Citizenship and moral education in religious education textbooks
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Introduction
In recent years an ongoing debate has taken place in articles on the issue of education, namely religious education, concerning interconnection between religious, moral and citizenship education (e.g. Jackson, 2004; Gearon, 2004). There is a close link between these fields of education, since each of them covers issues related to national, religious, ethnical and cultural identity. The main question with which the paper deals is how religious education can contribute to enhancing understanding on citizenship and educating democratic, participative and responsible citizens.

Recently the emergence of new social identities, social and intellectual plurality has influenced the concept of citizenship which displays tension between different types of global, local, national (nation-state) and cultural citizenship. "The notion of citizenship has been undergoing dramatic transformation through trans-national initiatives in global and local citizenship. While feminist, environmentalist, human rights and other movements have been advocating new types of global citizenship; many local forms of cultural citizenship have been advanced to make claims about public rights and responsibilities based on the public recognition of difference. In such cases, citizenship calls upon loyalties that are not exclusively defined by national citizenship" (Chidester, 2004, 31). Since we face the fact that many citizens have local and global ties and commitments beyond those to the nation-state, the idea that citizenship is only to do with rights and responsibilities granted and expected by the nation-state needs should be revised (Jackson, 2004).

As the concept of citizenship is changing, the role of religious education changes as well: the joint forces of secularization, plurality and globalization have made this association of Christian, moral and civic education no longer fulfilling the current educational needs (Jackson, 2004a). In Europe religious education traditionally is equated with the Christian (namely - Catholic) religion. The Christian faith is considered as the basis of morality and citizenship. Since the tension between Christian orientated religious education and new forms of citizenship is emerging, the role of religious education should be re-discussed and re-thought. Critical and reflective approaches to religious education could have a valuable contribution to citizenship education. Revised religious education could play an important role in civic education, especially in terms of understanding various aspects of social and cultural plurality. Some authors are critical of religious education as a basis for a socially cohesive civic education in secular and plural society (e.g. Hargreaves, 1994). The problem, according to David Hargreaves, is "how to find some social cement to ensure that people with different moral, religious, and ethical values as well as social, cultural and linguistic traditions can live together with a degree of harmony" (Hargreaves, 1994, p. 31).

In Lithuania the concept of citizenship was defined after Lithuania regained its independence, some 15 years ago. The content of education for citizenship was based on solidification of nation-state political and moral values. However, the impact of globalization processes in all areas of social and economic life has become evident in Lithuania. Since Lithuania's accession to the European Union social, economic and cultural exchanges have become more intensive, emigration and immigration flows have increased, consequently social and cultural plurality in the state is also increasing. Accordingly citizenship, religious and moral education requires deeper reflection on new identities, cultural and social plurality. Following the assumption that religious, moral and citizenship education should be closely related, a new discussion has arisen in Lithuania on what religious, moral and civic values should be developed in religious, citizenship and moral education to meet new challenges. The authors of this paper have attempted to find an answer to the questions: What type of citizenship, what civic and moral values does religious education develop in Lithuania? Could religious education in Lithuania contribute to citizenship and moral education? The answer to these questions is provided by content analysis of Lithuanian textbooks on religious education

(grades 5-10) and by giving recommendations for improving religious education so that it could help to develop different forms of citizenship and meet current educational needs in Lithuania.

Content analysis of Lithuanian religious education textbooks: identification of citizenship and morality dimensions

In Lithuanian basic schools religious education is realized by teaching the subject 'Faith' for grades 5-10. This subject is based on the values and doctrine of the Christian Catholic faith. Teachers are confirmed and accredited by the catechetic centre of the Catholic Church. It is an elective subject. The parents of students have an opportunity to choose from either the Christian Catholic Faith or Ethics. The subjects are similar because both have elements of religious and moral education.

Textbooks of religious education ('Faith') have been chosen for the analysis. After content analysis of 6 textbooks for grades 5-10 several dimensions of citizenship and morality have been found. These dimensions are presented here according to the frequency of their occurrence in the textbooks (see Figure 1).

The first dimension of citizenship found in religious education textbooks is *national identity*. The issues of national identity are revealed as a direct or indirect idea of the topic. As a direct element it is found in narrations of important Lithuanian historical events, in discussions and stories about national, traditional customs and holidays, Lithuanian symbols and their symbolic meanings, legends, pagan rituals and pagan deities. Students are introduced to the establishment and development of Lithuanian parishes, dioceses and monasteries, the activities of bishops, Lithuanian clergy, and monks. They also learn about worship rituals and worship customs practiced in Lithuania and are acquainted with other religions, which are practised in Lithuania.

As an indirect element it is revealed through stories about some political or social situations in Lithuania, stories by Lithuanian writers, and poems. It is developed through different references to national, cultural and historic values, pieces of art, linguistic characteristics of the national language, references to celebrities, and places of interest. Illustrations in the textbooks also reveal ethnical motifs and elements.

Historical figures and modern celebrities are often mentioned. Analysis of the national history, development of the state, analysis of the national anthem, and stories by the state leaders about our parents, ancestors are found in practical tasks. The features of our national character are discussed. Students are encouraged to identify themselves as citizens of Lithuania, having their own culture, symbols, history, legends, and traditions.

Discussion skills, reasoning and argumentation abilities, an ability to summarize are one more dimension of citizenship that is found in the textbooks through content analysis. There is even one separate topic aimed at the formation and development of discussion skills. It describes the concept of discussion and teaches the principles of discussion; specific steps, features and rules of discussion are given. Students are trained through practical tasks (e.g., to hold a debate on a given topic, a debate between creationalists and evolutionists). An ability to discuss, give arguments and reason are constantly developed through practical tasks.

The third dimension is *Responsibility.* It is developed through teachings, stories, and practical tasks. Students not only get knowledge, but they are also educated through attitudes and skills. The categories found in the textbooks are: responsibility for the environment (the texts disclose the importance of clean environment, students are taught how to keep it clean, what to do in order to protect and save it for other generations), responsibility for their own and other people's health and life, responsible thinking about their own future, responsibility for a neighbour, responsible to help

and care about a neighbour, responsibility and respect for their parents, responsibility in a family (it is described as an ability and duty to understand and satisfy another person's needs), responsible preparation for family life, responsibility for their own decisions, behaviour and actions and a responsible use of freedom.

Tolerance is the fourth dimension found in the textbooks. The texts illustrate gender equality (equal status and worth, equal moral standards). Men and women are described as complementing each other, as both are created in the image of God. Students are encouraged to be tolerant towards people with different views, different opinions or different sexual orientations. The ideas of stratum equality, racial, national, lingual, cultural equality, and religious tolerance are often found in the stories. A positive attitude towards Judaism and Jews is exclusively stressed. Jews are described as people who have contributed to Lithuanian cultural and economic life. Disabled people are described as being of the same importance as any other person in society.

Communication and group work abilities are developed in the textbooks through the stories that tell how to act in group work, how to take care of others, and how to help each other in co-operative work. The importance of socialization, communication in social relations is stressed. A human being is presented as a member of society. The techniques of communication are revealed. Communication skills are also developed through practical tasks.

Individuation is one more dimension of citizenship. Stories reveal what a person's individuality is. An ability to be an autonomous person who is able to think, solve his/her problems, and make reasonable decisions is to be developed. An ability to choose right goals and means in decision making as well as the importance of individuality is stressed - an ability to resist pressure of other people, to resist popular actions. Students are encouraged to be determined. Individuation is also developed through practical tasks (e.g., self analysis).

The importance and the use of *social activity* are found in the stories of the textbooks. The idea to help the socially excluded and disadvantaged, the poor and the sick and engage in charity work is developed. Social activities are encouraged through practical tasks (e.g., task to visit shelters, to do some charity work).

Self-discipline is an ability to control negative emotions, to think before saying or doing something, an ability to think about the consequences of actions. Self-discipline is developed through stories, particular advice how to train (develop) strong will and through the practical tasks. Personal development is very important.

One of the most important ideas of the topic *(discussion abilities)* is referred to as *an ability to compromise.* While developing discussion abilities much attention is paid to the ability to find an agreement, to reconcile.

Honesty occurs as an indirect element of the topic but as an important part of the story. Honesty is expressed as telling the truth. As a direct idea of the topic it is also developed in the stories. Honest behaviour with other people and with oneself is taught through knowledge, attitudes and practical tasks.

Superiority of Christianity is expressed through four thematic elements. First - a Pagan religion and Christianity. A Pagan religion is described as based on fear, obscurity, and sacrificial bribery. Second, the Christian religion is described as related to positive feelings and values: love, trust, and hope. Third - Christianity and other religions. Christianity is presented as having more coherent and consistent ideology. Fourth - Christianity and superstition. Belief in magic, spiritualism, horoscopes is described as harming the body and soul, leading to crime, madness and suicide.

Intercultural competence is developed through the description of world festivals and traditions. The history of Lithuania and the world, Lithuanian historical figures and the figures of the world are compared. Events from world history are described. Architectural buildings of the world are presented. References to solidarity, help for deprived, poor nations, are given. This category is expressed in a very weak form.

Respect for law comes as an indirect idea. The meaning and the necessity of the law is discussed.

Citizenship and morality dimensions: frequency of occurrence

It can be seen from Figure 1 that national identity, as a dimension, is most often expressed in the content of religious education textbooks. Apart from national identity, discussion and argumentation skills, tolerance, communication skills and responsibility are expressed more often in textbooks than other dimensions. Intercultural competence, superiority of the Christian religious identity, social activities, individuation, self-discipline, and honesty are sometimes expressed. An ability to compromise and respect for law are very rarely expressed.
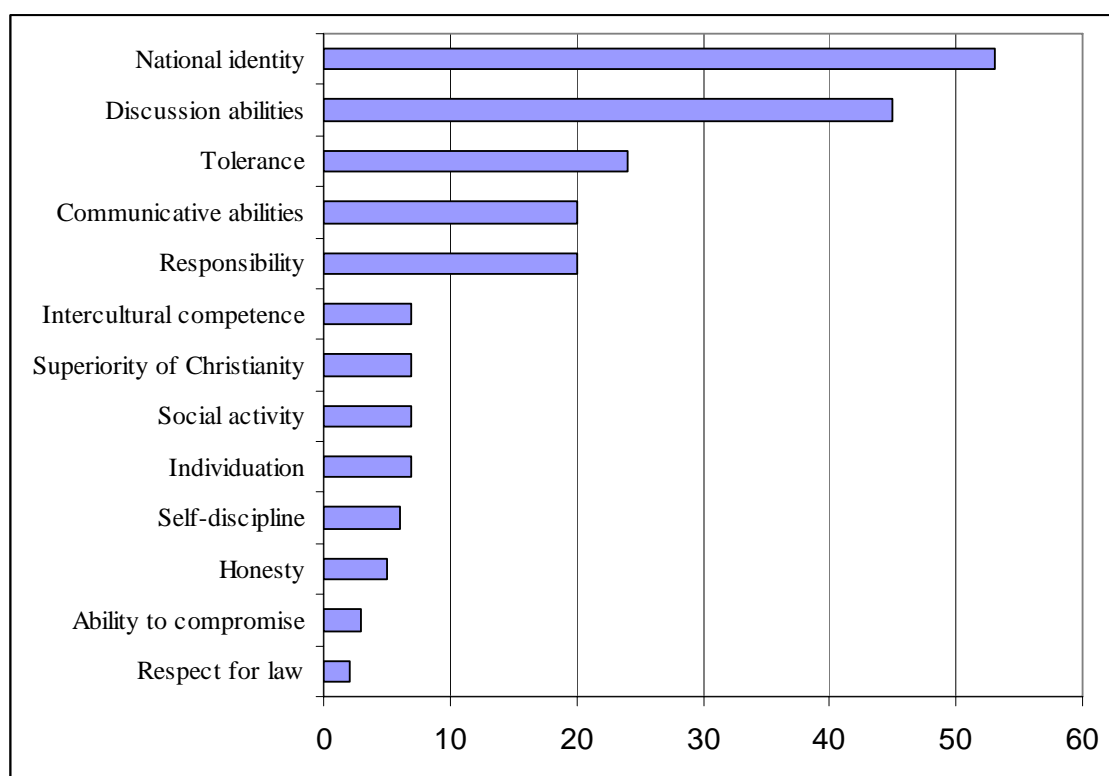

Figure 1. Frequency of occurrence of citizenship and morality dimensions in religious education textbooks

Dimensions of citizenship and morality: intensity of expression

Taking into account that the discussed dimensions are not always expressed apparently and do not coincide with the main topic of the lesson we tried to classify the dimensions not only according to frequency of occurrence but also according to the form and intensity of expression. A three scale model was created to measure the expression of categories. Citizenship and morality dimensions from the textbooks were evaluated by using a three-level scale (high, medium, low):

"1" (high) - a dimension is expressed directly: it is the main topic or the main idea of the thematic unit or lesson. It is clearly pointed out and is easily recognized by pupils, this dimension is developed by giving knowledge, building attitudes and skills (it is expressed through story plots and through narration, practical tasks).

"2" (medium) - a dimension is one of several main ideas presented in the thematic unit / lesson (the main ideas and topics are religious ones) or this dimension is not developed on all three levels of competence (knowledge, skills, attitudes).

"3" (low) - a dimension is expressed indirectly, is obscure or a peripheral idea of the thematic unit / lesson or it is developed by performing practical tasks.
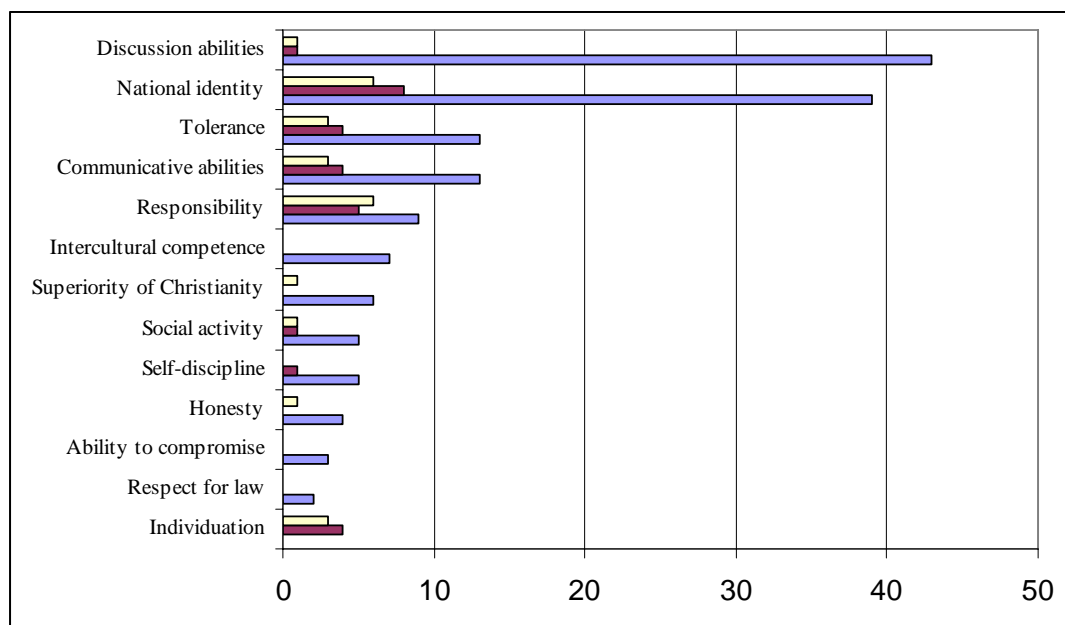

Figure 2. Degree of intensity of the citizenship dimensions occurance in religious education textbooks by using a three-level scale

It can be seen from Figure 2 that *national identity* and *discussion abilities* are very strongly expressed; *tolerance, communicative abilities and responsibility* are quite strongly expressed. However, there is a lack of education of such dimensions of citizenship as *intercultural competence, social activity, ability to compromise, and respect for law.*

Conclusion

Content analysis of religious education textbooks revealed that religious education in Lithuania develops not only religious identity, but a certain type of religiosity. Moreover, it contributes to education of responsible, active and intellectual citizens. It should be admitted that the idea of "multi-faith" religious education which creates conditions for inter-cultural and inter-religious communication is not realized in these textbooks. Prevalence of the national identity dimension and poor presentation of different religious, cultural practices and worldviews in the textbooks allows one to come to the conclusion that nation-state citizenship is educated. Other types of citizenship (global, local and cultural) are not educated enough. Thus, revision of goals, tasks and forms of citizenship and religious education in Lithuania should be made in order to provide, according to R. Jackson (2004a), a genuine forum for a dialogue between students and teachers from different religious and non-religious backgrounds and for learning skills to interpret, reflect upon and gain insights into different worldviews.

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