

A New Understanding of Kandel's Nationalist Educational Thought—From the Perspective of Marxist National Theory

Ketian Niu

Department of Education of Henan University, Kaifeng, Henan, 475004, China

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Abstract: Under the background of promoting globalization and building a "community with a shared future for mankind", Kandel's nationalistic educational thought needs to be re-understood and re-recognized. This paper takes Kandel's nationalistic educational thought as the research object, and from the perspective of Marxist national theory, re-understood Kandel's nationalistic educational thought, and tried to explore a new path of national education that is more dynamic and Chinese characteristics for the development of our country in the new era. The study found that Kandel's nationalistic education thought still has great reference value and significance for the current development of national education in China. However, combining with Marxist national theory, it is still necessary to rethink Kandel's ideas to better adapt to the development needs of national education in China in the new era.

1. Introduction

With the deepening development of globalization and the proposal of "a community with a shared future for mankind", in the field of comparative pedagogy, Kandel's nationalistic educational thought needs to be re-understood and re-recognized. In the context of the new era, it can be used as one of the ideological guideposts for the development of education and better adapt to the new requirements of the new era. Based on Marxist national theory, Kandel's national education thought is endowed with practical significance, which is conducive to guiding and developing the national education in the new era.

2. The main content of Kandel's nationalism education thought

The era of factor analysis method is an important stage in the history of comparative education research. As an important analysis factor, nationality research runs through this era. During this period, Kandel's research on nationalism education thought played an important role in connecting the preceding and the following^[1]. It is of great value and help to re-understand and re-recognize his educational thoughts for the construction and development of national education in the new era.

2.1 Nationalism and education

As for the definition of nationalism, Kandel refuted the theory that "common ethnic origin" and "common language" are the basis of nationalism. He pointed out that nationalism is a spiritual feature based on common life, self-consciousness and self-respect that is generated from a cultural community^[2]. Since cultural community or common cultural form is an essential feature of national meaning, and this cultural form must be passed on to the next generation, nationalism and education have a close relationship.

In terms of the relationship between nationalism and education, Kandel believed that the formal education system was gradually established with the rise of the nation-state. Its main purpose was to preserve the culture of the nation and achieve its own national goals. The main purpose of education was to cultivate a sense of loyalty to the nation. On the contrary, Kandel believed that the nature of the educational system would inevitably be affected by various forces in a certain cultural form. Since "nationalism represents all the contents of the 'cultural form' of a specific social group of a nation", nationalism is one of the most powerful forces that determine the nature of the education system.

2.2 Nationalism and Internationalism

During the Second World War, a distorted tendency of nationalist worship worried Kandel. This tendency of nationalism worship emphasizes national interests, national superiority and other factors in ideology, and trains the next generation's self-centered feelings through history and geography teaching in education to oppose other nationalities. In this regard, Kandel believes that "the question is whether nationalistic feelings can coexist harmoniously with the concept of internationalism"^[3].

Kandel pointed out that nationalism and internationalism are not binary opposites, the interdependence between nations is not contradictory to patriotism, and internationalism is not national transcendence or cosmopolitanism. He advocated paying attention to the increasing interdependence of countries around the world, especially the impact of this trend on education^[4], such as the content of history and geography courses, foreign language learning, etc. He hoped that nationalism and internationalism could coexist harmoniously, and education should play its due role in promoting the harmonious coexistence of the two.

3. The Realistic Significance of Kandel's Educational Thought Given by Marxist National Theory

Kandel's nationalistic educational thought had a very important impact on comparative education research, both at that time and in modern times. However, research in any era cannot avoid the limitations of the era and the impact of researchers' personal values. Therefore, we should treat Kandel's nationalist education thought dialectically, select its essence and discard its dross. To carry out educational work in the new era, we must adhere to the guiding ideology of Marxism. The viewpoint of Marxist national theory is not only related to some aspects of national issues in specific countries, but also has the equal human concern of all nationalities. Therefore, based on the perspective of Marxist national theory, a new understanding of Kandel's educational thought can give it practical significance and better guide the development of national education in the new era.

3.1 Educational development should adhere to the national position

From a historical perspective, Kandel advocated that the national characteristics of each country should be explored when studying and formulating the education system of each country. Different countries have different histories, cultures, traditions and concepts, as well as different ways and ideas to deal with various problems. As reflected in the education level, different education systems will be formulated and education with different characteristics will be developed.

This view coincides with the Marxist national view. According to the Marxist national view, due to different natural conditions, population factors, productivity levels and other factors, various nationalities have formed their own nature and characteristics in the process of development. Therefore, nationality is the basic form of national existence, and recognizing the objective existence of nationality is the basic premise of Marxist national view^[5]. Adhering to the national position is the basic principle and the unbreakable bottom line of educational development.

The unswerving national position will cause great danger to the development of national education. In 1985, the curriculum reform of the Soviet Union took "human culture" and "differentiation" as the reform principles, emphasizing the students' individual right to choose the curriculum. This seemingly progressive curriculum reform aimed at breaking the shackles of the Soviet curriculum tradition actually achieved a very different effect from what was expected. The principle of "human culture" was distorted to allow history teachers to freely play and explain history from multiple angles. The principle of "differentiation" was alienated into the principle that primary school students also freely choose courses. As a result, Russia's inherent and consistent educational tradition was completely discarded^[6]. This educational reform is a blind worship of Western-style democracy and a ridiculous reform that copies and discards the national position.

In the new era, we should not only comply with the trend of globalization, participate in and encourage the exchange and reference of excellent cultures of all countries, but also adhere to the national position in the process of China's education development^[7], keep alert to the infiltration of "national nihilism" and avoid the anti-objectivism of foreign cultures^[8]. In the process of education development, we must develop characteristic education that meets the needs of our country's development^[9]. To prevent the "exclusion reaction" caused by directly copying foreign theories and thoughts, which will have immeasurable serious consequences for China's education development.

3.2 Educational research should have an international perspective

Kandel paid attention to the important role of education in promoting the formation of internationalism consciousness. He believes that education is a powerful weapon to promote social reconstruction and promote international understanding. The purpose of educational research is not only to learn from the experience of other countries to improve their own educational system, but also to cultivate respect for other national cultures in the process of studying foreign education, so as to further promote the formation of internationalism consciousness^[10].

Marxist ethnic theory believes that ethnic equality is the essence of ethnic equality. No matter how strong or weak a nation is, its ethnic nature is only qualitative and quantitative, and there is no difference between good and bad. Powell put forward in his latest paper on the Jewish issue that "the German nation is spiritually superior to other nations". Marx criticized and refuted this, and he believed that "every nation has been superior to other nations in some aspects^[11]." In other words, no nation is superior to other nations, and each nation has its own advantages worth learning from.

Combining the theoretical views of Kandel and Marx, we can recognize that establishing the concept of national equality, broadening international vision and promoting the formation of internationalism consciousness are important principles for educational research and

development^[12]. At present, we are in a new era with the theme of "community with a shared future for mankind". The international community has increasingly become a "community of shared destiny" with you and me. In the context of the increasingly complex international situation and the deepening development of globalization, it is impossible for any country in the world to be alone. "Avoiding the world" is not desirable. "Joining the world" is an inevitable measure. "Community of a shared future for mankind" has an important direction and theoretical guidance for the development of China's education. Educational research should broaden the international perspective and learn from the beneficial experience of other countries. The experience of other countries is not only the education experience of the United States, Britain, Japan, Australia and other developed countries that Chinese scholars have often studied for many years, but also the experience and practice of education development in Asian, African and Latin American countries and countries along the "the Belt and Road"^[13]. We should abandon the conservative perception of being complacent and treat the education of all countries and nationalities with an open and inclusive attitude.

3.3 A Prudent Understanding of Kandel's Nationalist Educational Thought

Kandel's nationalistic educational thoughts inevitably cast a shadow over the limitations of the times and classes. As Mr. Wang Chengxu pointed out in compiling the book "A New Era of Education - Comparative Studies", some of Kandel's political views and views on education issues need to be criticized and treated dialectically. For example, Kandel's description of communism and the Soviet Union is a language of the Cold War era. Many of the social and educational situations of the Soviet Union are completely dependent on secondary data. The conclusions drawn are inevitably untrue and should be criticized. When studying nationalism and education, he even compared the education of the socialist Soviet Union with the education of Fascist Italy and Germany, and believed that the national education in these countries was similar, that is, simple cultural control. He believed that the national education in these countries was to serve the "autocratic rule" and try to achieve the goal of ideological control. This is clearly a misunderstanding and distortion of socialist national education.

We should take Marxism as the guide and resolutely refute Kandel's wrong argument about the national education in socialist countries. Lenin pointed out that "in all aspects of education work, we cannot hold the old view that education does not ask politics... Education 'does not ask politics' is the hypocrisy of the bourgeoisie, which is how they deceive the masses^[14]." Socialist China's school education is to train successors of communism and socialism. Education is a highly socialized cause, and national education is bound to fail if it sets aside national identity and lacks unified and firm ideological leadership.

From Lenin's point of view to the instructions of the 19th National Congress, we can realize that the socialist nationality education is completely different from some of Kandel's perceptions. When studying Kandel's nationalistic educational thought, we must adhere to the correct political position. We should not be superstitious about authority and follow others' advice. We should study and understand critically and prudently.

4. The development path of national education in the new era

To develop the national sex education in the new era, on the one hand, we must strengthen the national emotional identity of teenagers, establish cultural self-confidence, and cultivate the feelings of family and country; On the other hand, it is necessary to expand the international perspective and cultivate the world's feelings of shared destiny with the theme of 'a community with a shared future for mankind'.

4.1 Enhance cultural self-confidence and national identity

From Kandel's view that "nationalism is one of the most powerful forces that determine the educational system" to Marx's view that "nationality is the basic form of national existence", we all emphasize that national education must reflect national characteristics and strengthen national position. Therefore, enhancing cultural self-confidence and national identity is the essence of developing national education in the new era^[15].

Since modern times, the western countries have occupied a dominant position in the international system for a long time, which makes the western knowledge system, concept structure and value orientation have an overwhelming advantage in the field of international cultural exchange for a long time. The concept of "learning from the west" has become a value orientation in the field of educational research in China^[16]. In the past decade, the frequent emergence of the "voice of China" in the world has enabled Chinese people to re-examine their contemporary practices and cultural traditions, and started the process of rebuilding cultural confidence and historical confidence^[17]. The development of national education in the new era is an important measure to promote the transformation from "Western as a method" to "Asian as a method" in the field of education research, a powerful counterattack against the aggression of "cultural hegemonism", and the only way to enhance the cultural confidence and national identity of the whole nation.

4.2 Cultivate international vision and global sentiment

The two world wars made Kandel think about the relationship between nationalism and internationalism, and he gave the answer of "harmonious coexistence". Marx pointed out that human liberation can be realized in communication. At present, the world has gradually become a closely connected "community", and countries and people share a common destiny. The proposal of a community with a shared future for mankind not only meets the requirements of the development of the current era, but also points out the direction for the development of the era^[18]. Building a community with a shared future for mankind is a beautiful goal, and it is also a goal that can only be achieved by relay running from generation to generation. Therefore, the development of national education in the new era bears the important mission of developing human intelligence and leading social progress. It should make a difference in promoting the construction of a community with a shared future for mankind. It should help young people to achieve their own development, while cultivating their international vision and world feelings.

In the new era of globalization, national education is facing "people who are going to the world". We should examine the proposition of how to cultivate "people of the world" with international vision and global feelings in the framework of the community of human destiny. In terms of curriculum, general, professional and modular teaching contents should be reconstructed to help learners acquire international understanding knowledge, exercise international understanding ability and develop international understanding attitude; In teaching, we should expand the individual's experience world, global vision and understanding of other national cultures, and gradually form an inclusive and friendly international view. The national education in the new era is not "closing the door", but selectively absorbing the positive results of international excellent culture and cultivating new youth with both international vision and global feelings.

5. Conclusions

Marxist national theory has given practical significance to Kandel's national education thought, provided theoretical basis for the development of national education in the new era, and the value concept of the community of human destiny has provided direction guidance for national education

in the new era. Looking forward to the future, the development of national sex education in the new era must tell a good story of China, enhance teenagers' great confidence in China's excellent culture, great recognition of the Chinese nation, and scientific understanding of the community of human destiny. So as to further answer the question of how to understand the relationship between China and the world, and how to understand the relationship between Chinese civilization and world civilization. We should take the education of national character in the new era as an important starting point to cultivate new people of the era and a powerful weapon to reshape the world discourse system. To provide advanced Chinese programs and excellent Chinese experience to the education of all ethnic groups in the world.

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