

The Philosophy of Modern Vocational Education

Vocational Education under the Background of New Socialist Countryside in China

Yingying Hu

International School
Huanghe Science and Technology College
Zhengzhou, China
E-mail: hyy3858@163.com

Abstract—The "individual existence" in reality should only be the starting point for vocational education, the concern for people's survival should be the most basic and the biggest concern; The negative unity between the historic and the transcendence of vocational education constitutes its reality and the ideal; practical rationality and poetry rationality should supplement each other in building a new socialist countryside, vocational education, which is dominated by the practical rationality, must be specific history on its value, goal, content, way, method and so on, which means not only to be timely but also to keep pace with Times.

Keywords—vocational education; real life; people

I. INTRODUCTION

Vocational education is the product of social development and the product of development of human civilization; it is also the product of its own development at a particular period. Vocational education and society benefit from each other. At present, vigorous construction for new socialist countryside has been undertaking in China, which needs all aspects' cooperation and support. Building a new socialist countryside depends on vocational education; meaning while vocational education must serve for the construction of new socialist countryside. It will bring loss to the society without a clear goal of vocational education, therefore, it is necessary to explore the value positioning of modern vocational education.

Vocational education has been attracting the attention of the researchers' home and abroad for its character "career", which is full of human special "love with hate". Process of human existence presents a rich and colorful world, where there are always something with the antinomy of, between the real and the ridiculous, between spirituality and ignorance, between criticism and infatuated. For example, people have been surviving inevitably in the "occupation" of their own, but also inevitably struggled out of "professions" - finding and fleeing constituted a tortuous forward of human civilization.

Significance and importance of professional and vocational and technical education (vocational education for short in the following paragraphs) is almost self-evident. People works for a living, that's obvious, but the employment is not just to earn a living, to make money for the family, what's more, the purpose of vocational education is to carry out the service for the society, and achieve their ambitions with their own knowledge

and personal skills. As a result, unemployment, especially long-term or permanent unemployment, for anyone, is a big blow. Because it not only cut off or reduce the basic materials of life, but also increase people's life pressure, which makes themselves feel isolated from society. Since the ancient times, many philosophers, writers, psychologists described from different angles, and demonstrated that labor employment is the first need of people.

II. THE STANDPOINT OF VOCATIONAL EDUCATION

The starting point of vocational education is the "individual existence" in reality, "individual existence" in Marx's thought defined as "starting from the real and live person itself", [1] which means "individual existence" is a body with flesh and blood, breath, not the verbal, imaginary, or thought out one. People's need of the reality of their life and ability determines the education of the vocational education purpose the, content, method, form, level, etc. as they are the main body of Engaging in or receiving vocational education in real life. To objectively analyze the phenomenon of external and internal law of vocational education, we should only start from the real life people, no matter in ideal and in reality; it's not scientific for vocational education without the basic logical starting point, namely the people in real life.

Human rights and interests cannot be ignored, withdraw led, distorted or even denied since vocational education origins from people in the real life. Any of advanced theory about social development economic development is untenable if Leave person's rights and interests, and any professional education thoughts will make a fool of itself, too.

Vocational education services for the economy and society through training skilled technology talents, survival is one of the most basic, the most important human rights and interests, Food and clothes is the priority for people in hunger and cold. Which Marx pointed out: "people have to eat, drink, live and wear before engaged in politics, science, art, religion and so on." [2]For vocational education, can it survive if neglecting human survival? Does it make sense to say the ultimate care of vocational education without person's survival? Indeed, the concern for people's survival is the most basic and the biggest concern. Deeply based on this basis, the vocational education is strong No matter how noble the vocational education goal is.

In short, human rights and interests is eternal and fundamental purpose of the vocational education, and for vocational education: all the behaviors of vocational education should be based on people's survival; vocational education should return to people in real life as its original birthplace. Therefore, vocational education should work together with economic, social aspects as often as possible to review: whether we are loyal to the people's basic rights and interests for its survival in this review and development.

At present, the construction of new socialist countryside is our real life in China, which also to meet the broad masses of the people's basic rights and interests; therefore, vocational education is to be loyal to the people's basic rights and interests.

III. THE STARTING POINT OF VOCATIONAL EDUCATION

Vocational education is a contradictory unity of historic and transcendence. As the inner link of vocational education, historical must be a certain premise of traction and restrict for vocational education, as it cannot exist and develop in the "vacuum". Vocational education has always been restricted, once admitted, the historic of vocational education means that the professional education of "limited" and "non-supremacy", but that is not to say that vocational education lost its transcendence, on the contrary, it is the historic that caused the limited and orientation of vocational education, which joint effort to offer a truly free for the development of vocational education, so, we can point that the historic of vocational education makes its unlimited openness to the real, and vocational education is constantly developing though transcending limitations in the process of self-surpassing.

This kind of negative unity of the finiteness and infiniteness, non-supremacy and supremacy, historic and transcendence constitutes the dialectics of vocational education. It shows that: first, the historic of vocational education is absolutely not the product of free will, and it cannot be divorced from reality. Denying the historic of vocational education will promote its status to "god" or "savior", which only results in the cover and abstract of the vocational education. Secondly, the historic of the development of the society restricts the historic of vocational education and the social development level and period restricts its speed, scale and degree of vocational education's development. In addition, the historic of vocational education does not mean people's destiny and inaction; instead, acknowledging the reality of vocational education stipulation is the premise and foundation of creating new vocational education.

"Transcendence" is also one of the natures of vocational education regulations, which means that vocational education is "to decide what we will be, by focusing on tomorrow." [3] Finally, this kind of negative unity of vocational education between history and transcendence constitutes the reality and the ideal of vocational education. Realism is to now while ideal is to the future. Reality and ideal mutually, link each other, which are interdependent, progressive. Powered by ideal and reality development goal, vocational education will be a backwater without ideal; and it must be based on the reality and ideal as premise, to achieve real "reality" character, ideal

vocational education must be based on the reality of people's creative activities.

Through the analysis above, it can be seen that the vocational education is not only the existence of the historic, but also transcendence of the existence, not only the instrumentality, but also the purpose. In vocational education, the contradiction of the assembled dimension and strength formed a rich and complex contradictory unity together.

Historic and transcendence contradict in one world, as the position of the two contradictions sides is successive, just as one is the primary and the other is secondary, each one's position and function is not the same in the different historical period. Now, the vocational educations seize the main contradiction by starting from the reality of the construction of the new socialist countryside and highlight its historic.

IV. THE DESTINED DIRECTION OF VOCATIONAL EDUCATION

Vocational education is a kind of practice guided by rationality, which can be divided into two kinds of reasons, practical rationality and poetry rationality. Therefore, the practical part of vocational education pays attention to the education method, technology and experience, as well as to its benefit (including economic benefit, social benefit, etc.), while the poetry part, focuses on students' individual reality which based on real life, which stressed "people-oriented" and "ultimate concern", etc. In particular, it pays much attention to people's potential, personality and the free development of people's main body personality. (Take reference to Lu Jun's article on the dangers of pure theoretical research and countermeasures of vocational education"), which is definitely the ultimate concept of vocational education.

The practical reason of vocational education is not just playing hard for survival and profits, it is the result or a choice of the games more than thousands years of human survival development. And the poetry part of vocational education is not "mirage" at all, instead, it is a kind of super utility value pursuit of ideal, which also playing a leading and restriction role. All in all, the two parts of vocational education are different but complementary, which have a mutual influence and mutual restriction as well.

The difference between the practical part and the poetry part of vocational education is just similar with the "cock" and "hen", the practical part is the "hen" and the poetry part is "cook", "the poetry part" just like cook, who does not lay eggs directly, but can powered into energy to make "practical part" have the lasting vitality. "Poetic rationality" and "practical rationality" can produce "eggs", so that the vocational education has the "developmental" or "sustainability". During the period of building new socialist countryside, we not only need "cock", but also need more "hen". Learned from the spirit of "southern" speech of Deng Xiaoping combining with the construction of new socialist rural areas and vocational education practice, our thoughts can be a little liberation, can also be more daring, steps can also be bigger and faster.

Any care for people cannot be divorced from the reality of the situation since we're all existing in the society, otherwise, it

would be tantamount to "pull one's hair to get out of the earth". Everyone is a contradictory unity of utilitarian and super utilitarian, "needs are their nature", [4] here, need means the needs of the utilitarian and super utilitarian needs, Vocational education insists on the people-centered, or ultimate concern to people, should be fully human care, so it should pay attention to person's full scale need, rather than ignoring or even deny the utilitarian, of course, indulging in utility is also not right. All in all, vocational education should concern the utilitarian, otherwise, the care for people is not complete, and the true sense of people-oriented is not the ultimate concern. Vocational education will be a visionary false away from social reality if only devoted to poetic rationality. Vocational education without reality isn't true or good at the same time.

Without considering the economic benefits, Vocational education is a failure, its practice will be confused if the poetic rationality as the only thing to be worshipped. Poetic rationality of vocational education emphasizes everything for "people" of their own, so freedom and self-dignity is the priority, the slogans are: "all for the students, for all students, for students of all", "develop all the people, all people get fully development" and so on. In fact, such requires in vocational education doesn't work. Poetic rationality of vocational education is one of the biggest problems encountered in the context of school education, which means how to deal with the relationship between school education and personal development. More specific, the relationship between and the education management, curriculum and the students' free development, the relationship between knowledge and the development of potential (creativity), the relationship between cognitive and emotional development, the relationship between personality cultivating and mass class teaching, and so on.

Poetic rationality of vocational education is unable to properly solve all these relationships. We must recognize that the development of the individual, the realization of individual freedom, is a process of social life, there is no absolute freedom. Marx believed that "each person's development is the condition of all people's free development", [5] but Marx also pointed out that "to achieve all-round development of their talents, the individuals must be only in the group environment, that is to say, freedom of the individual may only happen in the collective circumstance", [6] therefore, "a person's development depends directly or indirectly on the communication with him of all other human development." [7] So, this is the scientific understanding of human development conditions, the development of the people can't be done in "vacuum", it is impossible to finish in the "professional education".

In short, the destined direction of our modern vocational education is a new service, emerging with the teaching quality requires serve for our new socialist countryside construction; vocational education should be a combination of practical rationality and poetic rationality, which supplement each other, but the practical rationality should be dominant. Therefore, vocational education must be based on and return to the real life and to the rationalism of both practical and poetic, "the existence of people is their actual life process". [8] As a result, vocational education should set out from real life for its construction and operation. Don't put the real life as "animal

interpretation", which equals to eat, drink and sex, but working directly show people the real life, and there are material and spirit parts in working, daily life is the combination of two factors, as well as an unscheduled, infinite formation process. Vocational education is on a real life basis, which also based on people's material life and spiritual life. In this time, to build a new socialist countryside is our real life.

V. CONCLUSION

The value of vocational education is on the existence of its historic, relying on its social economy, politics, and culture and so on, which is not a priori, universal, but with limitations, binding absolute nature, since it is not the provisions of the transcendental subjectivity, it should be as actual historical things. The realization of the value of vocational education is the process of generating a continuously open or covered, of course, it doesn't reach the designated position one pace.

Since its birth, along with the development of human society change and development change, in different social and historical stage, as a result of the productivity development level, production relations and the socialization of organization structure, vocational education has different attributes and characteristics, of course, also have different content, tasks, means and methods, etc. Marx had compared the human society to a tall building and summed up the law of the superstructure to adapt to the economic base. We can also compare the new rural socialism to a beautiful Oriental pearl tower, vocational education can be said to be a shining pearl on the tower, putting the pearl into the distant stars, even the radiant sun will not only doesn't work, but also damage the beautiful buildings.

In a word, vocational education is a great cause based on the social reality and social needs. It must be rooted in the soil of the realistic society, to respect, guarantee and promote the realization of individual basic rights and interests of the premise, to serve the social development, with the subject to the existing social resources, its value, goal, content, way, method and so on must be specific at different historic periods, which are not only timely but also to keep pace with Times. It means that it must develop and make progress with the development of the practice and the progress of society.

REFERENCES

- [1] Marx, Engels, "Marx and Engels anthology volume 1," people's Publishing house. Beijing, vol. 1, pp. 9, April 1995.
- [2] Marx, Engels, "Marx and Engels anthology volume 3," people's publishing house. Beijing, vol. 3, pp. 776, April 1995.
- [3] Lu Jie, "Theory of education to adapt to and beyond", Education and Research, 1996 (2).
- [4] Xu Xiaozhou, "Western higher education epistemology philosophy foundation, education and research, J2001 (8).
- [5] Jaspers, What Is Education, p.30, the Joint Publishing Company LTD., 1991.
- [6] Brubeck, Higher Education Philosophy, p.24, Zhejiang Education Publishing House, 1998.
- [7] Hegel, of Moral Language, J. Translation, the Commercial Press, 1999.
- [8] Yang Guorong, Rationality and Value, the Joint Publishing Company LTD., Shanghai 1998.