

Review of the Book:

Pak-sang Lai and Michael Byram, *Re-Shaping Education for Citizenship: Democratic National Citizenship in Hong Kong*

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"Re-Shaping Education for Citizenship: Democratic National Citizenship in Hong Kong" summarizes the development of citizenship education in Hong Kong, as experienced in post-colonial and post-industrial times. In addition, it studies the ongoing changes that are impacted by democratization, re-nationalization, and globalization. Given that Hong Kong is a special administrative region (SAR) of the People's Republic of China (PRC), its citizenship education is not national or nationalized but territorial and territorialized. In particular, a "one country two systems" notion of citizenship education is implemented in Hong Kong.

As a whole, the book successfully identifies significant characteristics for nation formation and citizenship construction in Hong Kong. Simultaneously and indeed interestingly, the authors describe a critical feature of "one country two systems" citizenship, i.e. its multi-layered or multi-leveled nature (Hughes & Stone 1999; Wang 1996). It also elaborates on differences between the centralized guidelines to citizenship education in Hong Kong and Mainland China. In fact, the territorialized national identity of Hong Kong quite different from the national identity advocated on the mainland and convergence of the two national citizenships seems unlikely in the near future. In order to provide evidence of the differences between the two forms of citizenship taught, Pak-sang Lai and Michael Byram discuss in more detail localized and territorialized citizenship education and its implementation in a Hong Kong's secondary school. The case-study is clearly based on the assumption that schools enjoy the freedom to interpret the centralized guidelines associated with "one country two systems" citizenship as they see fit. The authors also provide valuable insights into various features of citizenship education in Hong Kong.

The book consists of nine parts. Firstly, after a general introduction and overview, the following two chapters briefly contextualize citizenship education in Hong Kong with a focus on the period after the change in sovereignty in 1997 and the post-colonial era. The authors then examine current studies of citizenship education and cases in other cities and countries like Australia, the U.S.A., Singapore, Korea, Taiwan, the Philippines, Indonesia. Analysis of different approaches to nation formation and state-building through citizenship education in different contexts provides valuable insights and points of comparison when looking at the situation in Hong Kong. After reviewing the development of citizenship in Hong Kong in chapters four, five and six, the authors then focus on a case-study of a

particular school as an example of citizenship development in Hong Kong with teachers' roles and students' attitudes both having significant roles to play in the context of centralized civic education. Of key importance in this book is the identification of distinctive characteristics of Hong Kong students' nationalism as territorialized citizenship, which is a composite identity of nationalism and democracy with a loyalty towards both Hong Kong and China. The next chapter compares Hong Kong and Singapore in terms of the impact of centralized governance on citizenship education. Compared with the collective and centralized nature of Singapore, Hong Kong experiences more liberalized and democratic guidelines in the context of national ideology and citizenship education. Finally, the book concludes by considering the notion of "one country two systems" from a number of perspectives and particular in terms of how this approach is interpreted and implemented in schools in Hong Kong.

The book is based on an impressive case study of a school in Hong Kong which uses ethnographic methods over a period of 14 months from late 2002 to mid-2004. In addition, the fieldwork included participant observation, classroom observation, interview, and documentary analysis. However, the ethnographical methodology of data collection only focused on the impact of school's civic program at the beginning of 21st Century and may therefore not accurately represent the current situation. For validity and authenticity of study, the book records the transcription of students' interviews in different aspects of students' life. Through making the field notes and field journals in relation to the fieldwork and the post-fieldwork, the writing-up procedure of collecting data attempts to clarify that the school's civic education in Hong Kong is the localized national education based on the individuality and ethnicity. Nonetheless, some of the methods adopted are not entirely transparent in places.

The authors present the school at the heart of this study as engaging with a civic education programme that is a result of collaborative effort on the part of governments, parents, media, past students, outside bodies and students themselves. The findings suggest that a national educational program routed in ethno-cultural context and an understanding of the regional distinctiveness of Hong Kong appears optimum. Furthermore, the case of Hong Kong represents democratic national education that could be a new step in China's national citizenship education, which could develop a national program of cultural diversity and divergence or homogeneity and convergence. Thus the study offers some insights for further development of western citizenship education.

Additional findings with regard to characteristics of Hong Kong's citizenship education include the fact that its civil education seems to reflect more the effects of school than the influence of the government in comparison with its Asian counterparts. Secondly, its citizenship education is "education for democratic national citizenship" which differs from democratic citizenship education in Western countries. Last but not at least, citizenship education in Hong Kong is localized and territorialized, which is also different from the socialist collective citizenship education of the Mainland of China. Thus, the argument assumes that the educational policy provides a liberal atmosphere for learning a liberal democratic citizenship which is more individualist-oriented, democracy-laden within the context of Hong Kong, rather than a variant of centralized citizenship or citizenship of homogeneity which is more collectivist-oriented, socially-laden in a Chinese context.

All in all, the book deals effectively with the holistic development of citizenship education in Hong Kong and impressively identifies elements of democratic national citizenship which are intertwined with de-contextualized ethno-cultural Chinese nationalism. It provides inspiration for citizenship education for national citizenship. Thus, it comes highly recommended and is certain to contribute to the development of research in this field.

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