

The Connotation Evolution and Logic Sublimation of China Subjective Education Based on the Perspective of Establishing Moralities and Cultivating People

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Abstract: Based on the overall analysis of the development of Chinese subject education since the reform and opening up, to further clarify several key issues in subject education, such as the concept of subject, the attribute of subject, and the transition of intersubjectivity, will help us better grasp the subject the scientific connotation and future development trend of sex education. Under the historical position of the new era, the educational strategic position of establishing moralities and cultivating people has been clarified. The dialectical and logical relationship between establishing moralities and cultivating people answers the fundamental educational question of "who to train, how to train and for whom?" It deepens and enhances the development goal and direction of subjective education in China, and demonstrates the inheritance of education sexuality and innovation.

Keywords: establishing moralities and cultivating people, subjectivity, higher education

1. Introduction

In the 40 years of reform and opening up, China's subject education has achieved a series of outstanding theoretical results and educational experiments, and has made great strides in intersubjectivity education. Establishing moralities and cultivating people is an educational guide for socialism with Chinese characteristics to enter a new era, and it is the direction indicator for the vigorous development of our country's education. In the historical position of the new era, the dialectical and logical relationship between establishing moralities and cultivating people answers the fundamental educational question of "who to train, how to train and for whom", and deepens and enhances the development goals and objectives of our country's subjective education direction of development[1].

In the past teaching theories, there has long existed a dualistic object thinking model of subject and object. Therefore, teachers and students always present a hierarchical relationship of subject and object in the teaching process. One subject rules the other object, and the subject is in a condescending position of giving orders. In order to change this status quo, subjectivity education came into being in the late 1970s and early 1980s, and then in the process of social development and the logical evolution of subjectivity theory, intersubjectivity education appeared. Therefore, subject education includes the above-mentioned subjectivity education and intersubjectivity education. The former is to overcome the epistemology of "subject and object dichotomy", the latter is to overcome the "subject and object dichotomy" and "subject center", and the latter is to overcome the epistemology of "subject and object dichotomy" and "subject center". The former transcends and sublates, and the former also provides the foundation and premise for the latter.

2. Meditation on the development of subjective education

From its emergence to its development, Chinese subject education theory has always been a hot topic. Even today when subjective education is turning, the academic world is still in a high research trend. The key is that many concepts have not been well defined, and some propositions have not been well articulated. Therefore, in order to bring such a lively if the veil of subject education is lifted, the following primary tasks should be completed first.

2.1 The historical origin and connotation of the concept of "subject"

The concept of "subject" originated from Descartes's "I think, therefore I am". He established the spiritual "self" as the subject, and at the same time, established the natural world as the object, which initially formed the basic ideological framework of the dualism of subject and object. Kant's "man-made natural legislation" also highlights the subject status of man. Later, Hegel further transformed self-consciousness into a spiritual entity, which was actually an abstract "person". From then on, a huge philosophical system of subject and object was established. "Marx pointed out that starting from the abstract 'subject-object' relationship to explore the problems in Marxist philosophy is a way of putting the cart before the horse, and it is impossible to get rid of the limitations of the framework of modern philosophy." On the basis of his criticism, starting from specific, historical, and realistic individuals, he attaches importance to the importance of social relations to people, thereby shaping "social people." According to Habermas: "The concept of 'subject' constructed by existentialism or structuralism is the theoretical structure of bourgeois enlightenment thinkers, and the concept of 'subject' established on it can only be based on modern philosophy since the enlightenment [2]. Variations, at best, are just a new version of the philosophical form of subject and object." Therefore, in order to transcend the previous philosophical framework of subject and object dichotomy, Marx placed "social people" in the world history, thus seeking "human world historicity", the rationality of "existence".

The introduction of "subject" as a philosophical term into the field of education has historical inevitability. The upsurge of my country's reform and opening up, the discussion of the standard of truth at the Third Plenary Session of the 11th Central Committee of the Party, and the turn of the market economy all call for the subjectivity of education. The key to advocating human subjectivity is to understand who the subject is here? Huang Nansen pointed out: "In addition to the meaning of substance and important components, the more important meaning of the subject is the initiative of a certain activity. Only humans can have this conscious and conscious activity different from instinct." Sun also agreed. His point of view is that the subject can only be a person in the epistemological sense, but not others, let alone apply the other three meanings of the subject to subjectivity education, causing confusion and ambiguity in the research object. In a nutshell, the subject refers to the person, but the person is not necessarily the subject. If a person wants to be the subject, he must be the initiator and implementer of the activity, and the object to be known and practiced is the object. Therefore, the single-subject, double-subject, and three-body viewpoints that appear in subjective education should not cover our eyes, but should clearly locate the subject. In the education process, teachers and students are both subjects, and under certain conditions they are an organic whole that restricts and interacts with each other.

2.2 The fundamental attributes of the concept of "subjectivity"

Subjectivity is the fundamental commonality of the subject, and it is the functional attribute produced by the subject and the object in the interaction. Although subject refers to human, subjectivity is not equal to human nature. Humans have natural and social attributes, and the latter is human nature. Huang Nansen believes that "subjectivity is the self-reliance, self-reliance, autonomy, initiative, etc., which are indispensable for people in conscious activities." Wu also believes that "subjectivity is a positive and proactive choice, which is essentially a state of the relationship between education and other self and the outside [3]." This research believes that the subjectivity in subjectivity education is a positive, healthy and efficient relationship category in which subject and object interact and interact with each other in the teaching process or educational practice.

There are also some scholars in the academic circles that the subjectivity in subjectivity education is not necessarily active, and the agency displayed by the subject may be alienated. Sun believes that "everyone focuses on the subjective education theory to the outside, opposes the suppression, control and enslavement of the outside (person to person) in education, and has not penetrated into the human interior and the realm of human consciousness, but is cultivating people's active education". Fromm's division of initiative inspired the thinking of the subjectivity of education. The first important task for the display and manifestation of subjectivity is to reflect autonomy, which is the foundation of the theory of educational subjectivity. The autonomy is divided into active, non-alienated initiative, rooted in self-independent observation and thinking; on the contrary, the other autonomy is passive, alienated initiative, which is obedience and blind obedience to some external force. From a logical point of view, the subjectivity we advocate should be the former, but the latter is often accompanied by some kind of "hot" or "trend" and "trend" showing crazy initiative, while the former's reflection is often quiet, it

seems passive, this complicated situation makes our call for subjectivity more and more intense. Therefore, when we examine the autonomy or initiative of subjectivity, we should go deep into the foundation and not be covered by the superficial fog.

2.3 Intersubjective sex education turn

When the socialist market economy is booming, due to the introduction of competition mechanisms, subjective education faces many serious problems. Human subjectivity, initiative, and even exalted personality are increasingly becoming a possessive alienation subject personality. In education, people's utilitarian tendencies are becoming more and more serious, seeking occupants and possessions in the "materialized" world, and this relationship is becoming more and more serious in a "dominant" way. In addition, the limitations of the theoretical foundation of subjective education have never been rid of the philosophical epistemology of subject and object duality, making the academic research at that time always make a fuss under the general framework of "dominant subject". If subjective education wants to achieve self-salvation, it can only transcend the "solipsism dilemma" formed under the objectivity thinking mode, and adopt a pluralistic, tolerant, understanding, and difference recognition attitude to change the traditional possessive education mode and resolve the extremes of the past [4]. The shortcomings of the individual subjective education of China, from the single education of "me and it" to the communication education of "me and you", this shift is not only the evolution of theoretical logic, but also the inevitable result of social development.

Intersubjectivity, as a new philosophical paradigm that transcends and sublates the possessive subject-object dichotomy, is turned to the education field, which has solved some theoretical puzzles and practical dilemmas brought by subjective education for a long time. "Intersubjectivity thinking can be said to have implanted a kind of tolerance into subjectivity thinking. It is this feeling that makes different subjects form a community, with the purpose of facing difficulties and solving contradictions and problems together [5]. In this sense, it is the salvation of subjectivity, and subjectivity must find a way out from this." At the same time, inter-subjectivity also increases the growth point of our academic research. At present, there are two major development trends in intersubjectivity education in academia: one is to regard intersubjectivity as a new research horizon and a new philosophical turn, which is a transcendence of subjectivity education and is in the process of historical development. The new educational philosophy is continuously generated in the middle of the world; the second is to introduce inter-subjectivity into the field of ideological and political education, mainly focusing on the connotation, characteristics, models, principles, methods, and paths of inter-subjectivity ideological and political education. Although there are traces of subjective education of "learning and grafting" in the early stage of the research, there are still academic resources worthy of affirmation and learning. In short, intersubjectivity education overcomes the shortcomings of individual possessive education, pays more attention to the mutuality between the subject and the subject, highlights the initiative and autonomy of the "person" in education, and highlights the "what kind of person" "It is the ultimate concern of education.

3. Establishing moralities and cultivating people and the direct logical relationship of subjective education

3.1 Extension of the foothold of subjective education: who to cultivate

Whether in the early studies of subjective education, the internal single-subject, dual-subject, and three-body theories, or in the study of the turn of subjective education, intersubjectivity has emerged as a new paradigm of educational philosophy, and educational research has always been inseparable. The original intention of subjective education is to cultivate people, starting from who to cultivate. Throughout the whole path of the development of subjective education, due to the long-term influence of the traditional philosophical epistemology of subject-object dichotomy and the one-way indoctrination of moral education thinking, our education "sees things but not people", even if we "see people", we can't see "The real person" sees the "alienated person" who lacks the status and subjectivity. It is an incomplete person and a partial person. Therefore, subjective education came into being, as well as the subsequent shift and reconstruction of education. It is meaningless to talk about education without people [6]. The primary issue of who is to be cultivated will help establishing moralities and cultivating people to be fully implemented, and it will also keep our subjective education running on the correct track and not derailing. The main line of establishing moralities and cultivating people coincides with the original intention of our subjective education and echoes before and after.

Therefore, the concept of "student-centered" and "people-oriented" is always the only way to education. "Students are not only the object of 'Literature and Human Being', but at the same time the most important subject." The new era emphasizes and highlights the development of students' personality and the publicity of their dominant position. In addition, we should also greatly promote the good fashion of respecting teachers' ethics and morality, and provide a stage for our "human soul engineers" to practice teaching and educating people.

3.2 Expansion of subjectivity educational thinking: intersubjectivity

The reason why intersubjectivity can be unique and leading the way in the development of subjectivity education is not only the self-consistent theory of intersubjectivity itself, but also the inevitable trend of social development. In the early research of subjective education, due to the excessive focus on the educational process and the subject and object issues in the teacher-student relationship, although the research results have made progress, they have always been "circling" in the concept until the publication of the article "Beyond Subject and Object" in 1995. Since then, intersubjectivity has entered the field of education from the field of philosophy, becoming a new paradigm of educational philosophy, which has been studied by many scholars. We know that intersubjectivity is actually subjectivity, but it transcends subjectivity in educational thinking, especially overcoming the alienation subjectivity of extreme personal possession. It is the addition of inter-subjectivity that enables our subjectivity education to have a theoretical basis for self-salvation and realize the educational turn.

In this new way of thinking, the establishing moralities and cultivating people in the new era should also construct a new educational paradigm. "Intersubjectivity is the basic feature of the class subject. It tries to combine the oppositional separation between man and man, man and nature, man and self." One of the ways to realize the fundamental task of establishing moralities and cultivating people is to change the traditional The one-way instillation of education overcomes the dichotomy of subject and object, and inter-subjectivity just makes up for this shortcoming. First of all, inter-subjectivity can be understood as a new way of thinking. The people cultivated by establishing moralities and cultivating people should be generated in the field of inter-subjectivity, dynamic and integral concrete people, not atoms one-dimensional abstract person. Secondly, inter-subjectivity can be understood as a practical way of communication. The people cultivated by establishing moralities and cultivating people should be active in the two-way loop of dialogue, understanding and communication between the subject and the subject, rather than the traditional.

3.3 Deepening of the ultimate goal of subjective education: a complete person

The people in the "Establishing Moralities and Cultivating People" advocated by the new era must be based on morality, and at the same time, they must overcome and get rid of the desire to possess and possess, and achieve the goal of becoming a complete person and a fully-developed person. The realization of the goal also reflects the purpose of our country's subjective education. "establishing moralities and cultivating people is essentially the ultimate concern for human development, indicating that the direction of education is to persist in educating people and promote the all-round development of people through appropriate education." The transformation and reconstruction of subjective education is also for the purpose of education. To show human subjectivity more comprehensively is to transcend the possessive subject personality, to get rid of possessive and control desires in the "materialized" world, and to deconceal the complete human being in an all-round way.

"According to Marx's three stages of social formation, the transition from dependence on humans to dependence on things, to a certain extent, emphasizes the possession of things by humans, and from dependence on things to freedom of human personality to a certain extent, the transformation of the human unity is to allow people to overcome the sense of possession and possession of things. One positive and one negative is the inevitable trend of historical development. "In subjective education, we are still the second largest. The social form, the sense of possession of things is still very strong, in order to maximize our subjectivity, we must strive to transform to the third form, that is to say, we must constantly overcome people's desire to possess things. In the new era, the proposal and development of establishing moralities and cultivating people are also strengthening the establishment of the capitalized "person". Virtue must be the first and good virtue. The essence of the cultivation of virtue here is from one person's cultivation. Proceeding from ideals and beliefs, strictly practice self-cultivation, not being driven by "things", let alone being enslaved by "things". Therefore, both the "maximum subjectivity" advocated by subjectivity education and the "comprehensiveness of people who walk out of material

desire" advocated by establishing moralities and cultivating people should be based on the theoretical core of Marx's "complete human".

4. Conclusion

The development of China's subjective education is still continuing, and in the new era, it has taken on a new look, with the characteristics of the times of advancing with the times. The development over the past 40 years of reform and opening up has made our subjective education undergo a transformation and upgrade of subjectivity, inter-subjectivity, or later publicity, but its purpose remains unchanged, all for the purpose of awakening the subjectivity of people in education. The essence of education is to cultivate people. The purpose of subjective education is to cultivate people with subjective consciousness, subjective personality and subjective behavior. It is a kind of "complete man" separated from material desires. The fundamental task of establishing morality is to cultivate people. Cultivate the all-round development of people, and the all-round development of people is another expression of "complete people". It can be seen that establishing moralities and cultivating people is the deepening and sublimation of subjective education, in terms of foothold, thinking shift and ultimate goal. They are all consistent, reflecting the continuity of the "original" of the times and the "source" of educational thoughts and advancing with the times.

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