

Tao Xingzhi's labor education thought and its contemporary value

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Keywords: Tao Xingzhi, Labor education thought, Contemporary value

Abstract: Under the background of vigorously advocating labor education, the importance of labor education is self-evident. At present, due to various reasons, there are still some problems in labor education in primary and secondary schools in China, which need to be further strengthened. As a great people's educator, Tao Xingzhi's labor education thought formed in his educational practice is very rich: the purpose of labor education is to "seek mutual benefit between hands and brain", the content is "life is education", and the method is "the integration of teaching and doing". His labor education thought shows three characteristics: educating human nature, living and practicality. Although Tao Xingzhi's labor education thought is far away, it is still old and fresh, which still has important reference and enlightenment significance for the development of labor education in contemporary primary and secondary schools: first, we should adhere to the "promoting the whole through labor" and pay attention to the value of labor education; Second, we should "work hard on labor" to enrich the carrier of labor education; Third, we should adhere to the "unity of teaching and doing" and improve the methods of labor education.

1. Introduction

In recent years, with the vigorous promotion of labor education by the state, there has been a boom in labor education all over the country again, and the importance of labor education has been further improved. At present, the current situation of labor education in primary and secondary schools in China is not optimistic. Due to various reasons, there are still some problems that need to be further strengthened. Therefore, this paper analyzes the source and connotation of Mr. Tao Xingzhi's labor education thought, and actively absorbs Mr. Tao Xingzhi's labor education wisdom, which has important value enlightenment and era implication for schools to strengthen the practice of labor education in the new era.

2. Thought source: the formation and development of Tao Xingzhi's labor education thought

The formation and development of Tao Xingzhi's labor education thought was not born out of thin air, but was bred in his life's practical experience. Therefore, this paper analyzes the origin of the formation and development of his thought from the aspects of the era background, theoretical basis, family life experience and educational practice.

2.1. Background: the appeal to new workers to save the nation from extinction

Tao Xingzhi was born in she County, Anhui Province in the 1990s and lives in a poor family. At that time, China suffered from internal and external troubles, and the crisis of the Chinese nation was unprecedentedly serious. In order to save the nation from subjugation and survive, the country needed to vigorously develop the economy and had new requirements for economic development. However, developing the economy required corresponding labor workers, thus putting forward higher requirements for the quality of workers. But at that time, the talents cultivated by the society were all bookworms who only wanted to get official positions, and they could not meet the new requirements of workers without being divorced from the reality of life. Under this background, Tao Xingzhi thought and explored labor education.

2.2. Theoretical basis: the breeding of Chinese traditional labor concept and Western pragmatism education trend of thought

The Chinese traditional labor concept has laid a good theoretical foundation for Tao Xingzhi's labor education thought. As early as the spring and Autumn period and the Warring States period, Mozi put forward the view that "those who do not rely on their efforts will not be born". He believed that those who do not rely on their efforts will not be able to "achieve reality". At the same time, there are Mozi's view of knowledge and action, Wang Yangming's dialectical philosophy of "knowledge is the beginning of action, and action is the achievement of knowledge", and Yongjia school and Yan Li school pay attention to implementation Practical thoughts have provided spiritual nourishment for the formation of Tao Xingzhi's labor education thought ^[1]. In addition to the traditional Chinese concept of labor, the influence of Western pragmatism education also provided theoretical support for Tao Xingzhi's labor education thought. Tao Xingzhi followed Dewey and was deeply influenced by Dewey's pragmatic educational philosophy. He put forward the thought of life education in line with national conditions, which provided growth nutrients for the formation and development of Tao Xingzhi's thought of labor education.

2.3. Practice basis: personal family education and the nourishment of rural education experience

Tao Xingzhi was born in a poor family of teachers. He began to engage in productive labor when he was very young. His experience of labor is very profound. Tao Xingzhi thought about labor because of his labor experience as a child. Moreover, Tao Xingzhi's family has always advocated the labor concept of hard work, simplicity and hard work, which has laid a good practical atmosphere for the establishment and development of Tao Xingzhi's labor education thought. In addition, Tao Xingzhi took root in rural areas, established Xiaozhuang Normal School, Shanghai engineering group, talent training school, social university, etc., set up labor education bases inside and outside the school, and carried out labor education practice, which laid a profound practical foundation for his labor education thought.

3. Ideological implication: the internal implication and main characteristics of Tao Xingzhi's labor education thought

The inner meaning of Tao Xingzhi's labor education thought includes its purpose, content, method and other aspects, and its main characteristics are human nature, life and practicality.

3.1. The inner meaning of Tao Xingzhi's labor education

Tao Xingzhi's labor education thought is rich in connotation, including the interpretation of his purpose, the narration of content, and the disclosure of his methods and ways.

3.1.1. "Seeking mutual benefits": the purpose of labor education

Modern education was poor and weak, and hands and brains were separated. In order to change the phenomenon of "those who work hard govern people, and those who work hard govern people", Tao Xingzhi advocated the use of both hands and brains, and proposed that the purpose of labor education is "to seek the growth of hands and brains, so as to enhance the ability of self-reliance, obtain the true knowledge of things, and understand the joys and sorrows of workers" [2]. Connect education with productive labor and social life, and bring up a new generation that adapts to social development.

First, increase wisdom with labor, "get the true knowledge of things". Through labor, it is the purpose and value of the cognitive level of labor education to understand the characteristics and essence of labor objects, observe the laws of labor process, and obtain knowledge and truth.

Second, with labor virtue, "understand the joys and sorrows of workers". The purpose of moral and emotional level of labor education is to participate in labor, experience the joys and sorrows of workers with empathy, establish a correct concept of labor, care for and unite the public.

Third, promote the whole with labor, "enhance the ability of self-reliance". Improving self-reliance on the basis of mastering labor and life skills is the purpose of labor education to promote the all-round development of students.

3.1.2. "Life is education": the content of labor education

Tao Xingzhi believes that everything needed in social life should become the content of labor education, "it is labor life, it is labor education" [3]. The core of labor education is "life is education", which carries out labor education according to the needs of life. The specific content can be divided into the following three aspects.

First, it refers to personal life and labor. Master basic life skills, such as cooking, cleaning, laundry. In Xiaozhuang Normal School, teachers and students jointly undertake the work of daily life and attach importance to cultivating students' ability to take care of themselves.

Second, it refers to the productive labor created by material wealth. Use production tools and learn production skills, such as planting, breeding and production. Xiaozhuang Normal School set up agricultural production time, opened up farms and other production space, and encouraged students to participate in more labor.

Third, it points to social service labor. This labor directly serves the society and belongs to social public welfare activities. Tao Xingzhi encouraged teachers and students to make friends with farmers, carry out interview activities, go into the countryside and contact the public.

3.1.3. "Integration of teaching and doing": the method of labor education

Tao Xingzhi believes that the implementation method of labor education should not only be done, but also need teaching and learning, that is, he advocates the "integration of teaching and doing". The theory of "integration of teaching and doing" includes three aspects: first, learn as you do and teach as you learn; Second, to do things, to learn from oneself, and to teach others; Third, education is not teaching people, not teaching people to learn, but teaching people to learn to do things; At the same time, Tao Xingzhi believes that "the integration of teaching and doing" is a method of combining theory with practice, and he has practiced the methods of labor education in practice,

such as "art friend system" and "little gentleman system", which also confirms that "doing" has become the center of learning and teaching. In addition, he also advocated "labor". He does not think that labor education is simply equivalent to work and production, nor is it just the teaching of labor knowledge and skills. He believes that labor education is more important than "hard work". He advocates that labor education is to try to make the educated form correct labor views and habits through physical labor or production, master corresponding labor skills, and promote people's sound growth.

3.2. Main characteristics of Tao Xingzhi's labor education

Tao Xingzhi's labor education thought is an important part of his life education theory. It has distinctive characteristics of education, life and practicality.

3.2.1. Cultivate human nature

Tao Xingzhi attaches great importance to the educational value of labor education. The labor production he advocated not only refers to the productive labor of producing material means, but also the value of cultivating people. His claim that "labor is hard work" reveals his essence of educating people. It profoundly points out that the purpose of labor education is to cultivate people's activities. It is not only the acquisition of knowledge and the mastery of skills, but also the edification of spirit and the baptism of soul. Establish correct labor values, emphasize increasing intelligence, strengthening body, cultivating morality and beauty through labor, and combine labor education with five education, so as to lead individual happy work, so as to promote the comprehensive and healthy development of students and create a new generation to adapt to social development.

3.2.2. Lifestyle

Tao Xingzhi's labor education is an important part of his life education theory, which has a distinct life. Facing the dilemma that traditional education is divorced from the reality of life, Tao Xingzhi creatively advocated that "life is education", believing that education is everywhere in life, education is closely related to life, and labor education is no exception. Labor cannot be separated from life, and labor education revolves around life. Labor separated from life cannot be called labor. Life is the core of labor education. Labor education should be carried out with life as the clue, which not only needs to be drawn from life, but also needs to act on life to meet the needs of life.

3.2.3. Practicality

Tao Xingzhi's labor education thought advocates the labor education method of "teaching and doing in one", which clearly reflects its practical characteristics. He believes that the core of labor education is "doing". Labor education should be practiced. Only through practice can cognitive changes be made. He believes that "action is the beginning of knowledge", and expounds the truth that practice produces true knowledge. At the same time, the labor education he carried out not only taught students the knowledge and skills of labor, but also paid attention to the cultivation of students' labor ability and practical hands-on operation and work, such as setting up a special labor base, encouraging teachers and students to work in the field, and encouraging students to participate in the production and work of industry and agriculture. It deeply demonstrates the practicality of his labor education thought.

4. Contemporary Value: the Enlightenment of Tao Xingzhi's labor education thought to the current labor education practice

At present, due to the influence of intellectual education, the separation of knowledge and practice and the separation of hands and brain are common. School education pays attention to the teaching of knowledge and skills and ignores the cultivation of practical ability. The phenomenon of marginalization and formalization of labor education in school education is very common. Tao Xingzhi's labor education thought is old and new. Although it is long ago, its thought has rich connotation of the times and has important enlightenment and guiding significance for the current labor education practice.

4.1. Insist on "promoting the whole through labor" and pay attention to the value of labor education

At present, the phenomenon of "Absence" of labor education is widespread, and it is also very common that schools do not pay enough attention to labor education. By analyzing the ideological connotation of Tao Xingzhi's labor education, we can find that he attaches great importance to the educational nature of labor education, and believes that labor education can not only acquire knowledge and skills, but also cultivate sentiment, which has strong educational value. Therefore, current educators, parents and society need to update the traditional concept of labor education. Adhere to the principle of "promoting the whole with labor", establish a correct labor value, emphasize increasing intelligence with labor, strengthening the body with labor, cultivating morality with labor, and cultivating beauty with labor, and combine five education with labor education, so as to lead the work of individual happiness, so as to promote the all-round and healthy development of students. Actively affirm the educational value of labor education. In addition, Tao Xingzhi believes that the responsibility of teachers is to "teach thousands of things and teach people to be true". Teachers should cultivate people who pursue truth and have true temperament. Therefore, labor education should also follow this educational principle, teach people to be true, and cultivate a new generation who can adapt to social development.

4.2. Adhere to "work hard on labor" and enrich the carrier of labor education

Tao Xingzhi advocated "labor on labor", pointing out that labor is the basic carrier of labor education. Only through labor can we work hard, and only after practice can there be cognitive changes. At present, there is a phenomenon of alienation in labor education in some schools, which separates labor and education. The teaching of pure labor knowledge cannot be counted as labor education, and pure production labor cannot be counted as labor education. Although labor education is the combination of labor and education, as long as any one of them is missing, it cannot be simply called labor education. Therefore, when carrying out labor education in schools at present, we should adhere to "work hard on labor" and dialectically unify "labor" and "work hard", and the two cannot be separated. However, at present, the labor education carried out in schools is divorced from labor, and the situation that labor is divorced from the reality of life is very common. Students are confined in school and have few opportunities to practice in society. In view of this situation, according to the Enlightenment of the ideological connotation of Tao Xingzhi's labor education, school labor education should have rich carriers. Labor education and life education should be highly consistent in connotation. All places where people live in daily life can also become places for life education and labor education. We should strive to form a joint force of cooperative education and achieve a high degree of cooperation among the three types of Education: family, school and society. Take school education as the central point, run through labor education in the

daily education process of the school, and participate in the school labor education practice of environmental sanitation, tree planting and greening, work study program, etc; Take family and community as two wings, encourage students to participate in daily housework and respect for the elderly and children in the family, give play to the basic role of family education, and buckle the first button; At the same time, various social practice activities are carried out in the community, and students are organized to participate in various volunteer services and learn work and agriculture activities. In addition, open the door, invite workers from all walks of life to enter the school, create relevant opportunities to guide students to go out, and closely contact the reality of students' life.

4.3. Adhere to the "integration of teaching and doing" and improve the methods of labor education

In real life, many schools carry out labor education, which separates the learning of theoretical knowledge from their own practical experience, and unilaterally emphasizes students' learning and ignores what they do in practice. Tao Xingzhi's labor education is carried out in practice, integrating teachers' teaching, students' learning and doing in practice. He believes that labor education is mainly "done" in real labor practice rather than "spoken" in class^[4]. Therefore, first of all, we should adhere to the "integration of teaching and doing", and set up a variety of "teaching and doing" unified courses according to the needs of real life. Such as daily work courses such as cleaning, productive work courses such as planting, and service work courses such as voluntary service. Secondly, adhere to the "integration of teaching and doing", build a practical platform for labor education, and promote students to grow in real labor. First, set up a classroom teaching practice platform of labor education with distinctive themes. Create labor education with various themes, open the door, invite workers from all walks of life to enter schools, organize "artisan face-to-face" and other activities, guide students to deeply experience the spiritual outlook of workers, promote the spirit of labor and craftsmanship, and promote students to form a correct attitude and value of labor. The second is to build a multi-channel labor education base and expand the field of labor education. Labor education is essentially a process of "doing" and "experiencing". Enriching the practice base of labor education will help school labor education go deep into reality, guide students to experience labor, form good labor cognition, and then promote labor to become a common practice. Third, we should accelerate the organic integration of classroom teaching platform and social practice platform. Effectively link classroom teaching with social practice, and strive to build a unified teaching platform inside and outside the school and after class. Integrate labor and education, encourage participation in social labor practice, ensure that the labor education students learn in classroom learning and social practice is unified, and make the whole society form a good atmosphere of loving and respecting labor. Promote the standardization of school labor education, the routine of family labor, and the diversification of social labor, constantly promote the in-depth development of labor education, and promote students to lay the foundation for creating a happy life through labor.

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