

Tao Xingzhi's Education Thoughts and Its Contemporary Enlightenment

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In recent years, Tao Xingzhi's education thoughts have received more and more attention. Tao Xingzhi's education thoughts manifest his life education theory, and it mostly embodies his teaching thoughts with learner-oriented and unity of teaching, learning, and doing concluded. From Habermas' communication action theory, Tao Xingzhi's education thoughts are of important contemporary social significance. Tao Xingzhi's education thoughts enlighten us that education needs to achieve universal cultural identity, education needs to create a good social life order, and education needs to promote the perfect development of personality.

Keywords: Tao Xingzhi, teaching thoughts, communication and action, life world, social significance

In recent years, Tao Xingzhi's education thoughts have received more and more attention. The existing research on Tao Xingzhi's education thoughts aims to promote effective teaching of the subject, while few have contributed to meaningful considerations of Tao Xingzhi's education thoughts. Tao Xingzhi's education thoughts are of important contemporary social significance. Based on this, the question that the article wants to explore is: What kind of education thoughts does Tao Xingzhi put forward? What is the contemporary enlightenment of Tao Xingzhi's education thoughts?

Tao Xingzhi's Education Thoughts

Tao Xingzhi's education thoughts manifest his life education theory, and it mostly embodies his teaching thoughts. Tao Xingzhi's teaching thoughts have a profound impact on future generations. Some scholars' research shows that Tao Xingzhi's teaching thoughts include: "Promote democracy and establish the dominant position of students in learning; the education of true knowledge is carried out in the classroom; the teaching complements each other and promotes the common development of teachers and students" (Zhang B. S. & Zhang D. P., 2009, pp. 6-8). It can be seen that Tao Xingzhi's teaching thoughts mainly include two aspects: learner-oriented and unity of teaching, learning, and doing.

Learner-Oriented

In Tao Xingzhi's opinion:

The former gentlemen only taught students according to their own ideas; all students' talents and interests were ignored, and he specifically reluctantly used students to collect his teaching methods and match his teaching materials. Mr. Yilai has been very effective. Less, and secondly, the students worry too much. (Tao, 2013, p. 164)

He thinks the reason for this is the inconsistent teaching. In Tao Xingzhi's view, teaching should be unified. The teacher teaches how the learner learns: the learner learns more, then the teacher teaches more; the learner learns less, then the teacher teaches less; the learner learns faster, then the teacher teaches faster; the learner learns slowly, then the teacher teaches slowly. It can be seen from this that he believes that how much learner learns and how fast is the standard for teachers to teach. In other words, the teacher's teaching should consider the learner's starting level. The learner's starting level includes not only the learner's starting knowledge, but also the learner's starting experience. When discussing the method of new education, Tao Xingzhi mentioned the method based on experience.

Swimming, for example, should be studied in the pool instead of being taught in the classroom. If only the professors in the classroom do not go for internships, even if they have studied for several years, I am afraid that once they enter the pool, they will inevitably sink. (Tao, 2013, p. 106)

In his view, if the learner does not have a starting point experience or the teacher ignores the learner's starting point experience, then the learner's learning result is not ideal. Therefore, the teacher's teaching must consider not only the learner's starting point knowledge, but also the learner's starting point experience. Teaching that combines the learner's starting point knowledge with the starting point experience is effective. In other words, considering the learner's starting level is a prerequisite for effective teaching.

The ultimate goal of teaching design is to promote learners' learning. Therefore, all designed teaching content, methods, strategies, etc. should match the characteristics of learners. Learners' cognitive level, skill level, emotional attitude, etc. It will have an important impact on the teaching process, and it is also the basis and starting point of teaching design. (Yao, 2015, pp. 148-149)

Learners will inevitably make mistakes in the learning process. Tao Xingzhi believes: "Children not only make mistakes, but also often have many mistakes. Due to the limitations of children's age and lack of experience, they themselves contain the possibility of errors" (Tao, 2013, p. 232). In Tao Xingzhi's view, the main reason why children make mistakes is their age limitation and lack of experience. Children are at different ages, and their cognitive development levels are also different. In other words, children as learners have different levels of cognitive development at different ages.

The development of cognition is a spontaneous process, which is closely connected with the entire process of embryogenesis. Embryogenesis in the development of limbs is also related to the development of the nervous system and mental functions. As far as children's cognitive development is concerned, embryos. It happens until adulthood. (Piaget, 1990, p. 18)

In addition, when discussing the purpose of establishing Yucai School, Tao Xingzhi once pointed out:

Some people think that we want to pull out the seedlings to encourage growth, regardless of his age, acceptance and development laws. It is mandatory to develop him into a little expert or a little old man. This view is one-sided, because such a method is also opposed to us. We just want him to be nourished in his childhood and let him develop soundly and effectively. (Tao, 2013, p. 240)

It can be seen that the Yucai School founded by Tao Xingzhi is not for training young experts. He hopes that learners can grow up healthily from childhood to adulthood and even in the future. In the process of achieving this goal, the law of cognitive development of learners is always followed. Tao Xingzhi's attitude is affirmative on the question of whether to popularize child education. He believes: "Children, such as seedlings, must be

properly cultivated before they can flourish and grow. Otherwise, they will be injured, that is, they will not die or become useful" (Tao, 1981b, p. 109). In his opinion, the training of young children must be appropriate. Follow the laws of children's cognitive development and never damage them. That is to say, in Tao Xingzhi's eyes, the prerequisite for cultivating learners and making them grow up is that they must be based on the cognitive development level of the learners, and must not be promoted or hindered the development of the learners.

Unity of Teaching, Learning, and Doing

When discussing the significance of the publication of the Chinese newspaper of the Journal of Jinlingguang, Tao Xingzhi once said:

For Jinlingguang, he has the feeling of the prosperous Li people roaming in broad daylight. From fighting hard to the country. But fighting against insults and working together to make China amplify the light to the world, then the responsibility of "Jinling Light" will be fulfilled, and it will not be ashamed of the name of light. (Institute of Educational Science, Central China Normal University, 1984, p. 3)

It can be seen from Tao Xingzhi. In the coming days, the publication of the Chinese Journal of "Jin Ling Guang" can encourage learners to study hard and speak freely. On the other hand, cultural thoughts can be set off to achieve the goal of saving the country. At the same time, it also reflects Tao Xingzhi's attitude towards learners' learning motivation, which is to learn for the protection of the family and the country and the revitalization of China. In Tao Xingzhi himself, this is vividly manifested. As he pointed out when talking about talent training in Yucai School,

Yucai School is not about training him to be a master. Our children are all from the common people, and they still have to go back to the common people and contribute with what they have learned. To provide happiness to the entire nation, they breathe in the world and use what they have learned to help transform the world and benefit the entire human race. (Tao, 2013, p. 240)

It can be seen from this in Tao Xingzhi's view. The talents cultivated by Yucai School must not only have mass consciousness and family and country feelings, but also have the mission of serving the world. In other words, Tao Xingzhi believes that the motivation of learners to learn is to learn knowledge and serve the country and the world. In addition, Tao Xingzhi specifically discussed the issue of student autonomy in the book *China Education Reform*. He believes that "student autonomy is not free action, but common governance; it is not abolishing rules, but that everyone legislates to abide by the law; it is not laissez-faire, not declaring independence from the school, but practicing the principles of autonomy" (Tao, 1981b, p. 20). In Tao Xingzhi's view, student autonomy is common autonomy, and this common autonomy can meet the needs of students, assist in the improvement of discipline, and promote the development of student experience. He also pointed out:

When we train children, if they are too restrained, the children will describe them as haggard; if we let them run, let them jump, let them play, they will be lively and energetic. The body is like this, morally. Experience is not so different. Our moral education development depends on having the opportunity to solve difficult problems by ourselves. (Tao, 1981b, p. 23)

It can be seen that Tao Xingzhi attaches great importance to the issue of student autonomy. He believes that if student autonomy is properly done, student autonomy can be an experiment of self-cultivation ethics, and self-cultivation is exactly what students urgently need. In other words, Tao Xingzhi believes that student

autonomy can be pursued by learners as a learning motivation of learners.

When it comes to learning strategies, Tao Xingzhi has his own unique view. He believes: "We want both self-governing citizens and self-governing students. We have to ask how we can develop such civic students. From the principles of learning, we must learn how to do things" (Institute of Educational Science, Central China Normal University, 1984, pp. 133-134). It can be seen that in Tao Xingzhi's view, learners' learning strategies should be based on the strategies of doing things. Learn how to do things. When he talked about the relationship between teaching and learning, he also pointed out that the method of teaching should be based on the method of learning. The teacher teaches how the students teach. Teachers should teach and learn. In short, Tao Xingzhi thinks how things do, then how students learn, and then how teachers teach. Teaching, learning, and doing unity. Therefore, the problem of learners' learning strategies should be implemented in doing things in the final analysis. In addition, Tao Xingzhi places great emphasis on the role of student practice. He believes:

When we were in school, we had the help of our classmates and teachers. Even if we were inadvertently or failed for a while, it was easy to improve and correct. People, no one in the counseling, have mistakes, just walk on the wrong road, small to harm yourself, big harm to the country. This is all because when I was a student, I did not practice autonomy. (Institute of Educational Science, Central China Normal University, 1984, p. 137)

In his opinion, student practice is very important. Students can practice on their own, or they can practice with teachers and classmates. In other words, learners participate in learning. In terms of learning strategies, they can either choose to learn by themselves or learn from others. The learning strategy should be free and varied. The process of learners' active practice is the process of improving their own quality and giving full play to their subjectivity.

At present, there is a tendency to regard "quality" as a kind of "object" accumulated in the minds of students. Students are not bags of "quality", and "quality" is not a potato. The basic indicator of the success of quality education is the student. Whether the subjectivity of the students is fully utilized, rather than how many skills and skills are taught to students. (Zhang, 1997, pp. 23-25)

In addition, Tao Xingzhi also discussed the issue of learning strategies in his collection of letters. He believes that children have different ages and their ability to read books. Don't let words stand in the way of science. For older children who can read books, he pointed out that the children themselves can follow the route drawn in the book to pursue. For those young children who did not know words, he insisted that these children can play science tricks first, and then read science books when they are older. It can be seen that Tao Xingzhi believes that learners should learn according to their own age characteristics.

Communication Action Theory

In the 1980s, Habermas proposed the Communication Action Theory, also known as the Communicative Action Theory, based on the Weber Action Theory. Its main views include communication actions and speech situations, life world, and rationalization.

Communication Actions and Speech Situations

According to Habermas, social actions can be divided into strategic actions and communication actions. Strategic actions are purpose-oriented, and communication actions are communication-oriented. If the behavior plan of the participants is to obtain coordination through mutual communication, then this behavior is considered as communicative behavior in Habermas.

In the communicative behavior, the participants are not mainly concerned with their own goals; they also pursue their own goals, but abide by the premise that they coordinate their behavior plans in a jointly determined context. Therefore, through Consultation to determine the context is an important part of the interpretation work required for communicative behavior. (Habermas, 2004, p. 273)

Through language exchanges, multiple actors achieve mutual understanding and cooperation, and coordinate interactive actions in mutual relations. Habermas seems to be communication action. In communication actions, actors interact with the world through language, and their purpose is to reach consensus. When faced with doubts about the sincerity of the other party's communication,

People basically face two choices: either turn to strategic action and completely interrupt the communication, or on a different level—a level of argumentative speech (the purpose is Inferential testing is still regarded as a hypothetical and valid requirement that needs to be clarified)—restarting activities to achieve the direction of understanding. (Habermas, 1989, p. 4)

According to Habermas, people in communication activities must meet four validity requirements when performing speech acts, namely: “authenticity”, “sincerity”, “correctness”, and “understandability”. The validity of speech varies in different speech situations. In Habermas' view, the external conditions for communication to be carried out are “ideal speech situations”. These external conditions can be roughly divided into the following aspects: (1) Communication participants have equal status and rights. (2) Allow criticism and argumentation to question the validity requirements. (3) The purpose is to reach a consensus. (4) There is no compulsory communication structure. Habermas believes:

The ideal speech situation is neither an empirical phenomenon nor a complete fiction. It is an assumption that must be inevitably adopted in the discourse. This assumption cannot be contrary to Facts; however, even if it violates the facts, it is also a fiction with a commanding effect in the communication process. (Habermas, 1973 quoted from Cao, 2001, pp. 88-89)

In Habermas, “ideal speech situation” is different from Kant's meaning. The principle of regularity is not Hegel's concept of existence; it may be a priori phenomenon. Habermas put forward the concept of communication action and speech situation in order to propose a rationality that corresponds to the instrumental rationality proposed by Weber and others, that is, communication rationality. This communication rationality makes social rationalization possible.

The Life World and Rationalization

Habermas believes that communication is always carried out in the life world. With the life world, it is possible for humans to communicate rationally. “The so-called life world is what human beings live in. To a certain extent, everyone has a large and unclear social and cultural background” (Hou, 2010, p. 372). The life world and communication actions are complementary, communication action is to reach a consensus in the life world, and the life world is the source of clear communication and action to set its situation. For communication actors, the concept and validity requirements of the world are precisely what they can use. According to Habermas' understanding, communication actors can use these concepts and requirements to coordinate the language context that needs to be integrated with their own situations. The world of life. The life world has its own structural elements, which Habermas believes are culture, society, and personality. Obviously, Habermas has its own basis, and these structural elements correspond exactly to the reproduction of culture, the integration of society, and the socialization of individuals. For communication actors, the premise of

communication is to have a repository of knowledge, and culture is the repository of knowledge. The mutual adjustment of different opinions and social actions in the communication process requires a legal order, and this order points to the society. If communication actors want to form their own unique personality characteristics and participate in the process of mutual communication and understanding, they need special abilities, that is, language ability and action ability. These abilities are personality in the eyes of Habermas.

Although the life world includes multiple structural factors, the interrelationships between these factors and the ambiguity of their boundaries are becoming smaller and smaller. In other words, these structural factors in the life world are presenting their own independent states. The trend is becoming more and more obvious. According to Habermas, we can understand the rationalization process of the life world from three aspects. The first one is "the distinction in the structure of the life world", the second is "the separation of form and content", and the third is "The reflective increase of symbol reproduction" (Habermas, 1987, pp. 145-146). According to Habermas' understanding, with regard to the "differentiation in the structure of the life world", each structural element becomes independent and is no longer constrained by the world outlook. Culture is self-reflexive; the establishment of a legitimate social order, and the construction of self-identity are signs of change. The release of the potential for internal rationality is in communication actions. The "separation of form and content" is embodied in culture. The construction of self-identity is more dependent on formal elements such as world concepts, communication and argumentation procedures, and abstract values; embodied in society, the establishment of a modern legal order is based on the universal principles rather than specific forms of life; embodied in personality, a person's cognitive structure is separated from the cultural knowledge that it integrates in specific thinking. Regarding the "increased reflection of symbol reproduction", it is reflected in different cultural fields, different social systems, and the education process of the next generation. The communication between people and the rational reflection status continue to be highlighted. The rationalization of Habermas' life world emphasizes the important role of rational power in the communication between people. According to Habermas, if we want to realize the rationalization of the life world, we need to realize the rationalization of the system. The rationalization of this kind of system can easily lead to the colonization of the life world.

The Relation Between Tao Xingzhi's Education Thoughts and Habermas' Communication Action Theory

Tao Xingzhi's education thoughts are the integration of learner-oriented and unity of teaching, learning, and doing, and the scene where these ideas occur is the life world, as Tao Xingzhi himself insists: "Life is education", "Society is school", and education is integrated to life, learn from life, learn from society. Tao Xingzhi practiced his life education theory with his own practical actions, devoted himself to rural education and civilian education, hoping to realize the lofty ideal of rejuvenating the country through education through these actions, and strive to construct his identity as a social citizen. Tao Xingzhi hopes to build a good social atmosphere and good social order in which everyone is eager to learn and that everyone enjoys learning by changing the people's awakening to education. This coincides with the theory of communication and action proposed by the German sociologist Habermas. Habermas proposed the theory of communication action (including the concept of the life world), whose purpose is to use the power of reason in the life world to achieve effective communication between people and reach a consensus among communication actors. Habermas' view of the world of life, from the perspective of life-based thinking on the way of human existence

and the meaning of existence, reveals the nature of human interaction and willingness to act. This is not only an answer to Tao Xingzhi's life education theory, but also a rational response to Tao Xingzhi's learner-based teaching thought.

The Contemporary Enlightenment of Tao Xingzhi's Education Thoughts

As mentioned earlier, the ideas of Tao Xingzhi and Habermas are common. Both of them expect to construct the life world through practical actions, and both explain the life world through three aspects of culture, society, and personality. Therefore, the article will base on the Habermas' theory of communication and action, and will disclose the contemporary social significance of Tao Xingzhi's education thoughts from three aspects: cultural identity, social life order, and personality development.

Education Needs to Achieve Universal Cultural Identity

Among the structural elements of Habermas' life world, culture is the most important element. For Habermas, culture is to assume the function of a knowledge repository, which can realize the reproduction of culture, and the ultimate goal is to achieve a consensus among communication actors, that is, the cultural identity of the culture. To form cultural identity, certain external prerequisites are required:

Only when the participants in the communication action have the same opportunity to speak, make statements, explanations, arguments, questioning and refutation, etc., so that the views of all communication participants are equal. It can be critically tested before a reasonable consensus can be formed. (Wang, 2002, pp. 87-88)

Obviously, in Habermas's view, cultural understanding and universal identification are the main characteristics of his sociological thinking. Communication actors can finally reach a consensus only under the conditions of cultural understanding and recognition. Education needs to achieve universal cultural identity. Back to Tao Xingzhi' education thoughts, in Tao Xingzhi's view, teachers should learn while teaching, and teaching should be transferred from teacher-centered to children-centered. At the time, this thought had great progress and democratic significance. It can be seen that in Tao Xingzhi's eyes, teachers and children are both learners. Tao Xingzhi was deeply influenced by Dewey's democratic education and put forward the children's central idea. At that time, China was in a turbulent period. The education level of the people is not high. To this end, Tao Xingzhi carried out civilian education and regarded the general public as learners. In other words, the learners in Tao Xingzhi's view actually include not only children, but also adults. Tao Xingzhi promoted the continuous teaching method to realize the continuous transmission of cultural knowledge, which not only played a role in knowledge transmission, but also greatly benefited the individual's identity as a citizen. As Tao Xingzhi himself said:

If others learn, they can teach others: so you teach me, I teach him, husband teaches wife, wife teaches young lady, young lady teaches old mother, and old mother teaches little eldest son. It only takes four months. The whole family can read this book. Not only is it literate, but it also gains a lot of the spirit of being a human being and being a citizen. (Tao, 1981a, p. 15)

Education Needs to Create a Good Social Life Order

In Habermas's view, society refers to a legal order, that is, through this order, communication can regulate different opinions and actions, and promote social integration and human belonging (Habermas, 1987, p. 139). In other words, for Habermas, society is undoubtedly an established social order based on rules, that is, a social order in which people can communicate and adjust different opinions and actions. In order to find a sense of

social belonging in their own existence, the social form can be reorganized during the formation of the social order. Under the social order, the social actions of actors can be strategic actions or communication actions. According to Habermas, both strategic actions and communication actions are directed to society and take into account the two-way coordinated actions of oneself and others. The only difference is that strategic actions are purpose-oriented, while communication actions are communication-oriented. Communication-oriented action plan coordination is an outstanding manifestation of the social nature of communication. Habermas believes that there is an essential difference between the mutual coordination of human behavior and the actions of isolated actors who only consider their own purposes. The former is easier to promote the formation of a good social order. Education needs to create a good social life order. In Tao Xingzhi's view, life is education. The purpose of students' study is to learn knowledge and then devote themselves to social transformation. Tao Xingzhi believes that education can improve the cultural quality of the people and encourage them to actively participate in the activities of participating in and transforming society, so as to achieve China's progress and strength. It can be seen that Tao Xingzhi firmly believes that education is an important way to cultivate a good learning atmosphere in society, and it is also the key to the formation of a good social order in which everyone participates in social transformation. The idea of pragmatism. In addition, Tao Xingzhi also pointed out that students have another purpose for studying, that is, to learn to live, "We firmly believe that teachers and students live together, share joys and hardships, for the best education" (Tao, 1981b, p. 70). It can create a good social life order through the common life of teachers, students, students and students.

Education Needs to Promote the Perfect Development of Personality

Personality is an important structural factor in Habermas' worldview of life. According to Habermas, personality refers to the language communication ability and action ability that the communication actor himself has that can participate in the process of communication and understanding, and promote the formation of personality characteristics. With the rationalization of the life world, the cognitive structure realized by communication actors at the development level of the personality system in the process of socialization tends to be detached from the specific cultural knowledge related to specific thinking. In other words, communication actors complete the construction of self-identity and the development of personality in the process of participating in communication and understanding. According to Habermas, the process of rationalization in the West should include two levels: One is the process of rational speech in the life world, and the other is the process of rationalization of the system. In the rational process of the life world, people's judgments about their own behavior and the results may be vague. In this case, people may need to turn their attention to the rationalization process of the system. In addition to referring to the social system or organization that affects human life as the opposition of the life world, the system has another meaning. A method of system analysis, that is, to understand society as a subsystem, and pay attention to the analysis of its structure and function (Ruan, 1999). As Tao Xingzhi believes: "Education is to teach people to invent tools, make tools, and use tools. Life education teaches people to invent, make, and use tools for life" (Tao, 1981b, p. 92). Education needs to promote the perfect development of personality. In Tao Xingzhi's view, the purpose of education is to teach people to make tools and use them, that is, the purpose of education is to make tangible things and use them. It can be seen that Tao Xingzhi attaches great importance to the practical ability of students, that is, the ability to use life tools, so as to promote the perfect development of personality, and the primary prerequisite for personality development is to learn to use books as a knowledge tool.

The life tool education emphasized by Tao Xingzhi makes the mastering of knowledge return from the purpose value to the means value of serving life. It allows us to see that the source of knowledge is not just words and books, but the vast world of life. Learning knowledge is not for accumulation and harmony. To show off is to teach people to invent life tools, create life tools, and use life tools. (Fang, 2005, pp. 142-143)

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