

The Enlightenment of Tao Xingzhi's Democratic Education Thought on College Ideological and Political Courses

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Abstract—Life education thought is the core of Tao Xingzhi's educational thought, and democratic education thought is the soul that runs through life education thought. From the perspective of the nature of ideological and political education, this paper studies the purpose of ideological and political education, the main body of ideological and political education, the content of ideological and political education, and the ideological and political education method. From the standpoint of Tao Xingzhi's democratic education thought, this paper also analyzes the ideological and political course and the problems in teaching through the answer to the basic questions of ideological and political education to seek ways improving the ideological and political lessons.

Keywords—Tao Xingzhi; Democratic education thought; Ideological and political course; Enlightenment

I. INTRODUCTION

Life is a big thing, do a big thing. Tao Xingzhi put forward life education, civilian education, creative education, liberation education, vocational education and other ideas, the most important of which is life education thought. "Life is education", "society is school", "teaching and doing one" constitutes the main content of Tao Xingzhi's life education thought, which is the core, place and methodology of life education thought. The academic circles have achieved fruitful results in the study of Tao Xingzhi, which laid a solid foundation for the in-depth study of Tao Xingzhi. However, as a constant research topic, Tao Xingzhi research will continue to produce new research results [1]. There is a certain fit between Tao Xingzhi's democratic education thought and the value orientation of college ideological and political courses. At present, no scholars have explored this issue. Tao Xingzhi said in 1916: "The only goal of my life is to create a democratic country through education, not through military revolution." [2] The establishment of a democratic country is inseparable from democratic education. In addition, "I have been practicing for nineteen years since I began to feel the need for democratic education." [3] Tao Xingzhi used the term democratic education here to summarize his educational practice activities and educational thoughts. From this point of

view, Tao Xingzhi's educational thoughts always run through The core concept of democratic education thought.

II. THE CONNOTATION OF TAO XINGZHI'S DEMOCRATIC EDUCATION THOUGHT

Before Tao Xingzhi's death, he said, "The time has come for democracy. Democracy is a new way of life. We are not used to the life of democracy. But spring has come, we must take off the cotton coat and put on spring clothes. We must learn democracy in a new life of democracy." [4] Both the words of democracy and democratic education originated from the West. However, Tao Xingzhi was deeply influenced by Dewey, Marx, Sun Yat-sen and other people on democratic thoughts, based on traditional Chinese cultural thoughts. The critical inheritance and development, combined with its own educational practice exploration and educational thoughts, constantly innovated a democratic education thought with "Chinese flavor." Some Japanese scholars pointed out that "the development of Tao's thought is not the return of 'national soil', but the rooting of its 'soil', the disintegration of the side, the reconstitution, and the inexhaustible self-disintegration--the process of creation". [5] It is in this spiraling process that Tao Xingzhi formed his own core care, value orientation and behavioral paradigm about democratic education.

The main body of democratic education is the broad masses of the people. Tao Xingzhi is an educator who proposed education fair earlier. He advocated that "the opportunity for education is deprived the most is the children of agricultural workers. The rural workers' class is busy for a day, and they are still in a state of being hungry and not dying. Of course, they cannot talk about education. Democratic education is to strive for the opportunity of the working class. Education." [6] This kind of educational fairness concept helps to alleviate the "management of the mind, the laborer The situation of people. Therefore, Tao Xingzhi's main body of democratic education is education for the public.

The function of democratic education, "Democracy education is to teach people to be masters." [7] Democracy education is people-oriented, so Tao Xingzhi emphasizes First, democratic education is to teach people to be their own masters,

followed by the masters of the country and the world. Therefore, democratic education "is to teach people to fight for democracy and to teach people to develop democracy." [8] It can be seen that the function of democratic education is closely related to social politics. Cultivating a healthy and free citizen is not only the function of Tao Xingzhi's democratic education, but also the social politics. Claim.

The textbooks for democratic education must have the power to guide students' thinking, the power to guide students' actions, and the power to guide students to create new knowledge. From "life is education" and "society is the school", it can be seen that life and society are living textbooks. Tao Xingzhi opposes students "reading dead books, dead reading, reading death", so Tao Xingzhi emphasizes "from Outside the school to nature, the big society to find a living textbook". [9]

The teaching method of democratic education changes the "teaching method" to the "teaching method" and the teaching is a method of unity. These include specific methods such as teaching students in accordance with their aptitude and teaching. The function of democratic education is to teach people to be their own masters. Therefore, in the teaching method, it is advocated to use consciously, automatically, and with both hands and brains. If the hands and brains are separated, there will be "laborers who become indifferent, sanctioned, and labored." The person became a high-ranking nomad, fooling ignorance" phenomenon. [10]

In summary, the key to Tao Xingzhi's democratic education thought is to exert people's initiative and creativity. At the same time, in order to realize the value pursuit of this democratic education thought, Tao Xingzhi proposed the "six liberation." That is, "liberate the eyes; liberate the mind; liberate the hands; liberate the mouth; liberate the space; liberate the time." [11]

The essence of ideological and political education: liberation, freedom and creation based on democracy. The essence of ideological and political education is based on liberation, freedom and creation above democracy. Liang Qichao once said in a speech, "The essence of education is to teach people not to be confused, not to worry, not to fear, to be a person." [12] The essence of education is a kind of practice that promotes the comprehensive and harmonious development of human beings with "humanity" and "humanity". As a kind of education in the field of ideology, college ideological and political courses have always been valued by various countries. Some scholars have pointed out that "the ideological and political course is an education that combines ideas, politics and morality"[13]. The ideological and political course is the abbreviation of the ideological and political theory class. Therefore, the ideological and political course should contain ideological theory and political theory. Its value orientation is the same as the essence of education. It is intended to cultivate a healthy and free citizen.

Education should reflect humanity, and education in ideological and political education is no exception. However, in the ideological and political course of colleges and universities, there is a phenomenon of "weak humanization". "The nature of weak humanization of education is the education of "alienation", that is, the education that deviates

from human nature." [13] The purpose of ideological and political education is to train qualified citizens, but In the specific educational methods, students are still treated as containers and inefficient inculcation education, which leads to the deviation of the purpose of ideological and political education from human nature.

Tao Xingzhi said in his early years that his lifelong goal is to build a democratic country through education rather than military. A democratic country must have the freedom to develop democratic citizens. The free development of democratic citizens is inseparable from democratic education. Tao Xingzhi's democratic education is a "popular-based education to ensure and develop public welfare." [14] Tao Xingzhi The exposition of the essential requirements of democratic education has a strong enlightenment for correcting the tendency of weak humanization in ideological and political education.

First of all, from the perspective of democratic education, ideological and political lessons should be liberated, including the liberation of teachers and students. Tao Xingzhi proposed six liberation to students, including liberating the eyes; liberating the mind; liberating the hands; liberating the mouth; liberating the space; liberating time. In order to realize the six states of liberation of students, it is necessary to start from the liberation of teachers and reduce the shackles of teachers in the ideological and political class. Tao Xingzhi made a new interpretation of the university. "The way of the university is in Ming Dade, in the new mass, in the happiness of the masses." [15]The purpose of the ideological and political course is not only limited to the transmission of mainstream ideology in society, but also the liberation of teachers and students' lives and thoughts.

Second, from the perspective of democratic education, ideological and political lessons should be free. Democratic education aims to promote the full and free development of people. Freedom is the necessary environment for individual socialization, and it is also an inevitable requirement for the pursuit of the essence of education. In the traditional society, in order to achieve the control of people and thus achieve the purpose of maintaining the rule, the May Fourth Movement awakened people's desire to pursue freedom. Ideological and political courses require a relatively free environment to achieve the purpose of promoting people's all-round development. Tao Xingzhi's idea in the process of creating Xiaozhuang is that he can "freely think, talk freely, and experiment freely." [16]This freedom is a missing factor in the teaching of ideological and political courses.

Finally, from the perspective of democratic education, ideological and political lessons should be created. The ideological and political class should promote the development and innovation of ideological and political theory. However, "only democracy can liberate the creativity of the most people, and make the creativity of the most people reach the highest peak". [17]Therefore, in the ideological and political class, liberation and freedom are the premise of creation. It is a deeper purpose to realize development and innovation. Non-democratic education can not maximize the innovation and creation of ideological and political courses. Therefore, in

the education of ideological and political education, liberation, freedom and creation are needed, and the idea of democratic education is the way to realize the liberation, freedom and creation of ideological and political lessons.

III. IDEOLOGICAL AND POLITICAL EDUCATION OBJECTIVES: PURSUING TRUE KNOWLEDGE, CULTIVATING REAL PEOPLE AND BUILDING A DEMOCRATIC COUNTRY

The purpose of ideological and political education is to cultivate a comprehensive development of socialist modern citizens and to disseminate the mainstream ideology of society. When the ideological and political education automatically renounces the attachment to the truth and the adherence to justice, when knowledge and power and capital form a community of interests and self-indulgence, the subjective and democratic spirit of education cannot grow.

Nowadays, the society is full of the concept of pursuing the "personality", regards education as a means and a tool, and strives to pursue class order. Therefore, in the ideological and political education, there is a serious ideological tendency of "Ideological and Political Lessons Uselessness". Under the influence of this kind of thinking, education has been artificially endowed with too many utilitarian colors, and thus the emphasis on ideological and political classes has emerged. The degree is not high, and even the classroom does not want to listen, do not listen, pre-test assault review becomes the default state of acquiescence. Then there appeared "the loss of spiritual belief under the interest-oriented and rights control". [18]

"Thousands of thousands of people teach people to seek truth, and thousands of learn to learn to be real people" is the pursuit of Tao Xingzhi. The ideological and political education provides a medium for humanity to inherit and create knowledge, and then achieve the purpose of cultivating people. Tao Xingzhi's democratic education thought is based on the inheritance and creation of knowledge, and its value pursuit is also to cultivate free people. The two have certain similarities in the pursuit of value. Therefore, Tao Xingzhi's democratic education thought has certain reference significance for ideological and political courses.

First, starting from the idea of democratic education, ideological and political lessons should pursue true knowledge. Tao Xingzhi's democratic education thought criticizes the knowledge of death, advocates the exploration of new knowledge and makes knowledge the power to liberate people. Democratic education emphasizes truth-seeking, that is, telling the truth, being a real person, living a real life, and opposing it is fake pseudo-knowledge.

Second, starting from the idea of democratic education, ideological and political lessons should cultivate real people. Cultivating real people means that we can not only stick to the knowledge of books, but also turn our attention to real life, to restore and highlight the authenticity of the lives of the sheltered people, that is, to pay attention to the needs of human nature. The content of the ideological and political lesson is derived from life practice. If the ideological and political lesson is separated from the social life practice, it will hinder the realization of the real person goal.

Third, starting from the democratic educational ideology, ideological and political courses should serve the building of a democratic state. On the basis of the pursuit of true knowledge and the cultivation of real people in the ideological and political class, the ideological and political class will be more conducive to the construction of a democratic country. At the same time, the ideological and political class and the building of a democratic country are mutually reinforcing relations. The democratic ideological and political education cannot be separated from the top-level design of democratization. As Tao Xingzhi said, "Democracy is the politics of Penicillin". [19]

Therefore, in the ideological and political education, we should focus on pursuing true knowledge, cultivating real people, and building a democratic country. The democratic education thought is the guiding ideology and effective way to realize the ideological and political lessons of pursuing true knowledge, cultivating real people, and building a democratic country.

IV. THE MAIN BODY OF IDEOLOGICAL AND POLITICAL EDUCATION: EQUAL PARTICIPATION

The subject, object and related relationship in the ideological and political education have always been one of the important topics in the study of ideological and political courses. At present, there are mainly the following theories about the subject of ideological and political education in the academic circles: single subject theory, dual subject theory, multi-subject theory and relative subject theory. The different arguments are based on the different understanding of the concept of the subject of education, but also reflect their respective advantages and disadvantages.

Starting from the democratic educational thought, in the ideological and political education, teachers and students should be educators and educators, and students can educate themselves. In order to break the authoritative relationship between teachers and students, Mr. Tao Xingzhi changed the "Professor Law" to "Teaching Law", which is the development of the subject of students. The current ideological and political education should be a process of mutual promotion and common growth for teachers and students. Teachers can discover their own deficiencies and realize their teachings while guiding students' progress. However, "One of the obstacles to starting a democratic education is the power, whether it is teachers, parents or managers. The power they have and the interests behind them are often the conservative forces that resist democracy. The entrance to democratic education is not the powerless but the authority. Only educators have a democratic spirit to promote democratic education." [20]

Therefore, in the ideological and political education, we should pay attention to the application of democratic educational thoughts, so that educators and educators have a relatively balanced main body position, in order to give play to the initiative and creativity of the educated, and thus improve the efficiency of ideological and political education.

V. IDEOLOGICAL AND POLITICAL EDUCATION CONTENT: FROM LIFE, GUIDING LIFE

The ideological and political courses in colleges and universities mainly include "Introduction to the Fundamental Principles of Marxism", "An Introduction to Mao Zedong Thought and Socialism with Chinese Characteristics", "Outline of Modern and Contemporary Chinese History", "Ideological and Moral Cultivation and Legal Basis", "Forms and Policies, and the Contemporary World". Economy and Politics, etc. These courses are based on life and can guide our lives. Its purpose is to cultivate free-developing socialist citizens and to spread the mainstream ideology of socialism.

As an education derived from life and guiding life, ideological and political courses should have certain timeliness. At present, the ideological and political course textbooks generally have the deficiencies of being away from reality, living away from life, and lags behind life. The assessment method is still closed-book examination, which seriously suffocates the students' creativity in this aspect, so there is a question of what to teach and what to study. The vicious circle of what hinders the development of ideological and political education and theoretical innovation.

Starting from the idea of democratic education, ideological and political education should be closely integrated with social life, pay attention to the enlightenment of the big classroom of society, actively seek for living knowledge in social life, and get rid of excessive dependence on textbooks. For example, the course "Theory and Practice of Socialism with Chinese Characteristics" has both theory and practice. However, in practice, only theory does not practice. Einstein once said, "The value of college education is not to remember a lot of facts, but to train the brain to think." The value of ideological education is even more so. It is more important to teach people to fish than to teach people to fish.

Therefore, in the ideological and political education, it should be understood that the content of education originates from life, and the purpose is to guide life. It is necessary to strengthen the theory and practice and pay attention to the living knowledge in social life.

VI. THE IDEOLOGICAL AND POLITICAL EDUCATION METHOD: TEACHING TO DO ONE

The education of ideological and political education should be carried out in the practice of social life, which is also the only way to realize the concept of democratic education. The purpose of ideological and political education is to cultivate a healthy and free citizen. "Democracy is not a political form, but a mode of living together, a kind of experience of collaborative communication." [21] This is the value orientation of democratic education thought. It can be seen that the ideological and political education and the democratic education thought have overlapping in value orientation, so the ideological and political course should be the pursuit of students. An effective way of a democratic lifestyle.

At present, there are the following phenomena in the ideological and political courses in colleges and universities:

First, the traditional indoctrination teaching method is still the main method, which stifles the students' autonomy and creativity. Second, with the progress of the times and the development of science and technology, it is not only students who are bound, but teachers are no exception. The application of scientific and technological means in the field of education is to achieve better education, to place too much emphasis on science and technology education, and even to the danger of closed education. Third, ideological and political education should be highly theoretical and practical, but there is a lack of practical teaching or even practical teaching in the actual teaching process. Fourth, the assessment criteria limit the implementation of teaching methods. The assessment method of ideological and political courses is closed-book examination, which invisibly puts a shackle on teachers and students. Therefore, what teachers teach what to test, what students learn what to do, hinders the practice and theoretical innovation of ideological and political courses.

Tao Xingzhi's democratic education thought emphasizes that life education is democratic education. Because education, especially ideological and political education, must use books, go out of books, and invest in real social life. Ideological and political courses, as theoretical and practical ideological and theoretical guidance courses, should be closer to life and reduce the knowledge of books. Blindly relying on learning truth from social life, its methodological guidance is "teaching and doing one."

Starting from the idea of democratic education, on the one hand, ideological and political courses should change the traditional indoctrinating teaching methods and liberate teachers and students. These include "liberating the eyes; liberating the mind; liberating the hands; liberating the mouth; liberating the space; liberating time." [22] Emancipate the eyes to let students see the knowledge outside the classroom and recognize the facts; liberate the mind to update the students' way of thinking; free hands to allow students to practice outside the classroom. The liberation of the mouth allows students to dare to express their ideas; the liberation space allows students to move from book knowledge and classroom teaching to society; liberation time allows students to have time to think. Realizing the six liberation of teachers and students can effectively alleviate the dilemma of ideological and political classes.

On the other hand, the application of democratic educational ideas. Tao Xingzhi once said, "Teaching what and how to teach is by no means stipulated. If people are different, then the things taught, the methods of teaching, the weight of teaching, and the order of teaching are also different." [23] Ideological and political courses in colleges and universities as a public class, students often come from different departments, students of arts, sciences, medicine and medicine together, but the way teachers teach is not changes happened. As Tao Xingzhi said, "The fertilizer needed for pine and peony is different. You use the fertilizer of pine to cultivate the peony, and the peony will die. On the contrary, you use the peony fertilizer to cultivate the pine tree, and the pine tree will burn." [24] Therefore, educational administrators and teachers should pay attention to the existence of such objective facts and conduct conscious treatment.

Therefore, in the teaching of ideological and political courses, we should pay attention to the application of teaching and integration. In addition, the ideological and political course itself has certain ideological and practical exploratory nature. The use of a single closed-book examination as an assessment method is not conducive to the creativity and initiative of teachers and students, nor is it conducive to the development and innovation of ideological and political theory and practice. With the combination of professional examinations, the effect of ideological and political lessons will be better.

VII. CONCLUSION

The idea of democratic education is an important issue in China's current education. In the process of promoting the development and innovation of democratic educational thoughts, we should not limit our eyes to foreign experience, but should also tap our local resources. In the current ideological and political education in colleges and universities, in the essence of ideological and political education, there is still a need to ignore human nature; in the aspect of ideological and political courses, there is a wrong tendency of ideological and political lessons uselessness; There is a problem that the relationship between teachers and students in the ideological and political education is difficult to determine, and the teacher is the single subject in teaching. In the content of ideological and political education, there is a dilemma that the educational content is separated from life and lagging life. In terms of teaching methods, traditional indoctrination teaching is used, and there is a lack of innovation in teaching methods. Based on China's reality, democratic education is still a difficult problem to be solved at the national level; the absence of democratic education is still the bottleneck in education reform. Therefore, the teaching of ideological and political courses should proceed from clarifying its essence and ultimate value, and realize its value appeal through the life, social, active and creative democratic education thoughts.

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