graphs		X
• Interpretation of climatograms		X
• Finding geographic information in a document	X	X

Techniques Specific to History

	2ⁿᵈ	3ʳᵈ
• Construction and reading of timelines (direction, scale, symbols)	X	X
• Use of chronological reference points (month, season, year, decade, century, millennium)	X	X
• Placing events on a timeline	X	X
• Calculation of durations	X	X
• Decoding of iconographic documents (frescos, paintings, posters, caricatures, etc.)	X	
• Interpretation of iconographic documents (frescos, paintings, posters, caricatures, etc.)		X
• Reading of tables and graphs	X	
• Analysis of tables and graphs		X
• Finding historical information in a document	X	X
• Handling of artifacts or reproductions of artifacts	X	X

GEOGRAPHY, HISTORY AND CITIZENSHIP EDUCATION
Elementary

Suggestions

Use of Information and Communications Technologies

	2ᵈ	3ᵈ
• Research and sorting of data	X	X
• Exchange of information with other students	X	X
• Production of work	X	X
• Construction of simple tables and graphs	X	X
• Communication of research results	X	X

Enrichment

	2ᵈ	3ᵈ
• Discussions with a specialist	X	X
• Documentary research or specific activity on a historical figure, an event or a territory	X	X
• Personal research with parents, grandparents and others on what they know about a social or territorial phenomenon studied in class	X	X
• Reading of specialized magazines or books, historical novels, travel guides, etc.	X	X

Student's Individual Work

The individual work asked of the student does not take the traditional form of the repetition of exercises. Rather, it is part of the research and information processing that the student must do after starting a project

	2ᵈ	3ᵈ
• Oriented observation' (direct or indirect) of sites, landscapes, elements characteristic of the society or territory	X	X
• Oriented research and reading of plans or maps, visual documents and texts about territories or societies	X	X
• Oriented listening to radio broadcasts or watching television broadcasts about a society or territory	X	X