

A Study on the Citizen Rationality Thought of Aristotle

Fei Xu^{1, a}

¹School of Government, Yunnan University, Yunnan, China

^axuxufei@163.com

Abstract

In the face of the city-state crisis, Aristotle put forward the idea of building an ideal city-state, and the key to building an ideal city-state is to build the ideal citizens in the city-state. Therefore, he put forward the idea of citizen rationality, which aims to improve the citizen consciousness of the city-state citizens, so as to promote the citizens to actively participate in the city-state affairs and bear the corresponding obligations and responsibilities. In fact, the discussion of citizen rationality is not only stopped here. Based on the consideration of realistic politics, citizen rationality is the conscious reflection of modern social members on their citizenship and its value, which mainly includes citizens' consciousness of subject, rights, responsibility and rational participation. This also further illustrates the importance of civic rationality. In a democratic society, civic rationality will affect citizens' subjective consciousness, participation consciousness and even cooperation ability, which enables citizens with certain literacy to better solve and deal with corresponding differences and contradictions, and better promote the common interests of civic groups. Citizen rationality constitutes the psychological basis of modern democratic politics, which is the cognition and emotion formed by the internalization of democratic system idea into citizens political psychology. Citizen rationality can make citizen participation more in line with public interests and public rationality, and promote the maximization of the interests of citizen groups, so as to promote the construction of democracy, good governance and harmonious government.

Keywords

Citizenship; Citizens Rationality thought; Public Rationality thought; Mutual Construction.

1. The Social Background of Citizen Rationality

Aristotle pointed out clearly in the opening of the first volume of "Politics": "The purpose of the city-state is always to accomplish certain good deeds—every behavior of all human beings, in their opinion, is always seeking certain a good fruit." [1] What is called a "city-state", Aristotle also gave a full discussion in his writings: "A city-state is a whole formed by a certain number of citizens." [1] Thus, the citizens of the city is the most important factor for the citizens, "Where are eligible to participate in the trial procedure and affairs of the city can be called citizens of the city-state, and city nutshell is a group of citizens whose number is enough to sustain a self-sufficient life." [1]

In the process of transforming from tribal members to city-state citizens, citizens naturally have an emotional dependence and a sense of attachment to the city-state. According to this, it can be said that the city-state is not only a political community, but also an ethical community, based on a common blood. [2] Citizens regard city-states as the condition of existence. City-states are public organizations established by citizens in order to satisfy their material and spiritual needs and realize the city-state's perfection and justice. Citizens advocate the public happiness and

interests of the city-state and live a city-state life. In order to live a city-state life, citizens have an inescapable responsibility to realize. It can even be said that citizens are not independent individuals and have no independent value. The value of citizens is completely dependent on the city-state as a whole. Therefore, Aristotle said that the universal nature of citizenship is that "everyone who has the right to participate in deliberations and judicial functions is a citizen of that city-state." [1]

No matter what the nature and characteristics of the city-state are, only those who enjoy political rights and participate in the city-state's political activities that may be called citizens. City-states may be called that political organizations composed of citizens. Now, citizens as a city-state in a molecule, then the citizens of character will also have some impact on the city. As we know, character plays a decisive role in a person. In the same way, the character of citizens has a profound influence on the politics of the city state. In other words, what kind of character of citizen may create what regime. At the same time, it's a stable power form of government which depends on the cultivation of citizens of personality. Only in this way, the city-state will have long-term stability.

The city-state is regarded as a natural community developed through families and villages. It is the most noble and authoritative community among all communities. If the community is built for a certain kind of good, then the city-state is a community that pursues the perfection, that is, the pursuit of a noble and happy life. Aristotle's political thoughts are all developed under the framework of city-state politics. Therefore, only by understanding the city-state system and relying on the city-state system can we truly understand Aristotle's core political thoughts. The core key idea lies in a series of discussions on citizens. Aristotle's civic rational thought originated in ancient Greece. After the Peloponnesian War, in order to save the city-state crisis, Aristotle proposed to build an ideal city-state and cultivate the idea of good citizens. Aristotle's civic rational thought mainly includes the confirmation and cultivation of citizen consciousness, the cultivation of citizen quality, and the cultivation of citizen morality.

This article mainly summarizes and generalizes the cultivation of civic awareness, the cultivation of civic character, and the cultivation of civic morality, which involves two levels of cognition and behavior. The cognitive level mainly refers to the identity of the citizen and the concept of public. The behavioral level mainly refers to the responsibilities and obligations that a citizen should bear as a member of the city-state, as well as the moral quality of being friendly to others in the process of interpersonal interaction. Through summarizing Aristotle's civic rational thoughts, citizens are aware of the importance of civic rational thoughts in raising civic awareness and cultivating good citizens. Citizen rationality is a kind of social consciousness conceived in the long historical development process, and its growth and development are also the result of the interaction between politics, economy and society under the special historical background. [3]

2. Cultivation of Citizenship Consciousness

The discussion about citizenship is mainly focused on the discussion about citizenship. This text launches research on the premise of the confirmation of citizenship. After confirming citizenship, It is evident that there is a clear definition for the characteristics of citizens or the qualities of citizens: such as the rationality of citizens, the virtues of citizens, etc. It has always been the core topics of discussion.

Aristotle believed that "people are born political animals." There are wide variations between a general political animal and a politician, which is the existence of rationality. How could we do for the transformation? Though it's hard to reach a consensus, as the matter stands, it's not necessarily a terminal point. The most widely accepted is the way by improving civic rationality to transform into a politician for a political animal. Through the improvement of

civic rationality and citizen consciousness, citizen will take the responsibility and the obligation to build a city-state. In other words, for the cultivation of civic rationality, the most important thing is to cultivate civic awareness. There are many ways to realize the cultivation of civic awareness. This article lists the following aspects.

2.1. At the Development of Civic Education Civic Education to Carry out

Aristotle believed that the city state is a collection of citizens."only education can make the city become the group and reach unity". Not only that, Aristotle believed that citizens have the quality of noble virtue, good habits and intrinsic rationality. The quality of the formation and the rest are relied on the implementation of the education policy. Education is a means to help them pursue happiness and achieve perfection. Based on the community of city-states, city-state citizens are publicly owned by the city-state, not belonging to the citizens themselves. Therefore, the issue of civic education will also involve the entire political community and will no longer be the private matter of each family. Since the issue of civic education is related to the city-state political community, in other words, civic education is also closely related to the political system. It is consistent with the nature, purpose and characteristics of the city-state political system. The political system will profoundly affect the implementation of civic education. Under the same political system, follow the same education system. , establishing from the city a unified education system, to develop a variety of courses, the same education will play a relevant role of the depository government.

First of all, it is the development of civic education. An important part of cultivating civic awareness is to carry out civic education. Through civil education training, it can be consistent with city-state life. On the basis of inheriting and developing Plato's civic education thought, Aristotle created an independent educational theory combined with educational practice experience. Regarding education as an important aspect of the city-state's political life, it demonstrates how to guide people rationally through education and at the same time cultivate citizens to actively adapt to the city-state's political system and lifestyle.

The emergence of Aristotle's educational thought is by no means accidental. It is based on both theoretical basis and social reality as a reference. In the slavery society of ancient Greece, his educational thoughts inevitably carried the distinctive class characteristics and idealistic philosophical views of that era. However, if we can correctly understand and deal with these problems with the attitude of specific analysis of specific problems, you will find that Aristotle's educational thoughts have many shining points so far that still have a great inspiration for education. Correctly grasping his educational thoughts will help to discover the importance of its ideological connotation.

2.1.1. Diversity of Education Methods

Aristotle believes that education should not only adapt to nature, but also divide the age of education according to the sequence of human physical and mental development. In order to get with it, which put into effect in different educational measures at different stages. In the process of implementing education, Aristotle paid attention to adapting to the characteristics of the physical and mental development of the educated, and divided education into three stages according to age.

The first thing is physical exercise, aimed at strengthening the body. This is the basic link in other stages of education, which plays important role in the education. It is not only necessary to achieve the role of laying a solid foundation, but also to follow the principle of moderation. The second aspect is mainly moral education, which aims to cultivate morality. This is a key connection in the education process and an important step in the realization of comprehensive education. Then there is the rational training. Based on the existing physical and moral training, rational training is also essential. This mainly includes the study of specific courses such as

literature, rhetoric, astronomy, geometry, and music. The purpose of training and learning is also to realize the influence of education and promote its all-round development.

The method of implementation in each stage and each link is not completely consistent. In the choice of specific methods and methods, Aristotle believes that it is necessary to pay attention to people's "innate endowments" in order to achieve rational enlightenment; Actively cultivating people's habits and "acquired habits" are also the key to achieving good citizenship education. The difference between man and other animals is that man is a rational animal. People have a rational soul, have the ability to think with concepts, can understand the general and inevitable nature of things, and produce abstract theoretical knowledge.

Education should cover a person's life. Aristotle pointed out that a person should learn good qualities in his youth, participate in governance activities in his prime, and impart philosophical wisdom in his old age. Aristotle introduced "nature" into the thinking of education. Although it has the meaning of natural law, it is more about human nature. More importantly, he creatively proposed that education have to adapt to the development of human nature, which in order to prove the potential and value of human. This provides a new perspective for future educational researchers to discuss education issues. It also give attention to this educational implications.

2.1.2. Publicity of Values and Goals

The implementation of civic education is to cultivate people's moral concepts through the guidance and training of education. Based on this view, everyone have the chance to become a "good person." For an individual, if you want to have an ambition to pursuit of happiness, so as to realize the personal goodness. It would be best to achieve the goodness of the soul with a lofty end in mind. In fact, people are not isolated people, city-state citizens who are part of the city-state. Therefore, personal goodness is not the ultimate goal, it have to serve a higher goal, which is the goodness of the city-state. Obtaining the goodness of the city-state can only be put into the cultivation of the citizen's virtue in the city-state. This can be classified as a matter of enlightenment. This coincides with the purpose of the city-state community. For the city-state community, its fundamental purpose is to seek good deeds, that is, to seek the greatest happiness for all people. The purpose of the city-state is to make the city-state a prosperous and powerful city-state and make citizens a happy citizen.

The education of citizens can make citizens possess good virtues. The good virtues of citizens are the good virtues of the city-state. It determines whether a city-state is the best plan, or it has the most good virtues, or for the better future. Therefore, it can be said that the best political system is to ensure that the people living in it with the best behavior, and the best political system is a political system in which the morality of citizens is shaped through education to be unified with the political system of the city. The highest good is the goodness of the soul, and the ultimate goodness is the goodness of the city-state. Any kind of political behavior is nothing but to obtain the highest goodness of the soul, and to cultivate the soul with music to make it obtain the goodness. This is a goal for politics. The duty of political skills is also the purpose of political skills.

Aristotle always paid attention to the relationship between individual citizens and the state when discussing the idea of civic education and carrying out the practice of civic education. Just as the fish can't do without water, cultivating virtuous citizens can't do without education. The problems of education and politics will are closely related. It must be pointed out that education as a public resource, must be managed and implemented by the state, so as to maximize the function of education. For this reason, the country should have a unified education system, all citizens should abide by the same education system, and everyone should adopt a consistent education program to cultivate the personal qualities of citizens. Only in this way, citizens can deeply understand their indispensability and importance in the country. It's crucial that through education provide a solid foundation for the good governance of the city-state.

2.1.3. The Necessity and Nobility of Educational Content

Just like the civic education stage mentioned above, Aristotle also believes that as far as the implementation content of civic education is concerned, there are certain stages: first acting on civic habits and then on reason; first training the body, and then inspiring wisdom; focus on physical fitness first and then spiritual growth. There are special meanings at every stage. All in all, the cultivation of morality is the core of civic education. Aristotle believes that education is the common responsibility of the whole state, and the content of education should be emphasized. When it comes to the content of civic education, Aristotle believed that it should be divided into two parts: "necessary and practical" and "noble". It's very clear about that through the development of a person.

What so-called necessary and practical, that is, to provide learning subjects for real life services. Such as sports, reading and writing and painting courses, etc.. Instead, the noble and elegant education need these two conditions of free time and relatively free subjects. So it is also called "free education". It can't separate from free time and relatively free subjects in the development of this kind of free education. Leisure time is on the basis of satisfying survival, using one's own rationality to carry out thinking about truth and philosophy. The so-called free subject refers to a free subject without any utilitarian purpose. Aristotle discusses how citizens should make use of leisure time. It is an important part of civic life to create the coordination of the relationship between labor and leisure. Citizens need diligence and perseverance when they are working. In addition to, citizens should use wisdom to cultivate their sentiments in their free time. That is to say, citizens should be good at leisure and peaceful life. The more leisure they have, the more virtuous they need to be maintained. In leisure and peaceful life, it is the most important task of the state to obtain happiness and accomplish good deeds through music and education. From the previous experience, it's a difficult question to answer how to cultivate the sentiments of citizens. The importance of leisure education is clearly self-evident. On the Musical Pedagogy of Aristotle, which is an effective means that meets such requirements to achieve this goal.

In addition to, identifying the beauty of music, entertaining the soul, and feeling fun, it also helps to cultivate temperament and rational will. The fundamental purpose of investigating is to develop human rationality and obtain the free development of mind and body. Aristotle believes that musical education can cultivate temperament, entertain and cultivate the soul. From the perspective of music education itself, one is to cultivate leisure, and the other is to cultivate virtue. Music not only brings citizens the spiritual enjoyment of beauty, but also purifies their hearts and immerses their innocent emotions in a subtle way. Music education is of great significance to the consolidation and strengthening of citizens' virtues and the improvement of their hearts.

2.2. Improving the at Quality of Citizens

For Aristotle, the soul and the body were inseparable, two halves of the same whole. People was no other than the soul and the body form a coherent whole. What's more, Aristotle divides the human soul into three parts: " plant soul " , " animal soul " and " rational soul ". Among them, the "rational soul" should be paid more attention to. The "rational soul" is also called the " reasonable soul ". It is the intellectual part of the soul, the most advanced soul, and the foundation of human beings. Its functions are mainly proved to be thinking, understanding, judgment and so on. As mentioned above, Aristotle believes that civic education should not only stop at physical training, but also should focus on shaping the soul. There is a kind of soul warmth that can't be expressed with any choice of words when focusing on the harmony and unity of body and soul, healthy body and soul, and noble morals. Through this kind of training, it's easy to get overall development in the combination of morality, intelligence, and physical.

At the same time, Aristotle attaches great importance to the relationship between civic education and human virtue. Aristotle believes that human virtue also lies in the natural

function of the human soul. The moral education that civic education focuses on is the soul. The manifestation of nature, the presentation of nature. Through moral education of virtue, it would get the help to overcome its inertia. After that, it's also benefit of cultivating its virtue, seeing light from the haze, and justifying from distortion. An unethical moral education restrains humanity and shields the soul. The individual under this education lacks of responsibility and justice, and ignores the intrinsic value of individual life. Ultimately, the moral education is weak and empty.

2.2.1. Responsibility and Reason

Aristotle believes that the so-called responsibility is based on the morality of the actors, so this kind of responsibility view is also called the moral responsibility view. But this kind of moral responsibility not only pays attention to the actor itself, but also pays attention to the actor's environment and the motive of the behavior.

According to this, Behaviors were divided into two mainly sections. In Aristotle's words, it is regarded as "voluntary" and "involuntary". Voluntary also contains rich connotations and concepts. In briefly, voluntary behavior is what the actor himself wants to do. The motive for implementing this behavior lies in himself. This voluntary behavior comes from the most instinctive desire of human beings, and this desire is controlled by reason. To summarize, only in controlling and conforming behaviors could be called voluntary behaviors. But it should be noted that sometimes irrational behaviors that people make on impulse cannot be said to be behaviors made through rational choice. From this we know that it is not accurate to judge whether the behavior is voluntary or not based on whether the motivation of the behavior comes from itself. Therefore, Aristotle also added another variable condition, that is, the actor's environment, in this objective situation, which will effectively explain what kind of behavior can be called voluntary behavior, and vice versa.

The reason why "voluntary" and "involuntary" behaviors are defined is that for voluntary behaviors, the actors themselves should bear corresponding responsibilities. Driven by internal motivations or external environmental influences, the morality of voluntary behaviors The degree of responsibility is also different.

2.2.2. Friendship and Virtue

According to Aristotle's related viewpoints, "friendship" is also a kind of virtue. In Aristotle's view, there are two levels of friendship between each other. Firstly, there are many emotions among individual level. Specifically, it is what makes people happy, beneficial, and virtuous. Virtuous fraternity is the most perfect form, what is called true fraternity. This kind of love for friends is based on their own nature, not by chance. Virtuous friendship is not only beneficial and useful, but also pleasant. It is formed under the joint support of theoretical wisdom and practical wisdom. On the other hand, the fraternity in political life can also be called civic indiscriminate love. This fraternity refers to the fraternity of individual citizens, with other citizens or the city-state as a whole. As the largest political community, city-states are mainly connected with political justice and political friendship. Political fraternity includes the distribution of resources and benefits among individual citizens, and political fraternity relies on emotions to condense the city-state as a community.

3. Public rationality based on Citizen Rationality

Aristotle's civic rational thought is the main content of improving citizen awareness and emphasizing the cultivation of the quality of citizen's friendship, which is the important goal of building an ideal city-state. However, citizen rationality based on citizenship is not the end of practice. With the victory of the modern bourgeois revolution, the bourgeoisie confirmed a series of rights of citizens by taking power and using the law. Only then did citizens become the

political subject of equal rights and obligations in the political society, and modern citizens were also formed. Different from the republican civic rationality of ancient Greece and ancient Rome, the civic rationality in modern times can be called a kind of liberal civic rationality. It takes individualism as its foothold and emphasizes the a priori of the individual and the protection of individual rights. Realized through the provisions of the law. At this time, liberal civic rationality established a private domain that was opposed and separated from the public domain of the state, and politics was gradually reduced to a domain framed by universal principles that only regulate individual private behavior.

Liberal civic rationality is subject to refutations from other civic rationals. From the perspective of modern civic rationality, liberal civic rationality occupies an important position. It emphasizes the protection of individual rights and does not advocate a higher degree of citizen participation. Republicanism citizen rationality believes that citizens have not only legal and political dimensions, but also moral dimensions. Therefore, citizens have to still maintain or abide by civic virtues in the process of actively participating in public affairs. The public person and other concepts used by Hobbes, Kant and others have had a great impact on later generations, and public reason has also gained independent value and status in public life.

Rawls' definition of "public rationality" starts from the concept of "rationality" itself. He believes that rationality is a kind of rational intelligence, moral ability, and way of behavior. [4] Rawls pointed out: "Public rationality is the basic characteristic of a democratic country. It is the rationality of citizens and the rationality of people who share equal citizenship. The goal of rationality is public good, which is the basic system of political justice for society. The structural requirements are also the goals and objectives served by the system." [4] The reason why public reason is evident mainly depends on the following factors:

First, the idea of publicity; second, the goal of public reason is public good and fundamental justice; third, the content and nature are public. From the perspective of the term public rationality, public rationality is an extension of the concept of rationality, and is the result of extending the connotation and meaning of the discourse of rationality to social public life, especially public political life. [5] In fact, when people use the concept of rationality, they often focus on the "individual" field. In a sense, it is an individual ability, and its practice does not require any form of community. [6] However, people in political life are not only the solitary communication of individuals, but also the need to participate in social interactions between people. The interactions between individuals promote the emergence of the sphere of public life. Therefore, In John Rawls opinion, all democracies are faced with a question that found a suitable concept of public rationality [7].

From the above analysis, it can be seen that public rationality is the public's rational way of thinking about issues in the public ethics field. At the same time, it also has corresponding constraints on citizens. On the one hand, this kind of constraint contains ethical demands, that is, the pursuit of fairness and justice. On the other hand, the legitimacy of liberalism requires citizens to have certain moral obligations and assume certain moral obligations in order to take the corresponding responsibility.

3.1. Recognition of Basic Social Concepts

Any citizen lives in a definite community, which is influenced by certain social culture and values. Through long-term community life, society becomes a society that infiltrates the basic values of the society, which is called the linking people. For example, public reason includes a series of major public values and public consciousness, such as "freedom", "equality", "democracy" and "justice". For this reason, it's important to seek a balance between value and reason in the process of practice.

3.2. Publicity

The most significant feature of public reason is publicity, which is embodied in the content of public reason. From Aristotle to Rawls, human beings have always pursued and realized a kind of public good. Since politics is a matter of managing people, it does not only involve individual self-interest, but its essence lies in its public nature. Political justice is the touchstone for measuring the construction of a country's power. The good or bad of a country does not lie in the amount of power it has, but in whether the use of power is based on justice. As the foundation of the legitimacy of the country, rationality cannot ignore the requirements of justice. In other words, the national rationality that embodies justice is the real rationality, and public rationality itself is based on a kind of just care.

Citizen rationality is the starting point to realize citizens' recognition of public rationality. The so-called "public rationality" is to fully cooperate in the social and public affairs with the concept of justice. Free and equal identity in the social and political system, which is a persistent cooperation system, in order to produce fair and predictable that ability of the co-governance effect. [8] According to Rawls, public reason is only a rational principle for dealing with public life, not a value principle that restricts personal life. As a citizen in contemporary society, one should not only focus on his own private interests, but also the interests, opinions and needs of others in the community, and look at issues at stake from the perspective of public rationality. Public rationality requires people to look at the harmonious unity of themselves, others, and society from the overall perspective of society. For a person, one should be full of public responsibilities and have a public political attitude.

Since public reason is about social fairness and justice and the construction of a good society, it's worth the exploring relationship between public reason and political participation. On the one hand, excessively expanding the scope of application of public reason may pose a threat to individual freedom. The limitation of public reason will "prevent people from expressing all their reasons, prevent the expression and listening of different opinions, and may even harm the community." [9]; On the other hand, if the scope of application of public rationality is too narrow, it will lead to the difficulty in exerting its due social and political significance.

4. The Important Value of Public Rational Spirit

Modern society originated from the western enlightenment spirit with basic value appeals such as "rationality", "freedom" and "truth". Modern countries are also established in the process of gradual establishment of the spirit of "rationality". As a basic feature of a democratic country, public reason is shared by every citizen of a democratic country. It is a rationality based on their equal and shared citizenship status. It is a product of the joint effect of civic quality, civic morality, and civic participation. At the beginning of the process of public governance. Citizens with civic rationality not only have a sense of responsibility to the city-state, but also have the awareness of fulfilling corresponding obligations. Driven by this sense of responsibility, citizens will take the initiative to participate in the construction of the country, expand their public life, and allow citizens to consciously establish a sense of responsibility for the country and society. Naturally, people in the country will consciously assume responsibility.

Secondly, at the institutional level, public rationality is the basis conditions that ensure the social system become reasonable and effective. To maintain social justice which be supported by public rationality, which means that every citizen is not only the owner of social fairness and justice, but also the maintenance of social fairness, the builders of justice. The practice of civic rationality and civic education complement each other. The development of civic education integrates civic rationality and the value recognition of public life. For this reason, it also promotes the improvement of citizens' overall cognition. Third, under such conditions, participating in public life with the spirit of public rationality, handling public affairs, solving

public governance problems, and giving full play to the subjective initiative of citizens. When the build is finished, it will improve the efficiency of public governance, and achieve the improvement of national governance capabilities.

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