# THE IMPLICATIONS OF CITIZENSHIP EDUCATION IN BUILDING SOCIETY.

Jean Bruno TOZAÏ
jbtozai@gmail.com

Florent ZAINE
florentbertrandzaine@yahoo.fr

Jean-Baptiste ADOUMNGAR
adoumngar2013@gmail.com

English Section, Faculty of Arts and Humanities
University of Bangui,

…………………………………………………………………………………………

…………………………………………………………………………………………

**Abstract:**   This paper examines the purpose of citizenship education and its role within educational settings. Citizenship serves as a foundational concept that guides the learning objectives of social studies across all grade levels. To equip students with the skills, knowledge, and values necessary for active participation in democratic life, social studies must reflect the societal context in which learners live and anticipate the challenges they may encounter in the future.

Citizenship is a dynamic and evolving concept; its meaning is often contested and subject to ongoing interpretation and debate. As such, citizenship education is essential for sustaining democratic societies. The concept of citizenship gains relevance within specific historical and cultural contexts and is shaped by time and place.

Throughout history, diverse interpretations of citizenship have been employed; sometimes to promote inclusion and justice, and at other times to justify exclusion or inequality. The aim of this study is to explore the nature of citizenship and its implications for education. It investigates how citizenship education is used to shape individuals into citizens, as part of broader educational and societal objectives.

**Keywords:** citizenship, education, implications, democratic society, civic engagement

**Résumé** : Cet article examine le but de l'éducation à la citoyenneté et son importance dans les environnements éducatifs. La citoyenneté constitue un thème central qui oriente les objectifs d'apprentissage des études sociales à tous les niveaux scolaires. Afin de préparer les élèves à

**ANNALES DE L'UNIVERSITE DE BANGUI,
SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

10e année
Décembre 2025

participer activement à la vie démocratique, les études sociales doivent refléter les réalités de la société dans laquelle ils vivent et anticiper les défis qu'ils pourraient rencontrer à l'avenir.

La citoyenneté est un concept dynamique et évolutif ; sa signification fait souvent l'objet de débats et d'interprétations. Ainsi, l'éducation à la citoyenneté est essentielle à la vie dans une société démocratique. Ce concept prend tout son sens dans des contextes historiques et culturels spécifiques, façonnés par le temps et le lieu.

Diverses interprétations de la citoyenneté ont été appliquées au fil de l'histoire ; parfois pour promouvoir la justice et l'inclusion, et parfois pour justifier l'exclusion. L'objectif de cette étude est d'examiner la nature de la citoyenneté et ses implications pour l'éducation. Elle explore comment l'éducation à la citoyenneté est utilisée pour former des individus en tant que citoyens responsables, dans le cadre d'objectifs éducatifs plus larges.

**Mots-clés :** citoyenneté, éducation, implications, société démocratique, engagement civique.

## INTRODUCTION

The concept of citizenship gains significance within specific historical and geographical contexts. Its meaning is dynamic, often contested, and subject to ongoing interpretation. Throughout history, diverse notions of citizenship have been employed; sometimes to promote inclusion and justice, and at other times to serve exclusionary or divisive ends. This study aims to examine the nature of citizenship and its implications for society. It explores how citizenship education is used to shape individuals into kinds of citizens, as part of broader societal and educational objectives.

To cultivate citizens who possess a strong civic and moral sense; capable of playing an active and responsible role in both social and public life; education must prioritize foundational disciplines, particularly civic instruction and citizenship education. This paper will demonstrate the relevance and impact of citizenship education across several key dimensions.

**ANNALES DE L'UNIVERSITE DE BANGUI,
SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

**10e année
Décembre 2025**

### The Notion of Rights and Duties

Rights and duties are inherently interconnected and cannot be separated from one another. For every right granted, there exists a corresponding duty. It is the responsibility of the State to protect and uphold the rights of individuals, while citizens, in turn, are expected to demonstrate loyalty and fulfill their obligations to the State. In this sense, human rights represent the collective responsibilities of society and the State toward the individual. Accordingly, in all nations, citizens possess both rights and duties.

Rights are entitlements or freedoms that every individual should enjoy living with dignity, equality, and justice. These encompass Civil and Political Rights such as freedom of speech and the right to vote as well as Economic, Social, and Cultural Rights.

Key articles from the *Universal Declaration of Human Rights* illustrate these principles:

- **Article 1**: *"All human beings are born free and equal in dignity and rights. They should act towards one another in a spirit of brotherhood."*
- **Article 3**: *"Everyone has the right to life, liberty, and security of person."*
- **Article 5**: *"No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."*
- **Article 7**: *"All are equal before the law and are entitled without discrimination to equal protection of the law."*
- **Article 19**: *"Everyone has the right to freedom of opinion and expression."*
- **Article 21**: *"Everyone has the right to take part in the government of their country, directly or through freely chosen representatives."*
- **Article 25**: *"Everyone has the right to a standard of living adequate for the health and well-being of themselves and their family, including food, clothing, housing, and medical care."*
- **Article 27** :
    1. *"Every individual has duties to their family, society, the State, and other legally recognized communities, as well as to the international community."*

**ANNALES DE L'UNIVERSITE DE BANGUI, SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

10e année
Décembre 2025

2. *"The rights and freedoms of each person shall be exercised with due regard to the rights of others, collective security, morality, and the common interest."*

- **Article 29**: *"Everyone has duties to the community and should exercise their rights responsibly."*

These articles emphasize that the exercise of rights must be balanced with a sense of duty, reinforcing the idea that citizenship involves both freedoms and responsibilities.

The individual shall also have the duty to: reserve the harmonious development of the family and promote cohesion and mutual respect within it; honor and support their parents, especially in times of need; serve the national community by contributing their physical and intellectual abilities to its advancement; refrain from compromising the security of the state of which they are a national or resident; preserve and strengthen both social and national solidarity; uphold and defend the national independence and territorial integrity of their country, in accordance with the law; work diligently, to the best of their abilities and competence, and fulfill their obligation to pay taxes as prescribed by law for the benefit of society; preserve and promote positive African cultural values in their interactions with others, guided by the principles of tolerance, dialogue, and consultation; contribute to the moral well-being of society and, to the best of their abilities and at all levels, support the promotion and realization of African Unity.

When examining the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights, one can assert that duty represents a moral or ethical obligation, whereas responsibility refers to a legally binding obligation under existing international law.

To become good citizens at home, in schools, within society, and globally learners must develop a strong understanding of civic principles. The rich diversity of ethnic groups, cultures, and languages demands focused attention through Global Citizenship Education, which fosters respect, inclusion, and shared values across communities

Rights come with duties to respect others and contribute positively to society. So, upholding both rights and duties is essential for peace, justice, and equality worldwide. With rights come duties or responsibilities, obligations to respect others' rights and contribute to society's well-being. In

**ANNALES DE L'UNIVERSITE DE BANGUI,**
**SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

**10e année**
**Décembre 2025**

other terms, respecting others' freedoms and dignity, obeying laws and participating in civic life are required.

### The Notion of Symbols, Flag, and Hymn of the Country

National symbols are emblematic representations of a country. These include the flag, national anthem, coat of arms, national animal, and national plant or tree. Each nation possesses unique symbols or images that reflect its beliefs, values, traditions, and cultural identity. While these symbols may evolve over time, they serve to unify citizens by reminding them of their shared history and foundational principles.

In the Central African Republic, however, a significant number of citizens particularly students lack awareness of their national symbols, including the flag and anthem. This gap in civic knowledge underscores the importance of education in fostering national identity and pride.

Flags vary in design and color, often symbolizing aspects of a nation's history, geography, or values. The flag of the Central African Republic was designed by Barthélemy Boganda, who later became the country's first president. Originally intended to represent the proposed United States of Latin Africa in 1957, the flag was officially adopted by the Legislative Assembly of Ubangi-Shari on December 1, 1958. Upon its introduction, Boganda explained: *"These colors, which symbolize the four territories constituting French Equatorial Africa, as well as our guiding territory, Metropolitan France, came from my heart. The red stripe that crosses the four colors represents our blood. Just as we shed our blood when France was in danger, we shall shed our blood for Africa and to protect the Central African Republic, a member of the French Community."*

National anthems, often referred to as hymns, are songs of praise, reverence, and unity. They typically consist of verses or stanzas followed by a chorus and have the power to inspire generations. The national anthem of the Central African Republic is *"La Renaissance"*, known in Sango as *"E Zingo"*. It was adopted on May 25, 1960, shortly before the country gained independence on August 13 of the same year. The lyrics were written by then Prime Minister Barthélemy Boganda, and the music was composed by French composer Herbert Pepper, who

**ANNALES DE L'UNIVERSITE DE BANGUI,**
**SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

**10e année**
**Décembre 2025**

also composed Senegal's national anthem, *"Le Lion rouge"*. *"La Renaissance"* remained the national anthem during the period of the Central African Empire (1976–1979).

The national anthem has official lyrics in both French and the national language, Sango.

### *French Lyric*

Ô Centrafrique, ô berceau des Bantous !

Reprends ton droit au respect, à la vie !

Longtemps soumis, longtemps brimé par tous,

Mais de ce jour brisant la tyrannie.

Dans le travail, l'ordre et la dignité,

Tu reconquiers ton droit, ton unité,

Et pour franchir cette étape nouvelle,

De nos ancêtres la voix nous appelle.

### *Refrain :*
Au travail dans l'ordre et la dignité,

Dans le respect du droit dans l'unité,

Brisant la misère et la tyrannie,

Brandissant l'étendard de la Patrie.

### Sango Lyric

Bêafrîka, mbeso tî âBantu

Kîri mo gbû gîgî tî mo-mvenî

Mo bâa pâsi na gbe tî âzo kûê

Me fadësô, mo ke na kürü gô

Mo sö benda, mo bûngbi kûê ôko

Na kusâra ngâ na nëngö-terê

Tî tö ndâ tî finî dutï tî ë sô

E mä gbegô tî_âkötarä tî ë

### *Refrain :*

**ANNALES DE L'UNIVERSITE DE BANGUI,**
**SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

**10e année**
**Décembre 2025**

E gbû kua nzönî na nëngö-terê

E kpë ndiä nzönî na mängö-terê

E kinda wasïöbê, ë tomba pâsi

E yâa bandêra tî ködrö tî ë !

**English Translation**

Oh! Central Africa, cradle of the Bantu!

Take up again your right to respect, to life!

Long subjugated, long scorned by all,

But, from today, breaking tyranny's hold.

Through work, order and dignity

You reconquer your rights, your unity,

And to take this new step

The voice of our ancestors call us.

*Chorus:*

To work! In order and dignity,

In the respect for rights and in unity,

Breaking poverty and tyranny,

Holding high the standard of the Fatherland.

A national symbol is an object or sign that represents or suggests something beyond its literal meaning. It may serve as an arbitrary or conventional marker used in various fields—such as writing, printing, or mathematics—to denote operations, quantities, elements, relationships, or qualities. More broadly, a symbol is anything that evokes or signifies an abstract concept, such as an idea, belief, or value.

National symbols carry profound significance and deserve universal respect. Among the most prominent of these is the national flag, which embodies the identity, unity, and sovereignty of a country. It reflects not only the nation's history and values but also its cultural elements,

**ANNALES DE L'UNIVERSITE DE BANGUI,**
**SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

**10e année**
**Décembre 2025**

including colors and language. The flag stands as a visual representation of the nation itself, serving as a powerful reminder of shared heritage and collective pride.

### The Sense of Mutual Respect and Tolerance

Mutual respect is the foundation of harmonious social interaction. It involves treating others with dignity, recognizing their intrinsic value, and appreciating their unique qualities. It is a deep sense of admiration for individuals and their contributions to society. Tolerance, closely linked to mutual respect, refers to the acceptance of differences whether in beliefs, cultures, lifestyles, or opinions. Together, these values foster inclusive communities where diversity is not only acknowledged but celebrated.

Mutual respect means valuing every individual for who they are and what they bring to the collective experience. It requires recognizing and understanding differences while also identifying common ground. Tolerant citizenship, therefore, entails listening to differing viewpoints without resorting to insult or hostility, respecting religious and cultural practices, opposing racism, sexism, and all forms of discrimination, welcoming newcomers such as refugees and immigrants, and actively participating in interfaith and intercultural initiatives.

Tolerance is not synonymous with agreement; rather, it is the ability to coexist peacefully with those who are different from whether in race, ethnicity, religion, language, or lifestyle. The question arises: Are citizenship and tolerance connected? Does active citizenship require tolerance? Can tolerance promote peace and social cohesion?

The answer lies in the reality of diverse societies. No one can fully participate in such a society while rejecting or disrespecting others. Respecting differing views enables dialogue and peaceful conflict resolution, while intolerance breeds division, violence, and injustice. Active citizenship in a pluralistic society demands not only awareness of one's rights but also a commitment to respecting the rights of others.

Tolerant citizens embody values such as respect, open-mindedness, non-violence, and solidarity. Citizenship education plays a vital role in promoting these values. It can include role-plays and

**ANNALES DE L'UNIVERSITE DE BANGUI,**
**SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

10e année
Décembre 2025

debates to encourage respectful dialogue, lessons on human rights and diversity, cultural celebrations, anti-bullying campaigns, and peer mediation programs.

Ultimately, being a citizen in a diverse society means embracing both rights and responsibilities. Without tolerance, peaceful coexistence is impossible. Without citizenship, tolerance remains a private virtue rather than a shared civic duty. Together, they form the bedrock of inclusive, just, and resilient communities.

### Culture of Peace and Non-Violence

The culture of peace and non-violence represents a fundamental value that promotes attitudes and behaviors conducive to everyday harmony. Peace is not merely the absence of war; it is the active practice of living together in mutual respect despite differences in race, religion, gender, language, ethnicity, politics, or culture. True peace is grounded in universal respect for justice, which enables such coexistence.

Peace must never be taken for granted. It is an ongoing process and a long-term aspiration that demands continuous effort, vigilance, and active participation from all individuals. It is a conscious choice made in each situation a daily commitment to non-violence and understanding.

At its core, the culture of peace and non-violence entails a commitment to peace building, mediation, conflict prevention and resolution, peace education, human rights education, education for non-violence, tolerance, acceptance, social cohesion, mutual respect, and intercultural and interfaith dialogue. It also includes reconciliation and development-oriented thinking.

Tolerance, as a philosophical and practical concept, serves as a foundation for civilized coexistence. It enables individuals and groups with diverse opinions, convictions, beliefs, and identities to live together harmoniously. This notion supports the stable, reliability, and enduring existence of social life in all its diversity. In today's complex global landscape—marked by vast ethnic, national, and religious diversity, human beings represent a multitude of communities and perspectives.

**ANNALES DE L'UNIVERSITE DE BANGUI,**
**SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

**10e année**
**Décembre 2025**

In the postmodern world, we must learn to live with ethno-cultural diversity, rapid social transformation, and mass migration. As Agius and Ambrosewicz (2003:11) assert, *"There is no peaceful alternative."*

Tolerance begins with the recognition that all individuals and groups possess equal rights. It requires the acceptance of others' rights to hold different opinions, beliefs, and behaviors. Without this recognition, interpersonal and intergroup conflicts rooted in intolerance can lead to societal fragmentation and destruction.

This thesis positions itself as a guiding framework for implementing resolutions related to the culture of peace. It defines peace as a set of values, attitudes, and behaviors that foster social interaction and cooperation based on the principles of freedom, justice, democracy, human rights, tolerance, and solidarity. It rejects violence and seeks to prevent conflict by addressing root causes, promoting dialogue and negotiation, and ensuring the full exercise of rights and inclusive participation in societal development.

### Citizenship as the Foundation of Social Relationships

Citizenship defines an individual's rights such as voting, access to social services, and freedom of expression and responsibilities, including paying taxes and upholding the law. These rights and obligations shape interactions between individuals, the state, and fellow citizens. More broadly, citizenship serves as a foundation for social relationships by providing a sense of belonging and identity within a larger community. It influences how individuals perceive themselves and how they are perceived by others, contributing to their social identity.

Citizenship also fosters social capital the networks, norms, and trust that facilitate cooperation and collective action. It enables everyday social interactions, such as conversations and participation in public spaces, which help individuals understand and enact their citizenship. Social relationships shape the norms and values associated with citizenship, influencing what is considered responsible or irresponsible civic behavior.

Within groups, these relationships can lead to collective action and social movements that challenge or redefine existing understandings of citizenship. Interactions between different

**ANNALES DE L'UNIVERSITE DE BANGUI,
SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

**10e année
Décembre 2025**

groups within society also affect how citizenship is experienced and practiced, with significant implications for social cohesion and inclusion.

Social relationships encompass the connections individuals maintain within families, schools, communities, workplaces, and society at large. These include family and kinship ties, friendships and peer networks, neighborhood and community bonds, and intercultural relationships. The rules of social life such as greetings, financial and material support, and moral assistance are essential components of these relationships. For example, greetings are a fundamental social gesture that initiates connection and communication among individuals.

Being a good citizen extends beyond legal compliance; it involves cultivating respectful, empathetic, and responsible relationships within society. Citizens must engage in dialogue and cooperation, promote inclusion, resist discrimination, and support peaceful coexistence. Citizenship is not merely a political or legal status it is a lived experience rooted in social interaction. Building respectful and cooperative relationships is essential for a peaceful, just, and inclusive society.

Relevant articles from the *Universal Declaration of Human Rights* reinforce this perspective :

- **Article 1**: *"All human beings are born free and equal in dignity and rights. They should act towards one another in a spirit of brotherhood."*
- **Article 2**: *"Everyone is entitled to all rights and freedoms without distinction of any kind, such as race, color, sex, language, religion, etc."*
- **Article 7**: *"All are equal before the law and are entitled to equal protection against discrimination."*
- **Article 18**: *"Everyone has the right to freedom of thought, conscience, and religion."*
- **Article 19**: *"Everyone has the right to freedom of opinion and expression."*
- **Article 20**: *"Everyone has the right to peaceful assembly and association."*

**Conclusion** : Being a recognized citizen of a country carries numerous legal benefits, which may include depending on the nation the right to vote, hold public office, access to social security and healthcare, receive public education, obtain permanent residency, own property, and engage in

**ANNALES DE L'UNIVERSITE DE BANGUI, SERIE A, VOL.2, N° 24, ISSN 2663-3701**
[En ligne : www.surandara-ub.org/annales/ ]

10e année
Décembre 2025

employment. However, citizenship is more than a legal designation; it is a social construct shaped by the interactions between individuals and the institutions that define society at any given historical moment.

Citizenship is a dynamic and evolving experience, rooted in shared values, mutual respect, and collective responsibility. It is through these intersubjective relationships between people and their communities that citizenship gains meaning and power. In this light, citizenship becomes not only a legal status but a lively commitment to building inclusive, peaceful, and democratic societies.

## References

*Ambassy (U.S.), Central African Republic* (1959). *République Centrafricaine, Unité, Dignité, Travail*.

*Flags, Symbols and Currency of Central African Republic.* World Atlas. 2021-02-24. Retrieved 2022-12-27.

Klack Pierre (2005). *Historical Dictionary of the Central African Republic.* Translated by Xavier-Samuel Kalck (3rd ed.). Lanham: The Scarecrow Press. p. 74. ISBN 0-8108-4913-5.

*The Flag of the Central African Republic. flagdb.com. Retrieved 2024-05-07.*

*Universal Declaration of Human Rights.* Published by the United Nations Department of Public Information D. P. I. /876/Fev. 2-98-08595- April 1998-180M.