

The Particularity and Universality of the Concept of Citizen

——the Basic Connotation of the Concept of
Citizenship Education

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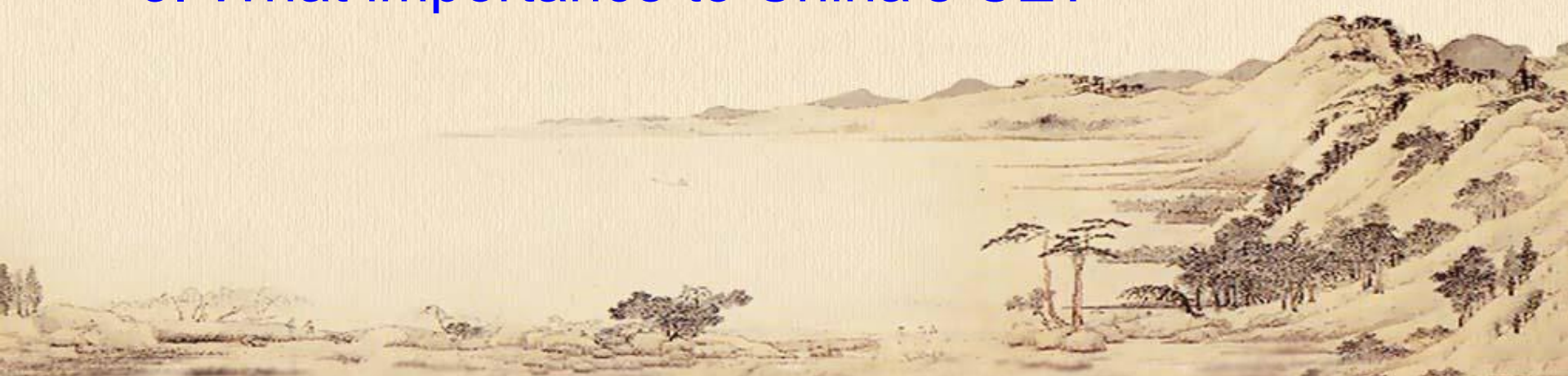
演讲要点：

- 1、为什么
- 2、如何理解
- 3、意味着什么

Main points:

1. Why we should to discuss this topic?
2. How we understand the concepts?
3. What importance to China's CE?

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胡锦涛，中共17大报告（2007）

及《国家中长期教育改革和发展规划纲要2010-2020》（2010）：

“加强公民意识教育，树立社会主义民主法治、自由平等、
公平正义理念”

“we need to step up education for citizenship consciousness
and establish socialist concepts of democracy, the rule of law,
freedom, equality, equity and justice”

Hu Jintao, 2007, *the report to the Seventeenth National Congress of the Communist Party of China.*

The State Council of China, 2010, *China's National Plan for Medium and Long-Term Education Reform and Development (2010-2020).*

德教一而决不以私欲而争
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公民教育并非只有工具性的一面，就目的和性质而言，公民的培育乃是全部现代教育的终极目标。公民教育目标的确认具有中国社会与教育转型的历史必然性和现实的迫切性。

公民教育实际上应该是、也必须是全部教育的转型乃至整体社会的改造。

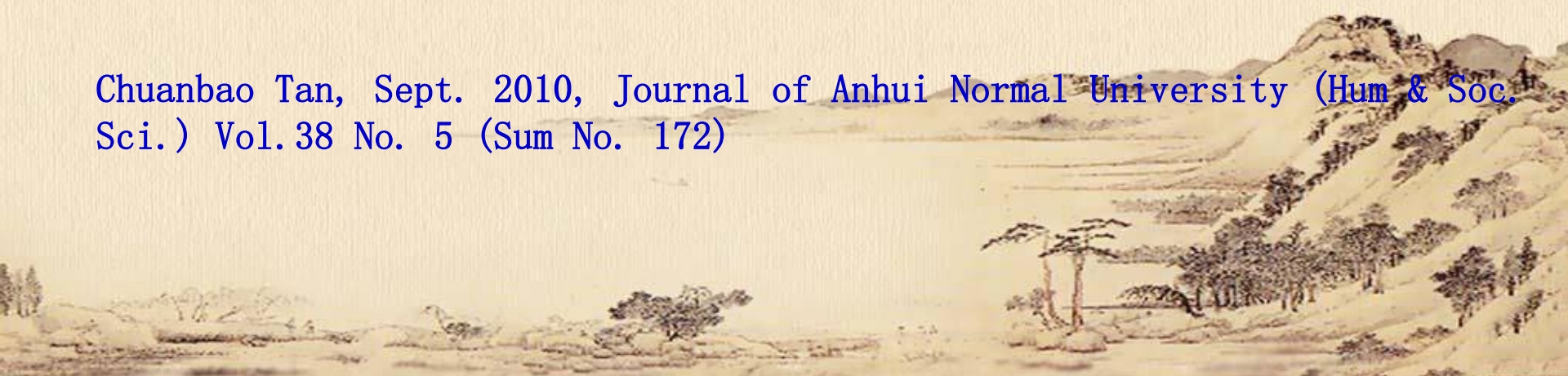
檀传宝（2010）：《安徽师范大学学报（人文社科版）》38卷，172期。

Citizenship Education is not only regarded as a tool, but an ultimate goal for the whole modern education system. The confirmation of this purpose is very necessary and urgent for Chinese society and reality today.

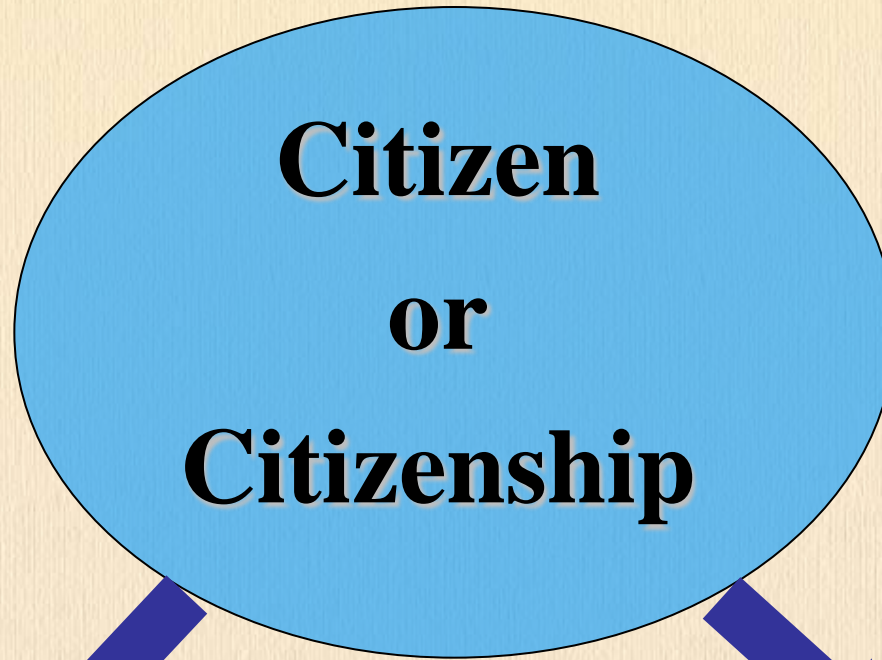
CE should or must mean a great transition for whole Chinese education and even transformation of whole society of China.

Chuanbao Tan, Sept. 2010, Journal of Anhui Normal University (Hum & Soc. Sci.) Vol.38 No. 5 (Sum No. 172)

修德一而决不以私欲害于公也
是道非道外决不以私欲害于公也
名心之过自害于公也
是道非道外决不以私欲害于公也
修德一而决不以私欲害于公也



Concept understanding 概念理解



徐林一画 决于丙戌秋 徐林一画
是道非道 决于丙戌秋 徐林一画
名心之法 决于丙戌秋 徐林一画
决于丙戌秋 徐林一画



公民概念的历史特殊性

古希腊的理解/T·H·马歇尔的研究

Historical particularity of the concept of citizenship

1. In ancient Greece: the scope of citizenship changed from time to time

2. T. H. Marshall:

Civil rights mainly developed in **the 18th century**, and the institutions most directly associated with them are **the courts of justice**.

Political rights mainly developed in **the 19th century**, and the corresponding institutions are **parliament and local councils**.

Social rights mainly developed in **the 20th century**, and the institutions most closely connected with them are **education and social public service system**.

Heater, Derek (1999). *What is Citizenship?*. London: Polity Press : 29.

徐林一画
这是徐林一画
名心之法
徐林一画
徐林一画



公民概念的文化特殊性

案例：法国/德国/英国

Cultural or Geographic View:

Who can have the nationality of a certain country and the corresponding citizenship and rights?

France & Germany: France recognizes nationality with the so-called principle of territory (**jus soli**). Germany, on the other hand, which is relatively conservative, adopts **jus sanguinis** as the principle of the nationality identification. In other words, Germans define Germany citizens in the racial, cultural and genetic condition.

UK: “There can be few states with citizenship/nationality laws quite as complex as the United Kingdom’s....The 1981 Act defines five categories in the following order: **British citizens, British dependent territories citizens, British overseas citizens, British subjects and British protected persons.** The first of these alone carries the right of abode in the UK and full civil rights. The four other categories carry very limited rights, decreasing as we move down the list.”

Heater, Derek (1999). *What is Citizenship?*. London: Polity Press : 81.

德法一而決之則此松嶺中皆故也
是道雖短而外法之不一也
名心之法自古未有也
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公民概念的普适性：

“公民”不是什末？

Universality of the concept of citizenship:

Who are not citizens?

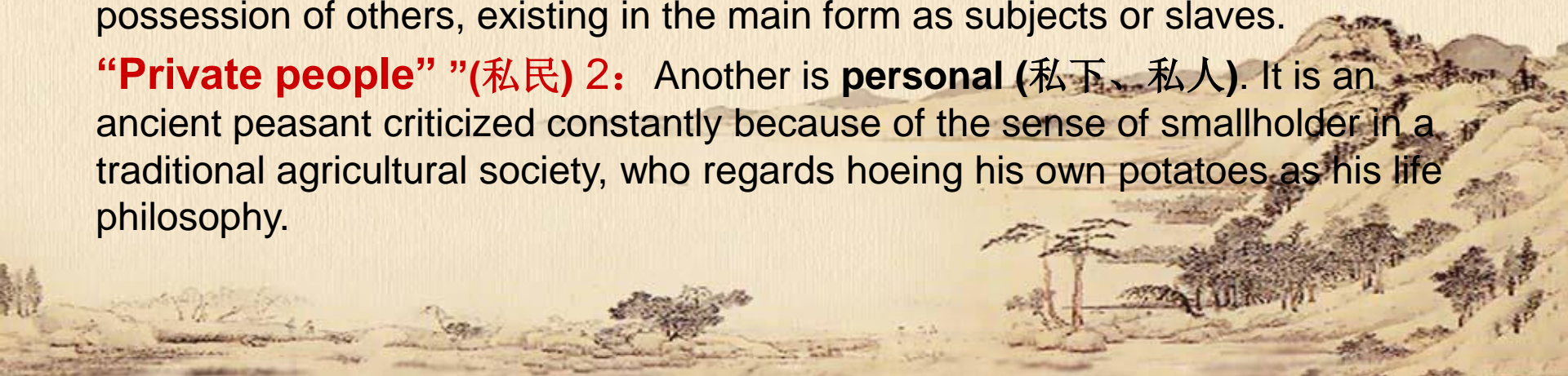
Citizens should be mainly opposite from “private people” (私民) in Chinese language

“Private people”(私民) 1: One is **privately owned** (私属、私有). That implies personal bondage; therefore, “private people” means persons in the

possession of others, existing in the main form as subjects or slaves.

“Private people””(私民) 2: Another is **personal** (私下、私人). It is an ancient peasant criticized constantly because of the sense of smallholder in a traditional agricultural society, who regards hoeing his own potatoes as his life philosophy.

修德一而决不以私私而于世也
是道非道非外法法之私也
名心之法自法私法也
此道非道非外法法之私也
此道非道非外法法之私也



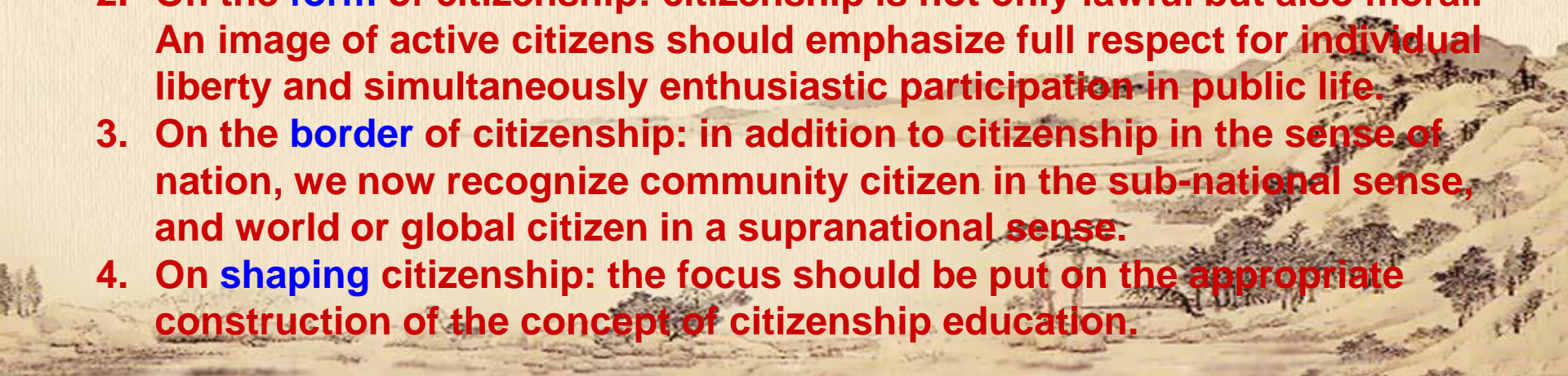
公民概念的普适性： “公民”是什么？

Universality of the concept of citizenship : Who are the citizens?

There are many theoretical differences in the concept of citizenship between liberalism and republicanism. But the most key elements in the definition of citizenship should include: ——

1. On the **goal** of citizenship: citizenship is the recognition of individual freedom and rights for citizens.
2. On the **form** of citizenship: citizenship is not only lawful but also moral. An image of active citizens should emphasize full respect for individual liberty and simultaneously enthusiastic participation in public life.
3. On the **border** of citizenship: in addition to citizenship in the sense of nation, we now recognize community citizen in the sub-national sense, and world or global citizen in a supranational sense.
4. On **shaping** citizenship: the focus should be put on the appropriate construction of the concept of citizenship education.

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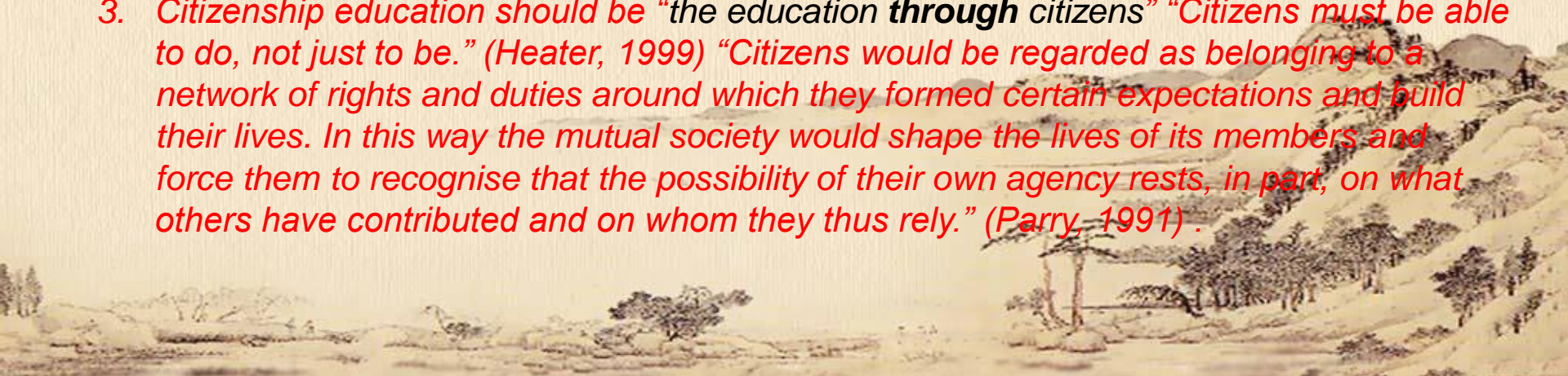


公民概念的普适性： “公民教育”是什么？

Universality of the concept of Citizenship Education: What is the Citizenship Education?

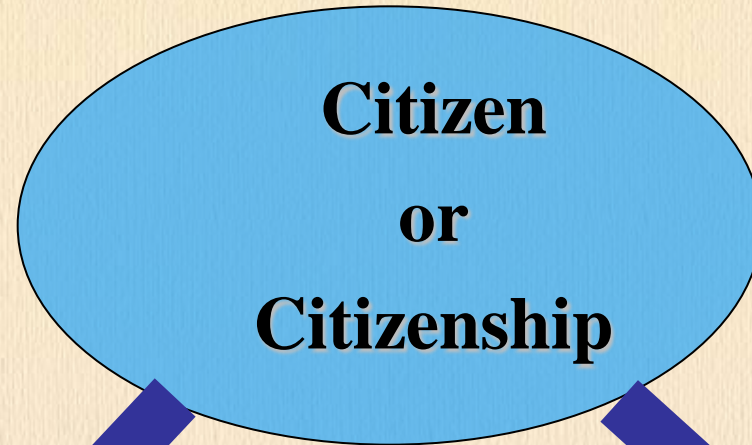
1. *Citizenship education should be “the education to create citizens”. This proposition implies two points, at least. Citizenship education is absolutely not “private people’s education”; The implicit educational form should not depart from or fight against the explicit educational objective in school education, especially in citizenship education.*
2. *Citizenship education should be “the education for citizens” “it is utterly artificial to treat the civic educative process as a school responsibility in isolation from the community at large and from the individual’s experience as a citizen over his or her whole lifetime.” (Heater, 1999: 172)*
3. *Citizenship education should be “the education through citizens” “Citizens must be able to do, not just to be.” (Heater, 1999) “Citizens would be regarded as belonging to a network of rights and duties around which they formed certain expectations and build their lives. In this way the mutual society would shape the lives of its members and force them to recognise that the possibility of their own agency rests, in part, on what others have contributed and on whom they thus rely.” (Parry, 1991) .*

修德一而决不以私欲害公理也
是道也故曰外法法之而为人也
名心之法自法入法也
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P & U of CE's Importance

概念理解的意义



Particularity →
China's
Characteristics
特殊性 → 公民教育
的中国特色

Universality →
CE's Base Line
普遍性 → 公民教
育的底线

修德一而决于其心此松游于野故也
是道非道与外法法之也
名心之法自法在松游也
戊子年六月
松游

中国的智慧： 致中和 (Zhi Zhong He)

《礼记·中庸》：“喜怒哀乐未发谓之中，发而皆中节谓之**和**。”
《论语·雍也》曰：“中庸之为德也，其至也乎！民鲜久矣。”
朱熹引子程子话解释说：“不偏之谓中，不易之谓庸。中者，天下之正道。庸者，天下之定理。”

The wisdom from ancient China

中: moderation;

和: mix, suit well, harmonize but
keep your stand.

致中和
中庸之道
朱熹

