

## 1: Global citizenship - Wikipedia

*This chapter asks whether the Advocates General have been instrumental in persuading the Court to interpret the citizenship provisions of the Treaty in a more radical way than previously thought possible.*

Polis Many thinkers point to the concept of citizenship beginning in the early city-states of ancient Greece , although others see it as primarily a modern phenomenon dating back only a few hundred years and, for humanity, that the concept of citizenship arose with the first laws. Polis meant both the political assembly of the city-state as well as the entire society. It can be argued that this growth of slavery was what made Greeks particularly conscious of the value of freedom. After all, any Greek farmer might fall into debt and therefore might become a slave, at almost any time When the Greeks fought together, they fought in order to avoid being enslaved by warfare, to avoid being defeated by those who might take them into slavery. And they also arranged their political institutions so as to remain free men. Slavery permitted slaveowners to have substantial free time, and enabled participation in public life. Citizenship was not seen as a separate activity from the private life of the individual person, in the sense that there was not a distinction between public and private life. These small-scale organic communities were generally seen as a new development in world history, in contrast to the established ancient civilizations of Egypt or Persia, or the hunter-gatherer bands elsewhere. The obligations of citizenship were deeply connected with everyday life. To be truly human, one had to be an active citizen to the community, which Aristotle famously expressed: This was not a problem because they all had a strong affinity with the polis; their own destiny and the destiny of the community were strongly linked. Also, citizens of the polis saw obligations to the community as an opportunity to be virtuous, it was a source of honour and respect. In Athens, citizens were both ruler and ruled, important political and judicial offices were rotated and all citizens had the right to speak and vote in the political assembly. Roman ideas[ edit ] In the Roman Empire , citizenship expanded from small-scale communities to the entire empire. Romans realized that granting citizenship to people from all over the empire legitimized Roman rule over conquered areas. Roman citizenship was no longer a status of political agency, as it had been reduced to a judicial safeguard and the expression of rule and law. The person was defined and represented through his actions upon things; in the course of time, the term property came to mean, first, the defining characteristic of a human or other being; second, the relation which a person had with a thing; and third, the thing defined as the possession of some person. Pocock , [18] Roman citizenship reflected a struggle between the upper-class patrician interests against the lower-order working groups known as the plebeian class. During this era, members of the nobility had a range of privileges above commoners see aristocracy , though political upheavals and reforms, beginning most prominently with the French Revolution , abolished privileges and created an egalitarian concept of citizenship. Renaissance[ edit ] During the Renaissance , people transitioned from being subjects of a king or queen to being citizens of a city and later to a nation. Louis, in From until the mid-twentieth century, United States law used racial criteria to establish citizenship rights and regulate who was eligible to become a naturalized citizen. The 14th Amendment to the U. Constitution , ratified on July 9, , stated that "all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. The Chinese Exclusion Act explicitly denied naturalization rights to all people of Chinese origin, while subsequent acts passed by the US Congress, such as laws in , , and , would include clauses that denied immigration and naturalization rights to people based on broadly defined racial categories. United States and U. Bhagat Singh Thind , would later clarify the meaning of the phrase "free white persons," ruling that ethnically Japanese, Indian, and other non-European people were not "white persons", and were therefore ineligible for naturalization under U. However, even well into the s some state laws prevented Native Americans from exercising their full rights as citizens, such as the right to vote. In , New Mexico became the last state to enfranchise Native Americans. Soviet Union[ edit ] The constitution of revolutionary Russia granted citizenship to any foreigners who were living within Russia, so long as they were "engaged in work and [belonged] to the working class. The first category, citizens, were to possess full civic rights and responsibilities. Citizenship would be conferred only on males of German or so-called "Aryan"

heritage who had completed military service, and could be revoked at any time by the state. The Reich Citizenship Law of established racial criteria for citizenship in the German Reich , and because of this law Jews and others who could not prove "German" racial heritage were stripped of their citizenship. Subjects would have no voting rights, could not hold any position within the state, and possessed none of the other rights and civic responsibilities conferred on citizens. All women were to be conferred "subject" status upon birth, and could only obtain "citizen" status if they worked independently or if they married a German citizen see women in Nazi Germany. The final category, aliens, referred to those who were citizens of another state, who also had no rights. Citizens, subjects of the State, and aliens. The principle is that birth within the confines of the State gives only the status of a subject. It does not carry with it the right to fill any position under the State or to participate in political life, such as taking an active or passive part in elections. Another principle is that the race and nationality of every subject of the State will have to be proved. A subject is at any time free to cease being a subject and to become a citizen of that country to which he belongs in virtue of his nationality. The only difference between an alien and a subject of the State is that the former is a citizen of another country. The young boy or girl who is of German nationality and is a subject of the German State is bound to complete the period of school education which is obligatory for every German. Thereby he submits to the system of training which will make him conscious of his race and a member of the folk-community. Then he has to fulfil all those requirements laid down by the State in regard to physical training after he has left school; and finally he enters the army. The training in the army is of a general kind. It must be given to each individual German and will render him competent to fulfil the physical and mental requirements of military service. The rights of citizenship shall be conferred on every young man whose health and character have been certified as good, after having completed his period of military service. This act of inauguration in citizenship shall be a solemn ceremony. And the diploma conferring the rights of citizenship will be preserved by the young man as the most precious testimonial of his whole life. It entitles him to exercise all the rights of a citizen and to enjoy all the privileges attached thereto. For the State must draw a sharp line of distinction between those who, as members of the nation, are the foundation and the support of its existence and greatness, and those who are domiciled in the State simply as earners of their livelihood there. On the occasion of conferring a diploma of citizenship the new citizen must take a solemn oath of loyalty to the national community and the State. This diploma must be a bond which unites together all the various classes and sections of the nation. It shall be a greater honour to be a citizen of this Reich, even as a street-sweeper, than to be the King of a foreign State. The citizen has privileges which are not accorded to the alien. He is the master in the Reich. But this high honour has also its obligations. Those who show themselves without personal honour or character, or common criminals, or traitors to the fatherland, can at any time be deprived of the rights of citizenship. Therewith they become merely subjects of the State. The German girl is a subject of the State but will become a citizen when she marries. At the same time those women who earn their livelihood independently have the right to acquire citizenship if they are German subjects. For further information, see History of citizenship. Citizenship status, under social contract theory, carries with it both rights and duties. In this sense, citizenship was described as "a bundle of rights -- primarily, political participation in the life of the community, the right to vote, and the right to receive certain protection from the community, as well as obligations. The relation of citizenship has never been fixed or static, but constantly changes within each society. While citizenship has varied considerably throughout history, and within societies over time, there are some common elements but they vary considerably as well. As a bond, citizenship extends beyond basic kinship ties to unite people of different genetic backgrounds. It usually signifies membership in a political body. It is often based on, or was a result of, some form of military service or expectation of future service. It usually involves some form of political participation, but this can vary from token acts to active service in government. Citizenship is a status in society. It is an ideal state as well. It generally describes a person with legal rights within a given political order. It almost always has an element of exclusion, meaning that some people are not citizens, and that this distinction can sometimes be very important, or not important, depending on a particular society. Citizenship as a concept is generally hard to isolate intellectually and compare with related political notions, since it relates to many other aspects of society such as the family , military service ,

the individual, freedom , religion , ideas of right and wrong , ethnicity , and patterns for how a person should behave in society. According to this viewpoint, citizens are sovereign, morally autonomous beings with duties to pay taxes, obey the law, engage in business transactions, and defend the nation if it comes under attack, [43] but are essentially passive politically, [42] and their primary focus is on economic betterment. This idea began to appear around the seventeenth and eighteenth centuries, and became stronger over time, according to one view. Citizenship means being active in government affairs. Civic engagement Scholars suggest that the concept of citizenship contains many unresolved issues, sometimes called tensions, existing within the relation, that continue to reflect uncertainty about what citizenship is supposed to mean. Global citizenship Some intergovernmental organizations have extended the concept and terminology associated with citizenship to the international level, [44] where it is applied to the totality of the citizens of their constituent countries combined. Citizenship at this level is a secondary concept, with rights deriving from national citizenship.

## 2: Citizenship and Christian Democracy - Wikipedia

*Moreover, with the emergence of the concept of economic migration, the general and political attitude towards dual citizenship has become more positive since it brought about a significant increase in international trade, globalisation and improvements in transportation, communications and technology.*

Previous research on public health policy points to difficulties in different areas such as the understanding the new concepts, their applicability in different health systems, and suitable approaches to its effective implementation. The purpose of this article is to describe and analyze the process of transferring the concept of Citizenship, from its United States origins in mental health outreach work with persons who are homeless to Catalonia, Spain. We define Citizenship as promoting the rights, responsibilities, roles, resources and relationships of persons with mental illnesses, along with a sense of belonging that is validated by other citizens. The paper includes a discussion of the concept of transference, including a case example of the adoption of the concept of mental health recovery in different countries. Following this, we describe the United States Citizenship model and key elements of its development. We then turn to Spain and the evolution of its mental health system, and then to Catalonia for a brief case history of transference of the principles and practices of Citizenship to that region. Principles and Practice Transfer Between Contexts and Regions Transferring innovative principles and practices to different sociocultural contexts has often been analyzed from the policy transfer and mobility perspectives, i. Similar methods have been employed to study the transfer of health systems strengthening strategies El-Jardali et al. In addition, resistance to and lack of motivation for change often confronts systems reformers who introduce novel concepts in different settings Saraceno et al. When we talk about bottom-up approaches, we talk of processes in which users or practitioners have initiated actions to try to promote change. When we talk about top-down approaches, we refer to actions in which policymakers or health managers have initiated change. These approaches include differences in the motivation for change that the diverse actors have, and in the ways and directions in which change occurs. Processes by which policymakers and managers decide to borrow health concepts, practices, and policies of another, usually more developed, country have little to do with processes by which citizen and professional mobilizations occur. Top-down changes are guided by the interests of policy-makers and managers, which do not always coincide with collective aspirations, while bottom-up transformations must be promoted and accepted by service users and practitioners. Particularly, that inequalities in access to health and education services had their origin in social inequalities and could be changed through collective action Campbell, On the other hand, psychiatric deinstitutionalization can be understood as a top-down transformation. The recovery model emphasizes the participation of consumers and their families in service planning and the promotion of recovery not as a clinical fact or occurrence but as a process of change through which individuals improve their health and wellness, live self-directed lives, and strive to reach their full potential Substance Abuse and Mental Health Services Administration, The introduction of this model in the United States has had a clear impact on the policy and practice of mental health care. The transfer of the recovery concept and its derived practices soon spread to the rest of the Anglo-Saxon world, especially the United Kingdom, New Zealand, Australia, and Canada, as well as other developed countries Ramon et al. Although to our knowledge there is no specific literature that analyzes the strategy of transfer of the movement toward Recovery as a public policy, we know that the consumer movement was strongly involved in protesting current practice and advocacy for change, along with academic, researchers, policy makers, and practitioners. The advocacy activities carried out by these groups and their ability to connect internationally contributed mightily to its dissemination and adoption around the world. Service users in the recovery movement, and others, have accused policy makers of harnessing the values of empowerment and mutual support that are part of the recovery movement and message to cut services and blame people for their mental ailments Thomas, For these reasons, critical analyses aiming to support the autonomy, empowerment, and full citizenship of people with mental health problems remain a topic of discussion. The purpose of this article is to describe and analyze the preliminary process of transferring the concept of Citizenship, a novel approach to the social

inclusion and community membership of people with mental health problems, from the United States to other countries. We employ a case example of a Citizenship project developed in Catalonia, Spain as what we hope we will also serve as an instructive example of the challenges and possibilities for dissemination of the Citizenship model internationally. The strengths and limitations of outreach work, including the finding that helping people find housing does not, in itself, lead to their community integration or full membership, led a group of scholars and practitioners based at Yale to develop the theoretical framework of Citizenship Rowe and Pelletier, Although the Citizenship framework was developed during the period of the Recovery movement Slade et al. The concept of Citizenship Rowe et al. Citizens Project participants are persons with mental illnesses including, for many, the dual disorder of substance misuse, and previous criminal charges. A randomized clinical trial comparing the Citizenship intervention to usual care for the target group showed that it successfully reduced alcohol and other substance use, and increased quality of life for participants Clayton et al. Following this study, participatory action research methods including peers service users as researchers were employed to develop an individual measure of Citizenship Rowe et al. The use of Citizenship as a psychosocial intervention rooted in collaborative work with and among people affected by mental health problems is related to other similar conceptualizations. A meeting point between all these conceptualizations is that Citizenship should be thought as negotiated and enacted rather than given Stevenson et al. For example, Barnes et al. They show how the entitlements associated with the category citizen are embedded in the dynamics of inclusion and exclusion of rights. Continuing with the idea of Citizenship as the legitimation of rights entitlement, and adding a transformative dimension, Renedo and Marston developed the concept of participatory Citizenship in the context of patient and public involvement in the healthcare system. They propose a dynamic view of Citizenship comprising the participation of different actors in negotiating and acting on their rights and responsibilities as health service users and drivers of change. Similarly to our conceptualization of Citizenship, the idea of agency as opposed to prescribed interventions has emerged as an argument against pathological approaches to trauma and distress Veronese et al. Specifically, there are lines of research that may help us understand how the structure and protocols used by mental health institutions subvert the agency of social inclusion of their clients Watson, Our Citizenship framework is now being adapted for use in other countries and sociocultural contexts. After contextualizing our work within the Spanish mental health system evolution, we will discuss some of the implications of transferring the concept of Citizenship in mental health to the latter territory. The evolution of structural changes in the Spanish Public Mental Health system has been marked by the division of Spanish psychiatry into two major professional associations: While the latter has worked together with other professional bodies e. The arrival of the Recovery movement to Spain has been limited to community rehabilitation services and its extension to other care settings occurred only recently through specific and somewhat isolated projects. Over the same time period there has been an intense media debate on the influence of the pharmaceutical industry, as the primary care protocols for the treatment of the increased anxiety-depressive symptoms reported in these services, caused by the economic difficulties of the population Gili et al. An exception to the shortage of mental health care resources has been the incorporation of individualized monitoring programs Programas de Seguimiento Individualizados, PSIs staffed by professionals who provide care in community environments. Although these practitioners are not fully trained in Recovery principles, many of them are familiar with its practices. Furthermore, elements derived from other orientations such as Community Assertive Treatment share some principles with those of Recovery. Yet, as mentioned above, the Recovery approach has had a very narrow scope for practice, being confined to community rehabilitation services. The implementation of Recovery principles in places which are more difficult to influence such as hospitalization services, is still almost non-existent in Spain. This bill produced an immediate and massive reaction from mental health advocacy groups. In Spain, this movement is formed by associations that operate in diverse contexts, from activism and policy reform to leisure and art. However, many organizations believed that the best approach was to construct differentiated spaces for families and those who have lived the experience themselves. A first-person federation already existed in Andalusia since and a new one was created in Catalonia in A negotiation to create a Spanish-wide federation is in process. Obertament, for its part, trains first-person activists to carry

most of their activities, and is designing a campaign to educate and influence health care professionals. As can be seen at the top of the figure, there are three main political representation groups. The local administration promotes executive centered in the health system and comprehensive coordinated with other departments such as work or justice mental health plans. Additionally, the city of Barcelona has launched its first local mental health plan. Principal Mental Health Stakeholders in Catalonia. It has recently begun to welcome the debate on the affiliation of service users. Their messages are obviously not always univocal. In addition to the professional colleges of all direct care professions, there are specific professional associations in the cases of psychiatry, clinical psychology and mental health nursing. In Catalonia, there are two associations of psychiatry with different philosophical orientations regarding mental health intervention. The latter accepts the participation of psychologists, nurses, social workers, educators and other direct care professionals, as well as service users and their relatives. The Catalan Society of Psychiatry and Mental Health, without being a local headquarters of the Spanish Society of Psychiatry, shares some of its scientific values, framed in a biomedical vision of mental disorders. In addition, the Catalan Congress of Mental Health Foundation, which emerged from the organization of an annual congress, brings together different professionals with a focus on human rights. In this context, and inspired by the model of Citizenship originated in New Haven, the first author of this article began his journey as an agent of change of the Catalan Mental Health system in mid In the first place, his positioning regarding participation in participative spaces both for professionals and service users was considered important. As an academic and certified psychotherapist, he contacted some of the aforementioned professional bodies, which showed some interest and invited him to give lectures to explain the project in public, with the understanding that more concrete activities must follow. Examples of these are training and educational activities, the design of which will be developed at the same time as the project itself. As a former mental health service user, the first author initiated activist training for the Obertament campaign in Barcelona. In addition, his recognition and inclusion as a mental health academic provided a source of additional human capital, and he soon became involved in tasks where his academic skills were useful. As we have said before, the struggle for the rights of people diagnosed with a mental disorder is a key objective of the first-person mental health movement. Thus, a key strategic action for incorporating Citizenship into the spectrum of mental health in Catalonia was participation in a campaign to reduce or eliminate mechanical restraints in mental health units. In this regard, some of the associations within the Veus federation already provide training to moderators of mutual support groups and perform different awareness-raising activities for mental health professionals, including a yearly lecture series for all mental health trainees in Catalonia. In a context of partial implementation of the recovery approach, the incorporation of peer-support staff only makes sense if mental health professionals are motivated to accept staff with lived experience of a mental disorder. As such, we hope to learn not only from the successes but also the challenges of countries such as the United States that has been implementing recovery-oriented policies for the last two decades Davidson, Finally, people offering peer support need to be able to conduct other activities, such as helping people navigate the mental health system including psychiatric hospitals. Methodological Implications Our project to transfer practices and approaches based on Citizenship is built on strong personal and professional involvement and a strategy with concrete objectives. Hence, although it has the strength of close collaboration and personal involvement within the main stakeholders involved, it is critical that we also maintain scientific rigor in evaluating all interventions carried out through this initiative. In general terms, starting from the theoretical elaboration of the sociocultural dynamics of well-being and distress, our project aims to promote Citizenship practices through continuous training of professionals and users of mental health services and their relatives. This initiative will benefit from the experience of the Yale program, but must also attend to the characteristics and priorities of local stakeholders. Figure 2 shows a representation of a proposed cycle of development of our transference project within a complex mental health system. The three columns represent sets of tasks that are repeated cyclically: The three states of activity boxes reflect current and ongoing work. Proposed cycle of development of a transference project within a mental health system. In the first stage, international models and allies were sought. In this phase, the first author met the second, a senior academic director of the Yale Citizens Project. Fifteen focus groups including 70 mental health professionals, 40 service users and 10

relatives were conducted. Our choice of strategic actions was supported by the preliminary results of these focus groups obtained through thematic analysis Braun and Clarke, These results show how speaking about Citizenship and its most intuitive components, rights and responsibilities, implies a change that can be facilitated by user participation in the design and implementation of interventions. Table 1 shows selected quotes from interviewees supporting the need for self-determination, one of the main themes arising from the analysis. Quotations related to self-determination themes. Once this exploratory phase was completed, needs assessments were carried out and valid measurement instruments were designed to evaluate activities of mutual support and training of professionals. The proper evaluation of these activities has been a source of arduous discussions. The use of controlled experimental designs entails the exclusion of some users and professionals from training activities, due to their disagreement with the fact of starting a process in which they may end up in a control group. Therefore, we have decided to evaluate all our activities, where possible, through wait-list-controlled randomized experimental designs. Thus, all participants complete a baseline evaluation.

## 3: Question Concept of citizenship. EU law. | Calers's Blog

*The concept of citizenship is a key to comprehension of what democracy is and how it works. Thus, students involved in education for democracy need to know what citizenship is, how it is acquired or lost in various political systems, what rights, responsibilities, and duties are entailed by it, and how it is connected to the institutions of.*

While those in Toronto look at how technology is both empowering and dividing society today, we asked three 6 Degrees guests to shine a light on how citizenship, as a community membership tool, also helps to both empower and divide. Has the general concept of citizenship brought people together as much as it now keeps us apart? Could it be more inclusive? Here are three ways to envision a revised version of the concept: Citizenship is a complex concept that spans thousands of years and cultures across the globe. The concept of citizenship is often used in conjunction with the relationship between a formal body, such as the nation-state, and the people. Although it is often associated with geography, that is both over- and under-inclusive. Consider Indigenous peoples dispossessed from their land and not included or recognized as citizens in a nation-state. Consider migrants or people forced to move who often live outside of a place they claim as their nation-state. Consider temporary workers in Germany, many of whom were born there but still are not considered citizens. Consider religious minorities in India who may have called a place home for hundreds if not thousands of years and who are technically citizens but functionally are not. Consider people with disabilities in Russia who often are hardly seen as people and certainly not citizens in a meaningful way. The rightful good it owes them is membership and belonging. Out of membership all other rights flow or are withheld. Without membership and belonging, it is not just citizenship that is being denied but also full personhood. While we recognize the nation-state owes something to its members, that is just a start. We are in a period where, in order to thrive, people need to be protected from threats that transcend any one border. In order for people to thrive they need things beyond the nation-state. It is not just enough to engage the role of the citizen, we must engage the role of the nation-state. We recognize globalization, climate change and capital are not limited to the nation-state – why would we try to limit people? People need a place of belonging and also need to be able to move. We need engagement with each other and with the land. We also need to be free. We are embodied spirits that have moved long before there was ideas of the nation-state and citizenship. We need to have citizenship and nation-states that are in service to people, not just credit, capital and stuff. We live in a world today where we no longer have connections and family in just our village, we increasingly have friends and family all over the world. While a nation-state cannot have the same support for all people on the planet, we can no longer accept citizenship or membership as just a narrow and set category. In a world that is inter-dependent and inter-connected, the well-being of citizens of one nation-state is influenced by what happens in other countries as well. What does citizenship mean in the twenty-first or twenty-second century? If we are to have a future, we must participate in its creation, and it must belong to us all and we must all belong. Legally speaking, we are currently applying an outdated concept of citizenship, which is rigid, exclusive and granted by municipal or state authorities to those who fulfil a list of requirements. The logic here is that citizenship can be and is denied to those who fail to meet what are often arbitrary criteria. This means citizenship is a socially created category, imposed by those in power, designed to exclude some and include others. As a result, even if a group of people share a space, there is a division between those who are granted the status of citizen and those who fail to meet the requirements. Those with rights and those with duties, those who are entitled and those who are policed. We should be able to think beyond this. In the future, citizenship could be more fluid and ubiquitous, not limited to the place we inhabit but to those places where we interact. Citizenship could be broad, with equal recognition of the diverse social identities of those who can claim it, rather than assessing those identities against a checklist of bureaucratic requirements. Citizenship should be about being politically active; it should have an active discourse on rights and be a means of direct influence in the formulation, governance and operation of the urban commons. The citizenship of the future should be one that enables each of its members and collectives to shape the space and dynamics they want to live in. The citizenship of the future should have fundamental rights at its core, not

only for its members but also for its visitors and those the community decides to shelter. A citizenship of the future must be rooted in the local but connected with the global. It must be able to visualize the social obligations that exist beyond the borders of nation-states and enable citizens to bear their quota of shared responsibility in global matters, not least the global struggle against inequality. And any worthwhile conception of citizenship has individual agency at its core. Over the next three years, approximately one million new immigrants will be admitted to Canada from various streams; namely, economic migrants, family reunifications and refugees. Immigration poses unique challenges for municipalities as the number of new residents increases, Canadian cities find themselves on the frontlines around issues of inclusion, accommodation and representation. Too often, these are women in abusive relationships with broken sponsorship agreements, or children and teens not attending school while working in unsafe work environments. A sanctuary designation educates the wider community on these issues and allows non-status residents to fully engage with their city and live more meaningful lives. It provides a glimpse of what citizenship can mean on a sub-national level and creates safer, more cohesive neighbourhoods while also educating the public on the plight of the undocumented. There is not an all-encompassing definition of a sanctuary city, but broadly speaking, a sanctuary designation means: Residents can access municipal-run programs and services, regardless of immigration status. Immigration status cannot hinder a resident from enrolling and engaging with municipal-run programs and services, and cannot be a requirement. Municipal staff are not required to cooperate with local police or share information on an undocumented resident, unless it is relevant during the course of an investigation. While some adhere to these elements in part Vancouver and London , others have embraced them completely Toronto , but not without challenges. The policies and approaches may differ depending on the location, but the spirit of the movement remains the same: The movement is not new to Canada. The City of Toronto officially declared itself a sanctuary in but it had been exploring the idea since the s. For instance, it is important to remember that non-status residents pay all municipal and provincial taxes such as HST and property taxes. In Ontario, under the Education Act section However, far too many school administrators are unaware of this fact. Non-status residents have access to housing, healthcare and social assistance. However, many agencies are unaware of their own policies and procedures as they pertain to undocumented clients. The sanctuary movement in Canada should not be an act of civil disobedience but rather take the form of civil initiatives to challenge and improve existing systems. Current criticisms and backlash of sanctuary policies in the US have exposed the limits of city power. With threats of funding cuts and an increase in immigration raids in sanctuary cities, the White House has made it clear that it sees sanctuary cities as an affront to its sovereignty. To avoid similar hurdles, Canadian municipalities must clearly define their purpose in declaring sanctuary status. Their stated objectives should set out to: None of these objectives undermine the sovereignty of the state, but still hold true to the spirit of sanctuary. Jai Sahak is the diversity and community engagement coordinator for the Town of Ajax.

**4: Advocates General and the concept of citizenship - Oxford Scholarship**

*The Concept of Citizenship in the European Union According to Advocate General Cosmas 8 Art. lit. c and Art. 21 TFEU establish "for nationals of the Member States (now designated citizens of the.*

Dimensions of citizenship 1. The first is citizenship as legal status, defined by civil, political and social rights. The third refers to citizenship as membership in a political community that furnishes a distinct source of identity. In many ways, the identity dimension is the least straightforward of the three. Authors tend to include under this heading many different things related to identity, both individual and collective, and social integration. If enough citizens display a robust sense of belonging to the same political community, social cohesion is obviously strengthened. However, since many other factors can impede or encourage it, social integration should be seen as an important goal or problem[ 7 ] that citizenship aims to achieve or resolve , rather than as one of its elements. As we will see, one crucial test for any conception of citizenship is whether or not it can be said to contribute to social integration. Relations between the three dimensions are complex: As we will see, differences between conceptions of citizenship centre around four disagreements: Citizenship meant being protected by the law rather than participating in its formulation or execution. The focus here is obviously the first dimension: The Roman experience shows that the legal dimension of citizenship is potentially inclusive and indefinitely extensible. The liberal tradition, which developed from the 17th century onwards, understands citizenship primarily as a legal status: But citizens exercise these freedoms primarily in the world of private associations and attachments, rather than in the political domain. At first glance, the two models present us with a clear set of alternatives: The citizen appears either as the primary political agent or as an individual whose private activities leave little time or inclination to engage actively in politics, entrusting the business of law-making to representatives. Republicans have problems of their own. His identity as citizen is not central to his sense of self and politics is only one of his many interests Constant , In essence, this involves a reformulation of the model, questioning some of its original premises while holding onto the ideal of the citizen as an active political agent. Instead of opposing the two models, we could reasonably see them as complementary. Political liberty, as Constant pointed out, is the necessary guarantee of individual liberty. But can we expect passive spectators of political life to become active citizens should the need arise? Such habituation underpins their capacity and willingness to protect their liberties and the institutions that support them Constant , " Their critique has provided the impetus to the development of alternative conceptions of politics and citizenship. The political space must be protected from the private sphere, defined as the domain of necessity and inequality, where the material reproduction of the polis is secured. If the division ostensibly made it possible for citizens to engage with each other as equals, feminists doubt whether it ever was the ideal way of achieving this goal. Or treating most people as things? An egalitarian family is a much more fertile ground for equal citizens than one organized like a school for despotism J. The liberal model, for its part, gives primacy to the private sphere. Political liberty is seen in instrumental terms: Here as well, the division between private and public has prevented women from gaining access to the public Pateman , ; Dietz , "81; Okin , Rather, we must see how laws and policies structure personal circumstances e. This does not make the distinction irrelevant and the categories collapsible. But it does mean that the boundaries between public and private should be seen as a social construction subject to change and contestation and that their hierarchical characterization should be resisted. As we will see now, this contextualized conception of the political has informed much of the criticism aimed at the universalist model of citizenship and has inspired the formulation of a differentialist alternative. The challenge of internal diversity 2. The apparent success of the post-war welfare state in securing social cohesion was a strong argument in favour of a conception of citizenship focused on the securing of equal civil, political and social rights. Scepticism towards the universalist model was spurred by concerns that the extension of citizenship rights to groups previously excluded had not translated into equality and full integration, notably in the case of Afro-Americans and women Young ; Williams A questioning of the causal relation assumed between citizenship as a uniform legal status and civic integration followed. Critics argued that the model proves exclusionary if one interprets universal citizenship

as requiring a the transcendence of particular, situated perspectives to achieve a common, general point of view and b the formulation of laws and policies that are difference-blind Young The call to transcend particularity too often translates into the imposition of the majority perspective on minorities. The second requirement may produce more inequality rather than less since the purported neutrality of difference-blind institutions often belies an implicit bias towards the needs, interests and identities of the majority group. This bias often creates specific burdens for members of minorities, i. Critics of this failed universalism have proposed an alternative conception of citizenship based on the acknowledgment of the political relevance of difference cultural, gender, class, race, etc. This means, first, the recognition of the pluralist character of the democratic public, composed of many perspectives, none of which should be considered a priori more legitimate. Second, it entails that, in certain cases at least, equal respect may justify differential treatment and the recognition of special minority rights. Once these two points are conceded, the question becomes when, and for what reason, the recognition of particular rights is either justified or illegitimate. This discussion is necessarily context specific, focusing on concrete demands made by groups in particular circumstances, and shies away from easy generalizations. Critics focus on its impact on the possibility of a common political practice. This analysis is tied to a wider literature on the virtues required of citizens in pluralist liberal democracies and on ways to favour their development. Stephen Macedo , William Galston , and Eamonn Callan , among others, have all emphasized the importance of public reasonableness. But how and where does one develop this and related virtue s? If a differentiated model of citizenship simply allows individuals and groups to retreat into their particular enclaves, how are they to develop either the motivation or the capacity to participate in a common forum? If so, should we not resist demands for separate schools or dispensations for minorities? How flexible should public schools be towards minorities if the goal is to make them feel welcome and ensure that they do not retreat into parochial institutions? Callan ; Gutmann ; Brighouse , Critics of differentiated citizenship have also argued that policies that break with difference-blind universalism can only weaken the integrative function of citizenship. If embracing multicultural and minority rights means that citizens lose their sense of collective belonging, it may also affect their willingness to compromise and make sacrifices for each other. Citizens may then develop a purely strategic attitude towards those of different backgrounds. As Joseph Carens puts it: Critics of Aboriginal demands for self-government rights have pressed this concern with force Cairns, In addressing these and similar queries, Will Kymlicka and Wayne Norman have broadly distinguished between three types of demands: The first two are really demands for inclusion into mainstream society: Reforming the electoral system to ensure the better representation of minorities may raise all sorts of difficult issues, but the aim is clearly integration into the larger political society, not isolation. These should be seen as measures designed to facilitate their inclusion in the larger society rather than as a way to avoid integration. It is only claims to self-government rights, grounded in a principle of self-determination, that potentially endanger civic integration since their aim is not to achieve a greater presence in the institutions of the central government, but to gain a greater share of power and legislative jurisdiction for institutions controlled by national minorities. Addressing such demands through a simple reaffirmation of the ideal of common citizenship is not a serious option. It may only aggravate the alienation felt by members of these groups and feed into more radical political projects, including secession. Further, to say that recognition of self-government rights may weaken the bonds of the larger community is to suppose that these bonds exist in the first place and that a significant proportion of national minorities identify with the larger society. Yet such assumptions are often overly optimistic. If these bonds do not exist, or remain quite weak, what is needed is the construction of a genuine dialogue between the majority society and minorities over what constitutes just relations, through which difference can be recognized. The hope is that such dialogue would strengthen, rather than weaken, their relationship by putting it on firmer moral and political grounds Carens , This broadly positive assessment of the effects of differentiated citizenship on civic integration is increasingly being questioned. On the other hand, events like September 11, the Mohammed cartoons affair , see Klausen , riots in the banlieux of Paris , London and Stockholm , as well as a series of terrorist attacks in Europe have led to a backlash against multicultural policies. The belief that demands for multicultural rights are really demands for inclusion in the larger society has been thrown into doubt, notably

in the case of Muslim immigrants. To allay fears about the supposed trade-off between cultural recognition and redistribution, supporters of multiculturalism cite the lack of empirical studies establishing a negative correlation between the adoption of multicultural policies and a robust welfare state Banting and Kymlicka , Banting Further, claims that the push for multicultural policies diverts energies, time and resources from the struggle for redistributive policies assume that the pursuit of justice is zero-sum, seemingly a false generalization. On the contrary, it can be argued that: In the same vein, to claim that paying attention to issues of cultural recognition tends to warp our sensitivity to economic injustice is to assume that we can only be sensitive to one dimension of injustice at a time. But it is equally plausible that sensitivity to a particular type of injustice may favour, rather than hinder, sensitivity to other injustices. In response to concerns about social and civic unity, liberal democracies have introduced a series of policies aimed at better securing the integration of immigrants: They have been hotly debated from the perspective of factual efficacy as well as from a normative perspective. Some, like Joseph Carens have argued that they are basically unjust, no matter what form they take. Other theorists have taken a more positive view of the tests: On this view, as long as certain conditions are met, so that the tests are neither too difficult nor too expensive and give applicants the possibility to take them again if they fail, etc. A number of liberal democracies have responded to the upsurge of terrorist acts by introducing legislation that gives the state the power to withdraw the citizenship of those convicted or suspected of terrorist activities. Though states cannot deport their own citizens, denationalisation allows them to first withdraw citizenship and then deport. These legislations raise a number of normative issues. Firstly, they seem to contradict the basic idea that citizenship is a right, not a privilege Gibney , Macklin Thirdly, it is argued that by targeting only dual or multiple citizens, the new legislations treat them as second-class citizens Gibney , In contrast, other theorists insist that that the particular nature of terrorist crimes akin to acts of war against the state warrants this kind of response Schuck ; Joppke Concerning the worry that the legislations discriminate against dual citizens, the response is that the difference in treatment between mono-citizens and dual citizens is justified, since the consequences of denationalisation are also very different in each case. Individuals holding a single citizenship are the only ones facing statelessness as a consequence of denationalisation Barry and Ferracioli Where participants in the debate find common ground is in their shared criticism of the specific form that some legislations have taken, most notably the British Nationality, Immigration and Asylum Act. Whether this, or any such measure, has any significant deterrent effect is very much open to question. Worries about the ability and willingness of Muslim immigrants to integrate into Western liberal democracies explain a persisting interest in reflecting on the complex relations between the secular liberal political cultures dominant in the West and religion. What is the right balance between the principle of sexual equality affirmed in constitutional democracies and the respect of religious liberty? It is assumed that democratic citizenship, properly construed, can indeed function as a significant lever of integration. The idea is that citizenship as a set of civil, political and social rights and as a political practice can help generate desirable feelings of identity and belonging.

## 5: Citizenship (Stanford Encyclopedia of Philosophy)

*Question 3 According to Advocate General Colomer 'the concept of citizenship, which entails a legal status for individuals, means that the Member States must pay particular attention to individual legal situations.*

The fundamental rights play a vital role in the performance of that task. As an integral part of the status of citizenship, the fundamental rights strengthen the legal position of the individual by introducing a decisive aspect for the purposes of substantive justice in the case concerned. Holding their fundamental rights as prerogatives of freedom, citizens of the Union afford their claims greater legitimacy. Should citizenship become a sort of a panacea for any injustice? Being a citizen means that one had locus standi in national courts and occasionally at the European Court of First Instance or indeed the Court of Justice of the European Union. The European Convention on Human Rights asserts that each person has the right to legal personality. That is that he or she is entitled to claim rights through the judicial system. A citizen merits access to justice. Wrongs must be remedied. In this sense the COMMUNITY has made itself a hostage to fortune. If Romania were to grant citizenship to four million Moldovans then they would all be able to live anywhere within the European Union. *Chu Zhen v Ireland* was one of these cases about citizenship. A Chinese couple entered the UK illegally with their son. The wife gave birth to a daughter there. The child was born in Ireland though the UK part thereof and was ipso facto and Irish citizen as per the Irish constitution which operated on a ius soli basis. This child could never be removed from the Irish Republic though in fact she was dwelling in Northern Ireland. The ECJ ruled that the baby and her parents and brother were entitled to live in the United Kingdom on the strength of the infant being a citizen of another EU member state. Rights arose here through EU citizenship. *Zambrano* was a similar case. A Colombian couple living illegally in Belgium were permitted to stay because of their Belgian born children. Moreover, citizens can take the member state where they reside whether it is their own country or another to the ECJ if their rights have been breached. *Grzelczyk* was a Frenchman studying in Belgium and working part-time. The court found that Belgium was wrong to refuse him the minimum allowance since this was a social benefit. He had been denied it on the sole ground that he was not Belgian. This was upheld in *Baumbast v Secretary of State for the Home Department*. She has split up from their father. The children were in education. The mother was allowed to stay with them until they finished their education despite having broken up with their father. In the case of *McCarthy* we see limits to the rights and EU citizen can confer on a spouse. Some view that as being unjust. Article TFEU did not apply to her since she had never moved. She was born in the United Kingdom to Irish parents and was an Irish citizen. The EU has long since established that workers in a member state have the same rights as national of that state. However, this does not apply to students and arguably this is a lacuna. The limits of residency and the right to claim benefits have been shown in *Collins* where a dual Irish and American citizen sought benefits in the UK despite not having dwelt there for 17 years. There is the right to set up a business in another state as shown in *Webb*. One cannot be made to abide by regulations in that state if one is already abiding by equivalent regulations in one's home state. Moreover, there is a right to stand for election to the EU Parliament and to vote for the EU Parliament in the country where one lives even if one is not a citizen of that state. People have the right to do almost any job in another member state. The exceptions are for certain civil service jobs that entail especial allegiance to the state such as the foreign office and secret service. There is the mutual recognition of qualifications so long as they really are equivalent in value. Language tests can only be applied where relevant. Citizenship already has become a panacea for injustice. What happens in each member state is to some extent the business of every other country.

**6: The Concept of Citizenship in Education for Democracy. ERIC Digest.**

*In Part III, the book explores the contributions of a range of Advocates General to specific principles of Community Law, including state liability, direct effect, and the concept of citizenship. This book offers a unique perspective on politics of the European Court of Justice – one of the driving forces behind closer European integration.*

Tweet on Twitter Image Source - <https://> Corporate citizenship is defined as the way a company exercises its rights, obligations, privileges and overall corporate responsibility within the neighbouring and global environment. There has been some disagreement about the terminology: What is the complication? Attempts to distinguish between corporate citizen and CSR has ended up only defining corporate citizenship essentially having the same features of CSR i. Bad corporate citizens like tobacco companies, weapons manufacturers are excluded from socially responsible investment funds. There have been arguments that the refurbished academic focus on corporate citizenship is an opportunity to reposition the older ideas about CSR. The notion of a global business citizen was particularly relevant for multinational corporations. Multinational corporations are both local and global actors whose rights and responsibilities across national boundaries implied an analysis of hyper norms. Global Compact where multinational corporations voluntarily commit to a set of principles in the areas of environment, labour and human rights values and principles which gives a human face to the global market and aspire to overcome imbalances between the economic, social, and political realms. The issues of implementing a consistent set of universal hyper norms seem to be glossed in the literature. A multinational corporation must be seen to be insightful to local cultures. At the same time it is required to implement a universal code of conduct, the assumption being that the company can adapt its hyper norms to suit local custom without violating them. A good corporate citizen is obliged to fulfil the obligations but it is not legally enforced. The major shortcoming of CSR, corporate citizenship is that there is an absence of any enforcement mechanism to meet the obligations. At a global level, the complexities of legal systems also enable multinational corporations to develop innovative and creative accounting practices that, while being perfectly legal, have uncertain outcome. The problematic nature of citizenship, when applied to corporations, need to be looked into. The use of the term citizen to denote corporate identity is related to the legal notion of the corporation as a natural citizen. The rights of the corporation are guaranteed and protected but the problem is that the responsibilities remain unrestricted. The term corporate citizen extends the legal fiction of corporate personhood even further because a corporation cannot satisfy key cannons of citizenship such as voting or holding public office, which are inalienable rights held by individuals. Citizenship rights of corporations are limited to certain activities like the right to vote furthermore the economic power of corporations to influence electoral results through campaign contributions cannot be ignored. There have been notions of corporate citizenship that bring in the legal fiction argument of the corporation in order to create a soul for the body corporate run the danger of conflating citizenship with personhood. A corporation cannot be a citizen in the same way a person can. A corporation can be considered a person as far as its legal status is concerned. The conflation of a corporation with an individual citizen obscures the gaps between individual citizen rights and corporate rights. There are concerns that corporate citizenship discourses could have the effect of reducing governmental scrutiny of corporate practices because they promote self-governance. Corporate strategies of responding to social and environmental concerns have led to array of codes of conduct on various issues which are not enforceable. So to conclude rather than uncritically applying concepts of citizenship to the business firm, it is important to contest current notions of corporate citizenship. The limitations of applying superficial concept of citizenship to corporations attempt to develop a broader conceptualization of corporate citizenship based on notions of liberal citizenship in political science. Thus corporate citizenship is about administering citizenship rights for individuals rather than about whether the corporation is or can be a citizen. Toward an Extended Theoretical Conceptualization.

**7: Corporate Social Responsibility and Corporate Citizenship - Difference**

*"The Advocate General and EC Law is the first comprehensive study of the Advocate General and his role in the development of EC Law. The book examines the history of the role, the questions over its future, and the role's importance in the procedures of the Court."--BOOK JACKET.*

Education[ edit ] In education, the term is most often used to describe a worldview or a set of values toward which education is oriented see, for example, the priorities of the Global Education First Initiative led by the Secretary-General of the United Nations. Global Citizenship Education Within the educational system, the concept of global citizenship education GCED is beginning to supersede or overarch movements such as multicultural education, peace education , human rights education , Education for Sustainable Development and international education. The concept of global citizenship has been linked with awards offered for helping humanity. The following are a few of the more common perspectives: Critical and transformative perspective. Citizenship is defined by being a member with rights and responsibilities. Therefore, GCED must encourage active involvement. GCED can be taught from a critical and transformative perspective, whereby students are thinking, feeling, and doing. In this approach, GCED requires students to be politically critical and personally transformative. Teachers provide social issues in a neutral and grade-appropriate way for students to understand, grapple with, and do something about. Worldmindedness, the first strand, refers to understanding the world as one unified system and a responsibility to view the interests of individual nations with the overall needs of the planet in mind. The second strand, Child-centeredness , is a pedagogical approach that encourages students to explore and discover on their own and addresses each learner as an individual with inimitable beliefs, experiences, and talents. The Holistic Understanding perspective was founded by Merry Merryfield, focusing on understanding the self in relation to a global community. This perspective follows a curriculum that attends to human values and beliefs, global systems, issues, history, cross-cultural understandings, and the development of analytical and evaluative skills. It refers to a broad, culturally- and environmentally-inclusive worldview that accepts the fundamental interconnectedness of all things. Proponents of this philosophy often point to Diogenes of Sinope c. In the Mahopanishad VI. The statement is not just about peace and harmony among the societies in the world, but also about a truth that somehow the whole world has to live together like a family. Please expand the article to include this information. Further details may exist on the talk page. October Global pollsters and psychologists have studied individual differences in the sense of global citizenship. Oppositely, the authoritarian personality , the social dominance orientation and psychopathy are all associated with less global human identification. They attend more actively to global concerns, value the lives of all human beings more equally, and give more in time and money to international humanitarian causes. They tend to be more politically liberal on both domestic and international issues. Global citizenship identification then predicts six broad categories of prosocial behaviors and values, including: Face-to-face town hall meetings seem increasingly supplanted by electronic "town halls" not limited by space and time. Another interpretation given by several scholars of the changing configurations of citizenship due to globalization is the possibility that citizenship becomes a changed institution; even if situated within territorial boundaries that are national, if the meaning of the national itself has changed, then the meaning of being a citizen of that nation changes. Rights and obligations as they arose at the formation of nation-states e. Thus, new concepts that accord certain "human rights" which arose in the 20th century are increasingly being universalized across nations and governments. This is the result of many factors, including the Universal Declaration of Human Rights by the United Nations in , the aftermath of World War II and the Holocaust and growing sentiments towards legitimizing marginalized peoples e. Couple this with growing awareness of our impact on the environment, and there is the rising feeling that citizen rights may extend to include the right to dignity and self-determination. If national citizenship does not foster these new rights, then global citizenship may seem more accessible. Global citizenship advocates may confer specific rights and obligations of human beings trapped in conflicts, those incarcerated as part of ethnic cleansing , and pre-industrialized tribes newly discovered by scientists living in the depths of dense jungle [32] [ verification needed ] UN General

Assembly[ edit ] On 10 December , the UN General Assembly Adopted Resolution A III , also known as "The Universal Declaration of Human Rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. Dicey said in , when he popularized the phrase "rule of law" in No one is above the law and everyone is equal before the law regardless of social, economic, or political status. The rule of law includes the results of judicial decisions determining the rights of private persons. We hold these truths to be self-evident , that all men are created equal, that they are endowed by their Creator with certain unalienable Rights , that among these are Life, Liberty, and the Pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed ; [39] "Global citizenship in the United States" was a term used by former U. President Barack Obama in in a speech in Berlin. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. November World Citizen flag by Garry Davis World Citizen badge In general, a world citizen is a person who places global citizenship above any nationalistic or local identities and relationships. An early expression of this value is found in Diogenes of Sinope c. Of Diogenes it is said: Albert Einstein described himself as a world citizen and supported the idea throughout his life, [45] famously saying "Nationalism is an infantile disease. It is the measles of mankind. Schonfield founded the Commonwealth of World Citizens , later known by its Esperanto name "Mondcivitana Respubliko", which also issued a world passport; it declined after the s. It does not, however, imply abandonment of legitimate loyalties, the suppression of cultural diversity, the abolition of national autonomy, nor the imposition of uniformity. Other facets of world citizenshipâ€”including the promotion of human honour and dignity, understanding, amity, co-operation, trustworthiness, compassion and the desire to serveâ€”can be deduced from those already mentioned. The concept was promoted by the self-declared World Citizen Garry Davis in , as a logical extension of the idea of individuals declaring themselves world citizens, and promoted by Robert Sarrazac, a former leader of the French Resistance who created the Human Front of World Citizens in Hundreds of cities mundialised themselves over a few years, most of them in France, and then it spread internationally, including to many German cities and to Hiroshima and Nagasaki. To date, more than cities and towns have declared themselves World cities , including Beverly Hills , Los Angeles , Minneapolis , St. The movement advocates for a new political organization governing all humanity , involving the transfer of certain parts of national sovereignty to a Federal World Authority , Federal World Government and Federal World Court. Basing its authority on the will of the people, supporters hope it could develop new systems to draw on the highest and best wisdom of all humanity, and solve major planetary problems like hunger , access to water , war , peace-keeping , pollution and energy. The mundialization movement includes the declaration of specified territory - a city, town, or state, for example - as world territory, with responsibilities and rights on a world scale. Currently the nation-state system and the United Nations offer no way for the people of the world to vote for world officials or participate in governing our world. International treaties or agreements lack the force of law. Mundialization seeks to address this lack by presenting a way to build, one city at a time, such a system of true World Law based upon the sovereignty of the whole. Earth Anthem[ edit ] Author Shashi Tharoor feels that an Earth Anthem sung by people across the world can inspire planetary consciousness and global citizenship among people. For example, Parekh advocates what he calls globally oriented citizenship, and states, "If global citizenship means being a citizen of the world, it is neither practicable nor desirable. What, if anything, does it really mean? Is global citizenship just the latest buzzword? Gouverneur Morris , a delegate to the Constitutional Convention United States , criticized "citizens of the world" while he was on the floor of the convention; August 9, He would not trust them. The men who can shake off their attachments to their own Country can never love any other. These attachments are the wholesome prejudices which uphold all Governments, Admit a Frenchman into your Senate, and he will study to increase the commerce of France:

**8: Advocate General and EC Law - Oxford Scholarship**

*European Union Advocate General Lisbon Treaty National Citizenship Democratic Deficit These keywords were added by machine and not by the authors. This process is experimental and the keywords may be updated as the learning algorithm improves.*

The Concept of Citizenship in Education for Democracy. The concept of citizenship is at the core of education for democracy. This Digest discusses 1 what citizenship is; 2 why citizenship is an essential element of democracy; and 3 how to teach about citizenship in a democracy. In a democracy, the source of all authority -- the legitimate basis of all power -- is the collective body of the people, the citizens of the polity. There is popular sovereignty of the citizens and thereby government by consent of the governed. A citizen is a full and equal member of a polity, such as a democratic nation-state Mouffe , Some countries use both bases for ascribing citizenship. Further, most democratic states have established legal procedures by which people without a birthright to citizenship can become naturalized citizens. Equality before the law is one fundamental right of the citizen; other examples are such political rights as voting and participating in public interest groups. Constitutions may make a distinction between the rights of citizens and of inhabitants of the political community who are not citizens. For example, in the United States of America, only citizens have the right to vote, serve on juries, and be elected to certain offices of the government, such as Congress. All other rights in the United States Constitution are guaranteed to everyone residing in the country, citizens and noncitizens alike. The people of a democratic country or nation-state may have various and overlapping identities based on such factors of society as religion, race, ethnicity, social class, and gender. However, the single identity possessed equally by all citizens of the polity, regardless of differences, is civic identity. Held in common by all citizens, civic identity is based on freely given commitment to certain civic principles and values of the democracy. In countries with widespread diversity in religious, racial, and ethnic identities e. Citizenship is the social and legal link between individuals and their democratic political community. And the status of citizenship entails very important responsibilities and duties that must be fulfilled; if they are not, democracy is disabled. The responsibilities of citizenship also involve action to narrow the gap between ideals and realities. For instance, the highest standards for good government in a constitutional liberal democracy are 1 equal security for the rights of all persons in the polity, and 2 government by consent of the governed. Citizens have the responsibility to recognize and overcome contradictions of ideals concerning equality of rights for all citizens, such as unjust denial to certain persons or groups of their rights to participate in government or to fair treatment in the courts of law Galston , If citizens of a democracy would have security for their rights, they must take responsibility for them. First, they must respect the rights of others. Second, they must act to defend their own rights and the rights of others against those who would abuse them. And third, they must exercise their rights in order to make democracy work. The rights to vote, to speak freely on public issues, and to participate in voluntary organizations, for example, have little or no significance in political and civic life unless citizens regularly and effectively use them. The civic realm of the state provides the main channels through which individuals can participate politically and share in governance" Klusmeyer , The concept of citizenship is a key to comprehension of what democracy is and how it works. Thus, students involved in education for democracy need to know what citizenship is, how it is acquired or lost in various political systems, what rights, responsibilities, and duties are entailed by it, and how it is connected to the institutions of particular nation-states, especially their own. But students need to move beyond conceptual understanding to learning experiences that develop participatory skills and civic dispositions for exercising the rights and carrying out the responsibilities and duties of citizenship in a democracy. Three types of participatory skills are interacting, monitoring, and influencing. Interacting pertains to skills of communication and cooperation in political and civic life. Monitoring involves skills needed to track the work of political leaders and institutions of government. And influencing refers to skills used to affect outcomes in political and civic life, such as the resolution of public issues. Examples of civic dispositions are such traits of character as civility, sociability, honesty, self-restraint, tolerance, trust, compassion, a sense of duty, a sense of political efficacy, capacity for

cooperation, loyalty, courage, respect for the worth and dignity of each person, and concern for the common good Center for Civic Education ; NAEP Civics Consensus Project A new program that develops participatory skills and civic dispositions of students in the school or local community is "Project Citizen" Center for Civic Education Participants in "Project Citizen" cooperate in small groups to identify a significant public issue or problem, conduct research to become informed about it, examine alternative responses put forward to resolve the issue or problem, select an alternative response to the issue as desirable and defend it against interrogators and opponents, and take action with like-minded participants to influence a practical resolution of the issue or problem. Thus, participants in "Project Citizen" learn skills and dispositions that enable them to become constructively engaged in the political and civic life of a democracy. They are on their way to achieving competencies that make democracy work to protect individual rights, to practice government by consent of the governed, and to serve the common good Tolo The following list of resources includes references used to prepare this Digest. However, they can be located in the journal section of most larger libraries by using the bibliographic information provided, requested through Interlibrary Loan, or ordered from commercial reprint services. Center for Civic Education. Center for Civic Education, Conrad, Dan, and Diane Hedin. Carnegie Endowment for International Peace, National Assessment Governing Board, Department of Education, Further, this site is using a privately owned and located server. This is NOT a government sponsored or government sanctioned site.

#### 9: The Advocate General and EC Law - Noreen Burrows; Rosa Greaves - Oxford University Press

*concept of EU citizenship as expressed by the Advocates General, to what extent it can be traced in hard law in shape of the Citizenship Directive of the European Commission, and the implications for some aspects of EU integration.*

*The countryman and the townsman Wisdom in practice Please save my Earth. Columbia documentary history of race and ethnicity in America Non-Classical Continuum Mechanics Enzyme kinetics lecture notes The new superintendent gets a visit from his past! Nursing Diagnosis Source Book Proposed merger between Bank of America and Security Pacific Bank The wealth of nations book by adam smith Overview of competitive technical intelligence Global warming vocabulary list Madhur Jaffreys Illustrated Indian Cookery Gelman hill multilevel modeling From inquiry to academic writing 4th edition The New Multimedia Mix McCarthy goes too far The Communitarian Persuasion (Woodrow Wilson Center Press) The dragons robe Associate Professor of Future of anomie theory Evil Down in the Alley The literary afterlife : where retelling and translation intersect Lie #3 : Thomas Jefferson wrote his own Bible and edited out the things he didnt agree with Fricks Lock, Chester County The Nez Perce Tribe (Native Peoples) Math Discoveries with Pattern Blocks, Grades 2 to 3 Permitting producers of hops to enter into marketing agreements under Agricultural Adjustment Act. Athens of America Strategic planning meeting agenda New Years babies Escape from Death Valley Letter of Horace Greeley to Messrs. Geo. W. Blunt, John A. Kennedy, John O. Stone, Stephen Hyatt, and 30 Krige, E. J. Divine kingship, change and development. Run, Ma, Run (Flashcard Biography of Mary Slessor, Missionary to Calabar) The American dream, in monthly installments Arbitrage pricing theory vs capm Winchester, Virginia, register of deaths, 1871-1891 Diseases of molluscs Preface to the 2002 edition*