

Civic education is an  
important component  
sociology



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The construct of civic instruction had its beginning in the ancient Grecian city states. ' Citizen ' is the agent who react the ' state ' politically. In Plato ' s ideal province, there are three categories of citizens: swayers, soldiers, and the people. ' Citizen ' of the different degrees should accept different civic instruction. Duties of good citizen are depend on their abilities and function in life. They should make what their best suited to make, and they should make value for society. For illustration, swayer must hold the virtuousness of wisdom ; soldiers should hold the virtuousness of bravery. And the remainder of the people, such as merchandisers and husbandmans must exhibit the virtuousness of moderateness. In my sentiment, the organisation of Plato ' s ideal metropolis, every category ' s duty is clearly stated ; it makes them cognize their topographic point and cultivates their civic nationalism.

After World War II, some states are cognizant that such a narrow position of the civic instruction leads a batch of contradictions. Therefore, nationalism begins to melt. It is non merely speak about rights and duties, but more accent on cosmopolitan values, such as equality, freedom, justness, and aims to develop pupils to go citizens of the universe.

In the modern-day scholarship on civic instruction J. Mark Halstead believe that civic instruction should be analyzed harmonizing to three facet, viz. the ' about citizenship ' , the ' good citizenship ' and the ' active citizenship ' .

In ' about citizenship ' , civic instruction cultivate intelligent citizens. The ' good citizenship ' accent pupils socialize in society, such as obeisance,  
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committedness, nationalism and authorization of citizenship. In ' active citizenship ' , kids should hold active engagement in the political, civil and societal life of the community.

Davison and Arthur ( 2006 ) further stated that citizenship can be divided into inactive citizenship and active citizenship.

### **A**

In inactive citizenship, as the member of society, citizen performs one ' s duties, such as obey Torahs, be polite. Besides, citizen develops the ability to take part in society separately. The development of the critical thought, and enable an person to take part in society are necessary for ' active citizenship ' .

### **A**

In Hong Kong, harmonizing to Leung, civic instruction cultivates the sense of belonging to China and the sense of pride of being a Chinese in ' One Country, Two Systems ' policy.

### **A**

Harmonizing to the Basic Education Curriculum Guide of Moral and Civic Education, there are five precedence values and attitudes that are indispensable to pupils ' personal and societal development, such as ' Perseverance, Respect for Others, Responsibility, National Identity and Commitment ' .

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The purpose of civic instruction in Hong Kong is to assist pupils to go knowing and responsible citizens and committed to the wellbeing of their fellow worlds.

**A**

In other manus, national instruction can be divided into five signifiers: ‘ cosmopolitan patriotism ’ , ‘ civic patriotism ’ , ‘ cultural patriotism ’ , ‘ anti-colonial patriotism ’ and ‘ totalitarian patriotism ’ ( Leung, 2002 ) .

First, ‘ cosmopolitan patriotism ’ is the all human cultural groups are who on his head believe that people are equal and show regard, deep concern and love, in neglect of race, gender, nationality, faith, category and believe that the betterment of world is the duty of persons.

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Second, ‘ civic patriotism ’ defines the state as an association of people with equal and shared political rights, in neglect of race, colour, credo, gender, linguistic communication of ethnicity. Citizen ‘ s engagement in regulating and policy of the state is non limited.

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Third, ‘ cultural patriotism ’ is a signifier of patriotism in which the high coherence of state by a shared civilization. Cultural patriotism builds up a national individuality by the same cultural traditions, historic district, and the integrity and national consciousness of the nation. A

Fourth, ' Anti-colonial patriotism ' defines the state base against oppressive, imperialist and colonial governments. Citizen has strong desire to contend against foreign swayers of political and economic independency and racial equality.

### **A**

Parmenter ( 2005 ) had proposed that national integrity and national individuality can be developed through national instruction. National instruction systems necessarily co-exist with patriotism. A state can be unified by the administrative systems of national instruction systems. And go a sense of the ' imagined community ' of the state ( Anderson, 1991 ) .

### **A**

The purpose of National instruction feels they are take portion in the national sense of belonging. Through National instruction, citizens are ' educated ' to see themselves as portion of the state, and ' educated ' into ways of behaving and believing suitably as a member of the state ( Reicher and Hopkins, 2001 ) .

### **A**

The Minister of Education in the People ' s Republic of China, Yuan Guiren claims that all subjects should have national instruction. And the former deputy manager of the Hong Kong and Macau Affairs Office, Chen Zuor said that national instruction is indispensable in every state, so Hong Kong people should hold duty to lend to the state. But some bookmans refute the statement that why Hong Kong people have to accept to have national

instruction as a citizen. It showed the job that there is a contradictory relationship between ' civic instruction ' and ' national instruction ' .

## A

Parmenter ( 2005 ) holds that National integrity and national individuality thrive on difference with foreigners, and this is where national instruction can come into struggle with widely distributed individuality and citizenship, which is based on the premiss that all people are equal and similar citizens of the universe.

## A

First, ' National instruction ' is excessively much accent on increasing sense of belonging. If national instruction stress on increasing sense of belonging in a big portion, national instruction Fosters nationalism. Harmonizing to Leung, individuality is a two-edged blade, it can construct up national nationalism of citizens, but it can besides take to serious effects. ' Totalitarian patriotism ' represents the term ' patriotism ' . It emphasizes the trueness and absolute obeisance to the province and the political orientation of the party and its leaders. The love for the state is tantamount to the love for the governing political party and its political orientations, and the citizen steadfastly believed that the governing political party is the Jesus of the state. Hong Kong people decidedly reject instruction for totalitarian patriotism, because all related constructs communism, communist party, socialism and the political relations in Mainland China. It really foreign to people and political civilization of Hong Kong people and they were afraid of the political relations of Mainland China.

**A**

Besides, Leung criticizes the instruction agency discarded ‘ civic instruction ‘ and alter into “ national instruction ” . ‘ National instruction ‘ excludes the cosmopolitan value of ‘ civic instruction ‘ . Leung criticizes national instruction merely focuses on emotional acknowledgment, set up sense of individuality through glorification of state. It will cover up all the mistakes of the party of state, deficiency of unfavorable judgment of the party, and disregard the civil and human rights. It non helps believing about the treatment of human rights of the state.

**A**

The nucleus values of Hong Kong is freedom, democracy, human rights and the regulation of jurisprudence etc. , is besides known as the cosmopolitan values of human rights, democracy, freedom. It is non expedient that Democracy and human rights is the value of belonging to the universe of the state. Leung points out that the National sphere of national instruction does non advert national issues from the point of position of the universe. It may restrict the skylines of the pupils, and narrow infinite of reading, lead the cosmopolitan values change into the ‘ Chinese characteristic values ‘

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‘ National instruction ‘ accents on loyal rites like flag raising ceremonials. The flag-raising ceremonial of national flag and SAR flag is raised every forenoon one time a month. Harmonizing to Fairbrother, loyal rites such as the flag-raising ceremonial are formalities that have no educational intent but indoctrination.

**A**

Leung believes that national instruction stress the Emotion and national individuality, it ignore the critical thought. Harmonizing to Cheng, positive instruction stuffs of national instruction can non foster a critical thought attitude on the portion of pupils. Concerns about the indispensable countries of civic instruction, such as human rights, democratic instruction were neglected because the national instruction is in high precedence between national instruction and civic instruction.

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Choi Po King pointed out that if the national instruction emphasized instillA identify with the political consciousness of the state, itA violateA the rule of civic instruction, such as independent and critical thought, emotional and irrational ( Choi Po King, as cited in Leung, 1995 ) .

**A**

The theoretical account of national instruction in China is outdated. Morley claims that a state ' s shriveling national boundaries are shirked and blurred through travel, media and electronic webs. The construct of territorial individuality and citizenship is non necessary. Besides, the constructs of ' place ' , and specific ' place ' of their location, are altering ( Morley, 2000 ) .

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**A**

Parmenter ( 2005 ) holds that there is no theoretical ground why there are struggle between national instruction and civic citizenship because the



coexistence of province and universe citizenship are accepted in the ancient Greek.

## A

Persons should recognize that they have of multiple individualities and they are in assorted territorial domains of life. The construct of multiple individualities is based on the impression of as a complex of multiple, frequently contradictory, self-understandings and identities. They think that they are “ the I fluctuate among different and even opposed places ” ( Hermans, Kempem & A ; van Loon, 1992 ) .

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There is no contradiction between national individuality and citizenship on the one manus, and widely distributed individuality and citizenship. The co-existence of the two individualities and citizenships is recognized to some extent in world every bit good as theory.

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‘ Cosmopolitanism is a manner of sing the universe that among other things dispenses with national exclusivity, dichotomous signifiers of gendered and racial thought and stiff separations between civilization and nature. Such a esthesia would be unfastened to the new infinities of political and ethical battle that seeks to appreciate the ways in which humanity is assorted into intercultural ways of life. ‘ ( Stevenson, 2003 )

**A**

The purpose of such national instruction would be cosmopolitanism. It is because a critical and balanced national individuality and sense of national citizenship can be achieved by the stimulation of the right of widely distributed individuality and citizenship. People ' s skylines can widen through national instruction. People ' s individualities non merely concentrate on the state, they can take a board position of the universe.

**A**

The development ofA National educationA in Hong Kong isA particular, A the individuality of Hong Kong alterations from a British settlement into a Chinese Special Administrative Region. Equally early as in 1985, the Education DepartmentA ' Guidelines on Civic Education in Schools ' require pupils to understanding China Affairs, loyal and proud of being Chinese. Due to the political Environment, Hong Kong people ' s apprehension of ' national individuality ' is non clear, A national educationA commencedA in the absence of clear national concept. A Although schools teach Chinese linguistic communication and Chinese history, but merely concentrate on cognition of subjects. A Civic instruction focused on apprehension of the society, and the pattern of the citizens in the universe, non stressed explicitly to develop pupils ' sense of national individuality.

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The Guidelines onA Civic EducationA in School ( DCC, 1996 ) published in 1996 besides emphasized instruction for human rights, democracy, instruction for the regulation of jurisprudence, andA national instruction,

planetary instruction of critical thought ( Leung, Chai & A ; Ng, 2000 ) . But this guideline isA merely policyA paperss, it avoids theA contradictionA betweenA national educationA andA Civic Education, national instruction should non merely conveying into Civic Education. The guidelines stressed democracy, the regulation of jurisprudence, human rights instruction and critical thinking. A But in other side, it emphasizes pupils ' positive values and attitudes and identity-building, and builds up a sense of intimacy and belonging with theA fatherland. In my sentiment, the purpose ofA Civic Education, national instruction is different ; it makesA contradiction and confusion of individuality.

## A

The publicity of national instruction has become a cardinal component in course of study development since 1997. Soon after 1997, authorities handbills were issued to remind schools to raise the national flag on important occasions and to utilize national symbols ( Lee, 2008 ) . Tung Chee-hwa, the first Chief Executive, highlighted national instruction and nationalism to develop a state individuality and called on the community to work together to further loyal Chinese citizens. In 2001 study on course of study development, pupils should ' know their national individuality ; make their uttermost to lend to the state and to society ' . But still labeled as ' civic instruction ' and was promoted bit by bit through pattern engagement.

AA National Education CenterA was besides established under the direction of a pro-China instruction organic structure, the Federation of Education Workers, in 2004. IA participatedA inA a circuit in A National Education

Center about jubilation of the 60th day of remembrance of the triumph inA <https://assignbuster.com/civic-education-is-an-important-component-sociology/>

the Second Sino-Japanese War. A One of the purposes of the circuit is ‘ strengthen the national individuality of a fatherland ‘ . I visited tons of historical sights about the Second Sino-Japanese War and go to the seminar that titled ‘ three old ages and eight months ‘ , A the period of the Nipponese business of Hong Kong. Because the talker Miss Cai Song ying, who is the members of ‘??±?±Y????“ Sc?±esS-??? a?? c?? c««aꝑsesS ‘ . I listen earnestly the history of Second Sino-Japanese War and her personal experiences. I am impressed with what she said about the troubles in war and she thinks what she does in the war or giving seminars to primary and secondary school or populace is a blessing for her, because she can make for the state. It makes me understand the truth of loving a state, just a wage, A without inquiring for anything in a return.

## **A A**

In 2007 Policy Address, The HKSAR Government promotes “ grow to love our fatherland and Hong Kong, aspire to win award and do parts for our state. “ A The SAR authorities starts to advance National instruction from schools to communities. Fostering consciousness of national individuality and national self-Sense of pride and a sense of duty there is involvement in the execution of “ one state, two systems ” , to keep Hong Kong and the state held continued development and prosperity.

## **A**

In school, Teachers and pupils are sponsored to see the mainland through exchange programmes in order to derive a better apprehension of the current development of China and to develop a sense of national

individuality through personal experience. In 2004, the Education and <https://assignbuster.com/civic-education-is-an-important-component-sociology/>

Manpower Bureau ( EMB, subsequently renamed EDB, the Education Bureau ) launched a national instruction programme as portion of the young person leading award strategy, set uping for one hundred and 70 pupil leaders to inscribe in an 11-day programme in Beijing ( Lee, 2008 ) .

Teachers, school center directors and principals have besides been invited to subsidise preparation programmes co-organized by local universities and mainland universities every twelvemonth in the last decennary ( Lee, 2008 ) .

Harmonizing to the Policy Address 2008, the authorities has injected extra resources to supply more extended mainland exchange chances for students, including upper primary and junior secondary pupils. The ' Tonggen Tongxin ' ( same root, same bosom ) programme, foremost introduced in 2008-9 by the EDB, is specially organized for upper primary and junior secondary pupils. In the school twelvemonth of 2010-2011, the said programme provides 16 paths with designated subjects suiting 27, 000 topographic points for take parting local instructors and pupils.

In add-on, a audience paper on the Moral and National Education Curriculum ( EDB, 2011 ) was released early this twelvemonth proposing Hong Kong pupils to have farther political socialisation in the primary and secondary school, with national instruction as an independent topic.

## A

The guidelines on loyal rites from the EDB put great sum of resources into schools, communities and media to advance chauvinistic instruction, the elements of citizenship instruction become imbalanced and non included in <https://assignbuster.com/civic-education-is-an-important-component-sociology/>

the mainstream course of study, such as human rights, democracy and societal justness ( Tse, 2007 ) .

In my school, my music instructors teach pupils singing the national anthem in music lessons and school assemblies. A The British national anthem ‘ God save the Queen ‘ was regarded as the anthem for Hong Kong before returning to China in 1997. After 1997, ‘ March of the Volunteers ‘ , the anthem of the People ‘ s Republic of China became Hong Kong ‘ s anthem, it boosts adolescents ‘ sense of belonging to their state. Although I do n’t hold Liberal Studies lesson, my History instructor likes to state us the current intelligence and analyse the pros and cons of sentiments. Besides, A my school invited some bookmans for seminar, such as Allen Lee Peng Fei.

## A

In communities, the international competition and events can further Hong Kong people ‘ s sense of belonging of China. The HKSAR authorities invited some celebrated national sportswomans, who succeeded winning in the Beijing Olympics attend the reunion jubilation events in Hong Kong Stadium. A The first spacewalk by a Chinese spaceman besides heightened the sense of belonging of being Chinese, because Hong Kong people take pride in the jocks. It tightened links between Hong Kong and China.

Television proclamations in public, an anthem plays in ‘ Our Home Our Country ‘ before 6: 30 intelligence study ; it shows the images of different categories of Chinese people, it means the Chinese people should remain together. The Television broadcast medium plans ‘ A Bite of China ‘ is aA ChineseA docudrama telecasting series about the traditional Chinese

culinary art all around China in 2012. But it merely demo the positive manner of China, such as Chinese civilization. If Hong Kong people ignore the negative site of China, A it limits the thought and go political indoctrination because the ultimate end of civic instruction is to cultivate rational, independent, critical thought and active engagement of citizens.

## **A A**

National Education cultivates pupils agree with the individuality of the Chinese and heighten the pupils ' consciousness of Chinese individuality by engagement and part of local, national and universe personal businesss. There are the things that can heighten citizens ' individuality and a sense of belonging. In my sentiment, I do n't believe that nationalism can be taught merely like you can non learn person how to love person or something. I think every Hong Kong people should hold a right to take whether he or she love his or her state and agree or non with the civilization of China, and a feeling that they are portion of China. To do these determinations, Hong Kong people should understand more about their state China in three different ways. If most of the Hong Kong people have high criterion of critical thought, a mature civic society can be appear.

## **A**

In decision, citizenship instruction could lend to the development of open-minded national instruction for cosmopolite and broad metropoliss like Hong Kong.