

Inner Moral Character Flowing Into Outward Actions: Reflections on What Confucianism Can

Contribute to Global Citizenship Education

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### Abstract

There has been a growing interest in links between traditional wisdom and education. This research project is an attempt to explore how and whether concepts in Confucian philosophy can fit into different themes of citizenship in North America with regard to what a good citizen should be. The research project described in this final M.Ed. project makes efforts to combine traditional wisdom and research on modern citizenship education and to extend understanding of what a good citizen might be so as to support educators in finding a new way to think about citizenship education.

It is worthwhile to reconsider the question of what a good citizen should be and whom they should serve. By conducting a document analysis of citizenship education research in North America and China, main themes and concepts of what a good citizen should be are synthesized through comparing and contrasting key ideas identified in the literature. Based on those concepts, I provide an alternative interpretation of Confucian philosophy related to being a good citizen. First, scholars in North America emphasize the relationships between individuals and others. It shows a stratified model: individual-community-world. Self and family are missing between individual and community. Before a person connects with community, one first belongs to oneself and family. Confucianism can fill this gap because it emphasizes the way of dealing with relationships in one's inner heart, in self and others, and in one's family. Second, research explicitly shows that attitudes and values are an important part of citizenship education in North America. At this point, Confucianism provides significant civic norms, which can enrich the understanding of citizenship education.

By combining traditional Confucian philosophy and modern citizenship education, the concept of "citizen" becomes more than possessing civic rights, privileges, participating in

elections, or being a recognized subject of a state. Unearthing the meaning of citizen in North America and the meaning of *Junzi* 君子 (exemplary person/gentleman) in Confucianism, not only provides another way of thinking about citizenship, but also builds a better understanding of what a good citizen should be in the modern world.

*Keywords:* Citizens, North America, Confucianism

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Contribute to Global Citizenship Education

### Introduction

There has been a growing interest in links between traditional wisdom and education, and there is an increasing amount of research which shows the significance of traditional wisdom to the success of teaching and learning (Walsh, 2014; Orr, 2014; Hoyt, 2014; Jian & Zhang, 2015; Culham, 2014). Among wisdom traditions in the philosophy of Confucianism, moral education plays an important role in the prosperity of a society. Studies have demonstrated a close relationship between virtues and liberal society, economy, and policy, such as courage, law-abidingness, loyalty, patience, tolerance, imagination, initiative, determination, and adaptability (Galston, 1991). For example, Galston (1991) has written,

Some of the virtues needed to sustain the liberal state are requisites of every political community: the willingness to fight on behalf of one's country; the settled disposition to obey the law; and loyalty – the developed capacity to understand, to accept, and to act on the core principles of one's society. (p.245)

Galston (1991) also states that the purpose of citizenship education is the “formation of individuals who can effectively conduct their lives within, and support, their political community” (p. 243). There are virtues of judging a citizen good or not. At the same time, those virtues, as content and conduct of civic education, are criteria of judging civic education successful or failed (Galston, 1991, p.243).

There are some explorations on Confucianism's contribution to citizenship education (Liu, X., 2014; Bi, 2000; Wang, 2014). Traditionally, in the Chinese context, research related to

citizenship education from the perspective of Confucian philosophy focused on moral education and good virtues. However, in the North American context, scholars have focused on various perspectives of citizenship education, such as sexual orientation (Pinar, 2006), race (Mangat, 2006), global scale (Merryfield, 2001; Blades & Richardson, 2006), ontology (Smits, 2006; den Heyer, 2006), queer theory (Macintoshi & Loutzenheiser, 2006), religion (Smith, 2006), morality and values (Blades & Richardson, 2006; Hébert & Wilkinson, 2006). There is research related to cultivating good citizens that emphasizes the importance of relations with others; however, they do not systematically explain in what ways we might morally interact with others, such as self and parents, self and siblings, self and friends, self and government, and so on. Additionally, there has been growing exploration of research with a focus on finding new ways of preparing students to be active, caring and informed citizens. This has been due to the scholars in North America who have been rethinking citizenship education and exploring ways of cultivating good citizens for society and the globalized world (Richardson & Blades, 2006). For example, Carson (2006) claims that there is a crisis of belonging among young people, who feel alienated from the democratic community. Carson (2006) states that educators might need to find answers from traditional wisdom, such as Buddhism or Confucianism. He writes, “the wisdom traditions provide some critical insight into the sources of our problems with citizenship. At its heart the crisis of citizenship is an ontological problem, it is a crisis of meaning and a crisis of belonging” (Carson, 2006, p.29).

I find that it is important to explore how and whether concepts in Confucian philosophy can fit into different themes of citizenship in North America with regard to what a good citizen should be. The research project described in this final M.Ed. project makes efforts to combine traditional Chinese wisdom and research on modern citizenship education and to extend



understanding of what a good citizen might be so as to support educators in finding a new way to think about citizenship education.

Morals cannot be separated from our daily life because morals shape people's behaviors and guide the way of interacting with others, including family, friends, classmates, community, foreigners, and nature. At the same time, these actions determine whether a person is a good citizen or not. In a climate of violence<sup>1</sup> that impacts individuals, their families, communities and society (Department of Justice, May, 2015), moral education can shape people's behaviors to deal with different situations in peaceful ways. Thus, moral education is an important part of being a good citizen in modern society.

In ancient China, especially Han Dynasty (206B.C. - 220A.D.) leading thinkers emphasized the importance of living according to a good moral position. The government only recruited people with good morals. Now, with globalization, Chinese government and people are bombarded by multiple values while forgetting traditions, that is, what Confucius taught us about how to be a good citizen and how an individual participates in society. More people are pursuing economic interests. For example, there was a big accident that shocked all of China. On 16 July 2008, after sixteen infants in Gansu Province were diagnosed with kidney stones, of which six infants died, and an estimated 54,000 babies were hospitalized for kidney damage. The babies were fed infant formula with melamine produced by Sanlu Group. After the initial focus on

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<sup>1</sup> Statistics shows that violent crime is increasing. For example, in the US, there were "an estimated 1,163,146 violent crimes" in 2013 (FBI, 2014) and an "estimated 1,165,383 violent crimes reported by law enforcement" in 2014 (FBI, 2015). Since 2013 there have been at least 171 shootings in America: an average of nearly once a week. The FBI website says "law enforcement agencies throughout the nation showed an overall increase of 1.7 percent in the number of violent crimes brought to their attention for the first 6 months of 2015 when compared with figures reported for the same time in 2014" (FBI, 2015). In Canada, the report is "a total of 6.4 million criminal incidents in 2014" (Statistics Canada, 2015). The Toronto Police Service shows that in 2016 from January to 21 March there were 85 shooting occurrences with 105 victims.

Sanlu, the market leader in the budget segment, government inspections revealed the problem existed to a lesser degree in products from 21 other companies.

The issue raised concerns not only about food safety and political corruption in China and also damaged the reputation of China's food exports and the social norms of how to behave in society, how to be a qualified government officer, or a conscientious businessman. As *Program for Improving Civic Morality* (2001) issued by Chinese government reports,

There are poor moral standards in some sectors of society and areas of the country. There, the distinctions between right and wrong, good and evil, and beauty and ugliness are blurred; and money worship, hedonism and extreme individualism are growing.

Forsaking principle for profit and lining one's pocket at public expense are frequent occurrences. Deceit and fraud have become a public scourge, and abuse of power for personal benefit and corrupt and degenerate phenomena are very serious. If these problems cannot be solved in a timely and effective way, they will inevitably disrupt the normal economic and social orders and adversely affect reform, development and stability. Therefore, the whole Party and society at large should attach great importance to them<sup>2</sup>.

It mentions that “[t]he traditional morality of the Chinese people and new moral viewpoints that embody the needs of the times are merging. This becomes the main trend in the improvement of civic morality” (Program for Improving Civic Morality, 2001). People need to extract the essence of traditional philosophical theory from Confucianism and apply them into citizenship education for a better understanding of how to behave as a good citizen.

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<sup>2</sup> There are 40 terms in the government document. This paragraph comes from the second one.

Recently, refugees have become a hot topic in North America and European countries. There is news recently of refugees taking part in a welcome event in Vancouver. A crowd of refugees was pepper sprayed by an unknown man. Is this man a good Canadian citizen? Justin Trudeau condemns that “this isn’t who we are” (Baker & Larsen, 2016). What is a good citizen? Why do we need to take the responsibility of the world? This news seems to tell people that a good citizen is more than obeying laws.

Since I began studying in Edmonton, I feel the city is full of lovely, friendly, enthusiastic, caring and tolerant Canadian civilians. People care for each other, no matter your skin color, your accent, your traditional costumes or your nationalities. When I am standing on the street, Edmontonians always come and ask me whether I am looking for somewhere and they are always preparing to offer help at any time. This reminds me of my hometown. In Qingdao, no matter who got lost, Qingdao civilians, young people and adults, always send the person to his/her destination in person. This is quite similar with Edmonton, even though Edmonton is in North America while Qingdao is in China with cultural differences. I am thinking that there may be common points on understanding of good citizens among the world. Thus, I began thinking of exploring citizenship between two different cultural backgrounds. Clarkson (2014a) says,

They are human. You are human. [. . .] We have to share this space. That’s how we create a society. People who believe in that, who believe in community, who believe in collective activities, they are the ones who can really build the country.

As human beings, we belong to each other. We are connected with each other. Human beings need to know how to handle different relationships with others. Our decision, actions and behaviors have effect on others, which imply the qualities of citizens.

In order to give another perspective to educators and individuals on being good citizens for a peaceful and harmonious world, or to help people evaluate and understand modern values of Confucianism, in this research project I will answer the following questions:

1. What are the key concepts in Confucianism to understand what a good citizen should be?
2. What are the themes of being good citizens in North American scholars' research?
3. Can the concepts in Confucianism add to the ways we might think and act upon the themes of citizenship education in North America, and if so, how?

### **Project Overview**

This project has six main sections. Following the introduction (section one), I define the meaning of “good” in this project (section two). After this, I introduce the way of collecting and analyzing data (section three). In the next section, I provide a literature review and answer research questions one and two (section four). This literature review section has two parts: 1) an overview of literature on citizenship education in North America including education policies in Alberta Education curriculum of Social Studies and 2) literature on Chinese citizenship education research from a Confucian perspective. In section five, I explore the concepts in Confucian philosophy related to citizenship, trying to expand the meaning of a good citizen. In section six, I answer the third research question through analyzing and discussing how a Confucian way of thinking enriches the way of thinking in North American citizenship research.

### **Defining “Good” Citizens**

Since the word “good” has many meanings, before I define what a good citizen should do, I will define what “good” means. For this project, the “good” refers to serving the interest of humankind throughout the world, rather than serving one nation or one government. It is not

simply opposite to the bad. The “good” not only includes how to love and obey what should be promoted but also includes how to hate and disobey what should be blamed. That is to say, a good citizen needs to know what attitudes one should have, how to make a judgement even though moral conflicts happen, and how to behave for benefit others in family and society.

To be a good citizen, people need to do more than obey the laws or participate in the elections, because law is the lowest norm of behavior, not the guidance of your behavior. Another consideration is that a good citizen needs to handle different relationships with self and with others. The relation with self means to introspect oneself and perfect self to meet the needs of the collective. The “other” can mean: your family, friends, neighbors, strangers, groups, communities, nature, cultures, governments and societies, etc.

According to a national survey in Canada (Canadians on Citizenship, 2012), people believe that being a citizen is more than having a passport or being an active voter. 95% of candidates think that treating men and women equally is important to being a good citizen. 89 % agree that following the laws is another important quality of being a good citizen. 82 % believe that in order to be a good citizen one should accept others who are different. 80% say protecting the environment was important and 65 % say that one should respect other religions. One not only needs to be an active participant in one’s community, but also needs to develop one’s inner moral core, to help others, accept differences and respect others.

## **Methodology**

### **Data Collection**

Data in document analysis provides background information, historical insight, additional questions to be asked, a means of tracking change, and verification of findings (Bowen, 2009, p.30). This M.Ed. project explores the philosophical themes of what kind of citizens we seek to

cultivate in Confucianism and in North American research on citizenship education. I conduct document analysis to explore how Chinese scholars from Confucian perspective and North American scholars think about citizenship education. Bowen (2009) writes, “information and insights derived from documents can be valuable additions to a knowledge base” (p.31). Documents can help researchers understand the roots of specific issues (Bowen, 2009). In this study, written texts form the major data. The data are classified into two sources: research articles and classic Confucian books.

The first sources are research articles. Research articles consist of two parts: Chinese scholars’ research on citizenship education from the Confucian perspective and North American research on citizenship education. In order to give a systematic view of citizenship research in North America, I synthesize 24 articles from North America in the field of citizenship education which include both historical pieces and philosophical perspectives, found through the University of Alberta Libraries’ Databases.

At the same time, I synthesize 18 articles dating back to 2000 about citizenship education written by Chinese scholars from the Confucian perspective. These articles come from the website of China National Knowledge Infrastructure (CNKI), which is the largest aggregator of Chinese academic digital resources. Searching “citizenship education” shows that there was not much research on citizenship education in China before the year 2000. I review most of the articles in the national and provincial citizenship research programs, which are the most important scholarly resources on Confucian ethics citizenship research.

The second sources are classical books of Confucianism. In this project, to understand what a good citizen should be from the Confucian perspective is an essential part. Confucianism as a school of thought, originated from the Spring and Autumn Period (770B.C-476B.C.) in

Chinese history. As time goes by, it is necessary to crosscheck and reread what Confucian scholars have said about civic norms in their original books. Four classical books of Confucianism are consulted, which are widely recognized as great sources: *Mencius* 孟子, *The Analects of Confucius* 论语, *The Classic of Filial Piety* 孝经, and *The Great Learning* 大学. Although these books are not specifically on citizenship education, they are significant for the purpose of this research as they discuss the original philosophy of Confucianism which can extend our understanding of being a good citizen in the modern globalized world.

### **Data Analysis and Interpretation**

This project is composed of two parts: content analysis and critical analysis of concepts of what a good citizen should be. More specifically, I conduct a content analysis of the two research fields by comparing and contrasting key ideas identified in the literature. The content analysis can help people know what Confucian and North American scholars consider as a good citizen in the literature. This project not only reviews Chinese scholars' research from the Confucian perspective, but also traces the original Confucian philosophy, examining the thoughts concerning how to behave in society. As McKee (2011) writes, by interpreting texts, we try to obtain a sense of the ways people make sense of the world and "by seeing the variety of ways in which it is possible to interpret reality" (p. 3). Analyzing classical books of Confucianism will provide educators a clearer view of the Confucian meaning for cultivating citizens.

Based on the content analysis of the research articles, this project intends to recapture the way of thinking about cultivating citizens. As Bowen (2009) writes, "researchers should look at documents with a critical eye" (p.33). This project will develop a critical analysis of North American scholars' research on what kind of citizen should be cultivated, trying to extend understandings of the concept of citizens in the global world from Confucian civic philosophy.

The concept of citizenship in both North America and China has its limitations on what citizens should be and how they should behave. My goal is to gather the common themes of being a good citizen, broaden understanding of what kind of citizen one should be in society, and enrich educators' way of thinking about citizen building.

As to the question of translation, I compare various published translations and choose the best translations according to whether the English version clarifies Confucian philosophy. Concerning the *Analects of Confucius* 论语, there are various versions based on translators' understandings of Confucianism. For some sentences, I combine two versions together, or provide my own translations, in order to present Confucian civic ethics.

### **Literature Review**

Citizens participate in social activities, dwelling between individuals and collectives, private and public life, rights and obligations, laws and emotions, realities and ideals. A good citizen can find a balance between different relations. If a citizen lacks consciousness of the collective, the one might become individualistic and pursue self-interests. Citizenship education plays an important role in cultivating and preparing good citizens for society, which could help people see themselves as a part of overlapping social collectives.

### **North American Citizenship Education Research**

In North America, the research on citizenship education focuses on the words “effective”, “active” and “responsible” citizenship, in order to create a “democratic” world (Banks, 2009; Merryfield, Augustin & Harshman, 2015). These may be seen as an obvious characteristic of citizenship education in North America, but those words are used infrequently in Chinese scholars' research.



**Individuals and Others.**

Global citizenship education is to “empower individuals to think differently [from a socially dominant view] and to reflect critically on the legacies of their own cultures and contexts to imagine different futures” (Pashby, 2015, p. 347). When individuals think differently, their participation in society changes as well. At this moment, individuals have the power to change. However, the individuals’ power does not happen by itself, but it happens when one is connected with others (Banks, 2012; Bickmore, 2014; Farrell, 2001; Pashby, 2011; Stitzlein, 2013). The others might include local and global others, family, community members, churches or public places, and non-human world.

Learning how to deal with collective living is a part of citizenship education (Stitzlein, 2013; Bickmore, 2014; Farrell, 2001). When conflict happens, how does an individual make a decision between an individual and a group, an individual and a family, a family and a society? Citizenship education in school is to teach students how to “peacefully resolve conflicts” and arrive at agreed and comfortable “compromises among different interests and beliefs” (Farrell, 2001, p. 132). Stitzlein (2013) states that school system should concern itself with “preparing citizens for a world where equality and collective well-being are admirable values” (p. 271). An educated citizen is not for private benefit or to jeopardize public good, but for “equity and justice for others” (Stitzlein, 2013, p. 270). Similarly, Bickmore (2014) states that a well-educated citizen who is living in a collective can “contribute to collective debate and decision-making to address and resolve such problems, non-violently and fairly” (p. 273). Farrell (2001) called these in Spanish “convivencia” or “democratic living” (p. 132). What are the specific criteria of benefiting others and public? We may find answers from Confucianism.

**For All Human Beings.**

Both Banks (2012) and Stitzlein (2013) focus on public good, community, humankind and connection to the world. Citizens of the world can “make decisions and take actions in the global interests that will benefit humankind” (Banks, 2012, p. 471). In fact, however, Stitzlein (2013) argues that schooling focuses more “on individual gains and competitiveness” (p.257) while it ignores the “contact with one another, with the world around them, or with social problems—components just outlined in quality citizenship education” (Stitzlein, 2013, p. 258).

When both parents and schools tend to focus on high academic scores, schools become a place to create high academic scores and economic benefits. The purpose of schooling becomes getting higher scores on examinations and becomes commercialization. As a result, schools become “irreconcilable with educating for citizenship that involves living publicly and working collectively with others” (Stitzlein, 2013, p. 273). Is there really a common good possible for all people in schools if this is the case?

**Students and Communities.**

Participation or civic engagement is a crucial quality of a good citizen. Scholars call students to participate in communities. Banks (2009) points out that in order to create “effective citizens, students must attain the knowledge and skills needed to participate in their community cultures as well as in the national civic culture” (p. 6). From my readings, I found that community is an important concept in citizenship education. The community seems like a unit to connect students’ consciousness and their actions, themselves and social change.

In North America, community is an essential part in citizenship education research. Pattie, Seyd and Whiteley (2004) state that “an ideal citizen is the person who has a sense of belonging to a community and feels a sense of obligation and commitment to other members of

that community” (p. 34). However, if young people lack the sense of belonging it alienates them from political participation (Carson, 2006; Sears & Hyslop-Margison, 2006). No participation means social change could occur without people’s wills. Social change begins from the change of individuals’ ways of thinking, followed by their change in action. den Heyer (2006) notes that students as “individual agents” have “*an imaginative capacity for shaping intentions, forming choices, and undertaking actions*” (p. 90). den Heyer (2006) hopes “to implicate students in the present as agents of their communities” (den Heyer, p. 93). Agents are interacting with past and present, private and public. During the interaction, individuals build their imaginations, evaluations and judgements about the world around them. den Heyer (2006) places individuals within a public space: groups and communities. Students connect to groups and community, society and the world. All the information around them influences their “emotional life”, “the way they define themselves and their communities”, evaluation of the world and the decisions they make (den Heyer, 2006, p. 93). Community, as one place to obtain information, where private spaces and public spaces overlap, helps students form choices, make decisions and participate in social life.

Sense of belongings and participation attitude can be improved by strengthening the connection between schools and community. Carson (2006) proposes “reimagining citizenship involves a recovery of meaning, a reoccupation of a public space that has for too long been abandoned to individual self-interest” (p. 29). Through connecting with communities, people can experience the role of citizens, experiencing how to deal with the relations between private and public life.

**Students and The World.**

According to Banks' (2009) research, cultural identity, national identity and global identity are closely connected. Cultural identity is the foundation for forming national identity, while national identity is the foundation for forming global identity (Banks, 2009). Students can own cultural identity and national identity by interacting with different groups and communities. But today with the multicultural world how can students own the responsibility for the world? How can citizens of the world "make decisions and take actions in the global interests that will benefit humankind" (Banks, 2012, p. 471)? It needs attitudes of accepting differences and finding commonalities. We are all human beings, living with many kinds of creatures at the same time, sharing the space. This is our common point.

How to get students to view themselves as citizens of the world? When people come from different cultures or nations, how can they participate in worldwide conversations? It is possible to cultivate students in schooling to be global citizens: educators can help students understand the diversity, touch the world in the classroom, and then start conversations about world issues (Blades & Richardson, 2006; Pashby, 2015). Creating a multicultural context, in which exist different cultures, religions, or traditions, benefits students' understanding of diversities in the world and cultivates responsibilities for human beings (Pashby, 2015). Blades and Richardson (2006) set individual participation in the context of globalization. Through a two-year project among Japanese and Canadian secondary school students, they revealed the possibilities for the world citizenship: Agora (the ancient Greek concept), or a platform where humans can communicate with each other. The Japan-Alberta Science/Social Studies Project for Education Reform brings secondary school students together. The first stage is to write questionnaires about their understanding of active and responsible world citizens. It shows that "90% of the students

in each country agree with the statements” on being an active and responsible member of the world community is more important than being a member of a country (p.118). Students also hold same opinion on the issues facing humankind (Blades & Richardson, 2006). From this project, it also shows that if students have the attitude of accepting differences, it is natural for them to participate into collective activities for settling collective problems.

In citizenship education, we focus on connections: the communities and the world. We can gain an identity through connecting to communities; we expand this identity to a national level and then form global citizens’ attitudes based on national identity. However, there is a gap: before students can connect to communities, they must belong to themselves and their families.

#### **Attitudes Before Actions.**

Banks (2009) hopes students can be “thoughtful decision-makers and citizen actors” with democratic values (p. 8). Especially, when conflicts happen, individuals decide which values they will keep and which values they will give up for a common good of the world. According to Patti et al. (2004), citizenship is constituted of attitudes and behaviors. Even though a person knows he or she has a civic right, it is more important how the person uses this right. Attitudes determine the action of supporting or not supporting civil society and democratic politics (Pattie et al., 2004). Therefore, the attitudes and values which help students handle different relations are more necessary. Erich Fromm (1956/2013) says, “the ultimate choice for a man, inasmuch as he is driven to transcend himself, is to create or to destroy, to love or to hate” (p. 37). Before making decisions and taking actions, what kind of attitudes a person held determines the way of behaving. Any action a citizen takes has an indirect or direct impact on the society.

Citizenship education is to prepare students for becoming good citizens with attitudes and values, who can appropriately deal with those different relations among them. Pattie et al. (2004)

think that “citizenship is at root a set of norms, values and practices which evolve so that individuals can solve collective action problems” (Pattie et al., 2004, p. 129). Smits (2006) states that “learning is a physical and emotional experience as well as a cognitive one”(p. 61), and calls for “reenchatment” (p. 63) in Social Studies and citizenship education by taking “self” into consideration. Good citizenship education should help students possess knowledge, skills, tools, attitudes and values, and engage in building a better world, regardless of where they live or what they do (Banks, 2009; Reade, Reckmeyer, Cabot, Jaehne, & Novak, 2013). First, educators help students possess positive attitudes in order to make right choices and decisions. Next, educators try to help students adopt these values or attitudes. When conflicts happen, they naturally act. When they meet something unreasonable, they know it is unreasonable. However, the criteria of reasonable or unreasonable are diverse in different cultures. We need to know what attitudes and values students should have to deal with relationships among them.

Values education is a part of citizenship education. It will be helpful if curriculum developers know exactly which values influence students being citizens. Hébert and Wilkinson (2006) say that the purpose of citizenship education is to educate students to be peaceful citizens of the world who can solve the problems with other citizens, no matter how many different values or principles they have (Hébert & Wilkinson, p. 39). By analysis of “the understanding [of the] nature of values held by Canadian citizens” (Hébert & Wilkinson, 2006, p. 38), they reveal the logic of values related to citizenship education in a context of globalization. According to Hébert & Wilkinson (2006), it is important for citizenship education to understand “how citizens define values for themselves, how they live their values in daily life, how they resolve the tensions when these conflict” (p.39), as students are “bearers of values” and educators also need to make decisions to make “the best possible response to conflicts of values that occur in

educational institutions” (p.30). In the study, the authors develop an analytic framework of democratic values: democratic values represented as a central category, radiating out into twelve fundamental democratic values—loyalty, sincerity, openness, civic-mindedness, valuing freedom, valuing equality, respect for self and other, solidarity, self-reliance, valuing the earth, a sense of belonging, and human dignity (Hébert & Wilkinson, 2006, p.36). Since values affect “what kind of world we want”, the essay hopes to analyze the values which policy and curriculum developers might need to pay attention to in democratic education from “a global perspective” (Hébert & Wilkinson, 2006, pp. 30-32).

### **Participation.**

One of the important words that exists in citizenship education in North America is “participation.” Citizenship in North America is aimed to action and political participation (Pashby, 2015; Stitzlein, 2013).

Tupper (2009) thinks that one important purpose of participation is “to work towards a more genuine realization of democracy for all people” (p. 91). The philosophy of education in Canada is seeking to cultivate students to be active and empowered global citizens (Westheimer & Kahne, 2004; Richardson & Abbott, 2009). For example, the Alberta social studies program calls for students being “engaged, active, informed and responsible citizens” and “aware of their capacity to effect change in their communities, society and world”, by “engag[ing] in the democratic process” and “recognition of the diversity”, in order to achieve a multicultural, inclusive and democratic society (Alberta Education, K-12, 2005, p.1). Canadian citizenship education contains a meaning of helping others. This kind of citizenship education implies a kind of responsibility to participants in the globalized world by promoting democracy, justice, personal responsibility, participation and problem solving (Westheimer & Kahne, 2004;

Richardson & Abbott, 2009; Tupper, 2009). Students learn about the world and try to change the world based on their own understanding of democracy or the criteria of democracy.

Stitzlein (2013) writes that “citizen must necessarily be more active in participating in public exchange of ideas and efforts to ensure the wellbeing of others, skills unlikely to result from curricula that emphasize fulfilling individual’s desires” (p. 268). In this case, one function of schooling is to let student to responsibly apply what they have learned in school to everyday life. In schools, students learn knowledge, skills to obtain national identity (Banks, 2009). A multicultural context, in which exists different cultures, religions, or traditions, benefit students’ understanding of diversities in the world and cultivate responsibilities for human beings (Pashby, 2015, p. 357). From these perspectives, education needs diversity and needs to let students accept and learn from diversity, which is a benefit to them in being a good citizen who can take the responsibility of himself, families, others and all human beings.

### **Diversity.**

As a multicultural country, curriculum in Canada “emphasizes the importance of diversity and respect for differences” for the world (Alberta Education, K-12, 2005, p.1). Macintosh and Loutzenheiser (2006) ask us to consider marginalized populations from the lens of queer theory (p. 95). Education is to embrace all students. The educational layout of government curriculum does not include queer students. This essay calls for “reconceptualization” which is to include all background of students in it (p. 96). Education should serve different communities and identity groupings. As Smith (2006) also believes that everyone is playing games under rules unconsciously and we need “a new logic of freedom” (p. 133), be compassionate, rather than excluding students who deviate from dominant values in the citizenship education and schooling.



On a similar note, Pinar (2006) asks how we can educate citizens when citizenship is full of prejudice in terms of sex and race (Pinar, 2006, p.103). Pinar (2006) narrates the American history related to sexual politics of race and gives one suggestion to restructure citizenship education to include sexual politics: "Tell the world the facts" (p. 110). Even though Pinar (2006) tells us we should tell the world facts, he does not tell us how we tell the world facts.

Smith (2006) critiques the understanding of global citizenship in the western tradition as deeply influenced by "Christocentric" theology, or the "sacred canopy", which affects American domestic, social and political theory (p. 125). In light of biblical scholarship, Smith explains how Christian myth become "historicized", and then "mythologized" and at last become a criterion, a social norm, and "a form of universal truth" (p. 125). Smith (2006) wants to break this "canopy," to "break the particular connection between freedom and sacrifice" (p. 133), and rebuild the understanding of citizenship. According to Smith (2006), if a person embraces something that is not accepted by public opinions, the person "kills" or gives up one principle or canon of his own in his heart at the moment (p. 133). In other words, if one thinks differently from the expectation of dominant views, one may suppress one's ideas in order to conform to the dominant views. Rituals already outlined mean whatever we do, we are doing so in a domain or a territory that already gives us a boundary and guideline of how to do it (Smith, 2006; Westheimer & Kahne, 2004). Teachers think they are nourishing "good" citizens, but actually political requirements have already been embedded into the teaching criteria (Westheimer & Kahne, 2004, p. 238). For example, a democratic society that requires citizens who are informed voters or critically analyze policies, develops curricula that foster democratic thinking: preparing students for public deliberation and critical thinking (Westheimer & Kahne, 2004, p. 239). It implies that citizenship

education needs to think from the outside of the box and to accept the diversity, which encourage citizens to embrace diversity around them.

The attitude about how to deal with diversity is necessary for citizens. Citizens themselves are diverse, so is the world. Researchers on citizenship education in North America hope citizens respect differences and accept diversity. In interacting with other citizens, respectful attitude is essential in the world, but might not be enough for contributing to the public good.

### **Summary**

First, scholars in North America emphasize the relationships between individuals and others. For the levels of relationships, it shows a stratified model: individual-community-world. Citizenship education tries to strengthen the connection between individual and community. Participation is one way to strengthen the tie between them. Second, research explicitly shows that attitudes and values are an important part of citizenship education. During participation, studies pay attention on attitudes and values a citizen should have. Attitudes and values play an essential role of being a citizen in the global area, guiding people on how to behave, to solve problems, to face diversity and to be a responsible citizen. Third, citizenship education in North America is not for a nation or a government but for the pursuit of benefiting humankind rather than individual interest.

### **Chinese Citizenship Education Research**

Chinese and North American scholars have a similar understanding of what a citizen should be in the modern society. Both Chinese and North American scholars focus on the relationships the citizens need to deal with and the importance of attitudes that played in being a good citizen. Chinese scholars mainly focus on the relationships between individuals and the

public, citizens and politics, individuals and the family, individuals and the nation, and citizen ethics. However, Chinese scholars have different interpretations of citizenship from North American scholars because of their Confucian perspective. Chinese scholars focus more on the attitudes that a citizen needs in the level of family and nation.

**Chinese Scholars' Understanding of Citizenship.** Chinese scholars put “citizens” in relationships and ethical values. The citizen relationships are based on the relationships among people in the same city, which is extended from belonging to the same family and the same city (Liao, 2001). The meaning of citizen relationships is also shown in the Chinese characters “*Gong Min* 公民”. “Citizen” is translated as “公民”(*Gong Min*) in Chinese. “公”(*Gong*) includes social, political and ethical values, which means higher authority, governors or the king in traditional Chinese society and means governments and public sphere in contemporary China (Z. Wang, 2014). Based on this, the purpose of citizenship education is to make every citizen know their rights and obligations in society, know how to deal with relationships among human beings, between human and society (group, nation and state), between human and nature (Xie, 2007). As Zhang and Tang (2015) write, a good citizen is a good model of reflecting governments’ constitution spirit and a way of living.

### **Individual and Public.**

The Confucian ethic aims to cultivate a good person as a foundation of being a good citizen, trying to reach “a unity of individual good and public good” (X. Liu, 2014, p. 111). Confucian civic ethics contribute to citizenship education, which could make the individual’s good comfort to the public good, and connect individual and public tightly (X. Liu, 2014; W. Cheng, 2015; M. Zhang, 2015; S. Xu & J. Zhang, 2010).

***Participate in public affairs.*** Chinese scholars point out the important position of participating in public activities (Z. Wang, 2014; J. Li, 2010; X. Li, 2010). Chinese society is neither a society based on individualism nor one based on collectivism, but a society based on relationalism. This influences Chinese people's understanding of citizenship and their duty as a citizen (J. Li, 2010). Even though the society is relational, Chinese scholars (X. Liu, 2014; S. Liao, 2001; J. Liu, 2012) point that Chinese people lack the sense of self and lack the capability of participating in public affairs. Liu Jin (2012) states that in Chinese society there is no concept of "citizens (公民)" because Chinese do not know how to participate in public affairs. He explains that it is because Chinese people always have blind obedience to authorities. Liu (2012) argues that Confucianism caused Chinese to act in this way. This opinion represents the beliefs of large number of people, but they misunderstand the civic ethic in original Confucianism, which I will explain later.

Many scholars point out that we need to critically think and apply Confucianism into practice, to combine Confucianism into modern citizenship education (M. Zhang, 2015; Z. Yang, 1997; F. Bi, 2000; X. Liu, 2014; Xu & Tang, 2010; S. Liao, 2001; W. Cheng, 2015). Li Jun (2010) built a Confucianism citizenship education model—know-wisdom-action—which combines Confucian philosophy and modern education theory. Li's (2010) Confucianism model has four scales: the civic knowing scale, the civic wisdom scale, the civic action scale, and the civic relationship scale. He thinks that the scales overlap, interact and support each other, as four criteria of being a good citizen (J. Li, 2010).

***Private space and public space.*** When Chinese scholars mention how to do citizenship education, they mention specifically the officials' duty. First, a good citizen should divide private space and public space, especially officials. An official should be a good citizen first (F. Bi,

2000). For example, Wang Zhankui (2014) insists that in Chinese citizenship education, officials should know how to deal with public affairs without mixing their own personal emotions, and “do not use public treasures or objects for personal usage” (p. 136). Another, a good citizen should join in the public sphere to serve people and contribute to the public benefit. Liu Jin (2012) mentions that some Chinese officials do not try to understand what people need, instead they only stay in their office without doing anything. This is not what a good citizen should be.

### **Citizens and Politics.**

*Political education.* Citizens should have the ability of identifying the disadvantages of a government and should not judge people into different social classes. According to this, citizenship education should not highlight social class and not flow with the needs of politics. However, since the year of 1949, Li Xuejun (2010) points out that China does not have significant citizenship education because the content of education is mainly related to social class consciousness following the needs of politics (pp. 35-36). The education system teaches students to distinguish between bourgeoisie/capitalist class and the working class, and between socialist society and capitalist society, which classifies the world into different categories. Further, the education system pays more attention to teaching students to know the advantages of the socialist society, instead of cultivating students’ critical thinking of the government function, world issues, rights, and how to participate in public affairs. At the political level, the Communist party uses Marxism as the national ideology. When applied it to education, the content of education is more like an ideological education rather than citizenship education (X. Li, 2010). One main criteria of distinguishing these two kinds of education is whether the education cultivates citizens critically thinking of a government’s function, just like citizenship education during the period of Republic of China (1912-1948) controlled by Kuomin party (X. Li, 2010). However, even though the

government controls state schools and education, Confucianism plays a far more important role in how Chinese people think a good citizen should be. Confucianism has a deep effect on how Chinese people behave, ways of thinking, cultural ideology, national psychology, family relations and so on (X. Liu, 2014; X. Li, 2010; Liao, 2001; Zhang & Tang, 2015; Fan, 2015; Wang, 2014). That is one reason that people think it is effective to cultivate citizens by combining Confucianism into citizenship education.

***Obedience.*** Confucian political ethics is the application of Confucian ethical values in the realm of politics (Y. Wang, 2014). Confucianism deeply influences Chinese people and leads to unfair relationships among government, people, and officials in different ranks (Bi, 2000; X. Li, 2010; J. Li 2010; X. Liu, 2014). Chinese scholars (Bi, 2000; X. Li, 2010; J. Li 2010; X. Liu, 2014) seem quite sure that Confucianism makes the Chinese deeply believe that the government is the boss of people and officials are of a higher status than ordinary people.

For example, Confucianism makes people submit to the group, nation, government, even sacrificing individual benefits (X. Liu, 2014; W. Wang, 2012; Y. Wang, 2014). To some extent, the Confucian political ethics benefit the government domination, maintaining a stable social order (X. Liu, 2014). Wang Yunping (2014) thinks that the Confucian political ethics are “Faith Ethics” rather than “responsibility ethics” (p. 83). It lets people focus more on themselves’ morality and their inner heart. In other words, people focuses on their responsibilities rather than their rights, which is not fair in citizenship relationships (X. Liu, 2014), because citizenship means rights as well as freedom and obligations (Macintosh & Loutzenheiser, 2006, p.95). In Confucianism, political ethics promote the government officials to submit to higher authority, following the order without suspicion, and taking the responsibility of conducting the order (Y. Wang, 2014, p. 83). This phenomenon is an inequality in the level of personality among people

and between right and obligation (Y. Wang, 2014, p.84). Individual's promotion, salary and change of positions all depend on higher authority in China. In this kind of environment, people might not dare to confront higher authority. This leads people to obedience. Similarly, Wang Weiran (2012) states that this kind of social interpersonal relationships are the extension from Confucian ethical values: submission and dependent on higher hierarchy (p. 209). Chinese scholars (S. Liao, 2001; W. Cheng, 2015) believe that Confucianism's three cardinal guides (ruler guides subject, father guides son and husband guides wife) play the crucial role on forming people's obedience. Research implies that to be a good citizen it is necessary to have the sense of equality among people no matter who the person is or what the person's position is.

### **Citizen Ethics.**

From the perspective of Confucianism, citizens live and are embedded in relationships (Z. Yang, 1997; S. Liao, 2001). In Chinese scholars' research on citizenship, it implies that a good citizen should have citizen ethics. Research focuses more on how to educate a person with Confucianism ethics. Yang Zhao (1997) thinks that ideal citizens in Confucianism should be with noble personalities. *Ren* 仁 (Benevolence) as a main part of Confucianism, including honesty, respectfulness, sincerity, forgiveness, and filial piety, and so on, used for dealing properly with different relationships between individual and society, individual and others (Z. Yang, 1997). Liao Shenbai (2001) says that Confucian ethics are the thoughts on both daily-life ethic and public life ethic, which are the world view through heaven, earth and people (p.70). He insists that "public" originally means "politic" (S. Liao, 2001, p. 72). Being a citizen means to make efforts to take responsibilities and do one's duties in different roles which a person was born with, such as father/mother, husband/wife, son/daughter, brother/sister, family/strangers and

friends/colleague, which suggests that proper behaviors in different roles of the public life are important for being a good citizen (S. Liao, 2001).

*A good person with five virtues.* The integrity of personality in citizen ethics is shown in five Confucianism ethics: 仁(*Ren*, or benevolence/humane), 义(*Yi*, righteousness), 礼(*Li*, or ritual propriety), 智(*Zhi*, or wisdom), 信(*Xin*, or sincerity/truthfulness).

In Chinese scholars' view, being a good citizen in a collective means a person needs to be a good person first (Liu, X., 2014; Liu, Z., 2014). To cultivate civic virtues should be based on the pursuit of personal virtues (Liu, X., 2014). A survey, conducted in 38 countries in Europe, Oceania, Asia and Latin America, including 140,000 grade eight students and 62000 teachers, made by Liu Zhengxian (2014) shows that 79% eastern Asian students think that a person whose behaviors obey the laws but unethically is not a good citizen. 86% of Asian students think that good moral virtues are more important than knowledge for being a good citizen (Z. Liu, 2014). 93% believes that self-cultivation of personality is the main way of being a good citizen (Z. Liu, 2014). Xu Sian and Zhang Jijia (2010) also states the important of the integrity of a person's psychology and actions, which is stressed by Confucianism—the integrity of personality. Actions and ritual propriety are based on inner emotions, otherwise ways of behaviors are just a “shell” (Xu & Zhang, 2010). Therefore, a good citizen should have basic citizen ethics, that is, *Ren* 仁, *Yi* 义, *Li* 礼, *Zhi* 智, and *Xin* 信.

*Ren* 仁. Citizens with *Ren* can contribute to a harmonious society (Chen, 2009; Fan, 2015). A good citizen should be benevolent. Benevolence affects not only on the relationships among people, but also on how the rulers manage the country. Chen Maohua (2009) defines *ren* as to educate people how to care others and how to deal with relationships between people. If a person has a heart of *Ren* then he/she would love oneself and others, then extend the attitude to



everyone and everything, which would make people maintain a grateful and modesty heart (Chen, 2009). For the people who are working in the government, Fan Ruiping (2015) mentions that there should be a flexible space between “rights” and “ban”, that is tolerance and forgiveness instead of banning and punishments. (p.26). Fan (2015) thinks that, influenced by Confucianism, Chinese society should admit weaknesses of humanity and lead people to be better.

*Yi* 义 is significant for modern society. It includes sense of national honor, law-abidance, courtesy and honesty, unity and friendliness, hard work and thrift, self-improvement, professional dedication (X. Qian, 2006). Qian Xun (2006) says that the criteria of *Yi* 义 are different according to the time, social classes and groups, but it is the foundation of morality because *Yi* 义 includes the sense of shame. The sense of shame could make people distinguish what to do and what not do.

*Li* 礼 as one ethic in Confucianism is a social order (X. Liu, 2014; X. Qian, 2006). *Li* 礼 originated from Zhou Dynasty (1046 B.C-256 B.C) refers to the political and social order. Qian Xun (2006) points out that the sense of reverence, respect, and the sense of modesty are the foundation of social order. In society, *Li* 礼 is used for ruling and modifying people’s behaviors in order to maintain a certain public order; similarly, law is a main method of modifying people’s behaviors in modern society (Qian, X., 2006). Given *Li* 礼 has been used as political purpose since Han Dynasty (206 B.C.—A.D. 24), the old *Li* 礼 is eliminating and unaccepted by modern people. But society still needs *Li* 礼 that fit for the development of society (Qian, X., 2006).

*Zhi* 智. Qian (2006) states that *Zhi* 智, or wisdom, is the sense of right and wrong and mainly refers to the moral wisdom in Confucianism. But he also insists that the meaning of wisdom is changing (X. Qian, 2006). His words imply that for modern society, a good citizen

should have the wisdom of morality as well as the wisdom concerning science spirit (X. Qian, 2006).

*Xin* 信. A good citizen should be faithful in word which is stressed by Confucianism. *Xin* 信 is the norm of conducting oneself in society, as well as the foundation of social operation (J. Liu, 2012; X. Qian, 2006). It is an important moral virtue for interacting with others. As Mencius (372 B.C.-289 B.C.) lists *Xin* 信 in the five ethical virtues, if a person is not honest, he/she cannot succeed (J. Liu, 2012). For politics and economy, keeping faith is necessary (J. Liu, 2012; L. Yang, 2008). Xunzi (313 B.C. – 238 B.C.) stresses rulers' *Xin* 信 (Liu, J., 2012). According to Xunzi, a ruler's honesty and trustworthy personality is the precondition of managing a nation and changing the social atmosphere (J. Liu, 2012).

### **孝(xiao, or Filial Piety)—Individual and Family**

Two kinds of relationships exist among family members: blood relationships and citizen relations (Liao, S., 2001). From a Chinese perspective, there are connections between family and nation. The patriarchal ethics is the root and model of other relationships (Wang, Y., 2014). Wang Y. (2014) writes that managing a nation is like managing a family: political ethic is the extension of family ethic. This is why Chinese scholars think that how to behave in a family is the reflection of how to behave in a society. Filial piety, as a main moral principle in a family, is one quality of a good citizen (Li, X., 2010).

**孝子** *A filial son*. “子” means children, including adult children. Chinese define the meaning of “子” depending on one's role in a family. Filial piety represents a good son/daughter in a family. To be a good citizen, a person should know how to be a better self in one's family to serve parents, children and partner.

Between children and parents, in Confucianism, filial piety not only includes providing for the need of parents, but also includes respecting them, which is the core value of the filial piety (Zhang Z. & Tang X., 2015). Filial piety as an action as well as an attitude is shown when parents get sick, when parents pass away and how you honor the soul after parents die (Zhang Z. & Tang X., 2015). Confucius (The Warring State Period/1997) says “when your parents are alive, serve them in accordance with the rituals; when they die, bury them in accordance with the rituals; offer sacrifices to them in accordance with the rituals” (p. 53). Zhang Z. and Tang X. (2015) also point out that respecting parents means to honor parents through self-improvement of career and morality. Confucius (The Warring State Period/1997) answers his student’s question about filial piety: “nowadays filial piety merely means being able to feed one’s parents. Even dogs and horses are being fed. Without reverence, how can you tell the difference?” (p. 53). Respect parents and do not act contrary are the basic norms to be a good family member. Confucius (1997) answers Meng Yi-zi about filial piety: “Do no act contrary” (p. 53). In other word, a good citizen with filial piety should obey the law and obey the higher hierarchy (Zhang & Tang, 2015).

For the high officials, Zhang and Tang (2015) through study of Confucian classics, think that a good citizen should be patriotic and loyal to the throne, and obey in every way. Only through this, can they ensure that society will stay stable and have pride in their ancestors, which is filial piety (Zhang & Tang, 2015, p.87). They cited from *The Classic of Filial Piety* (1993) as an evidence: the high officials “dare not wear robes other than those prescribed by the great kings of the past dynasties; nor speak anything other than those in line with their speeches” (Confucius, Warring States Period/1993, p.7). For lower officials’ filial piety, “Not failing to be loyal to their rulers and to be obedient to their elders and betters, they will be able to preserve

their salaries and positions and to offer family sacrifices forever: this is the filial piety of the lower officials” (Confucius, Warring States Period/1993, p.9). However, they only cited part of the original sentences, which is an incomplete understanding on Confucian civic theories.

Through Zhang and Tang’s (2015) study, filial piety has social class according to Confucianism; that is, different social roles act filial piety in different ways. The way of filial piety for a nation’s leader is different from government officials. A minister’s filial piety is different from common people. Even though attitudes of filial piety are the same, different people have different roles in the society, accordingly their filial piety actions are different.

Unfilial actions are described in Confucianism. Mencius (Warring States Period/2009) says that there are five aspects of unfiliality:

In the world today, there are five things that are considered unfilial. To be indolent in the use of one’s four limbs and not concern oneself with the nurture of one’s father and mother...To occupy oneself with chess and to be fond of drinking wine and not concern oneself with the nurture of one’s father and mother... To be fond of goods and property and partial to one’s wife and children and not concern oneself with the nurture of one’s father and mother... To indulge the desires of the ears and eyes so as to disgrace one’s father and mother... To be fond of bravery and to be quarrelsome and contentious, so as to endanger one’s father and mother... (p.94)

Generally, there are three kinds of unfiliality: The first two kinds of unfiliality are the person who are indolent and do not care for parents; the last two kinds are the person who indulges oneself and endangers parents; the last one is the person who cannot deal with the relationships between his wife and his mother properly (Zhang & Tang, 2015). A good citizen needs to know how to handle relationships among family members to reach harmony.

**忠(zhong, or Loyalty/do one's utmost)—Family and Nation.**

From Chinese perspective, a good citizen should be at least a filial person(*xiao* 孝) in the family and show loyalty(*zhong* 忠) to the nation. “忠孝” always are mentioned together in Chinese. China's mainland and farming culture produces the blood-band and geo-band agricultural society, so there is a tight band between family and nation (Li, 2010; X. Liu, 2014; L. Yang, 2008; Zhang & Tang, 2015). Most scholars think that *zhong* 忠 is the extension of *xiao* 孝(Zhang & Tang, 2015; X. Liu, 2014). There is a path between a filial child in a family and a qualified citizen for a nation, but there are different directions between the two concepts: filial piety is the foundation of loyalty; the loyalty is the foundation of filial piety or they are equal.

Building social order starts from family and family is the unit of participating in social activities (Li, 2010; X. Liu, 2014). Some think that if a person cannot help family live a good life, it would be hard for the person to help others; if a person does not love family, how could the person love his/her country (L. Yang, 2008; R. Fan, 2015). On the contrary, Zhang and Tang (2015) think that filial piety is the same as loyalty/do one's utmost to one's nation. Even loyalty should be put in the first place during the process of being a good citizen. They think that to be a filial person should be a loyal person first (Zhang & Tang, 2015). Zhang and Tang (2015) demonstrate that according to *The Classic of Filial Piety* (《孝经》) family is a tiny government—father plays a role as a ruler in a government: “if a person wants to be a ‘孝子’(dutiful child), you should be a ‘忠臣’(official loyal to his sovereign) first” (p. 88). Another, *xiao* 孝 equals to *zhong* 忠. Confucius (The Warring State Period/1997) says, “Those who are filial to their parents and obedient to their elder brothers but are apt to defy their superiors are rare indeed; those who are not apt to defy their superiors, but are apt to stir up a rebellion simply

do not exist” (p.47). As Zhang and Tang (2015) write, the main purpose of *xiao* 孝 is not to stir up a rebellion, which is *zhong* 忠. *Zhong* 忠 means to be “a good citizen” (Zhang & Tang, 2015, p. 88).

No matter what relationships between 忠 and 孝, the integration of loyal and filial piety is one concept in Confucianism, as well as one quality of a good citizen, which contributes to the society (X. Liu, 2014; Zhang & Tang, 2015; R. Fan, 2015; L. Yang, 2008; Z. Wang, 2014; W. Cheng, 2015). 忠 is the extension of 孝 no matter which one is more important (X. Liu, 2014; Zhang & Tang, 2015; L. Yang, 2008). From the perspective of Confucianism, the life in an extended family is the smaller version of national life—family-country isomorphic thought (家国同构) and “the integration of loyal and filial piety” (忠孝一体), based on blood lineage, which leads to the root discipline of society: ruler guides subject, fathers guide sons, and husband guides wife (S. Liao, 2001; W. Cheng, 2015). This kind of thought can unite the country, maintain social structure, produce the same cultural identity, ethnic identity and improve the unity of an ethnic group (X. Liu, 2014; L. Yang, 2008; W. Cheng, 2015). Citizens take responsibility for their families and friends, and dedication to their jobs, and then they can take the on responsibilities of society (L. Yang, 2008).

However, Wang Z. (2014), Zhang and Tang (2015) conceive that the tight band between family and nation, loyal and filial piety leads Chinese who cannot separate private from public and submission to authorities. As Zhang and Tang (2015) say, “in ancient China, it is forbidden that a child sue one’s father, because to some extent, this action means against authorities” (p. 87). It implies that a good citizen should be blind obedient to authorities which cannot cause an unstable society. Another, Qian Xun (2006) mentions that some concepts in Confucianism, such

as “when your father and mother are alive, do not journey far”, which are not fit for contemporary times should not be adopted (p. 6).

### **Summary**

First, research shows a model: self-morality – family – nation. Nation is the highest operating level shown in the citizenship research from the Confucian perspective. In this model, family plays an important role in being a good citizen: to respect parents and siblings is an essential component of ethics and citizenship education.

Second, from the concepts, citizenship research from Confucianism focuses on citizen ethics: *Ren* 仁(benevolence), *Yi* 义 (righteousness), *Li* 礼(ritual propriety), *Zhi* 智(wisdom), *Xin* 信(sincerity), *Xiao* 孝(Filial Piety), and *Zhong* 忠(Loyalty/do one’s utmost).

Third, citizenship education research positions citizens in their social classes, family and nation. Research put citizens in different relationships: public and private, citizen and government, citizen and family, citizen and nation. One special phenomenon is scholars criticize officials in government. The idea that officials should be a good citizen seems an important step for people being good citizens in China.

Fourth, research shows that a good citizen should not follow up with Confucianism because the value—obedience to higher authority in Confucius’ thought—do not fit for citizenship education. Scholars’ research and opinions represent most of Chinese people’ view of Confucianism on how to behave in a society. Actually, there are misreadings of Confucianism on citizen ethics. There are also some opinions that do not belong to Confucianism. Therefore, in the next section, I am going to interpret what the key concepts are for being a good citizen in Confucianism.

### **Alternative Interpretation of Confucianism and Moral-based Citizenship Education**

This section provides a description and understanding of the findings regarding my research question: “What are the key concepts in Confucianism to understand what a good citizen should be?”. The answer expands upon and clarifies views from the Chinese scholars’ research on citizenship. In order to answer this question, I interpret three aspects of my understanding of Confucianism: (1) Rooted in Family; (2) Follow the “Way”; and (3) Inward focus—Moral cultivation. Before that, I am going to clarify several misunderstandings towards Confucianism in the literature.

#### **Misunderstanding Towards Confucianism**

Misunderstandings towards Confucianism exist in Chinese scholars’ research. If we read original Confucianism, we can find that the meaning of Confucianism is distorted. Some of the reinterpretations are even opposite to Confucius’ original meaning.

In the literature, “obedience” is often considered as a central concept of Confucianism, which includes submitting to authorities and parents, because Chinese scholars believe that the idea that “rulers guide subjects, fathers guide sons and husbands guide wives” (three cardinal principles) (cited in Liao, S. 2001, p. 72) comes from Confucianism. However, the three cardinal principles have never been mentioned by Confucius or Mencius. The idea comes from Legalists, another school of thought in the Spring and Autumn and Warring States Periods (770 B.C.-221 B. C.) in Chinese history. The sentences are written in classical works of Legalists—*Hai Fei Zi* 韩非子. Confucius (the Warring States Period) once said “rulers should be rulers, ministers should be ministers, fathers should be fathers, sons should be sons” [my translation] (Yan Yuan, Book Twelve), when Duke Jing of Qi asked Confucius about how to governing effectively



(zheng 政). It means that play the duty as you are in the position, rather than obedience to authorities.

Another misunderstanding is about the sentence said by Confucius, which has been cited by articles in literature: “when your father and mother are alive, do not journey far” (Confucius, Warring States period/1998, p.93). Qian (2006) claims that this thought has been seen as an old-fashioned thought which should be abandoned in the modern globalized world. Citizens have to interact with others from different regions. However, in *The Analects*, the original sentence is “when your father and mother are alive, do not journey far, and when you do travel, [go only where you have said you were going]” (Confucius, Warring States period/1998, p.93). Looking at the whole quotation, there is additional meaning. You need to tell your parents where you are going to go if you left for a far distance journey and for a long time. If one just disappeared without telling one’s parents, they might worry about their child. This is lack of taking loved ones into consideration is not reflective of a good citizen.

### **Rooted in Family**

#### ***Ren* or Benevolence**

Compared to North American understanding of benevolence, Confucius’s *Ren* (仁, benevolence) is based on loving others, manifested in specific moral rules, such as 义(yi, rightness), 礼(li, courtesy and rites), 忠(zhong, do utmost/loyalty), 恕(shu, put oneself in the place of another), 孝(xiao, filial piety), 悌(ti, respect elder brothers), 慈(ci, compassion), 爱(ai, love), 勇(yong, courage), 温(wen, gentleness), 良(liang, kindness), 俭(jian, thriftiness), 让(rang, forbearance), 恭(gong, respectfulness), 宽(kuan, lenience with others), 信(xin, truthfulness), 敏(min, flexibility/nimbleness), and 惠(hui, generosity). Each of the ethic norms is telling people

how to deal with the inter-relationships between self and others, which facilitates people to reach a harmonious relationship with all the aspects of living in this world. Family should be the first experience of practicing love in order for a person to become successful in society.

In North America, citizenship focuses more on the external action: to be an active citizen means to contribute to the welfare of society. In contrast, *Ren* 仁 plays an important role in the Confucian civic ethics, which focus on the inner part of morality. As Mencius writes, benevolence is important for a country: “if a country does not believe wise persons who have benevolence, then the country will be hollow; if a country is without benevolence and righteousness, then the whole country will be in chaos” [my translation] (Mengzi, Jin Zin II, Twelves). It seems to say that the foundation of being a good citizen from Confucian perspective is to be a benevolent person. The external action of an active citizen needs the support from internal morality. In so doing, people who has benevolence in their heart will contribute to the development of a country in their outward actions.

According to Confucius, filial piety (*xiao* 孝) and fraternal duty (*ti* 悌) are the root of benevolence or love. Loving people begins with loving the people around you: to love and respect parents and siblings. The emotional education in Confucianism is rooted in consanguinity: family. Then it teaches people to spread this love to all people. Confucius (The Warring State Period/2008) says:

Young men should be filial when at home and respectful to siblings when away from home. They should be earnest and trustworthy in what they say, and should love the multitude at large but cultivated the friendship of his fellow men. If they have any energy to spare after so doing, let him use it to making himself cultivated. (Confucius, 2008, p. 173)

Obviously, *ren*'s love refers to a kind of love with a wide demographic. It asks people to love your family first, then care for your siblings and friends by including trust, loyalty, and compassion, which in turn might cause them to be good moral persons in society. From the Confucian perspective, a good citizen needs to be a good moral person. To be a good moral person in a family makes one a better person in society. To love people is not only to love yourself, but also to love all human beings in society starting with your family.

### **Filial Piety**

Filial piety (*xiao* 孝), fraternal duty (*ti* 悌) and loyalty (*zhong* 忠) are concepts of being a good citizen in Confucianism. Filial piety and fraternal duty (*xiaoti* 孝悌) mentioned together refers to the norms of behavior in one's family; loyalty (*zhong* 忠) is the norm of how to deal with relationships between self and authorities. Those civic ethics are closely connected. *The Great Learning* writes,

Ministers at court may serve their monarch well in the way they serve their parents [which is filial piety]; people may serve the aged well in the way they serve their elder brothers [which is fraternal duty]; and the monarch may treat his subjects well in the way he loves his children [which is the compassion]. (the Warring States period/1992, p. 15)

In Confucianism, a good citizen, morality and self-achievement are interconnected. *The Classic of Filial Piety* (the Warring States period/1993) has recorded,

Confucius said: "The superior man [*Junzi* 君子] serves his parents with filial piety, from which develops loyalty to the sovereign; he serves his elder brother with fraternal duty, from which develops deference to all the elders; he runs his family properly, and his management ability can be transferred to the administration of state affairs. Therefore, if a

man has cultivated a noble moral character, he is sure to leave a good name for posterity.”  
(pp.25-27)

The proposed point of leaving a good name is to “bring glory to our parents”, which is “the ultimate realm of filial piety” (S. Zeng, the Warring States period/1993, p.3). When Confucius spoke with Zeng Shen, he said “filial piety begins with the service of our parents, proceeds to serve the emperor and is consummated in establishing ourselves in the world and achieving attainments” (S. Zeng, the Warring States period/1993, p.3). It is essential for the purpose of behaving properly in society to know how to behave in one’s family.

No matter whether a person is interacting with family or serving society, obedience is one ethical principle of performance — “remain respectful and do not act contrary” (Confucius, Warring State Period/1998, p. 93). This theory was used for political purposes in Chinese history, which provoked people to blind obedience to authority, while this is not what Confucius intended.

However, “do not act contrary” is only a part of original Confucian civic ethic. A good citizen should show obedience to the Way (*Dao* 道) rather than the authorities. Confucius (The Warring State Period/1997) says,

The gentleman [*Junzi* 君子] applies himself to the roots. Only when the roots are well planted will the Way [*Dao* 道] grow. Filial piety and brotherly obedience are perhaps the roots of humanity, are they not? (p.47)

The purpose of respecting parents and siblings is to build a harmonious family order, which can foster a stable society. They should show their obedience only if their parents or siblings follow the right way.

**Follow the “Way”(道, *Dao*)**

*Junzi* 君子 should support the Way (*dao* 道). Confucius (Warring States period/1998) says,

Exemplary persons (*junzi* 君子) concentrate their efforts on the root. For the root having taken hold, the Way (*Dao* 道) will grow therefrom. As for filial [*xiao* 孝] and fraternal responsibility [*ti* 弟], it is...the root of [*ren* 仁]. (p.71)

What is the “Way”(道, *Dao*)? Confucianism is influenced by Daoism<sup>3</sup>. The *Dao* 道 (Way) represents the common rules or truth of the world, which governs the universe. When we want to produce citizens that live selflessly, serving the public good, we conform to the Way (*Dao* 道). Laozi (Spring and Autumn period) said, “That utmost virtues and life force come from the Way. The Way is without action: uniquely vague, uniquely elusive” [my translation] (Chapter Twenty). He also said, “One needs to help the lord according to the Way. Do not use arms to subdue the world [...] what negates the Way will soon be vanished” [my translation] (Chapter Thirty). At this point, Confucian *Dao* 道 is the same as Daoist’s *Dao* 道. *Dao* 道 is shown in *De* 德 (virtues). Respecting *Dao* 道 is virtue. *Dao* 道 creates all things and shapes all things with virtues. *Dao* 道 and *De* 德 are close connected. In the next part, I am going to interpret what Confucians want people to do if parents, officials or governments disobey the *Dao* 道.

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<sup>3</sup> The understanding of *Dao* is an ongoing process. More information about *Dao* 道 can be found in Laozi’s *Dao De Jing* (《道德经》)

### **Non-Obedience: *Zhong* 忠 and *Xiao* 孝**

***Children and Parents.*** Obedience to parents has conditions. Confucius (Warring State period/1998) says, “In serving your father and mother, remonstrate with them gently” (p. 93). That means, if parents did something improperly, children need to help parents avoid of mistakes rather than following orders whether they are right and wrong.

***Filial piety of high officials.*** People think that Confucianism only provokes obedience and follows everything that authorities asked for, but the original sentences are as follows,

...nor act in contradiction to the virtues and conducts practiced by them. Thus they speak nothing that runs counter to the laws and do nothing that runs counter to morality and justice. There are no arbitrary words coming from their mouth, nor capricious actions in their conducts. Their remarks may spread to all places under heaven, yet no error will be found in them. their actions may reach every place under heaven, yet give no cause for complaint. (S. Zeng, Warring States period/1993, p.7)

As a member of a government, officials should protect the Way (*dao* 道). If the “king” did something contradictory to the virtues of the Way (*Dao* 道), they have the responsibility to stop it: “The exemplary person (*Junzi* 君子) helps to bring out the best in others, but does not help to bring out the worst. The petty person does just the opposite” (Confucius, Warring States period/1998, p.157). For example, when government or rulers provoke some ideas that disobey humanity, citizens should not comply to it. During WWII, there were Germans, such as Oskar Schindler, Friedrich Carl von Oppenheim, who knew that their government was doing the wrong thing, not following the Way (*Dao* 道) and not engaging in humanity. Those people were trying to save Jews as much as they can. They were “Righteous Amongst the Nations.” They are real

global citizens who protect the righteousness, justice, and humanity of all human beings rather than a nation or a government.

***Individual and authority.*** Original Confucianism asks for the mutual support between common people and authority, rather than one-direction of submission to authorities or obedience to authorities without condition.

The obedience and loyalty to a government has conditions: the ruler should have civic ethics and policy which benefit the welfare of society and people first, and then people show their loyalty. In original Confucianism, the right and obligations are reciprocity. Mencius (Warring States Period/2009) says,

when the ruler regards his ministers as his hands and feet, the ministers regard the ruler as their stomachs and hearts. When the ruler regards his ministers as dogs and horses, the ministers regard the ruler as just another person. When the ruler regards his ministers as dirt and grass, the ministers regard the ruler as a bandit and an enemy. (p.86)

It explicates that if a person were treated unfair, he/she should not show obedience.

Confucianism declares that there should be equality among people. In modern Chinese society, bosses, principles or leaders are the rulers in an institution or organization. Chinese people just tolerant any kind of unfair treatment. They do not have the equality in personality with their authorities. Chinese scholars think that Confucianism makes Chinese obedient as mentioned in the literature. Actually, higher authorities that disrespect their employees are not acceptable by Confucianism.

Every person has to play one's role with certain rights and obligations. For participating in public activities, Confucius once answered Duke Ding's question about how rulers should employ the officials and how officials should serve their lord. Confucius (Warring States

Period/1997) replied: “The sovereign should employ the officials in accordance with the rituals [*li* 礼], [and then] the officials should serve the sovereign with loyalty [*zhong* 忠]” (p.64). Wang Yunping (2014) says that rulers are granted more rights while officials are granted more obligations. Actually, rulers have more obligations according to their rights in Confucianism. As Zhang and Tang (2015) have also claimed, on filial piety, Confucianism confers more obligations and responsibilities to rulers than common people.

What if the government or rulers do not follow the Way (*dao* 道), or are evil, what a citizen should do—preserve the Way (*dao* 道). Confucianism insists that one serves the authority “without infringement of the way” (Confucius, Warring States period/1999, p.119). For example, Confucius (Warring States period/1998) highly praises Qu Boyu’s way of living, “Qu Boyu was indeed an exemplary person (*junzi*, 君子)! When the way prevailed in the state, he gave of his service, and when it did not, he [knew how to ‘wrap it up and hide it in the folds of his dress’]” (p. 186). He also says,

Be of unwavering good faith (*xin* 信), love learning, [and] be ready to die for the good Way [(*shandao* 善道)]. [...] When the Way prevails under Heaven, then show yourself; when it does not prevail, then hide. When the Way prevails in your own land, count it a disgrace to be needy and obscure; when the Way does not prevail in your land, then count it a disgrace to be rich and honored. (Confucius, Warring States period/1999, p. 83)

These sentences reveal Confucianism’s view of participating in politic activities. Not all the political activities deserve that all the people participate. Citizens’ loyalty/do one’s utmost should only serve the *Dao* 道(Way), rather than the authorities or governments. If the government is evil, citizens do not serve it because citizens only do things that benefit the people’s interest.



### **Inward Focus**

In this part, I focus on interpreting an inside focus view of being a citizen in Confucianism, which is opposite direction on thinking of what a good citizen should be in North America. Citizens in modern society not only need to know how to deal relationships with others, but also need to know how to deal relationships with self. As a moral-based citizenship education, it has unique values on guiding people how to interact with self, friends, family, nation, heaven, non-human and nature. Those values, to protect basic humanity, are not limited or differentiated by time, countries, race, or gender, which are valuable to the global citizenship.

#### **Individual Moralities Widen.**

There is a close connection among the individual and everything in Confucianism. Moralities are superior to everything. Confucianism contends that only the self with good morals can be a person who can contribute to the nation. That is, to build the best self is to meet the needs of the collective, community and the nation.

In Confucianism, there is a famous idiom from *The Great Learning*: “self-cultivation, family harmony, country management and world peace” (S. Zeng, Warring States period/1992, p.3). It means that the accomplishment of peaceful development of the nation and the well-being of society begins with the real and solid morality and spiritual health of the individual.

Confucianism insists everyone can be a good citizen through personal effort as long as he/she has emotions. Mencius (the Warring State Period/2009) states that:

The minds’ feeling of pity and compassion is the sprout of humaneness/benevolence [*ren* 仁]; the mind’s feeling of shame and aversion is the sprout of rightness [*yi* 义]; the

mind's feeling of modesty and compliance is the sprout of propriety [li 礼]; and the mind's sense of right and wrong is the sprout of wisdom [zhi 智]. (Mencius, p.35)

Those feelings are the human nature, as well as the foundation of ethics. The four ethics are principles of being a good citizen. Confucianism emphasizes the power of human's self-cultivation: to be a noble moral person. It stresses on individual's will and sincerity, that is, everyone can play a positive role in public activities for the welfare of people and society. How an individual does and to be the best self are essential for being a member of society. Because of emphasizing self-cultivation, the original Confucian citizen theories were used and distorted by political purpose in Chinese history.

### **Moral Cultivation—*Junzi* 君子 Personality**

I think *Junzi* 君子 personality is one concept which is close to the concept of good citizens in North America. In Confucianism, *Junzi* 君子 is the person who can protect *Dao* 道 even at cost of one's own life. *Junzi* 君子 personality is the ideal personality for citizens. What Confucius promotes is the process of being a *Junzi* 君子, which focuses on the self-achievement.

*Junzi* 君子 personalities mainly includes: 1) active in social activities, 2) respect differences, 3) keep faith to their words, 4) ritual-righteousness-wisdom, 5) know themselves, 6) love learning, and 7) care for nature.

*Junzi* 君子 personality is the manifestation of Confucianism civic ethics. Benevolence is the life pursuit for *Junzi*. In Confucianism, people are divided into different categories based on their moralities: 圣人(*shengren*, a divine Sage), 君子(*Junzi*, exemplary person/gentleman), 仁人(*renren*, a benevolent person), 善人(*shanren*, faultless person), and 小人(*xiaoren*, small person/petty person). Confucius (Warring States period/1999) says, "A Divine Sage[圣人] I

cannot hope ever to meet; the most I can hope for is to meet a [Junzi]” (p.73). *Junzi* 君子 is the person that Confucianism hopes everyone can be and should be. The Master (Warring States period/1999) says, “Where [Junzi 君子] set their hearts upon moral force (德, *de*), the [petty person] set theirs upon the soil” (p.35). The moralities are vital for being a *Junzi* 君子. The morality system of Confucianism is explicated by *ren* 仁 (benevolence).

***Participate in Social Activities For Others’ Peaceful Lives.***

Zi Lu asked Confucius that how to act as *Junzi* 君子. Confucius answered that *Junzi* 君子 improve individual moralities, participating in political activities, for improving others’ lives. Confucius (the Warring States period) replied,

“*Junzi*(君子) cultivate themselves by being respectful”

“Is that all?” asked Zi Lu.

“They cultivate themselves for others to live a life of ease.”

“Is that all?” asked Zi Lu.

“They cultivate themselves for the whole populace can live a life of ease—even Yao and Shun had not reached this.” [my translation] (*The Analects*, 14.45, Xian Wen)

*Junzi* 君子’s actions include self-cultivation of moralities and are diligent in tasks in order to give others a better life, care for others and the world, and take the responsibility of society. All those are explicated by participating the social activities. For the political participation, *Junzi* 君子 concern with whether a policy fits for the people’s interest and whether the law is proper, as Confucius (Warring States Period/1997/1998) says, *Junzi* 君子 cherish virtue, ritual institutions and fairness, while petty persons (*xiaoren* 小人) cherish their personal interests. For modern society, the sense of social responsibility and political participation are

important content for citizenship education. At this point, the Confucianism *Junzi* 君子 personality fit the need of modern citizenship.

***Respect Differences.***

Confucius (Warring States period/1998) says “[*Junzi* 君子] pursuing harmony among diverse elements rather than sameness; petty persons...are the opposite” (p.169). When *Junzi* 君子 are participating in social activities, it is common that they meet people who have different opinions or personalities. *Junzi* 君子 and petty persons have different attitudes to people or things they met. *Junzi* 君子 respect others’ different opinions and personalities, pursuing harmony rather than the sameness.

“Not to resent when [others] do not know you—is it not [the mark of] a *Junzi* 君子?” (Confucius, Warring States period/1997, p.47). Even though when others do not understand you, you do not harbor frustration. Confucianism admits the differences among people, so respecting differences is the mark of *Junzi* 君子. In modern society, accepting differences and tolerating others’, and admitting others’ individual characters are necessary for global citizens.

When dealing with the relationships among differences, “exemplary persons (*Junzi* 君子) associating openly with others are not partisan; petty persons being partisan do not associate openly with others” (Confucius, Warring States period/1998, p.79). It needs to be noticed that the “harmony” does not mean to give up his opinion to oblige others, because *Junzi* 君子 embraces moral principles; while petty persons “readily gives up his own ideas to oblige others” because they only care personal interest (C. Huang, 1997, p.138).

### ***Truthfulness (Xin 信)***

Confucius (Warring States period/1999) thinks that “a gentleman [*Junzi* 君子] is ashamed to let his words outrun his deeds” (p.163). In Confucianism, to be honest and be as good as one’s word is the basic norm of being a member of society and support the development of a society: “if a man is not truthful, I do not know how he can get along. A big cart without the hinges, or a small cart without the pins—how can one make it run?” (Confucius, Warring States period/1997, p.57).

When a person participates in social activities, the one should speak and act cautiously because of social responsibilities, so that’s why “[*Junzi* 君子] wishes to be slow in speech but brisk in action” (Confucius, Warring States period/1997, p.70). *Junzi* 君子 “in associating with friends, is truthful to his word” (Confucius, Warring States period/1997, p.48). Another, the words *Junzi* 君子 said should be positive and contribute to society: “only when your truthfulness is close to righteousness can you keep a promise; only when your respectfulness is close to the rituals can you keep humiliation away” (Confucius, Warring States period/1997, p.50). It means *Junzi*’s speaking is subject to the common criterion of righteousness. They should keep wholehearted sincerity and truthfulness as their way of handling relationships in their daily life.

### ***Ritual 礼—Righteousness 义—Wisdom 智.***

*Rituals: courtesy and rites for harmony.* Huang Chichung (1997) defines rituals exactly as “a code of property that governs all phases of human life, including self-cultivation, personal conduct, and etiquettes governing family and social relations, state affairs, and sacrificial rites” (p.50). Confucianism advocates that courtesy and rites can shape people’s behaviors and it is also an essential principle for self-achievement. As Confucius (Warring States period/1997) has told his son Bo Yu, “If you do not learn The Rituals, you have no way of establishing yourself”

(p.163). *Junzi* 君子 “learn broadly of culture (*wen* 文)”, discipline themselves with rituals, and in doing so, “can remain on course without straying from [the Way]” (Confucius, Warring States period/1997, p.85; Warring States period/1998, p.109). As Confucius (Warring States period/1997) has said, “In the application of rituals, harmony (*he* 和) is most valuable” (p. 49).

As for the relationships between benevolence (*ren* 仁) and rituals (*li* 礼), all courtesy and rites should show benevolence or humanity, that is, *li* 礼 is the way of showing benevolence—“if [one] is not humane [*ren* 仁], what can he do with the rituals?” (Confucius, Warring States period/1997, p.58). Only *Junzi* 君子’s behaviors fit rituals, people can say that the person has benevolent heart and virtues. In other word, *Junzi* 君子 should keep rituals wherever one goes.

For the person who is working in governments, he or she should be the *Junzi* 君子 who follow the way of courtesy and rites, because “So long as the ruler loves ritual, the people will be easy to handle” (Confucius, Warring States period/1999, p.169). Confucius hopes govern a country by courtesy and rites, which stresses on the power of virtues. He has said, “[Conducting government] with virtue [*de* 德] may be likened to the North Star, which, seated in its place, is surrounded by multitudes of other stars” (Confucius, Warring States period/1997, p.52). It suggests that a virtuous ruler who guides a nation with moral excellence is obeyed by all the people. In the Chapter *Conducts Government of the Analects*, it has recorded that,

If you govern them with decrees and regulate them with punishment, the people will evade them but will have no sense of shame. If you govern them with virtue and regulate them with the rituals, they will have a sense of shame and flock to you. (Confucius, Warring States period/1997, p.53)

In Confucianism, the law is the supplement of rituals and virtues, rather than the guidance of behavior. Good citizens should know what they should do, rather than just behave to avoid punishments.

*Righteousness (yi 义)*. When Zi Zhang asked how to elevate virtues, Confucius (Warring States period/1997) said, “Keep wholehearted sincerity and truthfulness as your major principles, and move toward righteousness—this is elevating virtue” (p.128). Mencius (Warring States period/2009) defined righteousness as “the mind of shame and dislike” (p.124). Generally, righteousness (*yi* 义) is defined as “what is morally appropriate” “what is reasonable”, and “what one ought to do” (cited by C. Huang, 1997, p.18).

Zi Lu said: “Does the [*Junzi* 君子] uphold courage?”

The Master said: “[*Junzi* 君子] regards righteousness as supreme. [*Junzi* 君子] who possesses courage but [lacking] righteousness will become a rebel; a small [person] who possesses courage but [lacking] righteousness will become a bandit” (Confucius, Warring States period/1997, pp. 171-172)

According to Confucianism, righteousness is much more important than one’s life. When there are conflicts, *Junzi* 君子 could sacrifice themselves for righteousness. As Mencius (Warring States period/1997) said, “I desire life, and I also desire [righteousness]. If I cannot have both of them, I will give up life and take [righteousness]” (p.127). In face of righteousness, *Junzi* 君子 would use their life to protect the rightness. They need to possess courage to fight for the justice and the right— “Lofty-minded Shi and humane person do not seek to preserve their lives at the expense of humanity; rather, they give their lives to attain humanity” (Confucius, Warring States period/1997, p.153). However, *Junzi* 君子 are intelligent and rational. For example,

Zai Wo asked: “A humane man—if someone should tell him that there is a man in the well, would he follow him into it?”

The Master said: “Why should he do so? The gentleman [*Junzi* 君子] might be made to rush over but could not be made to jump in. He might be deceived but could not be duped.” (Confucius, Warring States period/1997, p.153).

*Junzi* 君子 can scarify themselves for protecting the Way, but they are rational rather than reckless.

*Wisdom* (*zhi* 智). Doctrine of expediency. On the way of pursuing benevolence (*ren* 仁) and the Way (*dao* 道), *Junzi* 君子 should keep the moral principles, but they also need to know how to handle flexibly according to different situations. Confucius (Warring States period/1997) says,

Those who can learn with you may not be able to pursue the Way with you; those who can pursue the Way with you may not be able to establish themselves with you; those who can establish themselves with you may not be able to apply expediency [*quan* 权] with you. (p.108)

There are four levels of morality: learn virtues, pursuing virtues, establish oneself, and doctrine of expediency. The doctrine of expediency (*quan* 权) means change, “changing regular course to achieve the Way” (cited by C. Huang, 1997, p.26). Confucius believes that “only one who is steeped in humanity and conversant with righteousness is able to apply the doctrine of expediency” (C. Huang, p. 27). *Junzi* 君子 are able to bring peace and prosperity to the people. On the way to bringing peace and prosperity to the people, they know how to keep their moral principles and know how to handle them flexibly.



*Know clearly what to love and what to hate.* Confucius Warring States period/1997) says, “only a humane [person] (*ren* 仁) is capable of loving [person] and capable of loathing [person]”(p.67). This means the benevolent person can discriminate the good person from the bad person, and loves good person and loathes evil person. Their likes and dislikes conform to righteousness. In *Analects*, it records one conversation,

Someone asked, “‘requite enmity with beneficence (*de* 德).’ What do you think of that?”

The Master replied, “Then, how would one repay beneficence? Requite enmity with impartiality; requite beneficence with beneficence(*de* 德)” (Warring States period/1998, p.179; Warring States period/1997, p.147)

This is the justice in Confucianism. The benevolence in original Confucianism provokes for distinguishing right and wrong. It does not mean to love all, but use the proper way to eliminate enmity, which can support the Way (*dao* 道) of the world.

### ***Self-Knowing.***

Zeng Shen once said, “I daily thrice examine myself, in counseling men, have I not been wholeheartedly sincere (*zhong* 忠, or loyalty)? In associating with friends, have I not been truthful to my word?” (Confucius, Warring States period/1997, pp.47-48). A person need to know oneself and try to be better: to be a person who possesses civic moralities. If people want to be better, they need to keep learning and love learning.

### ***Love Learning.***

To love humanity and not to love learning—the latent defect is foolishness; to love wisdom and not to love learning—the latent defect is unprincipledness; to love truthfulness and not to love learning—the latent defect is harmfulness; to love straightforwardness and not to love learning—the latent defect is impetuosity; to love

courage and not to love learning—the latent defect is rebelliousness; to love staunchness and no to love learning—the latent defect is recklessness. (Confucius, Warring States period/1997, pp.167-168)

When Confucius student Zhong-you has not heard “the six words and their six degenerations”, he explained patiently to his students. It is explicit that to love learning and keep learning are crucial for the Confucianism ethical theory. On the way of being a good citizen, one essential quality is to love learning.

***Care for Nature.***

In Confucianism, nature and human beings are one. It calls for human love for people and for nature just like loving families. It is shown in the conversation between Confucius and his students, Zi Lu, Zeng Xi, Ran You and Gongxi Hua. Mencius (Warring State Period/2009) also says that “the noble person is affectionate toward his family is what allows him to be humane toward the people and loving toward all creatures and beings” (p. 155). Benevolence ethics connects moralities with loving everything including all creatures. Mencius (Warring State Period/2009) emphasizes human beings should follow with the rule of nature and moderate in getting resources from nature. He says,

if the agricultural seasons are not interfered with, there will be more grain than can be eaten. If close-meshed nets are not allowed in the pools and ponds, there will be more fish and turtles than can be eaten, and if axes are allowed in the mountains and forests only in the appropriate seasons, there will be more timber that can be used. (Mencius, 2009, p. 3)

The natural ethics in Confucianism suggest that the whole universe is harmonious with rules, while human beings are tied to it with the need to maintain and protect the harmonious existing conditions.

### Summary

In conclusion, *Junzi* 君子 has the qualities that Confucius promoted as a good citizen. Confucius (Warring States period/1997) said, “A gentleman [*Junzi* 君子] considers righteousness his major principle; he practices it in accordance with the rituals, utters it in modest terms, and fulfils it with truthfulness” (p.155). *Junzi* 君子 personalities are based on self-knowing and self-cultivation, following the Way, fit courtesy and rites, by using wisdom and participate in public affairs to spread the righteousness.

*Junzi* 君子 is a similar concept with citizens. In Confucianism, one needs to learn profound knowledge, know how to behave courteously, and how to interact with others: “The Master taught under four categories: culture (*wen* 文), proper conduct (*xing* 行), doing one’s utmost (*zhong* 忠), and making good on one’s word (*xin* 信)” (Confucius, Warring States period/1998, p.116). Furthermore, *Junzi* 君子’s behavior is not influenced by the outside environment. They should keep their norms irrespective of where they are. When Fan Chi inquired about how to conduct benevolence (*ren* 仁), Confucius (Warring States period/1998) replied,

At home be deferential, in handling public affairs be respectful, and do your utmost (*zhong* 忠) in your relationships with others. Even if you were to go and live among the Yi or Di barbarians, you could not do without such an attitude. (p. 167)

Fundamentally, Confucianism contends that there is common human good. *Junzi* 君子 as the exemplary person that everyone can be with personal efforts and that everyone can participate in the public affairs and contribute to peoples’ lives. According to Confucianism, people as individual agents in society can be good citizens who participate in social activities for the

benefit of others. For citizenship education, morals should be the foundation, which provide people appropriate attitudes and values to act in society. A good citizen should have good moralities. Schooling is unavoidable limited by socioeconomic conditions, while everyone has access to the humanity, without restriction, without limitation.

### **Findings**

First, Confucianism civic ethics are rooted in how to deal with relationships with each other, with self, and with the world. It is a way towards inside, which emphasize the humanity a human should cultivate. Through strengthen the self's moralities to be a better self who can contribute to the welfare of society and others' lives, rather than force other to change. The power of a person benefits others depends on how strong a person's moralities.

Second, family is an important place for cultivating citizens. How to behave in a family directly influence a person's way of behaving in society. According to Confucianism, virtues and moralities, family, and active citizens are closely connected and interrelated. This is one reason that Confucianism emphasizes the significance of attitudes and values that a person holds in family level.

Third, in what I have studied, I found three connections between concepts in Confucianism and themes of citizenship education in North America.

(1) Diversity is unavoidable and necessary in the human world. Education should embrace the wide myriad of people, groups, races, and cultures (Smith, 2006; Pinar, 2006; Macintosh & Loutzenheiser, 2006). No matter which lens that scholars used to do the citizenship research, all the articles send readers a similar message, that is, to accept diversity, as such citizenship education aims to love and embrace all the students, which is echoed in concept of "benevolence" in Confucianism.

(2) Confucianism cultivates *Junzi* 君子, who respects others' opinions and personalities, pursuing harmony among diverse elements rather than sameness. This quality is required by modern citizens. As Richardson's (2006) project shows that the attitude of accepting differences is essential to be a global citizen when dealing the world issues.

(3) Both *Junzi* 君子 and qualified citizens need to be active in social engagement. The purpose of *Junzi*'s self-cultivation is to facilitate people's lives. Care for others, care for the world and active in political engagement are qualities of *Junzi* 君子, as well as modern citizens.

### **Analysis and Discussion: Confucian Dimension Added to North American Citizenship**

#### **Education**

The analysis in this section provides the answers to my third research question: "Can the concepts in Confucian philosophy add to the ways we might think and act upon the themes of citizenship education in North America, and if so, how?"

There are some tensions between the North American literature and Confucianism citizenship research. The former seeks to deconstruct citizenship education, open opportunities and reconceptualize citizenship beyond school's education, in order to call for new, broader recognition for the revitalization of citizenship education; however, the latter seems more static and conservative. The research on citizenship education in North America seeks to change the world around them, whereas research from Confucian lens is more inward focused. Macintosh and Loutzenbhiser (2006) write that citizenship "can be understood as political identity in association with nation, belongingness, and the inherent rights and freedoms" (p.95). However, the North American research on citizenship education implies that the meaning of a good citizen is more than that. As I have shown in the literature, the scholars in North America are expanding

the meaning of citizen to the global level, and they are also exploring the values and attitudes that a good citizen needs, which is treated as an important quality of behaving in society.

Research on citizenship education in North America can be divided into the following elements: (1) Stratified progress; (2) family; (3) outward focus; (4) diversity; and (5) national orientation. In this section, I discuss how a Confucian way of thinking about what citizens should be can add to each of the elements of North American citizenship education.

### **Stratified Progress.**

In North America, the way of thinking of being a good citizen is progressive: from a community to national and global level. In the following sections, the Alberta Education curriculum will be taken as an example of what people think a good citizen should be. The expectation of good citizens is not restricted to their nation, rather, they must acknowledge that they effect change in their society and the world (Alberta Education, 2005, p.1). The research in citizenship education looks for new windows, scrutinizing school education. They also try to break through boundaries imposed by the dominant view or political ideology. Scholars approach research on citizenship education from different perspectives, including queer theory, indigenous perspectives, and critical theory in order to know what is needed to be a good citizen both on the national and global levels. Scholars know that schooling is a part of a social system and a social ideology is embedded in education; schooling is not neutral. The academic field hopes that education is not job training or serving a certain government, but serving interest of all human beings in the globalized world. The global citizens' scope of concern is expanded to humankind. This expectation is similar to Confucian civic ethic. The purpose of moral self-improvement in Confucianism is to acquire appropriate attitudes and values to act in society for the benefit of others. Confucianism adds one component in this respect—the family. A person's moralities

benefit others, and the first step of being a good citizen is to be the best self, and then glorify one's family. North American citizenship education discusses producing citizens who can "engage in active and responsible citizenship at the local, community, provincial, national and global level" (Alberta Education, 2005, p.1). This stratified structure is echoed in Confucianism: self, family, nation and world.

However, perhaps the most obvious difference between North American and Confucian citizenship education focuses is the latter's continued emphasis on the concept of family as a pillar of good citizenship. In contrast, North American research did not show much attention on the role of family, though limited exploration of the concept is seen in the curriculum, as examined below.

### **Family**

Before exploring the world, citizens need to explore local community first. Family plays an important role in connecting to community and ultimately in citizenship education. Although family does not appear to be an important concept in research on citizenship in North America, family is mentioned as an important concept in North American citizenship education (e.g. curriculum). For example, through Alberta Social Studies K – Grade 12 (2005), we can see that citizenship education in Alberta introduces grade one kids to the concept of community through their family by inquiry questions such as "What are our responsibilities and rights at home, at school, in groups and in communities?" (Alberta Education, p. 3). Additionally, teachers need to help students to "recognize how their ancestors contribute to their sense of identity within their family and communities" (Alberta Education, 1.2.1, 2005, p.5). This way of teaching considers that family is the bridge to connect individuals to the world. However, this curriculum's main

purpose is to educate students to deal with the relationships between individual and community, rather than pay much attention on the level of family.

On this point, as discussed previously, Confucianism provides more specific norms (e.g. *Zhong* 忠, *Xiao* 孝, *Ti* 悌) of how to behave at a family level, and Confucianism shares the duty of educating children about being a good citizen through family. In order to be a better member on local, national or global levels, people should pay attention to the role of family. The norms of how to behave within family stages will enrich educators' understandings of citizenship education. If one wants to take responsibilities of a good citizen, then one needs to be cultivated to be a responsible person in a family. The individual needs to serve the people and creatures around them well, as a foundation and as an important part of serving the common good.

Fortunately, the curriculum in North America admits that students need to understand the relationships between self and family first, and then they might have a better understanding of the individual in a collective community. Family, as a unit of a society, is part of the public and can help them “develop their sense of self and community” and an “understanding of who they are” (Alberta Education, 2005, p.1). A child can interact with family in an appropriate manner, which is the foundation of “interact[ing] with others in a socially appropriate manner” (Alberta Education, 2005, p.7). As I have mentioned, Confucianism suggests that the citizens serve their nation and others as the same way they treat their parents and siblings (S. Zeng, *Warring States period*/1992, p. 15). If a student does not respect parents and siblings, how can one respect others in society? If a child cannot contribute to his or her family, can the person contribute to the “collective responsibility for the public good” (Alberta Education, p.4)? On the way of being a good citizen, Alberta citizenship education is using family as a bridge to help students explore the world. In this respect, Confucianism adds one component because a Confucian way of



thinking about citizenship education is rooted at family level and not only serves as a bridge between individual and community. In order to cultivate citizens, who would benefit all humankind, family is an important place for facilitating students' knowledge and attitudes on how to behave on a larger scale. Confucian way of thinking supports educators to obtain a deeper understanding of helping students understand the meaning of a family and then helping students understand how to interact with others in the world.

### **Outward Focus**

Another way of thinking about citizenship in North America is outward direction. From individual level to global level, it is a way towards outside world rather than a way towards inside self. The outward direction promotes citizens to be active and participated into human issues, and to make change to promote democracy, but there is a risk of assimilating and appropriating knowledge: "white stream curriculum begins to absorb and contain, consuming and erasing the other" (Tuck & Gaztambide-Fernández, 2013, p. 82).

The outward focus is unavoidable in promoting a criterion to a larger scale, expanded from the purpose of trying to serve the interest of humankind as I explained in the literature. In this way of thinking, students learn about the world and try to change the world based on their own understanding of democracy or criteria of democracy. On one hand, students have the spirit of contributing their knowledge to society. While a Chinese university wrote "Keep a Righteous Heart and Cultivate Moralities" on the wall, I saw "The World Needs You" in one college in Canada. Compared to the inward way of thinking in Confucianism, the citizens in North America are outward focused thinkers. On the other hand, the way of participation may become aggressive.

Even though citizenship education in Canada is trying to take a diversity-oriented education policy, this perspective is still white dominated with a colonial quality (Pashyby, Ingram & Joshee, 2014; Tuck & Gaztambide-Fernández, 2013). As I have mentioned, the curriculum in Canada is seeking to cultivate students to be active and empowered global citizens (Westheimer & Kahne, 2004; Richardson & Abbott, 2009). For example, Alberta social studies program calls for students to be “active and responsible citizens”, in order to achieve a “pluralistic, bilingual, multicultural, inclusive and democratic” society (Alberta Education, K-12, 2005, p.1). To be a good citizen in North America means to achieve a certain standard society in different stratified levels. As the research implies that citizenship education implies the responsibility to participants in the world activities to promoting democracy, justice and problem solving (Westheimer & Kahne, 2004; Richardson & Abbott, 2009; Tupper, 2009). Since their targeted society achieved this standard, the society actually has been assimilated and standardized.

Canadian citizenship education contains a meaning of helping others. I wonder whether and what the receiver thinks about what is helpful. Another consideration would be: when students face the complex global social, economic and political issues, how can they maintain absolute justice? For example, Inuit whale hunting has existed for 1000 years, hunting for living rather than for enjoyment; however, in contemporary times the number of whales is decreasing. How do people make a decision between respecting traditional lifestyles and ecological crises? Maybe there is no absolute justice. When citizens are in this circumstance, they might need to change their way of thinking, inwards to the self, to know self, to strengthen one’s moralities and to take one’s responsibility in one’s own job. When it comes to self, since there are common points on human nature, Confucianism has explicated that there are five virtues, as the basic

humanity which are not influenced by culture, politics, or times. For Confucianism, citizenship education is about basic human good being passed down over time. For global citizens, inward focus might be beneficial in solving human issues for the purpose of public good. It is a contemplative way of thinking about the world. This is the wisdom 智(*zhi*) in Confucianism: self-knowing and self-cultivation, following the Way, fit courtesy and rites, by using wisdom and participate in public affairs to spread the righteousness 义(*yi*). As the themes have been seen in the research in North America, being a good citizen not only serves the interest of one government, but the benefit of humankind, without forcing others to change.

### **Diversity**

Diversity and differences seem important themes in citizenship education (e.g. curriculum) in North American research. With the development of globalization, or westernization, there are challenges in promoting democracy; for example, how to teach the public in a world dominated by private enterprise (Smith, 2003, p. 313) or how to interact with other countries or cultures. On the way to thinking at the global level, interacting with different countries, cultures, and traditions is unavoidable. As a multicultural country, citizenship education in Canada emphasizes the importance of respect for differences in the world (Alberta Education, K-12, 2005, p.1). It is necessary to possess attitudes of how to deal with differences, such as respect and learning from each other, which is similar to Confucianism's ideas of pursuing harmonious rather than sameness.

The concept of diversity is also addressed in the research on citizenship education in North America. Pashyby, Ingram and Joshee (2014) illustrate that Canadian citizenship education (i.e. curriculum) offers a chance to recognize past wrongs, shape the present, address inequities in the present, imagine new ways and construct versions for the future. This same feature is seen

in North American scholars' research on citizenship education. Many scholars have made earnest attempts to explore curriculum from different perspectives, including multiculturalism, feminist perspectives, race theory, browning theory, or exploring how indigenous perspectives contribute to the curriculum (Tuck & Gaztambide-Fernández, 2013; Tupper, 2009; Marker, 2011; Thinker, 2004). North American scholars have also applied queer theory into curriculum studies, including citizenship education.

However, in China scholars have yet to fully engage with the concept of diversity, particularly around queer theory. Part of the reason for this may be the socially dominant view of homosexuality in China. For example, even though homosexuality has existed in China for more than 2000 years, Chinese society, including the public and government, do not support homosexuality. Homosexuality only can exist underground in China, let alone the research related to this topic. At the same time, same-sex marriage is legal in Canada and the United States. This might be one reason why scholars in North America are able to better explore queer citizenship.

However, why should queer theory be a topic in citizenship? Maybe it helps to explore how to facilitate educators to help “sexually marginalized youth [to] feel recognized and included” (Macintosh & Loutzenheiser, 2006, p.96), but does gender or sexual orientation effect whether they can be a good citizen? Or it is just because they are not the same as the dominant expectation or majorities' view. Maybe we need to come back to think of the question: What is needed of being a good citizen? Whether there are some qualities of being a good citizen outside of the limitation of gender, politics and time. Confucian dimension emphasizes that citizens pursue harmony among diverse elements rather than sameness. As a *Junzi* 君子, a person should

respect others' personalities and choices, as long as the person has virtues and noble moralities, and can benefit the needs of the collective.

### **National Orientation**

Most of the goal of citizenship education in curricula stem from the national interests, or from the perspective of a nation, even though the curriculum began to think from the perspective of others, or respect diversity. Some words show in the Canadian curriculum, such as “impact”, “change”, “participate”, “active participants” (Richardson & Abbott, 2009, p. 380-p. 385), and these words show the purposes of citizenship education in Canada and what kind of citizens should be produced. The main direction of Canadian education is to cultivate students' “confidence in their ability to participate in a changing society” (Richardson, 2009, p. 390). The history of development of citizenship education in Canada seems to focus on how to change the world and the society by using different value orientations. According to Richardson (2009), students can choose from “the cold war imaginary” “multipolar imaginary” “the ecological imaginary” or “monopolar” values (p. 382). However, no matter which imaginary students choose, the perspective still originates from national interests. I am concerned when facing issues and conflicts in the world, what kind of attitudes students should have. Or if a nation is evil, what does it mean of a good citizen? We may get some clue from Confucianism. *Junzi* 君子 only do the things that benefit others' lives, rather than make it worse. When they meet the situation that their governments were doing something contrary to humanity, or contrary to the Way (*Dao* 道), citizens should not follow the government. They should stop it and correct it. Just like many “Righteous Amongst the Nations” during the world war, they took risk of losing their lives, but they were trying to make the world on right way. Their actions are righteousness (*yi* 义) in Confucianism. When their nation is in dangerous, *Junzi* 君子 could lose their life to protect their

nation; when the Way (*Dao* 道) is being challenged, they would also lose their life to protect the humanity and the right way. The inward focus make people remember the Way (*Dao* 道) of the universe, remember the basic norm of behaving around the world: *Ren* 仁(benevolence/humane), *Yi* 义(righteousness), *Li* 礼(ritual propriety), *Zhi* 智(wisdom), and *Xin* 信(sincerity/truthfulness).

### Summary

There are two gaps in North America: first, the gap that exists between self and community; second, who will be the citizens. The gap exists between self and community—family. Before a person connects with community, he/she first belongs to himself/herself and family. Confucianism can fill this gap because it teaches us how to deal with self and others, and how to expand this to the world. Confucianism tells us a great deal about the attitudes and norms of dealing with different relations, for example self—family, self—friends, self—government and self—action. It also teaches us how to expand these values to the level of a country.

A key strength of research in North America provides people with detailed insights into what actually happens in a wide variety of research in citizenship education, including “race, gender, socioeconomic status, culture, and sexual orientation” (Blades & Richardson, 2006, p. 2). Even though these perspectives enlarge, deepen or broaden our horizon and understanding of citizenship education, it seems that most of the essays have left out the original part of citizenship, which is, who will be the citizens? Confucius might answer that it is “*Ren*”(人, humans)<sup>4</sup>. A good citizenship education should help students possess knowledge, skills, tools, attitudes and values, and engage in building a better world, regardless of where they live or what

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<sup>4</sup> Human 人 and benevolence 仁 in Chinese have the same pronunciation—Ren.

they do (Banks, 2009; Reade, Reckmeyer, Cabot, Jaehne, & Novak, 2013). Since this, what kind of attitudes a citizen should have is necessary to be specified. On this point, Confucianism already provides the ethical norms and attitudes that are the fundamental human goods. Only if we focus on those basic humanity, then it might be possible to contribute to the public good. If we focus more on outside world or the differences, people may forget the common good among global area, leading to push one standard for another society or culture.

### **Conclusion**

Confucianism does not serve a certain political system. It is philosophy. It was used for political purpose; nevertheless, we cannot deny its positive functions. From Aristotle's perspective "politics is about developing the virtue of the citizens and making it possible for them to live a life of virtue" (Clayton, Chapter 9, b, para. 4). It is quite possible to match the function of Confucianism in citizenship education. Regardless of countries and culture, we cannot deny that the citizen as an "agent" has common points. Confucianism has its pragmatic function which tells people how to live.

Through combining traditional Confucian philosophy and modern citizenship education, the concept of "citizen" is more than its original meaning of observing civic rights and responsibilities. The meaning of citizen in North America is rooted in the national level, and focuses on being active and responsible, to benefit humankind, which has an outward direction. The citizen is formed by participating in community, national, and world affairs for the public good. On the other hand, Confucianism is rooted in family level, and focuses on the integrated personality and roles in a family and daily life for a harmonious and righteous world. The citizen is formed through introspection, self-achievement, and moral self-improvement, which focuses

on cultivating an inner moral core. In Confucianism, the degree to which a person can benefit others and contribute to society depends on the strength of a person's inner character.

Combining the meaning of citizen in North America and the meaning of *Junzi* 君子 in Confucianism, builds a better understanding of what a good citizen should be in the modern world, which conveys hope for achieving a good future through the effort of human beings. Through daily application, people will know how to build a better self, live with others and live for others, nations, and for all.



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