

Policy, People, Place: Multiple Dimensions towards Implementing Citizenship Education in Contemporary China

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Abstract

The purpose of this article is to examine policy implementation on citizenship education in contemporary China. This research brings specific lens to examine the civic education in contemporary China from a policy implementation perspective. Specifically, the conceptual framework involves in investigating and elaborating the underlying mechanisms by which participation in citizenship education communities shapes how China's government come to understand and act on instrumental policy. This study also highlights a new policy implementation dimension as an important framework for examining the implementation complex change effort for contemporary China's civic education. Additionally, this policy implementation suggested that paying much attention to bottom-up policy reconstruction; enhancing citizenship education transparency and sustainability; boost public spending on citizenship education and ensuring equal opportunities for disadvantage students; fostering civic learning and promoting equal accessibility; boosting Human-centered civic education, promoting policy explanation capacity and building school-community partnership; creating civic literacy and engagement; paying attention to sociocultural context of relation-oriented identical culture; focusing on specific institutional context; forecasting on both the internal and external economic trends; establishing a countrywide workplace training-based citizenship education system are particularly crucial to enhance civic education quality and better disseminate information on citizenship concept.

Keywords: Citizenship Education, Policy Implementation, and Contemporary China's Education

Introduction

Since 1990s, citizenship education is gradually implemented in contemporary China in response to the rapid growths of Chinese economics, politic, and culture. Meanwhile, the cultivation of social citizenship identity and consciousness refers to condensing individuals into the power of social community pertaining to the integration of social norms and values (Li, 2009). From the policy implementation perspective, in order to keep pace with the rapid acceleration of China's society, several strategies and suggestions have been illustrated from three domains: policy, people, and place. Based on the sociocultural contextual analysis of current implementing citizenship education in China, the major purpose of this article is to conceptualize implementation analysis framework from this three analytic domains, including people, policy and place. Specifically, in the first section, I did literature on defining and summarizing key categories of citizenship education historically; in the second section, from the policy implementation perspective, I examine and illustrate implementing citizenship education in contemporary China. Summaries and suggestion have been provided in the last section.

Literature Review of Civic Education

In today's global environment, it is gradually important to expand our vision of the role of citizenship education, which plays in building democratic understanding by adopting comparative and international perspective. In order to gain insights of the goal and practices of citizenship education, we need to examine diverse rationales by considering various ways in which different societies prepare young people for roles as citizens of different communities, nations, and the global society (Carole L. Habn, 2001).

We should give much more attention to democratic discourse, decision-making, and civic education. From a historical and conceptual perspective, these three key points, including democracy, humanity and participation can be summarized to investigate the rationales of citizenship education essentially.

1. Democracy

The essence of citizenship education involves in developing democracy. Many scholars argued that developing democratic understanding of the knowledge, abilities, and values should sustain democracy (Herzberg, 1981). Specifically, in the U.S., most state and local curriculum deigned a variety of social courses to teach democratic concept, attitude, and skills concerning on supporting democratic participation. It is important to note that promoting democratic cognition and participation serves as school-wide mission for civic education. From a cross-national perspective, despite similarities, there existed differences in societal expectation of citizen rights and responsibilities as well as the school's role in preparing youth for democracy (Hahn, 1999). According to the extensive study of civic education from Evaluation for Education Achievement (IEA), the IEA divided civic education into four domains: (1) democracy, political institutions, and rights and responsibilities of citizens; (2) national identity, containing core documents, significant events, and national leaders; (3) social cohesion and diversity, including students' learning content that have been targets of discrimination; (4) the connection between the economic and political systems. Specifically, the United States has no national curriculum to disseminate national standards and state specific standards for civic education. Similarly, Canada, Australia, and Switzerland also have decentralized curriculum politics. Constantly, Greece has a national curriculum for civic education as national aims (Torney -Purta et al, 1999). Moreover, schools in the United States have implemented the four IEA domains for citizenship education for many decades. European countries also developed new legal system, civic societies in different economic circumstances to teach for democracy (Torney -Purta et al, 1999).

2. Humanity

The civic education is nested in cultivating humanity by rational process of critical thinking. Specifically, the question concerning on what would an education for human development look like is consistent with examining the rationale of civic education fundamentally. Moreover, critical thinking is considered as alternative “ History might be essential, but enrichment educators will not want a history that focuses on injustices of class, caste, gender, and ethno religious membership, because that will prompt critical thinking about the present (Nussbaum, 2008, p.8).” Aiming at educating for human development, we are expected to produce decent citizens who can understand both the international and national problems and issues. Moreover, Nussbaum (2008) indicated that, the education for human development is responsible for global citizenship with twofold orientation. On the one hand, it should develop students' human development. On the other hand, it must promote in students the cognition of the goals of human development for all as aims inherent in the core idea of a decent, minimally just society and it must do this in this approach that when they are empowered to make political decision and choice, they will promote these capabilities for all (Nussbaum, 2008). Indeed, it is difficult to maintain egalitarian democratic society and so easy to lapse into hierarchies of different types of institutions. Whatever these evitable forces exist; we have the responsibility to against them in response to the true education for human development. Additionally, from Nussbaum perspective, three abilities of citizenship are consistent with promoting human development globally: (1) having a sense of terrain refers to promoting the capacity for Socratic self-criticism and critical thinking about one's own conventions.

As Socrates noted, the concept of democracy advocates citizens who can think for themselves rather than yielding to authority and power, and who can reflect on their decision rather than simply trading claims and counterclaims. In this domain, promoting critical thinking is particularly essential to cultivate good citizenship in a sustainable society that needs to cope with the presence of people who differ by diverse ethnicity, caste, and religion historically. Moreover, the capacity of critical thinking is a discipline that can be taught as part of institutional curriculum;(2) The second key ability of the modern democratic citizen involves the ability to regard themselves as a member of a heterogeneous nation—and world—and to understand something of the history and character of the diverse groups that inhabit it. In other words, as we known, knowledge cannot have a guarantee of good behaviors; however, the ignorance action is a virtual guarantee of bad behavior. In order to eliminate simple cultural and religious stereotypes abound in the worldwide, it is important to begin combating these stereotypes involves in making sure that from a very early age students learn a different relationship connecting to the world. Practically, from Nussbaum standpoints, in curricular terms, these concepts indicate that all young citizens must learn the rudiments of world history and get a rich and non-stereotypical insight of the major world religions.

More specifically, promoting the adequate education for a pluralistic democracy tend to cultivate a multi-cultural education, by supplying students with various and solid fundamentals about the histories and cultures; (3) The third ability of the citizen is associated “narrative imagination” which is the ability to think what it might be like in the shoes of a person different from oneself, to be an intelligent reader of that person's story, and to understand the emotions and wishes and desires that someone so placed might have (Nussbaum, 2008). In other words, we found that the concept of cultivation of sympathy has been a core component of the best modern notions of the progressive education. Furthermore, the moral imagination is always under siege from fear and narcissism and become obtuse unless it is energetically refined and cultivated through the development of sympathy and concern (Nussbaum, 2004).

3. Participation

Moreover, from Hahn's (1983) pertinent literature, we found that citizenship participation in public affairs is crucial to the democratic ideal. And political socialization researchers have been interested in the political attitudes and beliefs of young people for the presumed connection between those early attitudes and later adult behavior. From Hahn's standpoints, civic education is classified by some categories including (1) political interest (2) political confidence (3) political socialization; (4) political attitude; (5) political trust; (6) political experience. From her studies, focusing on citizenship participation, we have gained comparative insights into citizenship education in five Western democracies, which was to identify similarities and differences in adolescent political attitudes and secondary school curriculum and instruction. Overall speaking, democracy, humanity, and participation can generally portray and illustrate the vivid landscape of civic education studies. Specifically, it is indispensable that all nations are facing problems of religious and ethnic antagonism inherently, and all encounter world's growing cultural and religious tensions in international relationships. Based on literature above, the notion of civic education associated with liberal education is attractive to both Americans and non-Americans, accounting for addressing the accent on the creation of a critical public culture, through a focus on the analytical thoughts, rational argumentation, and democratic participation in debate. In addition, civic education is also embedded in cultivating humanity by the means of connecting the liberal education and citizenship for young citizens in all nations. In accordance with the citizens in an interlocking world, we need to cultivate citizen humanity globally. For example, the idea of “narrative imagination” from Nussbaum can illustrate and provide a rational insight into examining and cultivating citizen humanity. Comparatively speaking, the global civic education is inherently embedded in global education, which is holistic and reaches into all disciplines within different communities by the means of offering specific perspective influencing a person's behavior of thinking and action contextually in spite of its controversial and even threatening to ones who interested in preserving the status quo (Sideny L. Hahn, 1983).

Multiple Dimensions of Chinese Citizenship Policy Implementation

From a policy implementation perspective, encountering the complexity of policy implementation is essential to develop instructive knowledge base that the educational decision-makers requirement; and solid theoretical and empirical ideas are expected to assist researchers and practitioners to investigate the inherently messy terrain contextually (Honig, 2006). For Chinese citizenship policy implementation, we should have clearly gained attention to growing concerns with what works rather than focusing on what gets implementation and what gets implemented over time (Honig, 2006). More specifically, current implementation research concentrates on uncovering various domains and how and why interactions among these domains shape implementation in specific manners. In this article, in accordance with new dimensions to policy implementation advocated by Honig (2006), the analytic framework contains “Policy-People-Place” domains to analyze and design civic education for contemporary China. In the context of interconnected and multidimensional arenas, no one policy gets implemented or is successful everywhere all the time; on the bright side, some policies are implemented and successful some of the places some of the time (Honig, 2006). Hence, diversified dimensions or scopes might provide additional lens to examine the rationales of Chinese contemporary citizenship education contextually.

1. A Policy Dimension

Honig (2006) suggested that policy designs should contain three key dimensions: goal, targets, and tools and focus on uncovering how differences at this analytic level influence policy implementation. Specifically, specific goals are attainable depending on implementers' starting capacity or current performance relative to the orientation.

From a political perspective, numerous scholars have provided various arrays of models and metaphors to analyze the “politics” of policy adoption and implementation in various education settings. In a forward mapping terrain, the major characteristics of citizenship education in China are summarized by collective political rationality and socialism ideological education inherently.

Rationale: Collective Political Rationality

In China, citizenship education is practically embedded in collective political rationality in contemporary China. Generally Speaking, collective politics can be characterized as a core feature to describe the current landscape of China’s citizenship education system contextually. For China’s civic education, specifically, in 2001, China has released the *Action Plan for the Development of Civic Morality* to implement policy of cultivating citizenship education. Civil moral and awareness education are inherently dominated in the cultivating citizenship education in China. In pursuit of the citizenship education, as one part of citizenship education in China, the political education involves in Communist Party, and Marxism, Leninism, Mao Zedong Thought, the state policies, and laws. In the conventional political narratives, the citizenship education in China involves in the political-ideological education. Furthermore, it is embedded in ideology-laden political and ideological education. We also can conclude that political perspectives can reveal that actors at all levels of the system can impact policy implementation. Profoundly speaking, the confliction and the intersection of actors’ interests and policy premises shape and shift their perceptions of public and the policy solutions that may be related to them. In China’s case, in a political domain, the politics of implementation is always consistent with actors, interests, and resources in China’s contextual forces in contemporary China’s bureaucratic arenas. This viewpoint also can be illustrated that policy implementation as a political phenomenon to collect the complexities and uncertainties inherent in education policy pursuit. Moreover, politically speaking, China advocates ideological education in order to promote the cultivation of the dialectical and historical materialism and the values of socialism. The core idea of the moral education is related to cultivate in the virtues of honesty, serving the people, loving the country, and collectivism. Actually, the political education, ideological education and moral education as three major components of Chinese citizenship education are closely intertwined with each other.

Policy Implementation: Forward & Backward Mapping

In China’s case, from a policy implementation research standpoint, advocating bottom-up structure of diverse participation is crucial to Chinese contemporary civic education policy implementation. Specifically, as we indicted above, forward mapping is centralized in governing such as China refers to a strategy that comes most readily to mind when one thinks about how a policymaker might try to affect the implementation process and it always begins at the top of the process aiming at designing a clear statement of the policymaker's intent, and proceeds at each level (Elmore, 1979). In brief, for China’s case, paying much attention to bottom-up policy reconstruction also provided a fresh lens to conceptualize and design the holistic policy implementation strategies and plans in citizenship education in China. Moreover, practically, Richard F. Elmore (1979) suggested that the logic of backward mapping is, in all-important respects, the opposite of forward mapping. It begins not at the top of the implementation process but at the last possible stage, the point at which administrative actions intersect private choices. However, the shortcomings of forward mapping and severe constrains as an analytic technique is its implicit and unquestioned assumption that policymakers control the organizational, political, and technological processes that affect implementation. From the both sides of policy implementation, the complexity of analyzing citizenship education is essential to examine technical concept of citizenship education. Specifically, the analytic solution offered by forward mapping stresses factors that tend to centralize control and that are easily manipulated by policymakers: funding formulas; formal organizational structures; authority relationships among administrative units; regulations; and administrative controls (budget, planning, and evaluation requirements).

However, the analytic solution offered by backward mapping stresses the dispersal of control and concentrates on factors that can only be indirectly influenced by policymakers: knowledge and problem-solving ability of lower-level administrators; incentive structures that operate on the subjects of policy; bargaining relationships among political actors at various levels of the implementation process; and the strategic use of funds to affect discretionary choices. The crucial difference of perspective stems from whether one chooses to rely primarily on formal devices of command and control that centralize authority or on informal devices of delegation and discretion that disperse authority. In China’s centralized power and authority, bottom-up mapping for implementing citizenship education can provided an additional lens to promote the practices in implementing details.

Therefore, in order to make sufficient and rational policy implementation of Chinese civic education in a complicated and multi-faced economic, cultural and political environments, rethinking and reflecting current centralized forward mapping is essential to policymakers and stakeholders in contemporary Chinese education system.

2. A People Dimension

Theoretically, the idea of “people” who ultimately implement policy importantly mediates civic education policy implementation in various approaches that takes key stage in contemporary civic education implementation researches. Contemporary policy implementation research also continues to develop beyond classical distinctions between policy makers and implementers that both are consequential sets of people who shape how a policy designed and implemented contextually. In other words, it is obvious that the civic education policy implementation refers to the dynamic political process, which can reflect the relative power of diverse stakeholders and both the internal and external forces that condition the play of power (Morgan, 1986). Based on this context, the “people” have been divided into policymakers, state/province administrators, and institutional administrators, community members and individuals to navigate sufficient and sustainable strategies and approaches to implement citizenship education fundamentally.

Policymakers: Fostering Civic Learning

Historically, from the policymaker perspective, cultivating civic learning for Chinese young generation is essential to implement civic education in contemporary China. Historically, China is one of the world’s four oldest civilizations with more than five thousands years of imperial history (221BC -1911AD). The written history of China can be date back to the Shang Dynasty (1600-1046 BC). In Imperial Era, imperial China has been established with centralized, unified, multi-ethnic states by emperors from different dynasties overtime. It is well known that the revolution of 1911 is of great significance in modern Chinese history. And the monarchical system was discarded with the establishment of the provisional government of the Republic of China. This success was soon compromised by concessions on the part of the Chinese bourgeoisie and the country entered a period dominated by the Northern Warlords, headed by Yuan Shi Kai. Since the founding of the People's Republic of China in 1949, China has entered a new Communist era of stability, with the Reform and Opening Up policies of 1978, bringing in China’s phenomenal economic growth. Compared with thousands years of feudal society, modern society is shortly created since 1912. In 1949, People’s Republic of China has been established to move forward to a democratic civic society. In the historical context of China civic development, the core attribute of immaturity is the nature of China’s modern civic society with less citizenship education policy implementation experience. Moreover, it is noteworthy to understand the historical implications of conceptualizing civic education policy implementation as one type of learning within and between communities of practices for policy makers in current China. It is also suggested that policy maker should not only put forth the shift in practical action they seek to engender and expect them to be implemented; they should also conduct what Wenger (1998) calls a “ social infrastructure to foster learning.”

Policymakers: Promoting Equal Accessibility

Moreover, it is crucial to eliminate social class inequality to access to citizenship education for policy making. The discrepancy of accessibility of citizenship education matters social class stratifications in current China. Social class has become particularly entrenched to gradually limit accessibility of citizenship education. According to a 2014 report consulted by McKinsey, the total 256 million urban Chinese households as affluent with an annual disposable income of more than \$34,000, 14% as upper middle class with an annual disposable income (\$16,000 to \$34,000), and 54% as mass middle class with an annual disposable income (\$9,000- \$16,000). The rest were defined as poor. Therefore, in social class domain, citizenship education must not only offer sufficient accessibility to the head honchos, bigwigs, powerbrokers, and privileged groups, but also, especially dissimilate to the squeezed, marginalized, underclass and destitute bodies in response to building sustainable and harmony social climate. Moreover, from a critical theory perspective, we understand social policy as a set of struggle examining the context within which it is “ done”. That is, education policy implementation should be considered as a type of social practice. As elaborated above, we can unitize critical social theory to denote a range of theoretical approaches that share a critique of the determinism of the orthodox Marxism. For example, we also can apply cultural political economy as a critical approach that we believe to provide great fresh insight in to China’s civic education policy implementation as a social practice.

Specifically, from the lens of cultural political economy, in such an economic and cultural climate of current China, there is no adequate political motivation to rush to fund citizenship education. As critical practitioners in China's context, practitioners should understand that the social class matter in education policy implementation and confront the more fundamental issues of class inequality and the power of classed cultural discourses as part of the process of education reform. Moreover, it is essential to note that all stakeholders do not have the same access to the power in the process of implementation contextually. Deep-structural solution must be found in critical policy implementation researches. Additionally, numerous literature reviews have illustrated both the positive and negative case of the relationship between social capital and the implementation of local school improvement initiatives. Hence, how can we promote positive and effective relationship is fundamental to link between social capital and implementation of China's civic education.

Policymakers: Boosting Human-centered Civic Education

For China's civic education policy implementation, it is necessary to transfer from the politics-centered to human-centered citizenship education (Li, 2016). Historically, in the politics-centered social period, since 1949 of establishment of People's Republic of China, the social class struggle was considered as a key social contradiction. Contextually speaking, the term of "citizens" was corresponded to "people" with the idea of "education service to the proletarian politics" the moral education is linked to politics education since 1954. During the politics-centered social period, the concept of modern citizenship education is not offered by Chinese social life and ideology; in the economy-centered social period, constructing social market economy promotes a fundamental platform to spread citizenship education. Since 1980s, after Culture Reevaluation, the social market economy construction became the core task of social development in response to Opening Policy offered an exchange and dialogue with various social unities. Moreover, the transition from planned-oriented to market-oriented economy has been rooted in the tremendous changes of social structure of China concerning on challenging traditional values and norms. The merging trend of diversification of social values promoted the democracy, equality, and law-oriented governing concepts with adequate opportunities to cultivate personality development of modern citizens. In the human-centered social period, in a new historical stage, coordinating the progress of political, economical and moral civilization of socialist harmonious society provides effective opportunities to cultivating citizenship education. Moreover, the Report of 16th National Congress of CPC put forward for political structural reforms concerning on policy support for modern citizenship. Strengthening the citizens' social forces is a fundamental approach to constructing a harmonious society. The tendency of emphasizing the cultivation of citizens' identity consciousness focuses on balancing citizens coordinate of socialist harmonious society. In another words, constructing a harmonious society should be considered as essential forces to cultivate modern citizenship education currently. The evolution of modern citizenship education is immersed in the development of economic, political and cultural context comprehensively. The core tight relationship of citizenship education involves justifying the linkages between individuals and society. Moreover, the citizenship education is relevant to enhancing the state power with sufficient integration between state and society.

Administers: Policy Explanation Capacity & School-Community Partnership

At the State/Province Administers level, promoting policy explanation capacity is nested in development of citizenship education in current China. Moreover, what is paramount is not simply that implementing organizations response to policy but also what they understand themselves to be answering to. For Chinese civic education policy implementation, the fundamental rationales of civic education implementation is to understand cognitive information which is always translated in light of what is already understand (Brewer & Nakamura, 1984). Indeed, different translation of the same ideas misunderstood as familiar interferes also might aim at superficial attributes, missing deeper relations. And this cognition, inherently, involves a social practice that is conceptualized as stretched over individual and key components of this situation. Therefore, it is essential to enhance the policy explanation capacity for implementing Chinese contemporary civic education fundamentally. At institutional administers' level, building school-community partnership is fundamental in the implementation for civic education. In a policy chain domain, the co-construction of implementation for civic education is related to build conditions at the federal, state, district, school and communities' level. It is urgency to design school-community partnership to implement China's civic education among schools and district central office administrators. Specifically, collaborative education policies origin from a theory of action of underlying assumptions concerning on specific site-based management and bottom-up reform initiatives (Honig, 2004).

As we acknowledged, the traditional models of implementation, bureaucracy, and policymaking cannot always offer appropriate suggestions for what building policy from practice refers and actually aim at the opposite –how to mandate practical behavior with current policy. Research inspired by critical theory ignores the inescapable need for administrative techniques in modern societies.” Cultural and critical perspectives on policy processes can also challenge fundamental assumptions behind specific policies.

Individuals: Creating Civic Literacy, Engagement and Habits

Creating Civic Literacy

In campus communities, encouraging debates and discussions over multiculturalism, free speech, and other issues of social, ethical, racial differences. Bridging the major differences and creating a dynamic unity behind the principles of democracy, humanity and participation are central to creating civic literacy for individuals. Civic literacy is essential to foster the development of citizenship education in China. John Dewey's “ Democracy and Education” suggests an approach to civic education using techniques commonly adopted in today's undergraduate education, including community service, problem solving, and collaborative learning (Ehrlich, T., 1997). Moreover, community service is an important way to foster civic engagement in young Chinese. If Chinese higher education is to help realize Dewey's vision of democracy, new forms of learning and defining knowledge are needed. Ehrlich, T., (1997) discusses the process of creating a course that focuses on strengthen students by employing three different types of instruction (service learning, collaborative learning, and problem-based learning). It includes a description of the course and examples of its success in fostering civic learning.

Cultivating Civic Engagement and Habits

For individuals, fostering the motivation, skills, attitudes, and knowledge that people need to make meaningful contributions in their communities is crucial to encourage civic engagement in current China. When young generations are offered with opportunities to become meaningfully engaged in civic life, they can generate positive moral attitudes and become committed to helping others, and their self-esteem and academic achievement can also get a boost in order to meet ideas, which figure out where they belong in and lay the basis for lifelong community participation. Cultivating civic habits also serves as major approach to promote youth civic education. For example, by teaching students about the political process and what it means to be a good citizen, and also by sponsoring service efforts, such as volunteering in hospitals or neighborhood projects. Drawing out the best for everyone will make Chinese citizenship education stronger for all.

3. A Place Dimension

Institutions are inextricably connected to other places-namely the urban institutions they operate within and alongside. In this process, this generation of research is beginning to move from static to a dynamic and contingent view of implementation capacity. From economic perspective, the economic approaches involves identifying important policy participants, predicting the preference of individuals and determining how a given policy is likely to transfer the motivation or limitations encountering individuals, and applying data centering on how the relevant individual will response to policy changes. Such complexity of the China education system comes out not just from the complexity of the outputs. Generally speaking, the portrait of effective decision-making depends on profit maximization. In summary, an economic approach to civic education implementation calls attention to how preference and constrains lead individuals to make decision that affect policy implementation. As we known, in this case, the divergent preference and goals, binding resource constrains and limitations of knowledge about institutional effectiveness at the state level impedes the implementation of civic education. Most resources and constraints are mirror opposites of each other. Institutional context is multi-dimensional factor along with governmental capacity, fiscal resources, political support and opposition of information of past policy choices. We need to pay attention to a major challenge for the next generation of civic education policy research will be to apply the lessons of past implementation studies in building a relative powerful conceptual framework and at the same time, in offering more useful information for policy makers.

Paying Attention to Sociocultural Context

From sociocultural perspective on design China's civic education, one core term in this approach refers to the deceptively simple meta-theoretical idea of practice, which has emerged as an approach, accounting for the situated logic of activities across an array of context (Sutton & Levinson, 2001). Social cultural researchers prefer qualitative, ethnographic studies for elucidating the richness and complexity of the policy process.

In relation to existing policy studies, this sociocultural framework offered a series of core points, including historical, comparative, and localized viewpoints of policy implementation processes for a deeper historical grounding of policy studies should be clear. General speaking, implementing work is closely nested in multiple organizational context simultaneously.

Relation-oriented Identical Culture

In a sociocultural domain, retrospective of China's traditional education, the coexistence of traditional moral education and traditional "relation-oriented" ideology all contribute to formatting China modern citizenship education. Specifically speaking, Chinese traditional moral education is deeply rooted in traditional ideology of "relation-oriented" (Guan Xi) (Fairbrother, 2013). The Chinese ethics concentrates the mutual relations between one person and another and focuses on mutual exchange and mutual relations. In other word, the ethics-based concept is closely linked to the relation-focused ideology. (Liang, 2006) In addition, Chinese traditional moral education provides great influences on conceptualizing China's modern civic education. For example, Mencius discussed about "four instincts" for goodness and talent for accomplishing morality transforming social-ideological and moral norm education to students in postsecondary education as individual virtues of core values. In the post-Mao era, Chinese social structure was faced with a fundamental civic moral education in response to cultivating moral *Suzhi* education. The term of moral *Suzhi* education can strengthen the civic moral education. "Education is the base for raising citizens' moral quality (SuZhi). We should persist in carrying out moral education among all citizens and continuously instill the ideology and moral requirements of developing socialism with Chinese characteristics in the minds of all Party members, cadres, and masses, helping them to understand what is right and what is wrong, what one can and cannot do, what must be advocated, and what should be firmly opposed." (The Central Committee of the Chinese Communist Party, 2001, p. 62) Moreover, it is important to rethink China's citizenship education in current global context.

Traditional Moral Education

Specifically, mitigating the inefficiency of civic *Suzhi* moral education is implicitly associated with the acceleration of modernity, which plays a pivotal role in social progress currently. Moreover, Zhu Xiao Man & Feng Xiu Jun (2008) argued that there existed a self-conflicting deficiency in the context of civic *Shuzhi* moral education of Chinese citizenship. Overall speaking, the internal mechanism of Chinese traditional refers to ethics-based and relation-focused ideology. In another words, the essence of Chinese social psychological identity concentrates on "relation oriented identity". However, the contemporary citizenship education should aim at cultivating modern citizenship with a sense of independent and autonomous consciousness and a capacity of democracy and equality. Hence, how to combine Chinese existed traditional moral and ideology education with formatting, translating, and implementing modern citizenship education is essential to policy implementation analysis for China's civic education. In summary, we need to pay close attention to context-specific and localized elaboration of citizenship education policy in China. Moreover, the goal of this implementation analyses is to interpret the logic of the sociocultural worlds constructed by policy actors across various levels. Beyond critique of this case, we are urgent to promote actionable civic knowledge for policy democratization in China. The Ignorance of the inescapable demand for administrative techniques in China modern societies can also challenge fundamental assumptions behind specific policies in contemporary China. We always fall in the trap of "ethnographic refusal" (Ortner, 1995) to thinning culture or reduction of complex cultural practice to simplistic categories, sanitizing politics by overlooking conflict and power and dissolving subject or reducing the lives of individual people to a set of culturally determined actions and reactions.

Focusing on Historical/ Institutional Context

Paying more attention to specific institutional context is benefit to better in-depth understand how to implement citizenship education in institutional level. Combining modern citizenship education implementation and specific institutional context all contributes to facilitates the process of implementing citizenship education comprehensively. Moreover, in contemporary China, the political-ideological citizenship education is not consistent with the development of China social-economic education in market-oriented economy. The current citizenship education paid less attention to citizenship education individually. For example, students are lack of civic knowledge and manner to communicate with each other. Moreover, the territory of the existing political-ideological education always focuses on the official rhetoric of civic *Suzhi* education in formulating the core concept of citizenship education.

Therefore, the interplay of conventional political-ideological education and citizenship education is profoundly derived from fundamental social-economic structural transitions in current global context. However, the diversity and ambiguity of the definition of citizenship generate different categories. Liu (2006) suggested that the citizen refers to the attributes of a person's role in the public with self-identity. The citizenship education should involve in engaged community and survival competence in the community. In the global citizenship realm, Law (2011) indicated that the merging citizenship education would be influencing the changes of political-ideological education gradually.

Concerning on Economic Scopes

From a policy forecasting perspective, both the internal and external economic trends and development curves seriously impact on the overall landscape of implementing citizenship education in current China. Moreover, China's economic growth is inherently embedded in contemporary urgent demand of cultivating citizenship education in China's education system. Accordingly, how to boost China's global economy competition is rooted in how to cultivate professional citizen fundamentally. Moreover, China's economic growth is projected to decline gradually to 6.2% by 2017. (OECD, 2016) In order to the ongoing-re-balancing of the development of economy, cultivating more and more skilled labor should be considered as an essential approach to meet the urgent demand of labor market. Additionally, the modern citizenship education is fundamental to cultivating competitive labors in response to the advocacy of knowledge-based economics. Specifically, according to OECD data, from 1980 to 2015, for China, the gross domestic product (GDP) increased from 297 to 13,176 U.S. dollars/capita and the GDP of U.S. increased from 12,570 to 54,353 U.S. dollars/capita. In addition, the comparison of the domestic demand forecast between U.S. and China also illustrates the major trend of domestic demand capacity. Although the booms occurred in around 2009, the major trend of domestic demand has a tendency to slow down with the close connection with domestic demand of U.S.

Moreover, the slowing growth of domestic demands provided a significant indicator to warn Chinese government to reflect and rethink about the current economic growth pattern and reconstructing the intra- extra structural economic principles. Since 2011, the Chinese economy tends to slow down markedly and it recorded one of its slowest expansions in a decade. Nonetheless, by the world standards, the growth rate of 9.2% was exceptional and was achieved against the backdrop of a weak and uncertain global economic environment (OECD, 2013). Therefore, engaging international economic trades can provide an effective approach to facilitate the sustainable economic development. However, improving overall global marketing competitive capacity is connected to cultivating satisfied citizen fundamentally. In another words, fostering citizenship education can provide a civic environment to cultivate global skills talents to contribute China can also provide global citizen to global job market. The dynamics of economic development can be reached by cultivating civic education in the long term.

4. Policy Implementation Strategies

In response to develop democratic cognition, giving more attention to democratic discourse, decision making, and civic action; giving substantial attention to multicultural and global dimensions of civic education. "Democracy rests on the notion that citizens should participate-either directly or indirectly- in making the decisions that affect their lives (Carole L. Habn, 2001. p.18)."

Conclusion

To sum, up, applying Honig (2001)'s new dimensions for policy implementation, I conceptualized policy implementation citizenship education in contemporary China contributed to informative and prospective pathway to be accessible to citizenship education promotion. In addition, the new dimensions of policy, people, and politics are utilized to illustrate China's current citizenship education from policy implementation perspective. Furthermore, the significance and necessity of conceptualizing citizenship education stimulated to develop China's current citizenship education. Growth of China's society increasingly relies on the quality of human capital and innovation (OECD, 2015). The insufficient mismatch of the knowledge and skills that nurtured at universities and colleges and current labor market demand. Based on the fundamental strategies of policy implementation of citizenship education in contemporary China, sufficient and rational policy implementation should be undertaken in consistent with the development of social, economic, and cultural historical contexts.

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Figure1: Dimensions of contemporary citizenship education policy implementation in practice and research.

