In their own words: The use of art and narrative to explore community and citizenship with children

by

Laura Swaine
B.Ed., Acadia University, 2008
B.A., Acadia University, 2006

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of

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Supervisory Committee

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Abstract

The increasing globalization of information, culture, and knowledge problematizes traditional notions of citizenship. These contemporary notions of citizenship emphasize the growing subjective and individualistic nature of civic identity as well as a push towards engagement at a community rather than the political level. The shift in the concept of citizenship, from what it means to what one does, implies that while globalization is expanding private and public worlds outwardly, the individual person is looking closer to home for ways to engage and relate through their own personal lives and stories. Citizenship is no longer confined to the adult realm of politics and policy, it has evolved into a concept that has potential to include rather than exclude, and strengthen nationalism, community identities, and global presence.

Often thought of as merely “citizens in the making”, children are excluded from civic or political engagement until they are of legal age. This study aimed to show that children do view themselves as citizens and understand their role in the community as a means for civic engagement. Through the use of narrative inquiry and arts-informed methods this research focused on children’s own perception of civic identity and the potential role that community engagement has on this identity development. The use of storytelling and painting/drawing allows children to express themselves in a more inclusive and holistic manner, which also allows them to communicate more concisely what they really think and feel.

The key findings of this study were that children do identify as citizens through their individual notions (I-identities) or the small groups they are a part of in their immediate community (We’s-identities), and that they recognize this citizenship through membership and responsibility. These findings are significant because they imply that children do see themselves as citizens and that their civic identities go through a growth process from individual (I-identities), to small groups (We’s-identities), to the larger society as a whole (We-identities), and that is through community engagement and education that membership and responsibility is recognized. This research could be used to enhance child and youth programming, educational curriculum, and community
projects to order increase skill development and engagement in relation to how children move through and comprehend these civic identity stages.
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Dedication

I dedicate this book to my family: past, present and future. Let our roots always be deep, our spirits always be free and our lives always adventurous.
“No one is born a good citizen; no nation is born a democracy. Rather, both are processes that continue to evolve over a lifetime. Young people must be included from birth. A society that cuts off from its youth severs its lifeline.”

- Kofi Annan

“People are always tellers of tales. They live surrounded by their stories and the stories of others; they see everything that happens to them through those stories and they try to live their lives as if they were recounting them.”

- Jean Paul Sartre
Chapter 1

Introduction

The day was playing out, like many that would follow, as a particularly hard day. It was roughly 40 degrees outside and raining. The humidity was suffocating and making everyone tired and edgy. I was attempting to teach history to a group of restless, hormonal, and increasingly bored teenagers. I could understand their frustration with the subject. Most of these students were not born in the country they were now living, the history they were learning was not theirs, nor that of the country they now lived in. It was a western history. Of white men who did “great” things; of battles fought, of peoples conquered. I could understand the frustration of having a person who did not speak their language, who did not know their stories, who could not sing their songs trying to teach them someone else’s language, stories, and songs. So I stopped. I sat. I asked. I listened. I asked what they missed about their home countries. I asked why they liked about being in their new country. I asked what they thought about being sent to school away from home. I asked if they still felt like home was away and not here. As I listened, learned and shared (for I was from another place too!) I began to realize that it was not just family, memories, and lifestyle that we were discussing it was community. Communities left behind, communities being found, and communities being built. And in this realization came another. That it was not just community but also citizenship that these children were discussing. Their ties to an old citizenship and their acceptance and creation of a new one could be heard in that conversation. An idea sparked in me then and ignites me now. Is community the gateway to citizenship for children? Is participation in community the key to engaging children as citizens?

This is a story from over three years ago when I was working and living a whole world away in Hong Kong. Since then I have travelled to many other places and made many other memories, but those youth and that particular day are never far from mind. While the realizations I had that day and the questions I was left with have been rattling around in my mind ever since it has only been recently with my work as Out-of-School programmer that I have really begun seriously thinking about children, community, and citizenship. Working with children every day
in a community setting caused me to think about the way that children see themselves in relation to their country and the world around them. It was here that I saw the potential that community involvement has on creating civic identity, especially in children. In the community context the essence of a nation is played out on a smaller scale: daily interactions within this environment create real experiences, skill development, and forms relationships that might in turn help create a stronger civic identity in the future. If children see themselves as citizens, community involvement and out of school programming may help strengthen the development of their civic identities.

The importance of citizenship, especially with children, is increasingly becoming a topic of interest. National borders no longer hold clear divisions since migration, immigration, and emigration are leading to an ever-evolving definition of citizenship. People can now hold dual citizenships, have personal identities that are grounded in cultures from all over the world, claim membership to several different communities, and have families that span the globe. The reality of globalization has forced people to acknowledge and engage in a global society while simultaneously emphasising the importance of maintaining community and cultural identity (Bottery, 2000, Brown & Morgan, 2008). I believe that a key element of being able to successfully move from the local to global environment is civic identity. In the context of this study civic identity will refer to a sense of oneself as a member of a community with a set of beliefs and emotions about oneself as a participant in civic life (Hart, Richardson, & Wilkenfeld, 2011). As Weller (2003), Putnam (2000), and Youniss et al. (2001) suggest, recognition of citizenship within a chosen community and engagement in that community has the potential to provide the foundation required to branch out and become active participants on a global scale. Keeping in mind that citizenship is not just about age, but also experience and everyday life
(Bell, 2005) then children are potentially engaged citizens whose voices are being silenced. Current educational systems are attempting to balance globalization by creating patriotic citizens by incorporating citizenship into the curriculum, but is it working? How do children see themselves as citizens, and what type of citizen do they identify as?

**Purpose, Methods, and Methodology**

The purpose of this study was to explore how 8-10 year old children viewed themselves as citizens and how that civic identity might be strengthened through involvement in out of school programming. This was done using painting, drawing, and storytelling within a narrative approach. I based this on the theory that story and subsequently narrative, is a fundamental way in which humans (including children) understand the world they live in (Bruner, 1987). In this sense using narrative to explore and engage in research, especially research around meaning making, was an appropriate method. The use of art (painting and drawing) was intended to increase the participant’s ability to express themselves and to make meaning of the topics being explored. Art has been shown to enhance communication and depth of understanding in many cases. Therefore by using painting and drawing to explore the topics of citizenship and community in this study it allowed the participant’s to use skills they were familiar with in order to address topics that they may not have be as comfortable with (Fawcett & Hay, 2004, Purnell, 2009). Art is also a useful tool that allows participants to access prior knowledge and better express their own personal views (Austin & Forinash, 2005). The views expressed in the participant’s narrative and art joined together to make one text that could be analyzed in search of patterns, common themes, and similarities. Gourlay (2010) suggests the use of visual data is a powerful mode for the reflexive investigation of identities of subjectivities and therefore an ideal way for children to explore their own civic identities. I also explore my own concept of civic
identity through narratives that appear at the beginning of each chapter. This reflection is an important part of my research process and is used as a “portal to experience” (Clandinin & Connelly, 2006) for myself and for each section of the thesis.

I explored questions and ideas pertaining to community and citizenship in two workshops with a group of children enrolled in a local Out-of-School care program in the city of Victoria, BC. During the workshop the children were asked to brainstorm and discuss their understandings of the terms “community” and “citizenship”. Some of the questions used to engage participants included: What does the word community mean to you? Does a community have to be a place? Can it be a group of people? Do you think a community is important? Why? What does the word citizenship mean to you? What does a citizen do? What is a good citizen? How do you show citizenship? After a preliminary exploration the children were asked to create a piece of artwork using painting or drawing and then share the narrative of that piece of artwork. This text was representative of their understanding of their role in relation to community and citizenship. Both workshops were guided by a specific question in order to entice participants to share their individual conception of the topics. In regards to community, children were asked to respond to the question “What is your role/place in your community?”, and in case of citizenship children responded to the question “How do you think/show you are a citizen?” The children were also asked to share the story or narrative of what their piece of art depicted. These stories were audio recorded for later analysis. The workshops were conducted during regular program hours and all children present in the program participated, but only those who provided written consent were used for analysis. The data from these workshops was then analyzed using a multi-modal text analysis that drew from the work of Keats (2009) and Van Leeuwen (2000) in order to read both the narratives and visuals as one complete text. The data was also read in relation to Lister’s
(2007) building blocks of citizenship and Conover’s (1995) citizen identities in order to understand how children might create their civic identities.

Questions

Through this research I sought to answer the following questions. First, in what ways do children identify themselves (if at all) as citizens? Second, what conceptions or ideas inform these children’s understandings of their community and/or the world? Third, how do participants understand their roles within these settings? What are the features of civic engagement and/or citizenship that seem important to these children? Finally, is there any evidence that these children’s civic identity or understandings about community has been shaped by their participation in Out-of-School care programs?

Value of research within the areas of community and citizenship with children

While there is ample research being done on the topic of citizenship and community engagement, there is an apparent gap when it comes to including children in the equation, especially using art informed methods. Robert Putnam (2000) identifies community engagement as an important part of citizenship while Cook and Westheimer (2006) and Chareka and Sears (2006) clearly make a connection between community engagement and civic engagement. But where this study finds value is in its use of arts informed methods and children’s own voices to explore how community and citizenship are related. This also addresses the contention around the relationship between community and citizenship as raised by Staeheli (2008) who asks: “Does community lead to [citizenship]? Or does citizenship lead to community?” (p.8). This study explores these questions further, especially in relation to children and adds a new
perspective to existing research by allowing children to have their own voices in relation to citizenship. As researchers like Dyson (1993), Harste, Short, and Burke (1988) and Purnell (2009) have already established art has the ability to impact character understanding, peer-to-peer interactions, increased conflict resolution skills and improved problem solving. Therefore using arts-based methods like painting or drawing provided a deeper understanding of how children view themselves in relation to the world around them (Brouillette, 2010; Fawcett & Hay, 2004; Kellman, 1995).

I examine this complex topic through various means including an exploration of the evolving definition of citizenship, which moves from a traditional definition (Chareka & Sears, 2006) to a more modern version that includes social relations and personal meaning making (Isin & Turner, 2002; Jans, 2004; Hall & Williamson 1999). This research centres on narratives and art and is therefore but a moment in time captured and recorded. The participant’s notions of citizenship and community will undoubtedly evolve and change as they grow and develop, and will be told and re-told through their own stories and experiences. As such this research is not claiming to be assumptive or all inclusive, rather it represents a fraction of the potential that children have and I am simply providing a space for those voices to be heard.
Chapter 2

The story literature tells

I can remember pulling down a book of photographs from high up on a shelf. Dust and the smell of old film filling the air, and searching within for hidden secrets and stories untold. Those sepia stained pictures held the stories of my past and of my family before me. Most of the faces held a hint of familiarity but were strangers all the same. I asked questions and pried memories until those faded faces of distant kin came to life and I could almost imagine the sound of an unknown grandmother’s laugh or the smell of a great uncle’s coat. Today when people ask me where I am from, who I am, or what I value the first thing that I think of is that book of old photographs and of the stories I know it holds inside. I think of my history and the story it tells and where I fit in that narrative. It is easy to say I am from Canada or Nova Scotia; it is harder to explain that I am Canadian, that I feel my roots deep here and that the blood of my family lives in this soil. It is hard to express that my values are inherent and passed down through generations by stories told and lessons learned. It is hard to explain that the basis of myself, my identity, and my citizenship are found not in the politics or bureaucracy of this nation, but rather in the story of my family and our history held within the dusty pages of a book of old photographs.

Approaching the concept of civic identity creation as being linked to community engagement, this chapter examines various views of citizenship, identity, and community in order to view community engagement as a process for children’s civic identity creation. First, I will explore the contested and evolving landscape of defining citizenship, and then I will explore the different ways in which children develop self-identity. I will follow this with an exploration
of community engagement as a means for civic identity creation in children, and lastly, I will explore the critiques and opposing views towards citizenship, self-identity creation, and community engagement in relation to the views I have adopted for this study.

**Evolving notions of citizenship**

According to Jans (2004) citizenship has evolved from a static given and the final destination of childhood to a dynamic and continuous learning process. The following section looks at the ways in which citizenship has changed and why with particular interest in the work of Isin and Turner (2002), Hall and Williamson (1999), Jans (2004), and Lister (2007).

**From National to Social Citizenship**

Traditional concepts of citizenship are linked to legal, civil, and political components but as the definition evolves with the world around it, it is beginning to incorporate social components such as identity, virtue, civic attitudes, and knowledge (Nabivi 2010). Citizenship was once an exclusive term that referred only to a national identity or a political engagement, but today might include identity or engagement within a non-formal community (Chareka & Sears (2006), Zaff, Li, Lerner, & Lerner, 2010). It is no longer enough to equate ones citizenship through political engagement alone and consequently today’s civic membership might be determined through a variety of different civic relationships such as active citizenship (Clarke & Missingham, 2009), life-world perspective (Jans 2004), biological citizenship (Gross & Dynesson, 1991), cultural citizenship (Rosaldo, 1994), lived citizenship (Hall & Williamson 1999), multiple citizenship (Wong, 2008), social citizenship (Isin & Turner, 2002) and virtual citizenship (Wexler, 1990). This increasing complexity of what citizenship means often results in a personalized definition of the term but does not necessarily portray a complete or definitive
picture of it. In most cases these definitions do not take into account the embodied privilege of
gender, race, religion, and sex that is inherent in these terms (Jubas, 2006, Kennelly, 2006) but
are in the very least allowing for a more realistic and multifaceted reading of what a civic
identity entails. In every manifestation it is clear that the term is neither fixed nor all inclusive
and depends on those who use it, the context it is used in, and for what purposes it is being used
for.

The complexity of citizenship is not a unique or isolated result, the entire world that we
live in is constantly in a state of change and evolution. Due to the increased ease in which
information and goods are transferred around the world it can be said that we are moving
towards what some are calling a global civic society (Hall, 2000, Lipschutz, 1992). This
emergent global civil society may be seen as a response to globalizing forces and as Hall (2000)
defines “similar to ‘civil society’ as it is an autonomous space for citizen action, organization or
theorization” (p.11). It is within this autonomous space people are converging on issues like
shared resources, environmental sustainability, human rights, and health. Hall further defines
global civil society as relating to two phenomena: the first is identification of local, national and
regional forms of civil society and the creation of ways to strengthen communication,
coordination, reflection and capabilities to act among the discreet organizational forms which
already exist, and the second is representation of specifically global forms of civil society where
it is composed of groups or individuals located in particular localities, but no national or local
identity can be attributed to the whole. It is the latter of these phenomena that is being advanced
through increasing social media like Twitter, Facebook, MySpace, and Live Journal. Constantly
connected with the world at their fingertips, today’s citizens have the ability to reach out and
engage with people almost anywhere. It is possible to form communities or groups that traverse
the globe, and have no fixed center but who have common concerns, goals, and hopes for the future.

Ronnie Lipschutz (1992), albeit speaking only about the United States, suggests that the emergence of global civil society is explained by the relation or interaction of phenomena at the structural and agency level. He proposes that at a structural level there is a predominant political shift towards an acceptance of liberalism and a densification of the global system. At the agency level governments are not supplying adequate welfare services and in response citizens are finding new ways of providing it themselves through networking and communication that often reach outside the boundaries of their own country. What both of these examples suggest is that the traditional notions of citizenship are no longer diverse or encompassing enough to be relevant in the face of a world that is continuously being drawn closer together through shared information, resources, and people. This concept of globalization is further discussed by Mike Bottery in his book *Education, Policy, and Ethics* (2000) where he indicates that we are living in a time where forces and organizations transcend the nation state, and those issues outside of immediate location need to be incorporated into the individual and institutional consciousness. We are no longer just citizens of our nation, but rather of the world, and therefore a serious re-examination of what that demands is in order.

For the purpose of this study I adopted a definition of citizenship most closely related to that of Isin and Turner (2002) recognizing that citizenship is not only the legal rights of a person but also the social processes through which individuals and social groups engage in claiming, expanding, or losing rights. That it is less about legal rules and more about norms, practices, and a sense of belonging. This social concept of citizenship works in collaboration with Hall and Williamson’s (1999) concept of “lived citizenship” which addresses the personal meaning that
people associate with citizenship in their own lives, along with the ways in which social/cultural backgrounds and material circumstances impact this individual meaning making. These two concepts work cooperatively with Jans (2004) “life-world perspective” which, borrowing from Habermas, identifies citizenship as a learning process rather than an objective. Throughout this study my definition of citizenship will be centered on these two concepts of citizenship through a “life-world perspective”: as a social process and as an individually constructed concept impacted by personal background and circumstance. This understanding of citizenship is especially useful when addressing child citizenship as it expands the concept outside of the political to include community and social interaction as a way to engage civically. As children are often excluded from the more traditional adult realm of citizenship this definition provides a potential means for them to have a place in citizenship discourse.

Including child citizenship

When the UN adopted the Convention on the Rights of the Child (CRC) in 1989 it also ignited a discussion around the topic of child citizenship. In his article titled *Children: From Rights to Citizenship* (2011), Felton Earls acknowledges that although the CRC does not directly mention citizenship it does set the path along which citizenship can be envisioned. The CRC became the guidelines around rights and responsibilities in relation to children and as such, to their citizenship. Neale (2004) furthers this discussion by suggesting that:

seeing children through the lens of their citizenship gives a very different picture of their place in the social world. Here they are recognized as young people with strengths and competencies. Competence within this framework is not linked simply to age but is borne of social experience and interactions, and
can therefore be nurtured in all children, including the youngest members of our society (p.8).

The competence discussed here by Neale is dependent upon children’s social interactions rather than age or political engagement. Approaching citizenship from outside the boundaries of age is also discussed by Daiva Stasiulis (2002). Her work focuses on Canada and problematizes the Western concept of childhood as stressing the innocence and frailty of children and confining them to the worlds of school, family and play while at the same time ejecting them from politics, work and sexuality. She expands on this idea by suggesting that this understanding of childhood has limited the recognition of child citizenship rights like participation in and active membership of society. Approaching citizenship outside the confines of age is essential in recognizing the civic potential of children as it is often the determining factor separating participating citizens from non-participating citizens. Children are deemed non-participating citizens because they cannot vote, hold office, or serve jury duty. In a sense children have been placed in the realms of outsider and excluded from political engagement for much the same reasons that women, aboriginal and black people once were (Kennelly, 2006; Lister, 2006; Strong-Boag, 1996; Walter, 2003). The recognition of children’s rights as “tools of advocacy” as suggested by Earls(2011) take on a whole new meaning when put into social justice context for the right for place in society. Yet placing all of child citizenship validity on the basis of rights alone is not enough. It excludes the importance of everyday interactions and the potential that community engagement has on helping children engage in citizenship. By adopting an understanding of citizenship akin to that of Isin and Turner (2002) or Hall and Williamson (1999) allows for the
inclusion of this social experience and sense of belonging as means to civic engagement which in turn recognizes children as participating citizens.

Child citizenship is also explored by Ruth Lister (2007) in her work Why Citizenship: Where, When and How Children? In this article she references Fawcett et al. (2005) that “’beings’ are more easily seen as active citizens in the here and now than are ‘becomings’, whose citizenship is seen as a potential and a status to achieve in the future” (p. 697-698). In doing so Lister highlights the importance of seeing children as citizens right now, not citizens of the future. She continues by suggesting that citizenship is not just about rights but the combination or relationship between several factors or building blocks of children’s citizenship: membership, rights, responsibilities, and equity of status, respect, and recognition. These building blocks not only identify children as citizens but takes citizenship out of a limited rights based analysis and into a more intersectional reading.

The first building block Lister discusses is membership. Membership to the citizenship community is centered on a sense of belonging to and acceptance by that community. Children and adults do not necessarily have the same membership within the same community in some ways weaker and in some ways stronger than that of adults. The potential problem with children’s membership in the citizenship community is the need for acceptance by that community. This scenario becomes somewhat of a Catch-22 situation where acceptance is dependent upon participation, but participation cannot happen without acceptance (Lister 2007). In an attempt to overcome this problem there has been an increase in opportunities for children to enable participation such as service-learning, school councils, and school parliaments where they can actually use the skills they have learned to make a difference (Bartlett, 2005) and show their civic competency.
The second building block of child citizenship identified by Lister is rights. As clearly outlined in the CRC (1989) children have rights as human beings. Yet as Lister explains children’s rights are regarded as ethical or moral rights rather than legal rights (unless incorporated into national law) and are distinguishable from adult rights (Lister, 2007). It could be said that this discrepancy between recognizing children’s rights and adults rights stem from an issue of competency. Children’s dependency on adults, perceived and real, supposedly deems them incompetent to participate and fully understand the complexities and difficulties of full citizenship. The most apparent and problematic example of this is the exclusion from political voting. Currently children are not awarded the opportunity to vote until they have reached the legal age of majority perhaps because civil rights are irrelevant to the circumstances of childhood (Cohen, 2005) The right to vote is what divides citizens from denizens (people with legal and permanent residence status) and without the vote a person is not a full citizen (Lister, 2005). What does this mean for children? How can we recognize children as citizens, but not allow them the greatest privilege awarded to that position? A temporary solution could be found in recognizing these ethical rights as a tool to secure recognition (Freeman, 2005). In this sense whether or not children’s rights are equal to that of adults they at least provide a means for them to be a part of the citizenship discussion.

The third building block of child citizenship referenced by Lister is responsibility. Here she identifies two aspects of civic responsibility: those “imposed (by law) and those willingly accepted on one’s own accord” (2005, p. 706). Recognition of responsibilities is an important part of citizenship and is on par with recognition of rights as a tool for children’s claim to civic participation. Children assume responsibility in various ways and within both the public and private spheres. In the private sphere children may understand responsibility in the context of
family life and might assume work as young carers or take on adult responsibilities where needed. While in the public sphere children are assuming responsibility through formal and informal volunteering and political and social action (Lister, 2005). An adherence to the law and the rules that govern the nation are also a main responsibility of citizenship. The CNC articles 37 and 40 recognize this aspect of civic responsibility and address it in relation to children. In either case, imposed or willingly accepted, recognition of the role of responsibility in citizenship is essential in both adults and children. In the case of children acceptance of responsibility provides further proof of the ability of children to participate in citizenship. The importance of this participation can be found in allowing children to assume responsible roles thereby promoting respect for their particular perspectives (Cabannes, 2006) and proving they are capable of participating in engaged citizenship.

The final building block that is addressed by Lister’s work is that of equality of status, respect and recognition. In this case Lister specifically references the importance of treating others with respect as a responsibility of citizenship and one that children are equally capable of exercising. There is an apparent lack of recognition and respect for the responsibilities that children and young people exercise and therefore they do not enjoy a genuine equality of status as citizens” (Lister, 2005). It would appear that for children to really be seen as citizens there must be a push for recognition and respect that in turn will lead to a closer equality of status as citizens.

These building blocks bring citizenship out of a singularly rights based reading of citizenship into a more holistic (and I would argue realistic) perspective. Children citizens should be seen, not as an extension of adult citizenship, but rather through a recognition of their own
citizenship practice wherever that occurs. Child citizenship cannot be realized until these four building blocks are in place and functioning in society.

Self-identity and children

As with citizenship, identity is a fluid and evolving term that changes as we grow and develop ourselves (Hall, Coffey, & Williamson, 1999). While identity is essentially an individualistic creation it is also a collective one that is influenced by the day to day interactions of family, friends, and surrounding community. Relationships with others and our interactions with them play a significant role on how we create our own identities. Pamela Johnston Conover (1995) discusses citizen identities and concepts of self and provides a comprehensive way of understanding how people relate to the political community while researchers like Barrett (2005), Byung-Geuk Kim (2011), Gellner (1987), Scourfield et al. (2006), Halloway and Valentine (2000) research identity creation in relation to children. It is the work of Conover (1995) and Scourfield et al. (2006) along with a recent study done by Byung-Geuk Kim (2011) that offers the most direct exploration of the relationships between identity and citizenship and bear the most significance to my research.

Citizen Identities

To understand how children create or understand their civic identities it is useful to examine existing ways that we know citizens relate to their political communities. How people see themselves as citizens with their multiple identities (caste, sex, class) have an impact on their perceptions of rights, obligations and participation in public spheres (Jones & Gaventa, 2002). University of North Carolina professor Pamela Johnston Conover (1995) explores the topic of citizen identities and concepts of the self from a psychological and political perspective in a
study done between the UK and the USA. While Canada is neither of these places it is heavily influenced by both of these cultures and therefore much of Conover’s work is relevant when examining how Canadians might create their civic identities. In her work she highlights that citizenship identities are grounded in a basic awareness of a relationship (our place as members in a particular political community) or in a basic awareness of an attribute (formal status of legal persons, bearers of rights) (p. 136-138). A holistic reading of the political community, according to Conover, makes it a common good and as such our civic identities are created out of our relationship to it. This relationship might form in three ways: “we-identities”, “I-identities” and “we’s-identities” (p. 139). We-identities stem from a shared nature or awareness of a shared fate among citizens and relates to the political community as a whole entity. I-identities develop from an awareness that we are all part of a ‘social contract’ that legitimizes the liberal state and ensures the protection of our individual rights and the pursuits of our individual conceptions of the good. This relationship with the political community is an individual one based on individual interests. We’s-identities stem from an understanding that there are various social groups that make up the population rather than one whole entity. We’s-identities relate to the political community as many different social groups who recognize a shared fate (Conover, 1995). These three ways of identifying with citizenship provide a basic indication of how people might begin their relationship with the political community. As adult identities do not develop spontaneously it is therefore likely that children begin to develop these identities and understandings early in life.
Children and Identity

Within the context of children and their identity creation there are many theories and elements that influence the way this identity can be perceived. The following section examines children’s identity through the perspective of several child development theories, the role place and “lived curricula” has on children’s identities, as well as a brief examination of the role school and civic education plays in the creation of children’s civic identities.

Identity and Theory

The way that children understand, interact, and relate to the local, national and global world is not a new topic of study. There are many types of developmental theories that attempt to explain the ways in which children come to know and grow and as such develop their identities. Cognitive developmental theory focuses on how children construct knowledge and how that construction changes over time (Aboud, 1988; Piaget, 1957; Kail & Cavanaugh, 2007) and moral development theories approach child development from a moral based standpoint (Gilligan, 1982; Kohlberg, 1973; Kail & Cavanaugh, 2007). Context developmental theories focus on the influence of the sociocultural context in which children grow up on their development (Brofenbenner, 1979; Kail & Cavanaugh, 2007; Vygotsky, 1978) while social-learning theories (Dunn, 1993, 2005) and self-categorization theories (Oakes, Haslam, & Turner, 1994) focus on the importance of social group membership to the individual and the way that social context makes particular social group membership more noticeable to the individual.

Yet all of these theories do not provide an encompassing concept of how children (or adults) come to develop their civic identities. Martyn Barrett (2005) addressed this issue in his
research with UK children and their understanding of and feelings towards countries and national
groups. He states:

    Media, educational, familial, experiential, cognitive, and motivational factors are all
    likely to play an important role in shaping children’s understanding of, and feelings
    about, countries and national groups. The balance between these different types of
    factors almost certainly varies from nation to nation, and from social group to social
    group within a nation. The argument being put forward here is that we will only be
    able to explain the multifarious findings been described in this chapter when
    theorizing finally shifts away from the narrow cognitive-developmental and social
    identity perspectives that have been proposed hitherto to a much broader, more
    inclusive, perspective that subsumes societal influences, familial influences, personal
    experiences, and cognitive-motivational factors (p.280).

    Although Barrett’s argument here about theory is directly related to his work I would argue
    that this is a valid and reasonable observation in today’s climate of change. It would seem
    that the current society has surpassed existing theories on child development and require at
    the least a blending of several, if not the need for a whole new perspective. The research
    presented in this paper develops out of all of the above theories and draws from each one
    with the understanding that none are sufficient, yet none are wrong; somewhere in the
    broader and more inclusive perspective that Barrett is searching for. Of particular relevance
    to this work is Vygotsky’s (1978) view of development as a social act. In his theory
    children develop through interaction with the world around them and slowly develop and
    understanding of it through this interaction. Research focusing on children and their
    development within a Vygotskian framework should be done using qualitative methods
and in a natural setting (Scourfield et al., 2006) as is being done in this study. Framing my research with an understanding that none of the developmental theories is ideal, but that the social learning work of Vygotsky allows the most flexibility, provides a research approach that focuses mostly on the social context and relationship that influence a person’s identity development rather than a strict stage based approach.

**Place and “lived curricula”**

The work of Jonathan Scourfield et al. (2006) as expressed in the book *Children, Place and Identity: Nation and Locality in Middle Childhood* brings identity and citizenship into the sphere of childhood through a sociological study of how children relate to nation and locality. As much of my work centers around community and the influence that it may have on identity, this study is of particular importance. Scourfield et al. (2006) claim that childhood experience is commonly taken to be the “bedrock” upon which self-identity is built, and that national consciousness is a key foundation of a person’s identity” (p.1). In this regard childhood becomes one of the most important times to begin an exploration of the concept of citizenship and ones relationship to the political community. Of particular interest is Scourfield et al. work on children’s national and ethnic identification’s as well as local and domestic dimensions of place and identity. They indicate ages five/six and eleven/twelve as key stages when children increase the importance of national identity (2006, p. 43). As such these are also keys stages around which children could and should be engaged with citizenship. Scourfield et al. also discuss the importance of agency in children when it comes to identification. Children need to have an active part in creating and expressing their identities so that they may create a better understanding of them as they develop.
Scourfield and his colleagues also looked closely at the role locality has on identity, especially within middle childhood. This age group is of interest not only because this is a key stage of development (as stated earlier), but also because of the spatial restrictions put on most children at this time which results in most children being confined to spaces like home, school, and local neighbourhood. Place and community (like identity) are gendered, classed, and racialized (Scourfield et al., 2006) and as such who a person is and is not are a result of where they can and cannot go. Therefore for children their homes, school, local neighbourhood and community are as far as they will relate as that is the area they are most often confined to. More importantly the research done by Scourfield et al. highlighted the fact that due to the limited spatial experiences children had they begin to place importance on social and relational dimensions of a place rather than the physical properties. Thus due to their involvement mostly in their immediate localities children develop a stronger social relationship with their surroundings. This offers a unique perspective when it comes to discussing community and citizenship concepts with children.

In my attempt to find a study similar to the one I wished to conduct I came across the work of Byung-Geuk Kim (2011) who is a recent Phd candidate at the University of Alberta. What struck me first was that Byung-Geuk had worked under the supervision of Jean Clandinin who is a leading researcher in narrative theory, but also the way that he structured his writing intersected with bits of his own storytelling. Byung-Geuk research focused on the ways children compose their identities as citizens in curricular situations (classroom) through storytelling and inquiry of multiple life contexts and while his work is based on children in Korea and focused mainly on story telling through conversation there are some interesting similarities. Byung-Geuk (2011) determines that citizenship identity making starts with a fundamental question of who
children are and who they are becoming in relation to those in their immediate life contexts and as such requires a “lived curricula” (p.211). This study is one of a few that combines narrative research with the concept of civic identity creation in relation to children specifically and is forward it its manner of holistically looking for answers that might lead to change in citizenship education curriculum. I concur with Byung-Geuk’s understanding that citizenship is not a separate and distinct part of a person’s life; rather it is a part of their everyday process and can be understood and explored when people are allowed to share their stories.

**Civic education as identity making in schools**

Byung-Geuk Kim’s research is an interesting lead in to the role civic education plays in civic identity creation. For most children the majority of the information that they receive about their roles as citizens come from two places: their family and the school. An increase in what some like Putnam (2000), Bucy (2003), and Smith (2003) call citizenship “disengagement” in correlation with globalization has led to a push for citizenship education within the school systems. Researchers such as Sears, Clark, and Hughes (1999), Sears and Hyslop-Margison (2000), Osborne (2000), Westheimer and Kahne (2003), Kennelly (2006), Brown and Morgan (2008), and Nabivi (2010) all discuss both the positive and negative role citizenship education has within schools. Some educational institutions are looking to global citizenship education (GCE) as the most promising framework to achieve democratic education (O’Sullivan, 2008). GCE is a world-minded and student-centered pedagogy that contains the three essential elements that characterize all good curricular practice; thinking, feeling, doing (Miller, 2007). For some like Noddings (2005) GCE is beneficial only when it includes a strong recognition of the local as an integral part of the global or when it addresses issues of power and social inequality (Glass, 2000). While mandatory classes in school is one approach to strengthening
citizenship it lacks real opportunities for children to actively engage with the community where they might develop the skills required to be participating members of society. School tends to be seen as the only place children engage with citizenship because they are often excluded from the adult realm of socio-political participation (Bucy, 2003; Iyengar & Jackson, 2003; Smith, 1999; Weller, 2003). I see citizenship education within the school system in two ways: as a continuation of their lived lives, and as a disconnected aspect of their school life (Byung-Geuk, 2011). This division is a result of the different ways in which civic education might be approached. Some believe it resides in classrooms studying the workings of government and politics, while others believe it resides outside the classroom in community projects (Cook & Westheimer, 2006).

The edge provided to the school system is their ability to consistently reach children in a sustained way. The problem is that somewhere along the line citizenship education was more or less abandoned in an attempt to turn schools into the training grounds of the new global economy (Osborne, 2000), and what citizenship education that remained within the Canadian education system has a built in mandate to maintain and legitimize the existing social order (Bickmore, 2006). For Bickmore (2006) although citizenship education can be found in schools as early as grade one and through various social study classes, it is often delegated to the back of the line due to unequal time allocation from high-stakes testing such as literacy and mathematics. Also problematizing the civic education field is the lack of standardized curriculum across Canada as each province is in charge of determining their own curriculum. Therefore, as Bickmore notes, children all across Canada might be getting a contradictory understanding of citizenship from what it means to how one engages with it. That said, the school system does have great potential to be a place of civic education and engagement. Providing ample subject matter and diverse
examples along with opportunity to develop proper skills within the school setting is one way in which this could be achieved, as well as providing a more equal attention to social studies within the curriculum itself. The solution I think seems most relevant and appropriate is that schools should maintain a thread of civic education but that some (if not most) of civic education should come from community engagement and involvement.

**Community Engagement**

As previously outlined, children tend to emphasize social relationships within their immediate localities as a result of restriction to places like home, school, and neighbourhood due to that locations perceived safety (Scourfield et al., 2006). This social relationship can be achieved through many different ways including positive youth development (Barton et al. 1997; Camino, 2000; Lerner et al. 2011; Shinn & Yoshikawa, 2008) and critical youth engagement (Jennings et al, 2006). One method of achieving this development and engagement is through out-of-school programming. These programs are often structured yet exploratory in nature and help children develop a relationship with their physical neighbourhood as well as develop skills necessary to be active citizens (Brennan, 2008; Grossman et al., 2009; McKay 2011). The connection to community fosters what Nussbaum (2010) identifies as the three qualities necessary for democratic global citizenship in a complex world, which in turn highlights the importance of civic identity in a growing global society (Brown & Morgan, 2008; Gaventa & Tandon, 2010; Jensen et al., 2011; Schultz et al., 2009).
Youth development and engagement

Often when children are engaged within their communities it is through local programs or events that are created by adults and have good intentions for participation but no guiding framework to structure that engagement. By implementing a framework of positive youth development or critical youth engagement, children’s interaction within their community would have immense potential for creating awareness of and strengthening of personal identity and civic identity, it would allow for opportunity to build skills for positive and productive civic engagement. Although positive youth development (PYD) and critical youth engagement (CYE) are traditionally associated with adolescent aged youth, I support that it could be just as relevant and useful for children who are in middle childhood. Positive youth development is structured around helping children and youth develop social, moral, emotional, physical, and cognitive competencies within their communities (Barton et al. 1997). Essentially it can be said that there are five “c’s” of PYD: competence, confidence, character, connection, caring (Lerner et al. 2005) and these characteristics can also be seen as part of personal and civic identity (Cargo et al., 2003). PYD attempts to build healthy communities that welcome young people as participants in civic and public affairs (Camino, 2000). According to Catalano et al. (2004) this method promotes bonding, diverse competencies and fosters resilience, self-determination, spirituality, self-efficacy, clear and positive identity, and belief in the future. Amodeo and Collins (2007) see these achieved through youth collaboration in planning their futures, linking youth to community, activities aimed at a wide range of skills, social and community connections, and youth being made aware of their cultural memberships that make up their identity. Therefore by using a PYD framework as a goal for children’s community engagement we can see the potential impact for community engagement on civic identity creation.
Critical youth empowerment is also a method of enhancing children’s community and citizenship engagement. It can be seen as an extension of PYD (McKay, 2011) in the sense that it emphasizes sharing of power between youth and adults, critical reflection on personal and political processes, meaningful participation to effect change, and individual-community level empowerment (Jennings et al., 2006). CYE is more dependent upon adult recognition of children’s competency and membership of the community as potential contributors rather than just participants. CYE can be used as a method of examining citizenship engagement as was shown in a study done by Kirshner et al. (2003). This study examined a Californian out-of-school program that used a participatory action research model for critical civic engagement that involved problem-driven research by youth and “youth mapping” programs in an attempt to train youth to identify and study issues in their own communities. The study concluded that youth were capable of thinking critically about their surroundings as well as developing solutions to the problems they identified (Kirshner et al., 2003). This research supports the idea that critical youth engagement within a child’s community holds immense possibility for their civic engagement and understanding. It also determines that a potentially conducive environment for this development and engagement is the out-of-school program.

**Out-of-School Programming**

Out-of-school programs (OSP) or after-school programs (ASP) have grown steadily out of a need for children and youth to have a place to go afterschool while their parents were still at work. Research has shown that during the time immediately after school before parents get home for work children are most likely to engage in crime and use drugs, alcohol, and engage in sexual activities (Bartko, 2005; Shortt, 2002). OSP’s were a way to keep children out of trouble and safe during this potentially risky time between 3pm-6pm. But unstructured programming, poor
planning, and inadequate staffing has resulted in some out-of-school programs becoming quasi
daycares or warehouses where children are kept rather than capitalizing on the opportunity to
promote development and empowerment of children as active participants in their communities
(McKay, 2011). On the other hand, OSP programs that capitalize on the opportunity to empower
children and deliver sound content are shown to have positive outcomes (Grossman et al., 2009).
In the United States there has been a post 9-11 push for community service that has aided the
growth of out-of-school programs (Shortt, 2002). From this push nationwide strategies have
arisen for OSP such as the National Institute on Out-of-School Time (NOIST) and the Making
the Most of Out-of-School Time Initiative (MOST) (Shortt, 2002). Both of these initiatives are
meant to improve the standard of programming that occurs during out-of-school time and
highlight the potential importance of this time in child development. Canada on the other hand
has no such initiatives and OSP are run primarily through community based centers or schools
that are provincially funded. A study done by Bartko (2005) discusses the importance of
engagement in OSP as the key to positive development and learning with children. Children in
his study indicate that having time to interact with peers, meet new people, programs that foster
existing interests can lead to sustained engagement and interaction not just in a OSP but the
community in general. Clearly, there is an indication that OSP are an existing and functioning
place where children could be developing and fostering their civic engagement but there is a lack
of programming specifically designed to encourage children to develop and engage within their
local and political communities. Afterschool activities and out-of-school programs have the
ability to function as common ground for civil society and understanding/ respecting one another
(Schneider-Munoz & Politz, 2007). This might be achieved if OSP’s adopted a framework of
PYD or CYE as part of their philosophies or mission statements and directed programming to
fostering children’s potential rather than maintain the status quo, then perhaps children will be seen as civic “beings” rather than just “becoming’s” and OSP can become a functioning bridge between what schools teach citizenship be and what it really takes to live it. After school and out-of-school programs constructed with a central civic purpose have the potential to create a pathway for healthy youth, community, and economic development (Schneider-Munoz & Politz, 2007).

**Creative citizenship in a global context**

An enhanced connection to community, potentially achieved through out-of-school programming, can result in the ability to function as a citizen in a broader context. In a society that is continuously marching towards globalization the ability to relate to others and engage within local, national, and global communities is becoming more essential. The traditional aims of citizenship education were to internalize national values, but that has become inconsistent with a citizens role in a global world because citizenship reaches beyond the nation-state (Banks, 2008). Martha Nussbaum (2002, 2010) identifies the new global citizen as “cosmopolitan” and that there are three abilities needed for democratic global citizenship. These are the capacity to think critically, the capacity to transcend local loyalties and approach world problems as a ‘citizen of the world’, and the capacity to imagine sympathetically the predicaments of another person (p.7). These three abilities provide an aim or goal for community engagement and identity development because without them democracy cannot thrive or survive (Nussbaum, 2010). It is not enough for children to just be seen as part of the community, they need to be recognized as engaged citizens with potential to positively contribute today, here, and now. This can be achieved through OSP that works from a framework of PYD, CYE, and Nussbaum’s indicated abilities that push programming out of “time filling” into something that develops and engages
children and results in stronger personal and civic identities. Programs like the “Global Connections Program” (Schultz et al., 2009) that were developed around a child-centered community development (CCCD) framework in order to explore topics like global learning and youth participation are great examples of ways to achieve this. Schultz et al. reported that the Global Connections Program resulted in young people who were motivated to act for positive social change locally and internationally (2009, p. 1032). But delving into globalization issues through community is risky and complex. Without conscious and intentionally structured programs, children will not get a true picture of the complexity of globalization (Jensen et al., 2011). There must be an awareness that accompanies the development and implementation of OSP that takes into account the positive and negative aspects of citizenship within a global society.

**Citizenship in a changing world**

However viewed, citizenship is a topic that is getting a lot of attention and the impact on it cannot be denied. Studies such as the one done by L.A Jensen et al. (2011) focus mainly on youth and adults but could also hold true for children. The continued flow of ideas and information around the world could make civic identity creation an increasingly complex and important matter. Perhaps all of this supports Dalton’s (2008) idea that we are in the process of a shift from duty-based citizenship to engaged citizenship. The future, perhaps lies in a global “civil society” (Ten Dam, Geijsel, Reumerman, & Ledoux 2011; Oser & Veugelers, 2008; Alexander 2006; Hall 2000) which takes citizenship outside the realms of state or nation and into a place of collective global human issues. Civil society needs to develop more globalized ways to strengthen civic consciousness of themselves and their ability to act effectively as global citizens (Mayo et al., 2009). Perhaps it is Nussbaum’s (2004) “creative citizenship” that will be the
answer, demanding a citizenship that requires critical self-reflection, extending moral concern for others, and the ability to see connections between human actions and their consequences. Yet maybe it is as simple as Hannah Arendt’s (1963) notion that citizenship requires more than just being represented by someone voted into power, but that it requires the full experience of speaking and acting for oneself. In any sense citizenship is no longer a matter for the elite, powerful, and political. It has become the essence of everyday life and will ultimately shape the face of the emerging global society.

The other side of the story

As in every case, there are those who have an opposing point of view on the subjects of child citizenship and the role of community in civic identity development. Theiss-Morse and Hibbing (2004) explore the adequacy of belonging to voluntary community associations as a foundation for good citizenship. They do not see civic participation as a cure all in an ill society, but rather as a single element of a greater picture. Staeheli (2008) looks at the complexity of community and how it is an object of struggle where moral geographies are imagined and created. Community and citizenship are, in their perspective, always unsettled and in that sense always a problem. There is also a concern about defining youth and community as totally inclusive and representative of all people. There are many factors that will impact the way individuals identify and interact within the community such as geographical location, socio-economic status, ethnicity (Sanchez-Jankowski 2002; Stepick & Stepick 2002), sexual orientation (Russell 2002), ability (Skelton & Valentine 2003, Youniss & McLellan, 1997), and religion (Lichterman 2008). In all these critiques is an agreement that citizenship is an extremely important aspect of our society and as such cannot be taken too lightly. There is no magic solution or definitive process to achieve successful and productive members of democratic
society. There are many layers and elements that must be taken into account and none of them are all inclusive and representative of the entire population. It is important to have critiques and counter arguments when approaching citizenship and civic identity as it is such a complex and important factor in developing, changing society. These arguments challenging the norms and ways in which we are currently approaching citizenship are what will help bring us to a more realistic and functioning concept of how people identify with their local, national, and global communities.

Chapter 3

The story of Methodology and Design

The wind is blowing in from the North and it hints of adventure, snow, and wide open spaces. It has passed the Hudson Bay and swept over the barrens and ended up right here on my
doorstep, messing my hair and swirling the leaves on my stoop. It has passed over the grassy plains of Alberta and rustled the leaves in Montreal. It has reddened cheeks with its chill in Newfoundland and cooled the heat of the day in Toronto. It has whispered to the Douglas Firs of Victoria and capped the rolling waves off Halifax. It has rattled the windows in Moncton and carried the tune of guitars to Winnipeg. A constant traveler in this great land of ours, the wind binds us together across the vast expanse by carrying with it the wishes of tomorrow and the memories of yesterday: the smell of salt in the air, a fog horn off the coast, a crow cawing in the distance or a campfire in the waning light. Reminding us that we are more alike than we are not and that all this so too shall pass. Our country is a culmination of all the stories of our lives, lived and shared, loved and lost, and it is these stories that the wind carries to us on the wings of a summer breeze or a cold winter’s storm; stories that remain eternal and always within reach if only we take the time to stop and listen as the wind messes our hair and swirls the leaves on our stoop.

**Ontological and Epistemological positions**

Throughout this study my ontological and epistemological positions were guided by the belief that narrative (or story) is the key to understanding the social world. The power of story to allow us to speak as individuals or as all of humanity is as old as time and as important as ever in today’s advancing society. My belief in story rises mainly from my own experiences and life, and as a researcher but also from post positivism, constructivism, Dewey’s ontology of experience, and narrative inquiry. Post positivism indicates that all observation is imperfect and has error and that all theory can be revised (Philips & Burbules, 2000). From this standpoint I will keep in mind that all that I see, interpret, and analyse will have error and therefore cannot be
the ultimate truth. Building from post-positivism, constructivism portrays the idea that all people create their view of the world based on their perceptions of it (Lincoln & Guba, 2000). Therefore, every person’s view of the world is slightly different and so all meaning making and identity creation will also be individualist and dependent upon a person’s perceptions of the world and their place in it. But, it is not our perceptions alone that help us perceive the world around us, but also our experiences in that world that shape our views. Dewey’s (1938) ontology of experience is based on the idea that an important relationship exists between human beings and their environment (community, life, and world). This means that one’s perceptions of the world arise from experience within this relationship. To expand on Dewey’s ontology a bit further one could look to narrative ontology. Here not only is experience key, but the story that one attaches to those experiences that shapes their perceptions of the world around them. As Clandinin & Rosiek (1997) state “the narrative inquirer focuses on the way the relational, temporal, and continuous feature of a pragmatic ontology of experience can manifest in narrative form, not just in retrospective representations of human experience but also in the lived immediacy of that experience” (p.44).

Ontologically and epistemologically this study is based on the understanding that knowledge is created by individuals and dependent upon their experiences and the way they narrate those experiences. I do not exclude myself from this definition and as a researcher am creating, interpreting, and narrating my own stories as well as those of the participants. Through acceptance of error and imperfection and the understanding that there is no way to know all of the experiences that shape a person’s life, I will approach this study in the hopes to find answers through valuing and listening to personal narratives.
Research Approach/Methodology

It is my belief that we are all constantly telling our stories over and over again in the hopes that someone will listen and acknowledge us and say “Yes! I see you, I hear you, I feel the same way too”. In an attempt to let these voices be heard this study explored civic identity creation in 8-10 year old children through the use of narrative inquiry and arts-based research. In keeping with the post positivist ontology and epistemology outlined above, this narrative methodology has its roots in a qualitative approach to research. The following section frames my use of narrative and arts-based methodologies within the research and establishes their suitability for this study.

Why Narrative?

My hope with this study was to provide an opportunity for children’s voices to be heard in the realm of citizenship discourse in which they are normally silenced. For me the most logical method to achieve this was through narrative and letting children speak for themselves. Narrative research has been gaining recognition since postmodernism broke social science research out of the confines of a scientific quest for truth into a more holistic and diverse approach to the complexity of human beings (Squire, 2005). This meant recognizing that the stories people tell and internalize as elements worthy of research. Researchers such as Bruner (1986) and Polkinghorne (1988) have addressed the use of narrative as a means of experiencing and sharing our lives. Bruner (1986), writing many years ago believed the life we live is essentially inseparable from the story that we tell; that through telling and retelling we create a
space for new understandings and new meanings because life becomes less what it “was” and more what it “is” to us. It is in the retelling of our stories that we find meaning, hope, clarity and belonging in our communities. In truth, we tell our stories so others will hear them, but also so that we may re-hear them ourselves. Reflection and meaning making lie at the heart of what drives us to tell our stories. It is through telling others that we reinterpret them and weave them into the narration of our very existence. Polkinghorne (1988, 1995) also highlighted the importance of narrative within our lives but takes his work a step further by designating narrative inquiry into two categories: analysis of narrative and narrative analysis. Analysis of narrative is the process of categorizing narratives into themes and analyzing them (Clandinin and Murphey, 2007). Narrative analysis is when the study conducted consists of actions, events or happenings but whose analysis produces stories (Polkinghorne, 1995). What this points out is that there are two distinct ways of approaching narrative in research. Analysis of narrative uses narrative as a means of collecting data and then finding common themes within that narrative to analyze. Narrative analysis uses narrative as a means of interpreting, sorting, or making meaning out of data collected that is not narrative. In this way Polkinghorne (1995) created a way for researchers to incorporate narratives into their research either as the means or the method. This study uses an analysis of narrative approach to engage children in telling (or retelling) of their understandings of community and citizenship through art and storytelling.

Clandinin and Connelly (2006) have honed in on the potential of narrative research and coined the term narrative inquiry to describe an already developing approach to teacher education that focused on storytelling. Current examinations of narrative inquiry have established that it is continuing to develop and gain acceptance as a research method, but is often hard to define or categorize (Webster & Mertova, 2007; Riessman, 1993). The very term
narrative has different meanings depending upon the circumstances and the way in which it is being used. In the context of this paper narrative inquiry will refer to the “[embracing of narrative] as both the method and the phenomena [and the] reconstruction of a person’s experience in relationship both to the other and to a social milieu” (Clandinin, 2007, p.5). In this sense narrative became a way for me to approach my research but also a way for the participants to share their understandings; as well as portraying a snapshot of the cultural, social, and personal realities of that given moment. Additionally an important part of narrative inquiry is the researcher’s interaction with their own story. Reflexivity (Davis, 2003; Dowling, 2006; Mauthner & Doucet, 2003) and reflection (Hamilton, Smith, & Worthington, 2008) are starting points for narrative inquiry. It is a place where the researcher looks at their own role, life, biases, judgements, and privileges. From here the researcher can engage with participants as they tell their stories, which in this case will be through art and storytelling. This study required me to remain reflective throughout the research and analytical process. My own personal exploration of community and citizenship, as well as my reflection on the work done by the participants, will be shown in the opening stories of each chapter. Clandinin and Connelly (2006) call stories the “portal to experience” (p. 477) and so I view my introductions to each chapter as the portals through which I am viewing the subsequent work. In these stories I bring my own voice to the conversation about what I think about my own civic identity and my role in the community.

**Narrative with Children**

Narrative research with children is especially useful as it provides a flexible and accessible tool that children are able to use to express themselves, their ideas, and their understandings. Bruner (1996) saw that narrative allowed people to construct a version of themselves within their social world, and in turn that social world’s culture provides narratives
that models identity and agency. In this sense children are constantly engaging in personal and social narrative from a very early age and it can become an established part of their identity as early as the age of six (Abbott, 2002; McAdams, 1993). Through narrative children can identify the features of the world around them, give life to their innermost feelings and create an order to their experiences in an attempt to make meaning of events and things that otherwise might seem chaotic and disconnected (Elbaz-Luwish, 2010; Barrett, 2011; Miller & Mehler, 1994; Nicolopoulou, 1992). Due to the gravity and intensity of some of the narratives being shared it is essential for all those involved to keep in mind power dynamics at play between researcher and children. It is important to find ways of representing the experiences of children without overriding them with the voice of the researcher (Elbaz-Luwisch, 2010) because children can be the best theorists there are (Soto, 2005).

Narrative is a broad and flexible tool that can take the form of verbal, written, or drawn stories (Keats, 2009; Kellman, 1995; Kyratzis, 1999; Miller & Mehler, 1994; Reese, 2001). Different perspectives and choices form each text and deepen the meaning that is attempting to be conveyed (Keats, 2009, p. 181). Accepting children’s stories (in any form) as useful and worthy research subjects allows children to speak directly about how they see themselves in relation to other people, their community, their society, and culture (Elbaz-Luwisch, 2010). Kellman (1995) indicates in his research that drawing, painting, and three dimensional art not only allow children’s narratives to emerge naturally, but permit us to use these visual narratives as a way to interact with children, thus serving as a catalyst allowing children to communicate thoughts and concerns (Elbaz-Luwisch, 2010, p. 280). With an understanding of the potential of narrative, especially visual narratives, a researcher might engage with children on a variety of
complex subjects like community, citizenship, politics, and globalization that have previously been thought to be out of their realm of comprehension.

**Arts-based methods**

My initial attraction to narrative inquiry and the importance of story in research was quickly joined by an urge to also use arts based methods. For me art has always been an outlet where feelings, emotions, and thoughts all combined and emerged in understanding and representation of my own identity at that given moment. I wanted my research to show the value that art can have and the importance of letting people speak out in a way that best suits them, not just in written or spoken text. There is growing support for art-based research and is defended most concisely by Weber (2008, p.44-47) and her “ten good reasons for art based research”:

1. Images can be used to capture the ineffable, the hard-to-put-into-words.
2. Images can make us pay attention to things in new ways.
3. Images are likely to be memorable.
4. Images can be used to communicate more holistically, incorporating multiple layers, and evoking stories or questions.
5. Images can enhance empathetic understanding and generalizability.
6. Through metaphor and symbol, artistic images can carry theory elegantly and eloquently.
7. Images encourage embodied knowledge.
8. Images can be more accessible than most forms of academic discourse.
9. Images can facilitate reflexivity in research design.
10. Images provoke action for social justice.
Here Weber has seemingly distilled some important elements and reasons for including arts based research and when combined with my own personal affinity for the arts resulted in my research adopting an artistic component. The only decision left was where to incorporate art and how. I did not think that photography was the best fit for this study as I knew I wanted to do research within the Community Centre and within program time. For help I looked to the children in my program to see what type of art they were using the most and in what way they were using it. Almost immediately I realized that most children felt very comfortable doing self-directed drawing, painting, and sketching but shied away from more complex art projects like weaving, sewing, collage, or mosaics. For this reason I decided to provide a variety of materials for the participants to choose from. The way in which I should incorporate art into my study was not clear to me until I came across the work of Purnell (2009), Harste, Short, and Burke (1988) and Dyson (1993). Each of these works reference the validity of using art as a useful tool with children. Dyson (1993) explained that children are able to understand social issues and should learn early on in school that they can make a difference in their own lives and the lives of others. Through the use of play, art, music, technology, and language, children can address complex issues that concern them and the world. This of course was very interesting for me because I wanted to explore what I think is a very difficult subject, “citizenship” with children. The rest of my research puzzle fell into place with the support of work done by Harste, Short, and Burke (1988). They discuss a strategy called “sketch to stretch” which uses drawing as a way to help children expand their understanding of a topic. They suggest that drawing becomes a way for children to symbolize what a concept means to them and in the process they gain new insight and come to understand something in a new way. This made me certain that not only could the children in my program explore a difficult topic, but here was proof that art is an ideal tool for
letting them make meaning of that concept! Art was now an essential part of the work I would be doing in my research with children on community and citizenship.

**Art as narrative**

As I established earlier, narratives are an important way for children (and I would argue people in general) to express and understand their lives and that art may be a useful tool to aide in the process of meaning making. Therefore I argue that it would only seem relevant to combine narratives and art in a way that results in telling a story using a combination of words and a visual art component. Using narratives, in particular visual narratives, is becoming increasingly relevant and important in social science and humanities research for its ability to address the complexities and individual meanings that people attach to their personal lives. Most important for me was that children have the option to speak through art as it is a useful method when participants are having trouble conveying emotions, impressions, or aspects that they found difficult to put into words. Without a nonverbal means of expression, participants may be limited in how they articulate their experiences (Keats, 2009). In Whitfield’s (2009) article on fostering young children’s ways of knowing she references Dewey (1934) as identifying arts as a unifying tool, that “strikes below the barriers that separate human beings from each other…Art renders [people] aware of their union with one another in origin and destiny” (p. 156). Art is more than a way for people to express their individuality, but also a way for them to express their similarities and connectedness. For children, art has the potential to allow them to communicate their experiences and project their own thoughts and feelings as well as those of a group (Elbaz-Luwisch, 2010; Owoki & Goodman, 2002; Whitfield, 2009).
The use of art (painting and drawing) in this study was a way to increase opportunity for expression and for meaning making with the participants around the topics of community and citizenship. Essentially, the artwork created within the studies workshops became part of the narrative the participants tell, not separate from it, but a part of the whole. Therefore, interpreting the art as such an essential part of my research required that I saw the narratives as one whole and complete unit. Although the final product created by the children had a narrative portion and an artistic portion they will have equal weight and will be read as one text, and one narrative.

**Research Design and Data Collection**

I approached this research with an understanding that knowledge is created individually but in relation to one’s social context and therefore is dependent upon lived experiences and the way that those experiences are narrated. Data was collected during a two day workshop that resulted in group discussions, brain storming sessions, the creation of two pieces of art per participant, and a verbal narrative to complement that piece of art. The data was analyzed using a multi-modal text analysis. In other words, I created a unique combination of multiple text analysis (Keats, 2009) and multimodal analysis (Van Leeuwen, 2000) in an attempt to view the participant’s narrative through a holistic lens with two equal parts: a visual and a narrative.

**Recruiting the main characters**

I knew from very early on that I wanted to work with the children at the Victoria West Community Centre Out-of-School Program (OSP), not only because I had an established relationship with them as their program educator, but because I knew that the Community Centre
was open to enhancing community engagement and understanding and were supportive of hearing children’s voices. I began my recruitment process by narrowing down the pool of potential participants by deciding to only work with children in the older group (group b) in the Out-of-School program. This decision was not based on the fact that I think younger children (group a) are not capable of understanding or engaging with these topics but rather that I did not think the existing structure of that program lent itself to having those types of conversations. As I was a program educator with the older group I knew that they often casually discussed difficult topics like religion, economics, death, and morality. I also knew that children of this age group were going through more intense developmental stages that would put these topics on their radar whether they were aware of them or not.

I progressed with recruitment by enlisting the help of a co-worker who would act as a neutral third party throughout the research process. This neutral third party would be to point of contact for all parents, guardians, and children who had questions or concerns but did not feel comfortable approaching me out of concern that it might impact our personal and professional relationship. This co-worker was a known person to the participants and their parents/guardians but was not involved directly with their program or with the study in any way. The neutral third party approached all of the children within group (b) and presented them and their parents/guardians with a detailed letter of recruitment that outlined what the study would consist of, why it was being done, who would be doing it, what it would look like if children participated, what it would look like if children did not participate, and a consent form for both parents/guardians and children to sign. The letter of recruitment and consent form were handed out during regular program hours to all children and parents/guardians, who were then asked to take the letter home, review it together and then return it to the neutral third party during
program hours at the Community Centre before the commencement of research. On the letter of recruitment was notification of an evening meeting where parents/guardians and children could come and hear a more detailed explanation of the study by myself (the researcher) and ask any questions or voice any concerns they may have. Due to the limiting size of the OSP my initial goal was to have somewhere between 5-8 participants but was happy to have 10 participants agree to take part who had a variety of ages, religions, ethnicities, and soci-economic statuses.

The tale of the data collection

Once the participants were chosen, dates were selected to conduct a two day workshop at the Victoria West Community Centre. I wanted to minimize disruption of the children’s everyday schedule and therefore decided to keep the workshops within regular program hours and at the regular program location. The workshop would consist of two separate days, one based on community and the other on citizenship. These days would follow the same basic outline which began with being read a story, followed by a group discussion directed by several questions around the topic of the day. This discussion was also a brainstorming session where children and the researcher openly explored concepts, ideas, and understandings through group discussion and a brainstorming chart. The group discussion culminated in the children being asked a specific question that was then answered through the use of art. All children were provided with a plain white sheet of card stock paper and a pencil. On the tables where the children were working was a variety of materials to use during their artistic responses and children had full use of all of these materials at all times throughout the workshop. Once complete, the children were asked to develop a narrative that accompanied their artwork. The purpose of this narrative was to help the children articulate not only what they had created, but also how they felt connected to the topic (community and citizenship). Students were then asked
to share their narrative and art work aloud with the researcher who took a picture of their art and recorded their narrative with an audio recorder.

In an attempt to limit disruption of the entire program and to minimize feelings of exclusion for children who had not returned consent forms, the entire group (b) of the OSP were asked to participate in the workshops. This tactic was especially useful as it was in accordance with the existing program methods in which children are provided with an activity and then have the option to participate or not. This not only made children feel like they had control over their own decisions, but it allowed all the children a chance to discuss and explore their understandings of community and citizenship. Children who chose not to participate remained in the same room, but engaged in another activity with the second staff member. It is the current practice of the OSP to provide children with a choice of activities, and also to run two activities at the same time. In this manner the normal routine and practices of the OSP allowed for children to feel more comfortable and at ease with the research procedure as it adopted a framework that was familiar to them.

The following figure is a breakdown of each day of the workshop showing the materials used, books read, questions posed and number of children present and participating. This figure will be followed by a more detailed account of each day of the data collection.

**Figure 1**

<table>
<thead>
<tr>
<th>Workshop Day 1: Community</th>
<th>Workshop Day 2: Citizenship</th>
</tr>
</thead>
</table>
**Blowing in the Wind** by Bob Dylan (2011) |
| **Questions for group discussion:**  
- What does the word “community” mean to you? | **Questions for group discussion:**  
- As a kid do you have rights and responsibilities? |
| Question to direct art work: What is your role/place in your community? |
| Question to direct art work: Are you a citizen? Paint or draw a picture of you being a citizen. |
| Children Present in OSP group B – Children Participating in workshop - |
| Children Present in OSP group B - Children Participating in Workshop - |
| Materials: white card stock paper, paint in various colors, pencils, erasers, coloured pencils, pens, markers, crayons, pastels, rulers |
| Materials: white card stock paper, paint in various colors, pencils, erasers, coloured pencils, pens, markers, crayons, pastels, rulers |

**Workshop 1**

The first day of the workshop was dedicated to the topic of community. Each child received a piece of white cardstock paper and were able to access art materials such as paint, markers, pencils, pens, coloured pencils, crayons, pastels, and rulers. I began the workshop by reading the story “*The Big Orange Splot*” by D. Manus Pinkwater (1977). I chose this particular story to begin with because I felt that it had elements of community, individuality, cooperation, separation and acceptance which are all important parts of a community. The story is about Mr. Plumbean who lives on a street where all the houses look the same. One day a bird drops a can of paint on his house and leaves a big orange splot on the roof. His neighbors ask him to paint it so
that it looks like all of theirs again, but instead Mr. Plumbean paints his house to look like his dreams. Soon his neighbours come to try and convince him to paint his house like theirs again but instead they leave and paint their houses like their dreams too. The main line form the story is “Our street is us, and we are it. Our street is where we like to be, and it looks like all of our dreams.” When I was finished reading the book I did a quick recap about the story with the children asking them simple questions like: what was dropped on the house? What did Mr. Plumbeam paint his house like? And what did all the people in the neighbourhood say about their street at the end of the story? This was intended to make sure the children had understood the story and could make connections between beginning, middle and end.

I continued by reading the children a book called “Stone Soup” by Jon J. Muth (2003). The Stone Soup story is not a new one and several of the children shouted out “I know that one” or “I’ve read this one before”. I chose this specific version for two reasons. The first was because I felt like the pictures were especially engaging and beautiful, and the second because it was set in Asia and this was important for me because I wanted to represent as much diversity as I could. I felt that the story of stone soup was relevant because it addresses issues of community like sharing, suspicion, cooperation, strength, misunderstanding, and change. This version of “Stone Soup” follows three monks that pass through a village somewhere in Asia. All the people in the village are suspicious and untrusting of one another and so they close their windows and hoard their food. One of the older monks suggests to the younger monk that he can make these people change by making stone soup. They enter the village and begin to boil water. A curious young girl comes out to see what they are doing and when she discovers they are making soup she offers to go home and get a larger pot. On her way back with the pot a neighbour asks what she is doing and before you know it the whole village is out in the square making soup, talking,
sharing, and cooperating. In the end the monks leave and the village seems more alive, happier, and more inviting. Again, I asked the children brief questions for story clarification and understanding.

Upon finishing reading the books I posed a series of questions to the group of children in order to engage them in discussion and brainstorming. All of the questions were chosen in an attempt to broaden the children’s thinking, draw on their previous knowledge, and to position themselves in relation to the topic of community. The questions chosen were: what does the word community mean to you? What sort of things/people are there in your community? What sort of things do you do in your community? Does a community have to be a place? Can it be a group of people? Do you think community is important? Why? What sort of things would you like to see happen in the future in your community? Children were free to answer by raising their hands or shouting out their answers and I recorded their responses on a flip chart piece of paper in a brainstorming format. I let children discuss the questions at length or until they seemed to have explored it thoroughly. They were then asked the question “what is your role/place in your community?” and I encouraged them to create a piece of art in response to this question. We did not discuss this question as a group, but I did direct the children to look at the brainstorming chart for guidance or ask me any questions they might have. Children then had 30 minutes to work on their art piece and when they were finished I asked them to take a few minutes to think about the story that their picture was portraying and then tell me that story. I took a photograph of their artwork for my data analysis while they were contemplating and when they were ready I turned on my audio recorder and taped their narratives of their art pieces. If I felt that the narrative was self-explanatory than I did not ask any further questions, if a participant’s narrative seemed to be lacking key components like place or identifying the main character then I might
ask one simple question for clarification. Once this aspect of the workshop was done children
returned to regular program activities.

After the first day of workshop I realized that I needed to make several adjustments to the
structure of the workshop so that I felt like I got the most realistic and honest results. During the
first workshop children were very talkative during the second book reading and the group
question section took much longer than expected because there were a lot of questions. In order
to remedy this during the second day of workshops I chose one book to read and I chose to read
it after the group discussion while the participants were creating their art pieces. I also cut down
the number of group discussion questions from six to four in hopes of creating more time for
children to work on their art pieces.

**Workshop 2**

The second day of the workshop was dedicated to the topic of citizenship. As with the
first workshop each child received a piece of white cardstock paper and were able to access art
materials such as paint, markers, pencils, pens, coloured pencils, crayons, pastels, and rulers.
This time instead of beginning the workshop by reading a story I began with the group
discussion and brainstorming session. I posed a series of questions in order to encourage group
discussion and exploration of the topic of citizenship. The questions posed were fewer than the
day before and consisted of: as a kid do you have rights and responsibilities? Who or what helps
make sure you have these? What do you think the word “citizen” means? Do you have to be born
here to be a citizen? Are there good and bad citizens? As with the first workshop children were
free to raise their hand or shout out their answers which I then recorded on a piece of flip chart
to paper in a brainstorming format. I then posed the question: are you a citizen? to the children and
asked them to paint or draw a picture of themselves being a citizen. This again was slightly different than the first workshop as I specifically asked them to do something (draw themselves as citizens) rather than just answer a question. I found that during the prior workshop the participants had a hard time formulating their answers. This way they still had to answer the question and portray his/her individual understandings, but with more structure.

While the participants were creating their artwork I read them the story “Extra Yarn” by Mac Barnett (2012). This is the story of a young girl who lives in a town that is only black and white. One day she finds a box of coloured yarn and so she knits herself a sweater. When she wears her sweater another local boy makes fun of her and says she looked ridiculous, so she knits him a sweater. When she went to school her teacher said her sweater was a distraction, so she knit a sweater for everyone (including the teacher) at school. She then carried on and knit a sweater for everyone and everything in her town until the whole place began to change. News spread to an evil archduke who came and offered to buy the girl’s box of yarn, but she said no. So the archduke had his men steal the yarn and they ran away with it across the sea. When he opened the box it was empty and he threw the box out and cursed the girl so that she will never be happy again, but in the end she was. I chose this book because it seemed to portray engagement, action, agency, change, diversity, perseverance, cooperation and community which are all aspects of citizenship in my perspective. I also had intention of reading “Blowin’ in the Wind” by Bob Dylan and Jon J. Muth (2011) but ran out of time. However, I do feel that book has great potential for creating discussion around citizenship topics like membership, politics, agency, and identity.

When the participants were finished I asked them again to think about the story that their picture was portraying and then reiterate that story verbally to me. I took a photograph of their
artwork for my data analysis while they were thinking and when they were ready I turned on my audio recorder and taped their narratives. As with the first workshop if I felt that the narratives needed a bit more explanation I asked a question for clarification. When participants had finished their art pieces and sharing their narratives they returned to regular program activities.

All of the artwork created during the workshops were collected and put up in a temporary display in the Victoria West Community Centre. All names and indicators were removed from the artwork and replaced with numbers. This was done to ensure anonymity and protect children who did feel confident being associated with their work. The intention of the display was to showcase the excellent work that all the children in the OSP had done and to also to raise awareness with members of the community about the role that children see themselves having in the community and as citizens. The narratives and the artwork would not be analyzed until after all of the workshops were complete and the display was up. As all of the consent forms were kept by the neutral third party, I did not know at that time who had agreed to be a part of the research and who had not. The artwork on display was simply a project that I facilitated and which was carried out in the OSP. Only later when I received all of the consent forms would I be able to analyze the narratives and art of those who had given their permission on the consent forms.

**Ethical Considerations**

I approached the ethics of this study with these words of Clandinin (2006) in my mind: “we need to imagine ethics as being about negotiation, respect, mutuality and openness to multiple voices” (p.52). Qualitative, and in particular narrative, inquiry is brimming with ethical
considerations. In this study I began by considering ethics through the lens of age of my participants. I recognized that I was working with children under the age of 18 years old which required me to obtain parental approval. I was also working within a community program and therefore was required to abide by some assumed guidelines and rules pre-established by this program. It was also important for me to keep in mind the existing power dynamics between myself and the children while conducting the workshops. This existing imbalance of power or power over relationship, had potential to influence the answers and alter responses due to participant’s previous relationship with me as a program leader. In order to overcome this obstacle I enlisted the help of a neutral third party, I made all participation voluntary and I attempted to refrain from outwardly specifying what I thought the correct answer was. In an attempt to reduce the amount of ethical dilemmas all participants were provided a detailed account of what would transpire in the workshops and the steps I was taking to prevent any chance of harm. As the researcher I followed in Lieblich’s (1998) advice and adopted an attitude of “empathetic listening, not being judgemental and by suspending my own disbelief” (Clandinin & Murphy, 2007, p. 647) as I interacted with participants and their stories. I also adopted Clandinin and Connelly’s (2000) notion of ethics as responsibilities negotiated by participants and researcher throughout the study. Ethics was an ongoing discussion and process that both participants and researcher contributed to as the study progressed. I also approached the participants as being experts in their own storytelling and therefore wanted to represent them in the most truthful and honest manner. While this had potential to raise awareness of ethical issues it was handled in a manner that resulted in participants maintaining ownership of their art and narratives.

**My Use of Multi-Modal Analysis**
As previously stated in order to analyze the data collected in this study I developed my own approach by combining Keats (2009) multiple text analysis and Van Leeuwen’s (2000) multimodal text analysis methods to create a “multi-modal text analysis”. This was done in order to keep the narrative and visual (art piece) together as one text throughout the entire analysis process in hopes of creating a more holistic and comprehensive reading of the data. My use of multi-modal text analysis was primarily as a method of categorizing and then analyzing the data I collected. This was done first through a holistic reading, then a specific, and finally an intertextual reading of all the texts. The holistic reading was a means of developing themes that were found throughout the texts by looking at the composition of the texts (center, top-bottom, left-right orientation; word and symbol use; and perspective of participant) and the focus point/content themes of the text. I created a chart (see Appendix A) in order to record my observations while reading and to help organize the data. The specific reading required a more thorough reading of each individual text for examples of the themes generated in the holistic reading. I created a second chart in order to record and organize the data (see Appendix B). In this chart I recorded examples and representation of the themes developed in the holistic reading. The intertextual reading was done in order to find which themes were the most common and how they related to Lister’s (2007) building blocks of citizenship and Conovor’s (1995) citizen identities. By using the multi-modal text analysis I was able to maintain the data from each text as a complete unit and from that was then able to determine several themes that ran through all of the texts. I was then able to look at how children might view their citizenship through these themes and compare that to the work of Lister (2007) and Conovor (1995) in order to see how these identities might be created. In order to identify the ways in which the themes connected to Lister’s work I created a chart that I used to record examples and references to membership,
rights, responsibility, and equity of status (see Appendix C). I then used another chart (see Appendix D) to record the citizen identities referenced in the texts in relation to Conovor’s three citizen identities: “we”, “I”, “we’s”. This process took the data from vast and general down to precise and specific examples. This consequently led to a discussion on the potential role community based programs might play in this development. The details of this process and the results will be discussed further in Chapters four, five, and six.

Chapter 4

A melding of methods

There is a quote by Agnes Smedley that I often think of when I reflect upon my life or my experiences. She says:
I shall gather up these fragments of my life and make a crazy quilt of them, or a mosaic of interesting pattern – unity in diversity. This will be an adventure!

What positivity! What wisdom! I cannot help but feel that while things might seem unfamiliar or unknown, that the way forward is uncertain and blocked by obstacles there is always a silver lining and something beautiful can always be made with what you have. I think community and our place within it can be seen though this same lens. The individuality of us all has potential to make a beautiful tapestry of life, a work of art that grows and changes as each new element is added. This weaving of elements and lives can be and should be seen as an adventure that we all share in. In fact each one us is a crazy quilt or a mosaic of patterns made up of our stories, and when combined are the fabric of life, the threads of time, the stuff of dreams.

As stated in the previous chapter my search for an analytical method I felt would offer a complete and proper reading of the data gathered in the workshops was seemingly going in circles. I found methods that focused on visual analysis, and methods that focused on narrative but none where the final product, narrative and visual, were seen as one text. I decided that I would build my own analysis method by combining two types of analysis as discussed by Keats (2009) and Van Leeuwen (2000) these were multiple text analysis and multimodal analysis. In the following chapter I will explore each of these methods and determine what each of them entails and how they were combined to create a multi-modal text analysis that I used to analyse the data within this study.

Multiple Text Analysis

For Keats (2009) narrative texts can be words, imagery, sound, movement, or any combination of these and has the potential to convey meaning that depicts the narrator’s various identities, perspectives, and choices (p.181). Her research study used multiple texts to explore
the process of how participants made sense of trauma events and the impact of exposure to Holocaust memorials. Participants used spoken, written, and visual texts to describe their experiences and it is from this multi text approach that I draw from. Keats bases much of her analytical process on the work of Lieblich et al. (1998). From this work she draws out four types of interpretive models that a researcher would use to understand a particular aspect of meaning in data (particularly spoken or written texts). Keats outlined these models as:

*Holistic-content* where story content is considered holistically as the researcher explores both explicit and implicit meaning, *holistic-form* where content is considered in terms of formal aspects of story structure such as plot development over time, *categorical-content* where specific segments of story content are counted and categorized into researcher-defined categories, and *categorical-form* where characteristics of style or language use are counted and categorized into defined categories (p. 181).

I found that not all of these were relevant to the type of analysis I was interested in doing and therefore chose to only incorporate analysis of holistic-content and categorical-content. When addressing visual texts Keats outlines three sites where the meaning of an image is made: *technological* – apparatus used to enhance vision and determines the images form, meaning and effect, *compositional* – aspects of the image like color and content, and *social* – the variety of economic, social, and political relations and practices that surround and image (Keats, 2009, p. 189). I do not disagree with Keats that these are areas in which meaning can be found for visual texts, but I also felt like it was analyzing them as separate from narrative which I did not want to
do. I decided to keep in mind the *compositional* aspect of visual analysis that she addressed but to keep looking for other ways of analysis.

Keats continues her explanation of multiple text analysis by outlining an “analysis model” when using multiple texts (2009, p. 189). This model addresses five steps for analyzing multiple texts. The first step is *text records*. Analysis begins by recording the number and type of texts offered by each participant. As all of my participants would be required to create a piece of art this step in the analytical process was irrelevant for my study and therefore I chose to not adopt this step in my analytical model. The second step is *general reading of all texts*. In this step an initial general reading of all texts by each participant allows meaning to arise. Researchers would record initial impressions and areas of focused attention of the data in an attempt to understand patterns, themes, or commonalities in each individual narrative. Specific themes and patterns might arise that can then be explored more precisely in the specific reading or visual reading of the texts. This step in Keats analytical model seemed very relevant for my work. As I was hoping to read visual and narrative as one, a general reading would allow me to note the main themes and patterns regardless of text.

The third step of Keats multiple text analysis is *specific readings of written and spoken texts*. This step involves focusing on distinct aspects of the narratives that might be relevant to the research question or picking themes that arose in the general reading. These themes and patterns may be noted by frequency or inclusion in narratives and then explored in relation to the research question. As the goal of my research was to find various themes, patterns and commonalities in the way that children identify as citizens this step seems the most crucial to maintain in my own analysis. The fourth step in this analysis process is *visual readings of photographs, artifacts, and visual representations*. For this step researchers explore visual texts
in two ways: reading for content of visual texts, or photograph, artifact, or illustration elicitation during interviews. Keats references Bal (1997) as stating that it is possible to consider the content and composition of visual images in the same way one would look at a written text (2009, p. 190). Keats also points out that Banks (2001) suggests that during conversation with participants visual texts can be used as prompts for memory, discussion, and comments. It is my belief that there does not need to be a distinction between step three and step four for a specific reading of texts. Therefore in order to adopt these steps into my own analytical modal I combined them into one step simply titled specific reading of text which includes visual and narrative together. The final step of the multiple text analysis is relational readings. This step involves the researcher reading for relationships between texts specifically for connections, parallels, and differences. These relational readings can be seen through intertextual readings or intratextual readings. Intratextual readings explore the relationships between the texts of a single participant while intertextual readings explore the relationships between specific types of texts across a group of participants (Keats, 2009, p, 191). For the purpose of my study I think intertextual readings between all participants on the topics of community and citizenship is the most useful.

While I find that overall this analytical process is valid and seemingly concise, I think that it still calls attention to the distinction between visual and narrative aspects of data that I was trying to avoid. As a result I adopted various aspects of Keats analytical model and leave out others in hopes of finding a better alternative. From her work I will include the notion of a general reading of all texts, a specific reading of each text (visual and narrative combined) for themes and patterns, and a relational reading through and intertextual lens. In order to make a
more complete analytical model I looked to the work of Van Leeuwen (2000) for some guidance on equalling out the visual analysis with the narrative analysis.

**Multimodal Analysis**

In his work on multimodal analysis of children’s writing in England, Van Leeuwen (2000) examines the way that children describe and depict their impressions of an interactive visit to London’s Science Museum. In his writing Van Leeuwen contextualizes his approach.

Traditionally words and pictures have been analyzed in quite different ways. Different disciplines, different terminologies, different methodologies, and different criteria of relevance grew up for each; linguistics for language, art history for pictures - and for children’s drawings mostly Piaget-inspired developmental psychology and psychoanalytically oriented “projection” analysis. This made it difficult to compare the two, to investigate, for instance, whether a text and its illustration, or a photo and it’s caption derive from the same underlying construction of the reality that is being represented. The method I use here aims to overcome this problem. (2000, p. 276)

Here I felt I had found an ally in my search for a perspective of visual and narrative research as one text! Van Leeuwen explains that this concept builds from the work that he did with Kress around visual grammar (Kress & Van Leeuwen, 1990,1996) in which they attempted to devise a “visual English” (Goodman & Graddol, 1996). In his work on multimodal analysis Van Leeuwen takes this idea of a visual english a step further by applying it to children’s writing and drawing.
Van Leeuwen’s analysis begins with a look at the way children introduce subjectivity into their discourse (2000, p. 279). In this sense he looks at three linguistic features: the use of personal pronouns, the use of mental process verbs (e.g. like, enjoy), and the use of evaluative adjectives (e.g. good, bad). I found this to be a very interesting aspect of analysis as my work was also looking at civic identity. I chose to adopt the first linguistic feature of use of pronouns into my own data analysis model. While the others seemed to be valid, I did not think they were important or relevant to my study.

As Van Leeuwen goes on to explore the relation between writing and drawing he established several ways to analyze visual data that drew from his work with Kress (Kress & Van Leeuwen, 1996). In this he points out that the positioning of elements on a page gives them specific information values. Therefore the meaning given to a specific elements depends somewhat on where it is placed on a page; left or right, top or bottom, center or margin. In this sense top-bottom structures can be read as polarizing two different elements. The top element is the ideal while the bottom element by contrast is the real (Kress & Van Leeuwen, 1996). This might happen in the form of combined writing and visual texts with the writing on the top and illustration on the bottom, or with only visual but with different pictures at the top and bottom. This type of analysis seemed relevant for my type of data and therefore I decided to include it as part of my analysis model.

Van Leeuwen also points out the importance of salience and framing within a visual piece. By salience he refers to the “degree to which elements of the composition draw attention to themselves, due to their size, their place in the foreground, the way they may overlap other elements, their color, their sharpness, or a combination of all/some of these” (2000, p. 284). Salience is an independent variable and is not influenced by position
like the real or the ideal. Framing refers to “the degree to which elements of a composition are visually separated, disconnected by framelines or by leaving white space between them” (2000, p. 285-286). I feel that this is an important aspect of visual analysis and therefore decided to also include it in my analysis model.

The next aspect of visual analysis that Van Leeuwen addressed in his work was that of visual markers of subjectivity and affect. In this section Van Leeuwen highlights the inclusion of themselves in many of the drawings that the children in his study did. The children represented themselves in various ways including position of the child in the work. In this sense where a child puts themselves in a horizontal or left-right dimension results in different values. Left carries signifiers such as past, bad, and given information while the right carries signifiers like present, good, and new information (Van Leeuwen, 2000, p. 287). If a drawing polarizes left to right it shows that the object on the left is something that is given or already understood, while the object on the right is new. Children may also place themselves center or in the margin of their drawing. Placing themselves in the middle of their work can be seen as viewing themselves as the nucleus of the information, the central character. By placing themselves in the margin it can be said that children are viewing themselves as outside or dependent upon that which is more central to the picture. As my research aims at understanding children’s civic identity this method of analysis seemed very relevant and so I adopted it into my analysis method.

Van Leeuwen also addresses children’s subjectivity in their drawing terms of their involvement with the viewer. By this he references the way that children draw themselves engaging with the viewer. This might be done through a frontal drawing in which the child draws themselves in the picture facing the viewer and in some cases looking at the viewer
(2000, p.289). In this sense children are using their drawing to address the viewer directly. If children draw themselves in the picture but from a side angle or looking away from the viewer this may represent an offer of information rather than a direct address to the viewer. This was the final aspect of Van Leeuwen’s work that I felt suited my search for analysis methods that I could combine with those of Keats (2009) to create a holistic and complete reading of narrative and visual data as one text.

A multi-modal text analysis

As I have introduced above, in order to find the type of analysis method I felt would best suit my research I had to go in search of other analysis methods that I might combine to create a way to analyze narrative and visual data as one complete text. I achieved this by taking aspects from Keats’ (2009) multiple text analysis and Van Leeuwen’s (2000) multimodal analysis methods. By combining these two existing methods I was able to develop a general analysis method that I termed “multi-modal text analysis”. This method does not require a researcher to separate their analysis into visual and then narrative. Instead, it keeps data that has various texts as a whole concept that should be read as one entire text.

Multi-modal text analysis begins by drawing from Keats (2009) notion of a holistic-content reading which suggests that a researcher start with a general reading of the texts. In this general reading the researcher should look for what Keats (2009) identifies as first impressions or content themes, but also the visual composition such as perspective of participant, top-bottom relationships, left-right relationships, center-margin relationships, as well as the inclusion of subjectivity (where and how the child has positioned themselves) (Van Leeuwen, 2000). In this general reading the researcher is also free to note any recognizable symbols that are present in
either the narrative or the visual aspect of the text. This initial reading is intended to give a holistic-content view of the overall feeling or idea of the texts as they are presented together.

The second aspect of multi-modal text analysis is the specific reading of the texts which Keats (2009) identified as a categorical-content perspective. In this step of the analysis researchers will return to their notes of the general reading and determine common or outstanding themes, patterns, and topics. These elements are then placed into topic categories and the texts are read a second time, but this time for the specific categories that have been identified. The unique aspect of this type of categorical-content analysis is that the themes, patterns and topics have come from both visual and narrative elements of the texts and will be applied in the second reading for the text as a whole again. What this means is that during the general reading the researcher might notice that a participant has drawn a tree in the center of their page, but in their narrative they only reference the action of helping their friend that takes place to the right of the tree. Van Leeuwen’s multimodal analysis tells us that this tree in the center of the page is also a focal point of the text whether the participant has referenced it or not. Therefore, in the specific reading if the researcher chooses a topic like environment, the tree in the center of the page can be noted in the environment category due to its positioning rather than its direct reference. As a whole text, visual and narrative elements combined often share the same topics or categories, but sometimes the participant only directly references them in one or the other. In analysis methods that separate visual and narrative texts this holistic view is lost and often the complementary relationship between the two is not realized.

The final aspect of multi-modal text analysis is to do a final relational reading of all the participants’ texts for any intertextual connections there might be. What I mean by this is that the researcher then expands their textual reading from individual participants to the entire group of
texts in order to see what commonalities or patterns is the most evident. As a result the researcher can make a more comprehensive report of what individuals were expressing and how that translated in the larger scheme of the group.

The following table shows a concise outline of the steps and what a researcher might be looking for.

**Figure 2**

<table>
<thead>
<tr>
<th>Researcher reading for:</th>
<th>Elements that researcher might note:</th>
<th>Researcher focus on individual data or group data</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holistic-Content / General Reading</td>
<td>Composition of drawing (center-margin, left-right, top-bottom, salience, framing), Subjectivity of participant (placement and focus of participant in the work, use of words “I”, or “me”), Use of symbols, Focus point of work, main themes</td>
<td>Individual data</td>
</tr>
<tr>
<td>Categorical-Content/ Specific Reading</td>
<td>Themes, topics or patterns that arose out of the general text reading.</td>
<td>Individual data</td>
</tr>
<tr>
<td>Relational Reading</td>
<td>Connections, patterns, themes,</td>
<td></td>
</tr>
</tbody>
</table>
With the combination of multiple text analysis and multimodal analysis I have developed a multi-modal text analysis that allows participants data to remain as a whole text rather than being analysed as separate visual and narrative components. This helps keep intact the overall themes and concepts that the participant might have been attempting to portray, as well as helping strengthen the cooperative relationship of visual and narrative as a means of expression and meaning making.

Chapter 5

Results

I leaned back in my seat as the plane took off; the feel of engines all around and the voice of the captain in my ear. I looked out of the window and saw the ground pull away and felt the first rush of adrenaline. I was leaving home and heading for uncertain adventures on distant shores. I had not sewn a flag to my backpack as the poems and songs say, but chose rather to venture out into the world with my patriotism in my being rather than at my back. I silently
watched my roots give way and my wings unfold as I let go of my past and looked towards the future. It was not that I had come to dislike my home or that I wanted to desperately leave it all behind. Rather the curiosity and confidence that I had developed in this home and native land whispered in my ear of all the beauty and greatness there was to see out there. My journey took me on many adventures and occasionally I met fellow travellers from the true north strong and free. Sometimes the sound of a familiar accent, or a recognizable logo gave them away, but often it was as simple as a nod of the head and a passing hello. At times I missed the smell of the salt in the air and the comforts of home, but I did not turn back. And when I had my fill of the road and seen beauty and heard stories to last my lifetime through I stepped back onto a plane and returned home: full of pride and longing for what I knew to be a place that was not just a nation or a country, but rather a part of me. It is like Rory Mclean once said “They imagine peace of mind was not with their families or in their home countries, they didn’t see we can only live in happiness if we conquer the restless dream that paradise is in a world other than our own”. My journey in search of that which was beautiful and great eventually led me home again and I saw through new eyes the greatness and beauty of that which already was.

As noted in Chapter three using a multi-modal text analysis, the data produced for this study was analyzed to explore the ways in which children address the topics of community and citizenship, and what that means in relation to Lister’s (2007) building blocks of citizenship and Conovor’s (1995) notion of citizen identities. This chapter outlines these findings and also makes connections to what this means in terms of children’s identity making and the potential role out-of-school programming could play in further helping to develop civic skills.

**Holistic Reading**
My analysis of the data collected during the workshops began with an initial holistic-content reading of each participant’s work, with the understanding that both narrative and art were one text that worked collaboratively to tell a story. This initial reading was done with the intention of determining the main themes found in the texts in each topic (community and citizenship) which could then be further explored in the specific reading. In order to record the data interpreted from the texts I created a chart where I recorded the main concepts or focus of the work being analyzed. This chart was used for analysis of data from both the community and citizen workshops. An example of this chart can be found in Appendix A. This chart is divided into three columns: one for the number associated with the text, one for the composition of the drawing, and one for the focus point and content themes. The column designated for the composition of the drawing was created by combining Keats (2007) and Van Leeuwen’s (2000) modes of analysis including: the positioning of objects (top-bottom, left-right, salience, and colour), as well as specific words or symbols used, and the perspective of the subject in the work (Use of “I”, “Me” and subject facing viewer or away). The column dedicated to focus point and content themes was used to record the overall general idea of each individual text. The initial reading of each text was done in order to acquaint myself with the research data, as well as to draw out themes, patterns and topics that would be used in a more specific reading that would follow. Without a holistic reading the data would be too broad and complex to analyze specifically, therefore I needed a process of narrowing down and organizing the data and the holistic general reading allowed me to do that. The themes I drew from of the initial reading were play, nature/environment, helping/taking care of, morals, and self of the narrator.

**Community Workshop**
The first workshop was dedicated to the topic of community and there were fourteen children present. All of those present participated in the workshop, but only eight had consented to having their work used in the research study. Therefore this chapter will only discuss the eight texts for which consent was provided. All of the works analyzed in this section were in response to the question: what is your role/place in your community?

Nature/Environment and play

The initial general reading provided some interesting first impressions. Most of the texts were best analyzed with a horizontal (left-right) reading rather than a vertical (top-bottom) reading due to the positioning of elements on the page. In attempting to uncover the general concepts and themes present in the texts I discovered two that were extremely prevalent: nature/environment and play. Nature/environment was interpreted and represented through birds, trees, flowers, grass, the sun, clouds, and plants as well as reference to the earth, environment, nature, birds, trees, plants, and flowers. Out of the eight texts created in response to the question, five of them depicted nature in their art or in their narratives and of those five, four had drawn a significant reference to nature on the left hand side of their page. When analyzed in a left-right reading this predominant placement of nature on the left would indicate a “sense of comfort, understanding, and familiarity with this topic” (Van Leeuwen, 2000, p. 287). Of the three remaining texts two had references to play of some sort, and the other had a combined reference to play and nature. The prevalence of these two elements, nature and play, suggest that children see community through their relationships with their surrounding environment and their play (both solo or with friends). The text shown in Fig. 3 exemplifies this emphasis on nature and play as a means of relating to community. Although the nature and play are happening on the right hand side of the page rather than the left, I see this as an indication of play within the
community as “good” since Van Leeuwen states the right as “new” or “good” information (2000, p. 287).

Figure 3
Mary: “Umm this is me in the park just swinging on a swing and...and my part in the community in this picture is just being me.”

The narrative aspect of this text also adds a great deal to the understanding of being part of a community in the sense of “just being oneself”; that in simply existing and being one is a member of the community.

The text shown in Fig. 4 is a unique example of conceptualizing community as it is the only text that included words directly on the page. When read in a top-bottom reading it would suggest the words “Me in my garden” to be, in that moment, the ideal for the participant. This would indicate that being in the garden or working in the garden would be the best way to show community.
Lisa: “It’s me in my garden, because on Saturdays and Sundays on sunny days I like to work in there and plant some stuff, and I sometimes feed the birdies.”

Another way in which play and nature can be shown within the texts was through the perspective and positioning of the subject in the art and narrative. According to Van Leeuwen (2000) if a subject is positioned centrally in the work it is seen as the “nucleus” of the information (p. 288) or the main element. Out of the eight texts created, five of the texts had the subject placed in the centre of the work. This can also be reflected in the narratives in which
participants placed themselves as “nucleuses” by indicating their place through the use of the terms ‘I’ or ‘me’. In Fig 4 the participant has created a text in which the subject is centrally located as well as being referenced in the narrative.

Figure 5

Holly: “This is me walking my dogs in the park.”

The perspective of the subject can also be seen in the way that the subject addressed the viewer. Van Leeuwen (2000) suggests that when a subject is facing directly at the viewer and even in some cases looking directly at the viewer it indicates intention and involvement (p. 289-290). To me this indicates that the participant understands what is being asked of them, they feel connected to what they are portraying, and that they purposely include themselves within their
expression in order to show their involvement. In figures 3, 4, and 5 the subjects within are facing outwards and looking directly at the viewer, this indicates a direct intention behind the message being expressed. Out of the eight texts created around citizenship, four have the subject facing out, engaging with the viewer in order to show intention behind the message being sent.

Therefore, the holistic reading of the texts within the community workshop highlighted an emphasis on nature and play. By analyzing the texts on community through a lens of composition, symbol, word use, and perspective of the participant it was apparent that play and nature/environment were the main themes of the participant’s expression of community and topics in need of a more specific analysis. While this indicates that it is important within the context of community it does not show how it is related to citizenship. For this reason I decided to use them as part of a more specific second reading of all the texts across both workshops.

**Citizenship Workshop**

The texts centred on the topic of citizenship were also preliminarily approached through a general holistic reading. Again, this was done with the intent of finding common themes and main focus points that could later be analyzed in a more specific reading. I used the same chart that I did with community (see Appendix A) and texts were read for the same elements such as composition, symbolism, word use, and perspective of the participant. All the texts in relation to citizenship were created in response to the question: are you a citizen? After which the participants were urged to paint or draw themselves being citizens.
Helping others, morals, and sense of self

On the day of the second workshop 13 children were present in the OSP and all of them participated. Of those thirteen, ten had provided consent for their art and narratives to be used in the research study. As with the texts from community most were created in a horizontal manner and were therefore easiest to read from left to right analysis. The general reading of each text brought to the surface two main concepts or themes: the notion of helping or taking care of something; in other words, there was a noticeable moral element. I will return to this topic of moral commitment a little later in my analysis. The notion of helping or taking care of something was often clearly expressed in the narratives through the use of language like “this helps the environment” (Betty) or “this is me helping my friend” (Sarah), but also through the use of visuals such as drawing a person picking up garbage or a person helping their friend who is hurt.

Somewhat like the texts created about community, these texts concerning citizenship use the left hand side of their paper to express a given topic like nature, but in this case oppose it with a solution or new idea such as a trash can. For example in the central part of Fig. 6 there is a girl with a tree on her left and a trash can on her right. When read through a left to right analysis this picture shows the nucleus of the text to be the subject (girl), nature would be a familiar knowledge (left/given) with a garbage can on the right to signify the new and expected knowledge (right/new). Collectively this visual shows a message of the subject being centrally responsible for picking up trash and taking care of the environment.
Sally: “This is me picking up garbage to help the environment.”

Out of the ten texts concerning citizenship there were nine that related to helping others, taking care of others, or taking care of the environment. This is a significant portion of the texts and clearly shows that it is a key element to the participant’s concepts of citizenship.

There is also a common focus on the moral obligations of a citizen within the texts. This was apparent in several ways, but most clearly represented through the importance of laws and doing what is “right” or “good”. In some cases like that of Fig. 7, the participant refers to breaking the law in their narrative and also expresses it in their visual portion. This dual inclusion of law and what is right and wrong helps stress the importance of this element in the relationship between this participant and citizenship. Morality is explored in other texts through the emphasis on accepting responsibility such as being a good friend, being responsible for the
environment, being responsible for pets, and having chores. Some of these responsibilities are enforced by the law (e.g. do not hurt others, do not hurt animals, and do not litter) while others are not (e.g. Cleaning the house, walking the dogs, helping a friend in need). All are used as a means of distinguishing good and bad behaviour and equally, good and bad citizenship. In the example of Fig. 7 the participant goes as far as using words, symbols (grades) and colour as definite ways of expressing their message of citizenship. The words “Please put your garbage in the trash can” and “Always put your garbage in the trash can” at the top of the page can be read from a vertical top-bottom reading to show the painting on the bottom as the real/fact and the words at the top being the ideal/goal. The symbols used are an (x) and a check mark to show good and bad; as well as the use of grades, (f-) for fail and (A+) for pass. The participant also used primarily bold colours of dark red and black to express seriousness and passion (Kress & Van Leeuwen, 1996). Out of the ten texts created around citizenship, all of them had an underlying moral component that could be interpreted to express the concept of either good or bad citizen in compliance with current dominant social norms.
Lucy: “This is a girl throwing her trash in a trash can, and on the other side there is a girl breaking the law by putting it on the ground, and this helps the environment”.

The importance of the two main concepts I have highlighted is also shown through the perspective of the subject within the texts themselves. As I described earlier this can be done in various ways including the use of ‘I’ or ‘me’ in the narratives, as well as the way that the subject interacts or addresses the viewer. My reading of this inclusion of morals within the texts is that the participants see their community and civic identities as related to their own personal morals, as well as the norms of their society. The connection here between the emphasis on “good” and “bad” behaviour might be attributed to school curriculum and community programming that children are exposed to in which morals and norms are expressed in the good/bad binary. As a
result the way children develop their own identities is based on an understanding of what is good and what bad behaviour. Out of the ten texts eight of the subjects are facing outwards and looking directly at the viewer, indicating engagement and intention behind the message being expressed (Van Leeuwen, 2000, p.290). There was also direct mention of subject identification (‘I’ or ‘me’) in eight of the texts which shows personal relation to and connection with the message.

Therefore after an initial general and holistic reading of both the texts surrounding community and citizenship I discovered four main themes or topics that I felt could be explored in more depth: nature/environment, play, helping/taking care of, and moral beliefs. I also felt like the expression of the self of the narrator was an important element in each text that seemed to be a clear indication of the participant’s connection to the topic itself. I decided to include it in the list of topics to be considered in the specific reading of the texts. My decision to combine the elements from all the texts even though they were technically in relation to different topics was due to my own understanding that community engagement leads to citizenship, and therefore elements that were expressed as important to community identity might therefore also be important in citizen identities.

**Specific Reading**

While the initial holistic reading was a beneficial way to narrow down the main topics of the texts, it did not apply those topics across all the texts, nor did it examine them in depth. In order to get a more clear understanding of main themes expressed in this study, I chose to read the texts a second time for specific content as suggested by Keats (2009). In this second reading each text was re-read in order to determine how the topics of nature, play, helping others, morals,
and self of narrator contributed to shaping the meaning of each text as well as focusing on distinct aspects that were relevant to the research. I created a chart that was used to record the data interpreted in the specific reading which was similar to that used in the holistic reading but had four columns rather than two (Appendix B). These four columns consisted of the topics uncovered in the first holistic reading: play, nature, helping/taking care of others, and self as narrator. As I read through each text a second time, I filled in the columns with examples I found. All of the texts were read with specific intent to find each element rather than looking for general information. Combining this method with Van Leeuwen’s (2000) use of placement/salience of objects, layout and framing, and point of view of the subject within the visual content analysis, as well as the linguistics, terminology, and subjectivity used within the narrative content analysis I was able to achieve a more concise understanding of how these topics were related to the concepts of community and citizenship. As previously stated, although the texts were created around two separate topics I believe that there is a connection between the role children play in their community and as citizens. As such there would be examples of all the elements regardless of which topic the text was created around.

**Play**

The first topic explored during the specific content reading was that of play which had emerged from the general reading of the texts created around community. Out of the eighteen texts created, three had reference to play. In this case play referred to things like Lego, swinging, and Nintendo games. In two of the texts play was represented as a solo activity while in the third case the subject was not shown at all in the text but was referenced in the narrative as being present (Fig. 8). This lack of visual depiction of the subject could indicate a break in the relationship between child and community. Perhaps their understanding of their role in the
community is not complete and by not including themselves in the drawing they have distanced themselves from this relationship. Yet, by including identification of themselves in the narrative through the use of language they are showing recognition of the potential role they do play in their community.

**Figure 8**

Max: “It’s me playing WI”

The text shown in Fig. 9 is an example of one of the representations of play in which the subject is both visible and referenced in the narrative. This particular text has the subject or child on the right side of the page, but in much smaller size than the “Lego man” who is center of the
page looking directly at the viewer. The child is drawn in a profile manner with their gaze away from the viewer. The narrative of this text directly identifies the subject to be the child as it states “This is me playing lego at the ‘Y’”. Following Van Leeuwen’s (2000) suggested reading of placement of object in visual text this piece would appear to be putting play as the most important element of community with a given understanding that the “Y” is where this takes place and the child is “good” for doing so as he is represented on the right which Van Leeuwen associates with new or good information. The indication within the narrative of the subject being “me” suggests that the child is aware of the existing relationship between the community and themselves, and sees that relationship manifested through their play. As Jans (2004) states “while they are playing, children reveal themselves as meaning-givers that can actively intervene in their environment. While playing they are shaping their environment and social networks” (p.37). This helps point out the importance of this element of play, not just as a way of relating to their community, but as a means of participating with and understanding of that community.
John: “This is me playing lego at the “Y”.

The specific reading of the texts meant that all of the data, including those created in relation to citizenship were analyzed with the intention of recording all reference to play in either the narrative or the visual image. What I found was unexpected. None of the ten texts created in relationship to citizenship had any reference to play at all. Although my initial assumption was that there would be more reference to play in the texts as a whole, it would appear that play was not a way in which these participants viewed their citizenship. Instead it seemed it was only relevant to their relationship with community. Of course this is not to say that children cannot
experience citizenship through play, but rather that this specific group of participants did not express a relationship between the two.

Nature

A specific content reading of all of the texts revealed a very different story when it came to the relationship between nature/environment, community and citizenship. While the data showed there were only three out of the eighteen texts that referenced play, there were sixteen that referenced nature/environment in either visual image or narrative examples. This abundant inclusion of nature/environment indicates a clear relationship between it and community and citizenship, and is perhaps the strongest way in which children experience both of these topics. A re-examination of the texts shown in figure 3-9 shows at least one visible element that can be related to nature such as trees, birds, grass, flowers, and plants. Even Fig.8 that is depicting indoor play with no visible subject has nature represented by a tree out of the window or door. Fig. 10 depicts a girl watering the grass and flowers and is framed in by two tall trees, there is a bright sun in the top right hand corner and a flying bird in the sky. This picture is a great example of the saturation of nature and environment in these texts.
Jane: “Well I just want people to be inspired by my picture because not very much people do that, well work in the environment anymore.”

The indication of wanting to inspire people to work in the environment that is expressed in this narrative shows a real acceptance of agency and wanting to contribute to the community. This idea of stewardship is extended beyond nature to include animals and other people in several other texts created in this study and are explored through the specific reading for examples of helping/taking care of others, animals, and the environment. I believe that this emphasis on nature is the result of what Dobson (2007) defines as “environmental citizenship”, where ones civic responsibility “transcends national boundaries and involves recognition that we all have equal environmental space and a responsibility to not occupy an unjust amount” (p.282).
I see this awareness of an existing relationship to the environment and the importance of it for future sustainability suggests that children growing up in today’s society have an understanding of their connection to nature as well as their responsibility for it. By expressing this understanding in relation to the concepts of community and citizenship the participants were also suggesting that they can see the connection between citizenship, ecological stewardship and future.

**Helping/Taking Care of**

The concept of helping others and taking care of the environment were apparent in both the texts surrounding community and citizenship. Often this element was expressed both visually and narratively which indicated intention behind using this concept as a means of connection between participants and their concepts of community and citizenship. Fourteen of the eighteen texts created in the study had elements of helping or taking care of others, animals, and the environment. This was done in various ways. Visually participants created images that showed a subject picking up trash, walking their dogs, helping a friend that was injured, and even feeding their pets. Narratively participants expressed this notion of helping and taking care of things by clearly stating it in their chosen narratives such as “This is me taking care of my cat” (Matt) and “This is me helping someone up” (Julie). As more than half of the texts include this concept it is clearly a way that these participants saw themselves relating to citizenship and community. This care for others is directly indicating membership and agency within the community, as well as putting that membership into action as a citizen. A good example of this is shown in Fig. 11. In this text the participant has clearly shown themself as the central subject of the piece. There are depicted helping up a crying friend and asking if they want help. The accompanying narrative helps clarify this message by stating “This is me helping my friend [name omitted] cause she
tripped over a rock”. In this work all subjects are facing out gazing directly at the viewer to indicate serious intention behind the message, as well as putting the action at the centre of the page. Combined this portrays a strong message of the importance of helping others in one’s community and as a citizen.

Figure 11

Julie: “This is me helping my friend [name omitted] cause she tripped over a rock.”
The intentional use of colour in Fig.11 also helps express the seriousness and connection to the concept of helping others and community and citizenship. According to Kress and Van Leeuwen (1996) the colour use from grey, to dark blue, to light blue indicates calm and distance while the reds and pinks of the subjects clothing indicated warmth and closeness. This visual image can then be interpreted as highlighting the action of “helping” that is occurring in the center of the page by using warm colors like red and pink.

Overall I felt the concept of helping or taking care of others, animals, and the environment was very prevalent in three quarters of the work created in this study. This could be seen as a result of the importance children place on their relationships with people rather than with place in their identity creation (Scourfield et al., 2006). As such, the emphasis on helping/taking care of others in this research indicates that the most of the participants felt that the relationship between themselves, community and citizenship involved an understood responsibility for the people and places around them. This relationship is especially apparent in relation to family and the role that family members play in caring for one another, as this is the primary site in which children participate socially.

**Moral Beliefs**

The Canadian Oxford Dictionary defines moral as “concerned with the principles of right and wrong behaviour” (2012). This concept of right and wrong or good and bad behaviour is a key element to the way that people interact socially and civically. The data collected during the workshops of this study shows a strong indication of this relationship between morals, community and citizenship. Out of the eighteen texts created in this study, sixteen showed some
sort of reference to morals or good versus bad behaviour. Often this was expressed through the language of the narratives and included things like “This is me and my mom walking someone else’s dog because they are sick” (Sam, Fig. 12) and “This is a girl throwing her trash in a trash can, and on the other side there is a girl breaking the law by putting it on the ground, and this helps the environment” (Lucy, Fig. 7). Both of these narratives show an element of morality but in different ways. The first indicates a personal acceptance of morality through helping others out of one’s own free will. The second narrative indicates an imposed morality through law and rules. The child knows that it is against the law to throw garbage on the ground and therefore, to show they are good, they must follow the rules.

The pieces of art that accompanied these two narratives also helped show the role morality plays in the participants understanding of community and citizenship. Fig. 12 indicates morality in reference to being a good friend or neighbour. The picture shows a girl and her mother walking a dog in what appears to be the park. Alone, this picture shows the importance of taking care of animals or involvement in nature, but it is when we look at the narrative aspect that this text takes on a moral perspective. By explaining that they are walking someone else’s dog because that person is sick, we then see this text as representing good or right behaviour.
The morality of this text seems to express the importance of being a good person by helping those who are sick and taking care of animals. I see this as being different than simply showing the relationship between helping or taking care of others as it shows an understanding of right and wrong, good and bad. I would also argue that the good/bad binary is a typical way for adults to model and explain proper behaviour, social norms, rules, and laws with children. Therefore, when asked to explore their own identities and self-concepts, children fall back on the familiar good/bad method which essentially expresses their moral understanding of the issue.
Another good example of how morality is expressed in the texts that were created is shown in Fig. 7. In this text there is a unique portrayal of right and wrong through the use of opposition. In the visual portion of the text this is done by dividing the page in two and on the left depicting a girl throwing her trash on the ground, and on the right her throwing it into the garbage. To emphasize this division between good and bad the participant used symbols and grades (X=F-, check mark = A+). In the narrative portion there is reference to right and wrong by referencing breaking the law. “This is a girl throwing her trash in a trash can, and on the other side there is a girl breaking the law by putting it on the ground, and this helps the environment”. I feel that by showing awareness of the law and the need to adhere to it this participant indicates the knowledge that there is a right and wrong and that it is a part of how one engages within a community and as a citizen.

The inclusion of grading or marks in the text shown in Fig. 7 also brings to mind schools and citizenship education. From their very beginnings public schools in Canada and other countries were expected to prepare the young for citizenship (Osborne, 2000), they wanted to teach them virtuousness and patriotism; to be exemplary citizens (Jans, 2004). Therefore schools spend a significant amount of time teaching children morals and virtues in an attempt to teach them citizenship. As can be seen through the data in this study, children do really know right from wrong and use it as a means to understand what a “good” citizen does and does not do. Throughout the texts created in this study there are several references to right and wrong or good and bad behaviour. I see this as extending deeper than simply wanting to help or take care of others, it shows an understanding that there is an expected way to behave and that is what guides our social and civic relationships. This emphasis on morality shows that children see their citizenship as tied to care for others and right and wrong which has not always been the case.
when discussing traditional/formal citizenship. The inclusion of morality and care in citizenship provides a means for both public and private spheres to play a part in civic engagement through equally caring for others and the nation, and letting moral beliefs guide actions in both spheres.

Thus my specific reading of the texts showed the way in which the participants used elements like nature, play, helping/taking care of others, and morals as a means to express their understanding of their relationship with community and citizenship. The following chart is a visual representation of the appearance of each element throughout all the texts which clearly shows an emphasis on morality, nature, and helping others. In my opinion the data not only show children’s connection to community and citizenship as separate topics, but also how they are intertwined. Both are dependent on each other and specific elements like morality, nature, and taking care of others is a way for children to experience this connection.

Figure 13
Chapter 6

Self of Narrator, Interrelational Reading and Discussion

There was a Joni Mitchell song on the radio as the car bumped down the road, something about being a lonely painter living in a box of paints. The window was down and the smell of salt in the air was growing stronger with every kilometer of road and that made me hum along. It was that time of year when winter would still rear its fierce head but at that moment the sun was shining bright and warm. I loved these drives, the freedom of the road and the time to myself. My mother had said the day I got my driver’s licence that the most wonderful feeling was going for that first drive by yourself, well I have found that every drive is like the first drive if you want it to be. If there is one distinguishing feature of Canada that everyone shares it is the endless roads and highways that crisscross it. There are few who have not travelled at least some of them and perhaps none who have travelled them all, but most of us have spent at least some of our time on the bumpy, well-travelled roads of Canada. It is in these moments of complete solitary freedom that I find myself enraptured by this country of ours. Fields, forests, plains, and rivers that seem to never end, and even when you think there can be no more surprises, a wrong turn or a Sunday drive leads you to a little corner of paradise, hidden and unknown until now. It is this mystery and constant ability to go in search of unexplored terrain that makes living here so wonderful. I do not think I will ever know most or perhaps not even the best of it, but I will keep my radio on and my window down and make every drive, that first drive.

As one of the main reasons I conducted this research was to explore the way children understand and create their civic identities I think it is essential to analyze the way participants represented themselves within the data. I did this in several ways: perspective of self, positioning, relation to others, and engagement with viewer in an attempt to get a better understanding of how the participants showed that they were part of the community and citizens. Although this analysis of self of the narrator was a part of the specific content reading I felt it was less of an element of the relationship between the participant, community and citizenship
and more of the participant’s own interpretation of that relationship. Therefore I did not include it in the graph shown in Fig. 13 and will discuss it here at more length.

I used perspective of the self to examine how the participants showed themselves in the text. To do this I looked at participants’ indication of their own presence in the text through the use of “I” or “me” in the narrative. Out of the eighteen texts, sixteen of them identified the participants as the subject of the text. This is important because it shows that the children had a sense of having an identity within the contexts of community and citizenship to an extent where they could show themselves in their work as being connected to these topics. The three remaining texts that did not use “I” or “me” within their narratives created a sense of distance between themselves and the topic. Their texts were meant to express a general or universal understanding of the topic rather than a personal one and can be seen in Fig. 6 and Fig. 13. The participants who referenced themselves within their work have created a sense of personal meaning making in relation to the topics and show that their own lives play a role in how they understand what these subjects mean. This division between representing or not representing self in the texts can also be seen as narrative and conceptual (Kress, 2006). Narrative texts present unfolding actions and events, processes of change, transitory spatial arrangements while conceptual texts represent participants in terms of their generalized and more or less timeless essence (p. 59). Following this concept the majority of the texts created in this study were narrative and showed the participants understanding of their changing role within their community. I saw this as an indication that not only are civic identities personal creations, they are impacted by age and stage of development. By this I mean that children (and consequently adults) move through three stages of citizenship: individualistic (I-identity), local/familiar (We’s-
identity), global (We-identity). Depending on what stage children are at in this process, will affect the way in which they relate to others and to their community.

In order to better understand the way the participants were portraying themselves within their work I next looked at the positioning of the subject and relation to others within the texts. I did this by first recording whether the subjects were alone or with others, and if they were with others who those people were; this was done by looking collectively at the narrations and the art pieces. Out of the sixteen texts the referenced participants within the work, nine were depicted alone in their text. This depiction of individuality and solitariness in the texts can be read as the participants viewing themselves within the community and as a citizen as an “individual” endeavour. The remaining participants depicted themselves with either friends or family which shows a social understanding of them within the community and as citizens. This individual or social concept of identity can be related to Conover’s (1995) citizen identities and will be explored in more depth later in this thesis. It is also important to consider where the participants had positioned themselves within the art piece as location indicates importance and basis of the message being expressed (Van Leeuwen, 2000). Out of the sixteen texts that referenced the participants as the subjects of their work, eleven had the subject centrally located on the page. This likely indicates that many of these children were seeing themselves as a central element of community and citizenship.

The final method of examining the participant’s depiction of themselves within their work was to explore how they (as the subjects of their text) engaged with the viewer. This involves looking at which direction the child within the art piece is facing and if they are looking at the viewer or away. Out of the sixteen texts, nine were facing the viewer and looking at them. This indicates a sense of intention and meaning behind the text; the participants wanted those
viewing their work to understand the agency and involvement that they felt concerning the topic (Van Leeuwen, 2000).

Overall my analysis of the participant’s depiction of themselves within the texts showed that the majority of these children do feel that they are a part of their community and are citizens through their ability to place themselves within their work. The majority of the children also saw their role as an individual one through their depiction of being alone in their work. Yet they have also shown that this is an important topic as many of them depicted themselves engaging with the viewer in order to show intention and meaning behind what they were expressing. A good example of this is shown in Fig. 3 where the participant identified as the subject, is centrally located, facing outwards and looking directly at the viewer which indicates a sense of place and membership. I think that the key why so many of the children expressed their civic identities as relating individually or to family and friends is that they are often confined within the local sphere of home, school, and immediate community. Therefore, there all of their interactions and experiences are based on the local world around them and the people they come in contact with. I believe as a child grows so does their civic identity.

**Intertextual reading**

In Keats’ (2009) work she indicates that part of a multiple text analysis comes from relational readings, which she describes as either intratextual (relationships between the texts of a single participant) or intertextual (relationships between the texts of a group of participants) (p.191). In the case of this study it would seem reasonable to read for intertextual relationships between all the texts from both workshops. In order to do this I revisited my notes from the specific readings and looked for elements that were present in all of the texts. The result was
anti-climactic; there was not one element that was present in all of the texts. I would argue that this is not a negative turn of events, but rather emphasises the importance of personal meaning making or understanding when it comes to community and citizenship. Each person has a unique life that impacts and influences the way that they engage with the world around them. The intertextual reading did however highlight two elements that were present in the majority (more than half) of the texts: the presence of nature/environment and morals. This would indicate that most participants felt that their relationships with community and citizenship involved knowing right from wrong and acting accordingly and the important presence of nature as a part of these two topics.

Making Sense of the data

Now that I have analyzed the data and discovered that the participants expressed their understanding of their role in the community and as citizens through elements like play, nature/environment, helping/taking care of others, and morals I still am left wondering what this all means? In order to make sense of the information I had collected and interpreted, I decided to revisit the four building blocks of child citizenship (Lister, 2007) and citizen identities (Conover, 1995) in an attempt to determine how all of this information might shed light on the way children view themselves as citizens.

Building blocks of citizenship

I previously discussed Lister’s (2007) four building blocks of child citizenship in Chapter two, but would now like to return to them and explore the way that these building blocks work with the data I collected. Particularly of interest is Lister’s notion that child citizenship is a phenomenon that is not unitary; that there are some elements that are more compatible than
others. She suggests that looking at child citizenship with only one element in mind would be to “paint a very incomplete picture and one which fails to capture children’s practices as citizens and the dialectic between those practices and their citizenship status” (p. 699). It is the children’s practices as citizens, and the dialectic between this practice and citizenship status, that I wish to explore in more depth. In order to do this I reread all of the texts for a third time in search of examples of reference to the four building blocks that Lister identifies: membership, rights, responsibility, and equity of status, respect, and recognition. I created a chart in order to help me keep track of examples and references I found throughout all of the texts (Appendix C). I read each text visually and narratively combined in order to find any data I could. What I discovered was very interesting.

**Membership and Responsibility**

Reading for the topics of membership and responsibility was not a difficult task. Lister (2007) identifies membership as being “more localized…and a sense of belonging” (p.700) Almost all of the texts had some reference or indication of a sense of responsibility to family, friends, animals, or nature/environment. I judged this on the participant’s depiction of self and whether or not this included other people or suggested an understanding of place within the community. This information is discussed in the previous sections and suggests that the most of the participants (17 out of 18) depicted themselves with others or engaged in something that they identified as their community. Examples in narratives such as “This is me playing Lego at the “Y” and “This is me walking my dogs in the park” are examples of ways that the participants identified themselves as a part of the community. In both of these cases the accompanying art piece showed the subject alone, but when combined with the narrative an overall sense of membership can be seen. Therefore, all but one of the participants appeared to have a least a
small sense of membership within their community. This not only agrees with Lister’s inclusion of membership as an element for child citizenship, it suggests that it is one of the most essential elements due to the abundant examples and references.

As equally apparent within the texts created in this study was the element of responsibility. Again Lister (2007) identifies responsibility as being twofold: that which is imposed by law, and that which is exercised by one’s own accord (p. 706). She also suggests that citizenship is increasingly being interpreted as involving responsibilities as well as rights. In the texts created in this study responsibility was extremely prevalent. Previously I discussed the emergent themes of morals and helping/taking care of others. In combination these topics show an understanding of right and wrong as well as a sense of feeling responsible for others within the community. This was clearly expressed through many of the narratives as they stated things like “This is me and my mom walking somebody else’s dog because they are sick” (Sam) and “This is me picking up garbage to help the environment” (Bobby), but also through ways that show a different kind of responsibility like “In one picture I’m vacuuming the floor and in the other I’m putting garbage in the garbage can” (John). All of these narratives show acceptance of responsibility (whether in the public or private sphere) and the role it plays as a part of ones role in the community and as a citizen. The majority of participants (16 out of 18) had elements within their texts that showed an understanding of responsibility to community, family, friends, animals, and nature. The participants’ intentional inclusion of responsibility within their texts shows that Lister was correct to include it as an element of child citizenship, but it also highlights the importance of providing children with opportunity to accept responsibility in their own lives and in their own way. By recognizing this acceptance of responsibility children not only show their civic membership, but also their potential ability to engage as citizens. While the
appearance the elements of membership and responsibility within this study confirms what Lister (2007) was stating; children do need them to achieve citizenship, I think it also indicates that there is an imbalance between the four elements she mentions (membership, rights, responsibility, and equity of status). While children see membership and responsibility as part of their lives they do not see their rights and equity of status on the same level. The strong presence of membership and responsibility suggest that it is within these elements that children can immediately experience citizenship and where programs, curriculum, and education might be more successful. Yet at the same time, the lack of reference to rights and equity of status within the texts show that there is a need of increased work, programs, curriculum, and education within these spaces.

**Rights and Equity of Status, Respect/Recognition**

In the process of rereading for the building blocks of child citizenship I was interested to find that there was a lack of references to the elements of rights, and equity of status, respect, and recognition. Lister recognizes children’s rights as those “defined in the U.N Convention on the Rights of the Child” (2007, p. 699) and that while it is important to include rights as part of citizenship it is essential to have a more holistic view especially when it comes to children. While I also feel it is essential for citizenship of any sort to include rights as an important element, the data collected in this research study would suggest that most children are not aware of or do not make that same connection. Only two out of the eighteen texts had any sort of reference to rights and these were expressed in the narratives. One participant actually stated in their narrative that children have rights: “Well this is me helping someone up and why its citizenship is because when you are a citizen you are supposed to have rights and responsibilities and your responsibility is to help people” (Jill). While this does seem to put more emphasis on
acceptance of responsibility there is recognition of having rights. Another participant did not use the word “rights” in their narrative, but rather indicated that it was their role as a citizen and in their community to go to school. “Well this picture shows me being a citizen by going to school and learning” (Kate). By simply indicating that they are meant to go to school and learn, shows the child’s right to an education and to the existence of children’s rights themselves.

While these two examples do suggest that at least two of the children were aware of their rights, what about the others? Is the lack of representation of rights within the texts the result of the structure of the workshop or is it a more serious reason such as a lack of knowledge about their own rights? I would argue that it is a lack of knowledge rather than the way the workshop was structured. I suggest this because during the brainstorming section of the workshop children were asked to discuss what rights and responsibilities they had. They clearly understood what responsibilities were, but needed some clarification of what rights were, and even with examples given still could not discuss them at length. This is a great concern if we believe, as Lister (2007) does, that rights are a pivotal element of membership of the citizenship community. Lister also points out that in the studies she examined young people found it much harder to articulate their rights and citizens than they did their responsibilities. Perhaps this suggests that there is an imbalance in the way we teach children to understand and accept rights and responsibility.

Even more troubling than the few references to rights within the texts, was the complete lack of reference to equity of status, respect, and recognition. In my analysis there was no indication that participants made any connection between their role in the community and as citizens with equity of status, respect, and recognition. This is not to say that the participants are not aware of this relationship or that there is no connection, rather in this situation and at this time they did not express it within their narratives or art pieces. I would argue that this lack of
reference to respect and recognition within the texts might be a result of an actual lack of respect and recognition that the children experience within the spheres of community and citizenship. This is articulated well by Covell and Howe (in Staliusis (2010)):

> In the typical Canadian community, policies regarding provisions and facilities for children tend to be designed in the absence of input from the children for whom they are designed. School are built *for* children. Safety programs are developed *for* children. Environmental clean-up programs are undertaken *for* the protection of children. Youth clubs are opened *for* children. But where are the children? What community policies are develop *with* children? (p. 520)

As I have previously established, children are often excluded from adult realms such as citizenship, politics, decision making, and project/program planning due to their perceived dependence, lack of knowledge, and disinterest in such things. Again, children are commonly seen as “becomings” rather than “beings” and as such are thought not to be prepared to participate or contribute in the same way adult citizens or community members might. As a result children often experience respect, recognition, and equity of status in false settings and artificial training rooms (Jans, 2004). Schools and community programs might provide occasional opportunities where children get to participate in the creation and planning of a lesson or activity, but often this is done with adult direction and as a special activity rather than a continuous and serious contribution.

Therefore, a re-examination of the data collected in reference to Lister’s “building blocks” of citizenship indicates that most children see their membership and acceptance of responsibility (both enforced and personally accepted) as a means to understand their citizenship.
At the same time a lack of reference to rights and respect, recognition, and equity of status indicates that there are limitations to this citizenship. Until all four of these elements are present children will continue to experience “partial citizenship” (Lister 2007, p. 717) and their voices will continue to be excluded from conversations that determine their futures.

**Citizen Identities**

After re-examining the way that the data collected related to Lister’s “building blocks of citizenship” (2007) I decided that it would be interesting to return to Conover’s three citizen identities: “We”, “I”, and “We’s” (1995), in order to determine if what I had collected expressed what type of citizen identity the participants might have. In order to determine this I looked at the way the participants expressed their sense of self within the texts. As I had previously specifically analyzed the data for “self of the narrator” this was an easy task as I just had to return to my notes in this section. As Conover (1995) suggests “we” identities are those who see a shared goal for the common good. To find the participants who would fit into this category I looked for reference to the broader community, common interests, shared goals, or indication of a connection between themselves and the world around them. There were two texts that exhibited elements that suggested the participant had a “we” civic identity. One of the participants suggested that they wanted to “inspire” others to work in the environment that would indicate a sense of having the ability of sharing a message with others and having them listen; that this message was important for everyone. Another participant indicated that it is important to not break the law and that those laws are there to help everyone (including the environment). This recognition of the universality of laws and the importance of them to maintain the “common good” shows the potential of a “we” identity. These two children show a potential understanding
of the shared fate and common goal of all people and therefore might see their civic identity as a part of that shared fate.

The rest of the texts the participants created were equally split between “I” identities and “We’s” identities. There were eight texts that showed an indication of an understanding of citizenship through individual interests and a personal goal rather than a shared one (Conover, 1995). In order to determine the “I” identities within the texts I returned to my notes on the specific reading of the texts for self of the narrator and focused on the texts that showed the subject alone and identified them as “me” or “I”. By representing themselves solo and individual within their texts, participants were indicating a personalized and distinct relationship with community and citizenship that seemed to be driven by their own goals and what was important to them, rather than what was important for society as a whole. Some of these texts were very indicative of an individual perspective of community and citizenship through examples such as “my part in the community in this picture is just being me” (Molly) or “In one picture I’m vacuuming the floor” (Jon). These children are showing their understanding of their place in society as relating to themselves, their actions, their goals. Children in Western society are progressively encouraged to be the author of their own lives and have their own interests and rights (Jans, 2004). This is resulting in children who develop an increased sense of individuality and rights, countered with the increase of global awareness and shared fates. Therefore more and more children, youth and young adults are left feeling distance between themselves and the traditional concept of citizenship. This distance accounts for the push for changing notions of citizenship and for the need to provide space for those who were previously excluded, and why in the face of globalization it is important to address this issue with children at an early age.
The remaining eight participants could be classified as having “we’s” civic identities due to their indication of a sense of common good and shared fate, but within a small group. Conover (1995) recognizes that not all people would identify with an entire political community, but rather might see themselves defined by small groups that share a goal and a common good. In order to determine which participants had this type of civic identity I used the data from the specific reading of the texts for self of the narrator and focused on those texts that depicted the subject with others or referenced a social group such as friends, family, and school. Some of these texts clearly showed an understanding of the participant’s role within a group that shared goals and common good like “This is me and my mom walking somebody else’s dog because they are sick.” (see Fig. 8) or “This is me and my friends taking care of the earth by picking up garbage.” (Nancy). This recognition that they (the children) are part of a community and group of people that share common goals, work, and responsibility as citizens indicates a “we’s” civic identity.

Therefore upon re-examination of the data collected in the specific reading of the texts, participants depicted their civic identities to be diversely created depending on their own social relationships within the community. Conover (1995) suggests this personal approach to citizenship can be seen in three ways: as part of a broader “we”, a collective of citizens; many “I’s”, a convergence of individual citizens; and “we’s”, associated with social groups” (p. 161). The participants in this study appear to primarily see their civic identities as “We’s” and “I”s rather than a collective “We”. This could be a result of the way in which identity fluctuates and changes over time, as well as their interaction within their local community. Jans (2004) suggests that as children grow up they appropriate different zones one after another which impact the way they identify and engage with the world around them. He states that:
The appropriation process of the different ecological zones is more or less age-bound. In general we can start from the idea that a person first orientates him-or herself in the zone of proximity; as he or she gets older they enter the other zones. For the very small child the parents are the most important nearby others (ecological centre), with whom he or she interacts on a limited variation of places. Later on, the child gets to know the ecological proximity. In school, an ecological sector, the child enters into a functionally set relationship. The transition to the ecological periphery mostly follows later. The action radius of children and young people increases when they move in the direction of the ecological periphery. (p. 36)

What Jans is suggesting here is that children increase their relationships and engagement as they grow up from family, to community, to school, and outwards to the greater community. As this progression takes place children are also exploring and changing their role within these realms. As such, their identities are shifting and changing accordingly so that perhaps children’s civic identities grow from an “I” identity, to a “We’s” identity, and on to a “We” identity as their personal interaction and engagement grows. I believe the data shows that children are able to develop their civic identities between these three stages (individual, local, and global), and that with each stage personal awareness of connections to the greater community and global society increase. Of course this is not a definitive or all inclusive finding, but rather a way to better understand why so many children saw their citizenship as relating to themselves or their immediate family and friends. This is an extremely important concept, especially when considering the validity of child citizenship, as it provides a basis for recognizing the importance of community engagement as part of
the process in civic identity creation. This idea is also supported by Conover who states that “in most countries, ethnically-based identities at provincial and regional levels typically attract stronger affect than do the nation-state identities within which they are nested” (1995, p. 148). Children’s community engagement provides them with a tangible and accessible arena in which they can actively contribute, participate, and develop the skills in order to progress into the larger realm of political civic engagement and the shared fate of “We” civic identity.

Data Summary

The data collected in this research study shows that the children participants expressed their understanding of citizenship and community through the use of elements like play, nature/environment, helping/taking care of others, morals, and the self of the narrator. These topics were determined through the general holistic reading of the materials in each workshop. These topics were then applied to all texts in a specific content reading. This second, more in depth reading determined that the participants only expressed their understanding of community through play, not citizenship. This indicates that play is a way that children might make meaning of their community and immediate local environments. The elements of nature/environment, helping/taking care of others, and morals could be found in almost all of the texts created. This indicates that children understand their role in the community and as citizens through their social interactions, acceptance of or adherence to laws and responsibility, knowledge of right and wrong behaviour, and caring for others and the environment. Most of the participants showed a sense of self that was personal and individual, while at the same time engaged and a member of the greater community.
This information was then applied to Lister’s (2007) “four building blocks” of citizenship and suggested that the participants expressed membership and responsibility, but did not show a strong connection to rights, and equity of status, respect, and recognition. This suggests that children are perhaps experiencing “partial citizenship” (p. 717) and cannot achieve full citizenship until they understand and experience all of these building blocks. The data was then applied to Conover’s (1995) citizen identities which breaks civic identities into three categories: “I”, “we’s”, and “we”. The data from the specific content reading for self of the narrator was used to determine the way that the participants expressed their own selves within the texts. While two of the participants seemed to show an understanding of the greater good and shared fate of the “We” civic identities, the rest were split between individual “I” identities, and small group “We’s” identities. This seemed to show that children’s civic identities shift and change as they grow and interact within their immediate families, local communities, and outwards into the greater community. This transition takes civic identity from individual (“I”), to small groups such as family, friends, school, OSP (“We’s”), and on to the greater political, national, and global groups (“We”). Thus, children are members of their community and citizens but are not experiencing full citizenship due to a lack of personal understanding of rights, as well as a lack of recognition from the greater political and social community. Children are also in the process of changing and developing their civic identities as their awareness and understanding of their connection to world around them increases. This means that depending on the amount of interaction, responsibility, and empowerment that a child experiences, their civic identity can be in the process of being understood through their social relations from immediate family to global society.
Out-of-school programs

In my own reflection upon the data I realized that by establishing community engagement and participation as essential parts of civic identity creation the potential role that community and Out-of-School programming was also augmented. OSP’s particularly have the opportunity to create productive and positive environments that encourage positive development and critical engagement opportunities that would foster civic identities that transition from “I’s” to “We’s” in a manner that creates local ties and global minds. OSP could achieve this through the implementation of positive youth development and critical youth empowerment at the foundation level of their programs. I think that by creating all projects, activities, and plans in order to encourage youth participation, connection to the community, mastery of skills, social connections, youth development, and awareness of cultural membership OSP’s could become one of the most important places for civic identity development and civic engagement. The earlier in life children are engaged as citizens the more likely it is that they will develop the skills needed to engage as a citizen when they receive full citizenship rights as an adult. As Lister (2007) states “there is a need to include young people in the political process as early as is reasonably possible in order to sow the seeds of democracy and empowerment that will create a basis for engagement later in life” (p. 704). OSP offers a unique space where these seeds of democracy can be planted through organized and structured programs in which children and adults work together on service learning, community engagement, community development, sustainability, and global awareness.

For me, the inclusion of children’s voices is an extremely important aspect of positive development and critical empowerment as it shows recognition of competency and worth. It is critical for youth to interact with positively oriented peers and have roles in which they can make
a contribution to the group (i.e. family, school, neighbourhood, peer group, or larger community) in rehearsed and real life settings (Mckay, 2011, p. 365). By providing a space and opportunity where these interactions can take place, OSP’s have potential to play a key role in the way in which future citizens relate to their community, country, and world. In the face of a progressing global civic society the role of community programming becomes even more apparent due to children’s strikingly sensitivity about global social themes like environment and peace (Jans, 2004). I think children are no longer naïve to the troubles of the world and are going to need to be recognized as active citizens who have a unique perspective that needs to be addressed outside of the classroom, before we can expect them to take on the responsibility of trying to fix past mistakes.

**Limitations**

While the data collected in this study clearly details ways in which children might understand their civic identities it is in no way a panacea for all children. As expressed in my introductory chapter, citizenship is a personal process that is continuously evolving and changing. Socio-cultural influences determine how each person perceives their relationship with their local community and the greater political one. The results found in this study are merely an example of ways that the children of the Victoria West Out-of-School program were expressing their understandings of citizenship and community at that given moment and time. I strongly feel that a study with a larger group of children and over an extended period of time would result in a much broader and more in depth concept of how children view themselves as citizens. I also felt that although this study was limited to children it would be beneficial to discuss the topic of child citizenship with adults to compare or contrast the way they view children as citizens and the way children view themselves as citizens. Subsequent research might address the impact that
nationality, religion, and gender have on individual conceptions of community and citizenship. How do these elements knowingly or unknowingly influence creation of civic identity?

**The Display and Presentation**

As previously indicated, all of the art work that the children created in both the workshops was put on display in the Community Centre in an attempt to raise awareness and instigate discussion amongst the public around the topics of children, community and citizenship. I received excellent feedback and found that most people in the community were intrigued and inspired by the display. Many people spoke to me about how they had never considered the way children might view themselves in regards to these two topics, or the role that they, the school and the community play in the development of their civic identities. There was enough interest garnered in the display that the local Victoria newspaper (The Victoria News, Black Press) did a small interview and article on the display in the beginning of June. This helped carry this concept and discussion outside the confines of the Victoria West community and into the Greater Victoria area. I was also asked to give a one hour presentation at the Victoria West Community Centre so that the public, Community Association, and Parents Association might come together and discuss what the results of this study might mean for their programs and projects, as well as how they might encourage more child based discussion, skill development, and empowerment within their associations. As a result there is a movement to develop a youth committee that would act as a voice for local children and be a part of the development of programming and projects within the school and community in the coming year. The support and interest in my study also highlighted the fact that there is space, opportunity, interest, and willingness to
provide space and opportunity for children to have more recognition in their community and as citizens.
Chapter 7

Conclusion and last words

There is part of the poem written by Canadian spoken word poet Shane Koyczan that always gives me chills and makes my hold my head a little higher as my heart swells with pride. It goes like this:

Canada is the “what” in “what’s new?” So don’t say “been there done that” unless you’ve sat on the sidewalk while chalk artists draw still lifes on the concrete or a kid in the street beatboxing to Neil Young for fun.

Don’t say you’ve been there done that unless you’ve been here doing it.

Let this country be your first-aid kit for all the times you get sick of the same old same old.

Let us be the story told to your friends and when that story ends leave chapters for the next time you’ll come back. Next time pack for all the things you didn’t pack for the first time but don’t let your luggage define your travels.

Each life unravels differently and experiences are what make up the colours of our tapestry. We are the true north strong and free and what’s more is that we didn’t just say it, we made it be. (Koyzan, 2010)

Through personal reflection of my own understanding of citizenship and community I have come to realize that my story of civic identity began at home with the rich history and deep roots that I grew up with. I incorporated this sense of security, place, and membership into my being and carried it with me as I traveled and explored the world and found it still intact, if not stronger, when I returned home. I have found that I feel a great respect and pride in my country and in particular the communities I have lived in and see that each aspect has helped me grow
and develop into the person I am today. This connection between community and civic identity was not one that I had spent a lot of time previously considering, but is none the less a crucial part of who I am. The research conducted in this study, in a way, allowed children the opportunity to explore their own connections to community and civic identity at an early stage in their lives. By asking them to think about their roles as citizens and within their community, I was really asking them to take a look at themselves and how they feel they fit in to the world around them; how they define themselves.

What I discovered was that children are not only capable of tackling complex and difficult topics like citizenship, they already are. I feel that the findings from this study stress the importance of including children in citizenship discourse as complete, full citizens rather than “becomings” or partial citizens in the making. The use of art and narrative helped the participants to express themselves and explore the topics of community and citizenship in their own voice, which helped to highlight the incredibly personal and individual meaning making that is associated with such topics. This also points out the importance of understanding citizenship in a more modern, socially situated and lived sense; one which moves away from traditional, political and rights based concepts, towards more social and responsibility based definitions. The participants in this study clearly showed a feeling of membership and inclusion within their community and as citizens, and as such are in the process of developing their civic identities. This connection was expressed and understood through elements of play, nature/environment, helping/taking care of others, morals, and a sense of self within the texts they created during the workshops. A civic identity that grows out of connection to the community not only helps create citizens who are engaged and active in their own communities, but is able to transition to a larger global scale where they are empathetic, critical thinkers who can make connections between their
lives and others. This ability to relate to others, see connections, and consequences will be increasingly important as the world moves towards a global civic society (Hall, 2000; Lipschutz, 1992) where children are going to need to be able to contribute and participate in the decisions that will affect their futures.

**Implications**

The implications of this study are threefold. First it clearly indicates that children not only have the right to be treated as full citizens, but that they view themselves as citizens and members of their community and are willing to participate and engage as such. In turn this requires a change in the concept of citizenship to include children and to provide opportunity and space where the competencies and abilities of children are focused on rather than their possible limitations (Jans, 2004). Second, the teaching, learning, and development of children’s civic abilities and skills are not confined to a traditional classroom/school setting; community programming has a place in this process and can share the responsibility of helping youth build their civic identities. Third, this research has implications about the way citizenship develops and changes over time. It is no longer relevant to assume that all citizens relate to their community (local, political or global) in the same way and for the same reasons. The progression of identities from individual “I’s” to “We” can happen over a whole lifetime or not at all. Therefore it is imperative for governments, schools and community organizations to recognize that there are different ways that people will show their citizenship and that this expression will be dependent upon the way in which they see this citizenship in relation to others.

What I have shown in this study has various implications for further research into child citizenship, child global citizenship, community citizenship program development, child civic
identity creation, and how PYD and CYE might be used to develop stronger citizenship with youth. It also shows the potential uses of qualitative research, narrative, and arts based methods to explore complex and difficult subjects with children. I also think that this data shows that there is a place for formal citizenship education within the school system, but that there needs to be more emphasis on consistent and in depth curriculum on children’s rights and citizenship development. I especially think that research like this study, shows that there is a need for the Canadian government to fund or implement programs that enable children to have a voice in policy making and civic life, rather than putting most of its interest and funding into child participation pertaining to family law and juvenile justice (Stasiulis, 2010). While I recognize that the Canadian government has Bill C-420 (Parliament of Canada, 2012) in process, which will eventually lead to the appointment of a child commissioner, I think that it has taken far too long and that Canada is falling behind on making sure children are represented and advocated for. Canada is missing the opportunity to become a world leader in the area of child and youth development, citizenship, and global connections. The results of this study show that the children are ready, is the government?

Therefore, I think it is essential to continue research that focus on the way that children engage with and understand their position in society and as citizens. By allowing their voices to be heard, children will bring a much needed perspective to the future that they are a part of. As Stasiulis (2010) states “in order to understand the directions that active children’s citizenship might take, it is instructive to listen to children’s voices and to see how children are doing it for themselves” (p. 532); and they are doing it for themselves. When children are empowered, recognized and respected there is no limit to the change they can make. Examples such as Canada’s Craig Kielburger and his work with Free the Children (Stasiulis, 2010) and Severn
Suzuki and the Environmental Children’s Organization shows how a child as young as eight or twelve years old can understand, express, engage and act upon their citizenship rights, responsibilities, and membership to make a difference and impact the future. I think that it is time to stop viewing children as “pre-citizens, or as silent, invisible, passive objects of parental and/or state control and thus justifiably excluded from many civic and political citizenship rights, [instead] children [should be] cast as full human beings, invested with agency, integrity, and decision-making capacities” (Stasiulis 2010, p. 509). Children are citizens right now, in this very moment and the sooner they are empowered, recognized and respected as such, the more skills they will develop and use to become active and engaged members of the greater political community.

References


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## Appendices

### Appendix A

Holistic-Content Perspective (general overview)

<table>
<thead>
<tr>
<th>Art Piece #</th>
<th>Composition of drawing (center, left-right, top-bottom, words, symbols, perspective of participant)</th>
<th>Foci point or content themes</th>
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Appendix B

Categorical-Content Perspective (subtext categories)

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<tr>
<th>Art Piece #</th>
<th>Play</th>
<th>Nature</th>
<th>Helping/taking care of</th>
<th>Morals</th>
<th>Self of narrator</th>
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Appendix C
Lister’s building blocks of citizenship

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<th>Art Piece #</th>
<th>Membership</th>
<th>Rights</th>
<th>Responsibility</th>
<th>Equity of Status/Respect/Recognition</th>
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Appendix D

Conovor’s “citizen identities”

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<th>Art Piece #</th>
<th>“WE” example</th>
<th>“I” example</th>
<th>“WE’s” example</th>
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