

The review of development of Chinese educational consciousness evidence of education policy

Ziqi Su *

Department of arts, Normal University, Tianjin, China

* Corresponding Author Email: 1930010320@tjnu.edu

Abstract. The educational consciousness of a society reflects the extent to which the members of that society are self-aware of the direction and methods of educational practice and self-regulation. The aim of education is to move away from the formation of people who merely adapt to existing society to the cultivation of people who are conscious of their lives, which undoubtedly represents the original intention of the proposal of life consciousness, to elevate individual self-development to individual life consciousness with traditional Chinese life connotations, thus giving individual development the connotation of national history and culture, and thus promoting the deepening of overall school reform. This article argues that a mature self-awareness of life should lead to a sound individualism or individualism, which on the one hand actively seeks the full development of the self and manifests its existence in the world, while on the other hand always maintaining the openness of the self towards others and the world, appropriately setting the self in relation to others and the world, and finding a reasonable place for the self in the world. In short, the deep self-awareness of contemporary Chinese education must effectively return to people, to Chinese people, to the inner needs of contemporary Chinese people's life development, actively respond to contemporary Chinese people's cultural self-confidence and survival self-confidence, and explore the educational roots and practical paths aimed at Chinese people's cultural and life self-confidence, which is the root of contemporary Chinese education towards deep self-awareness.

Keywords: Educational self-awareness; Human self-awareness; Cultural self-confidence.

1. Introduction

According to the view widely accept in the academic circles, the concept of educational consciousness originated from the concept of cultural consciousness put forward by Fei Xiaotong in 1997, which means that education should have self-knowledge [1]. Educational consciousness is not only the self-knowledge of Chinese educational tradition, Chinese educational characteristics and Chinese educational problems, but also the profound understanding of the world educational background, the world educational theme and the world educational trend of the present era [2]. On this basis, through independent adaptation and comprehensive innovation, it can be seeing that construct a new modern educational system. Some scholars think that educational consciousness is the recognition of the value of human free development as the noumenon of education; some scholars point out that educational consciousness is a kind of philosophical consciousness, which is pedagogical thinking about what people are. Educators should constantly improve their understanding of people in the process of moving towards consciousness[3]; some scholars link this concept with cultural consciousness, and point out that the fundamental problem of educational consciousness is to think about what kind of Chinese people education will cultivate. Educational consciousness should be based on cultural consciousness, and motivate individuals with the power of ideals in culture [4], so that they can continuously become self-complete adults in the connection between culture and life. It can be seen from the above content that the most root attribute of educational consciousness is thinking about people. This humanistic position conveys the respect of education for human nature, the trust and care for human beings themselves, and the beautiful vision for human beings to achieve healthy development. Educational consciousness is the idea, the goal, and also the means and methods. Through the concept of education consciousness, education subject can understand education policy and the education method, can avoid the rebellious phenomenon in

education, make education have twice the result with half the effort, complete education goal, consciously cultivate people and transform people, shaping people's goal, and eventually realize the ultimate value of education, namely to promote the overall development of students. By receiving education, students can change from passive learning to spontaneous learning and then to self-consciousness, constantly improve their learning enthusiasm and initiative, constantly improve their quality, and then realize their own free and comprehensive development.

By reviewing relevant literature, the key contents of current domestic research results on educational consciousness theory are summarized as follows: Liu Lihua proposed that educational consciousness is that the educational subject with conscience and courage performs educational and teaching activities that conform to educational policies and promote people's free development on the basis of a deep understanding of educational activities, and does not do the opposite[4]. Li Sen and Pan Guangwen put forward that the transformation of education from the utilitarian attachment of society to the realization of human's self-existence value is the inevitable of educational development as a historical process[5].

Li Sen and Pan Guangwen put forward that the transformation of education from the utilitarian attachment of society to the realization of human's self-existence value is the inevitable of educational development as a historical process[5,1]. Bao-bin li, Sun Jun believes that education consciousness originates from the profound understanding of educational activities and the activities of certain judgment, activity main body actively eliminate all sorts of interference, overcome various difficulties, in the education ultimate goal continuously striving a kind of education quality, education can guide consciously reflect on education, education workers found the problems existing in the education, Then choose the most appropriate education method, education goal, education idea, reshape education, in order to promote the all-round development of people through education[6].

To understand educational consciousness and its importance, it is emergent need to pay attention to three points: first of all, educational consciousness needs the courage of educators to be conscious. This kind of courage is reflected in the reflection and correction of the ideas and methods of the current education. Second, we should have a deep understanding of education policy. This requires educators to learn more educational theories and summarize them through a large number of educational practices, so as to truly achieve a profound understanding of educational policies and reflect on educational effects. Finally, educational consciousness is a gradual process, which cannot be achieved overnight. The relation between educational policy and educational consciousness is logical fit relation. There is a logical correspondence between educational consciousness and educational policy in the ultimate goal, educational means and methods: the ultimate goal of both of them is to promote the all-round development of people; educational consciousness is an important means, method and idea to enhance the effectiveness of ideological and political education; Education policy bears the responsibility of promoting education consciousness. The two learn from each other and complement each other. The ultimate goals of education policy and education consciousness are similar. Although the emphasis of education consciousness and education policy are different, the ultimate goal is to improve the quality of educates and realize the comprehensive and free development of educates. The logical combination of the two has the target basis.

Based on the above literature, it is evident that the theoretical study of educational consciousness has become the forerunner of the reform of basic education in contemporary China. At the same time, the reform in the field of practice is also gradually unfolding. This article will combine the existing education policy to discuss the three development stages of educational consciousness in China, which are the origin of contemporary Chinese educational consciousness, the turning point of contemporary Chinese educational consciousness and the further development and deepening of contemporary Chinese educational consciousness. Then this article will analyze the space for further improvement of contemporary Chinese education consciousness from the perspective of cultural confidence, cultural identity and life confidence in contemporary Chinese education.

2. The development stage of educational consciousness in contemporary China

2.1 The Origin of Contemporary Educational consciousness in Contemporary China

The evolution process of Chinese educational consciousness is a part of the evolution process of educational thought, and the formation stage of independent consciousness is about the stage from 21st century BC to 1840 BC. Ancient Chinese civilization birthday students in the East Asian continent, east of the world's vastest ocean-the Pacific Ocean, west with vast deserts and snow-capped peaks, the southwest wall of the world's tallest mountains Himalayas, north of the long Gobi and boundless pristine forest. Since ancient times, the Chinese people have realized that the Chinese people are protected by the four seas and quicksand. The insurmountable natural barrier of the ancients provided a natural protection barrier for the ancestors of ancient China. However, the internal quite broad territory and rich resources, but also for the self-sufficient natural economy to provide a rich material basis. It is in this environment that the Chinese nation has developed. In the long struggle between academic production and student survival, the Chinese nation has accumulated rich knowledge and experience, and created a bright Chinese civilization in the early stage. The Chinese people think that they live in the center of the world and are the only developed countries in the world, so they call themselves China or Chunghua. In addition to its geographical significance, its connotation is more focused on culture. In the interpretation of the name of Tang Law, there are some remarks: Chinese, China is also. Pro-Wang education, belonging to China, clothing and prestige, customs filial piety, living etiquette, so it is called China. Chinese traditional education has always occupied a dominant position and has a strong sense of autonomy in the exchange of culture and education with other countries. In terms of educational thought, since the Han Dynasty, Confucian educational thought began to educate the roots of middle school students. Since then, Confucian educational thought has been continuously inherited and developed. At the same time, Chinese education has the nourishment of Confucianism, so that it can stand on its own and have a variety of characteristics. These historical facts prove the powerful power of ancient Chinese culture and education from another side.

2.2 The turning Point of Contemporary Chinese Educational consciousness

At present, China's educational consciousness is actually based on the level and state of educational development in developed countries and regions as the reference system, with the main purpose of promoting the process of economic and social modernization, and constantly speeding up the educational reform and development towards the ideal goal of modernization. The turning point of educational consciousness in contemporary China includes the overall transformation movement of educational thought, educational system, educational content and educational method, including the self-sufficient feudal agricultural economic base and the traditional education adapted to feudal autocratic regime for thousands of years, and gradually evolved into such a historical process of transformation and evolution to modern new education suitable for the development of modern industrial production and capitalism.

The turning point of Chinese educational consciousness coincides with the process of China's modernization. The level of Chinese educational modernization is inextricably related to the awakening and promotion of Chinese educational consciousness. It can even be said that the awakening of Chinese educational conscious consciousness is the prerequisite for the completion of Chinese educational modernization. We cannot imagine that a country's education can successfully complete its modernization process without a conscious consciousness. Only when Chinese education has a certain sense of consciousness can we make a rational analysis and reasonable judgment of the advanced educational ideas, contents, systems and methods in the world, and then combine it with the specific national conditions of China to find out the intersection between the two, so as to achieve our own use.

2.3 Further Development and deepening of Educational Awareness in Contemporary China

The evolution process of educational consciousness is a part of the evolution process of educational thought. After Marxism, the changes in the ideological field have a profound impact on Chinese education, and promote the further development and deepening of Chinese educational consciousness [7]. At the same time, people of insight in the field of education began to reflect on the shortcomings existing in the study of Xiwan education in the past few decades of Chinese education, and pointed out all kinds of drawbacks. Cai Yuanpei criticized the Chinese education at that time, saying: the educational circles in our country are still sticking to several textbooks in order to force the students in the whole class, in fact, compared with the "three characters", four books, five scriptures, and so on, in the past, but the difference between 50 steps and 100 steps. Chen Duxiu pointed out that the serious defects of Chinese educational consciousness at that time were: first, far away from the true spirit of western modern education, that is, away from democracy and science; second, education was seriously divorced from the needs of social development, which was not far from the traditional education of nourishing people; third, it was simply imitated and the food was not changed. Dewey also criticized the practice of Chinese education in other countries at that time. He pointed out: our trial view of Chinese education is rooted in Japan. It is a direct imitation of Japanese education and an indirect imitation of German education, rather than knowing that in order to determine the purpose and system of a country's education, it must be in accordance with the situation of the country [8]. The outbreak of the May 4th Patriotic Movement also had a profound impact on the educational circles and promoted the further deepening of China's educational consciousness. The popularity of the trend of thought of nationalism education, which is called for to preserve and carry forward the national culture and cultivate the national consciousness, is followed by the upsurge of the educational trend of the three people's principles. After the Xian Li of the New Culture Movement and the mutual agitation of various educational thoughts, the Chinese people's horizons have opened up, which has promoted the deepening and development of Chinese educational consciousness, which means that the consciousness of Chinese education has been awakened.

3. Space for further improvement of Educational Awareness in Contemporary China

3.1 Cultural self-confidence, Cultural identity and Cultural identity in Contemporary Chinese Education.

In the aspects of educational purpose, learning content, learning style and so on, education and cultural self-confidence and cultural identity cultivation all have the perfect coincidence point, which reflects that Chinese education has its unique advantages in the cultivation of cultural self-confidence and cultural identity. From the point of view of educational purpose, Chinese will take the cultivation of students' humanistic quality as one of the important purposes, and improving students' humanistic literacy is also the choice of cultural self-confidence and cultural identity cultivation. From the point of view of learning content, the learning content of Chinese is generally compiled and selected with classic Chinese cultural masterpieces, such as the Analects of Confucius "Youzi Yin" and so on. Through the study of these classics, students can realize the cultural cognitive basis such as being human, handling things and the kindness of their parents, so as to help students cultivate and form firm cultural self-confidence and cultural identity, and promote students to consciously practice socialist core values. In terms of learning style, Chinese education should abandon the mechanical indoctrination of knowledge, guide students from passive learning to active learning, from simple theoretical learning to practical application, which has the same essentials as the cultivation of cultural self-confidence and cultural identity. The cultivation of cultural self-confidence and cultural identity cannot be achieved overnight, nor can it be flooded. It is necessary to gradually guide students to accept and identify in thought first, and then to deepen the absorption of practice [9]. Therefore, Chinese is an important carrier to strengthen students' cultural self-confidence and cultural identity

cultivation, the two have a close inevitable relationship, Chinese has its unique advantages in the cultivation of cultural self-confidence and cultural identity.

3.2 The reference of Life self-confidence to Contemporary Chinese Education

Chinese and cultural confidence and cultural identity are inextricably linked, at the same time, it will affect people, so that people are full of self-confidence in life. As the backbone of the future construction and development of the country, contemporary students are the successors of the hope of the state and the nation. They should make great efforts to influence the students through the three cultures in the period when students are most active in thought and most influenced by education, so as to help them constantly strengthen their cultural self-confidence and cultural identity, constantly gain and enhance their sense of national pride, and help them to establish confidence in their lives. We should always be alert to the impact and occupation of other strong cultures in the world on Chinese traditional culture in students' consciousness, improve students' identity with Chinese nation and culture, automatically distinguish the advantages and disadvantages of Chinese traditional culture and foreign culture, and constantly enrich their own cultural recognition by absorbing the good aspects. As the basic cultural course offered in the school, Chinese is offered for the whole school and has a wide range of contacts with students. It takes the cultivation of human humanistic literacy as an important purpose, and the curriculum objectives fit perfectly with the goals of cultural self-confidence and cultural identity. Chinese makes students feel the infinite charm of Chinese language and characters and the unique spiritual culture of the ancients. The subject of Chinese contains a lot of virtue, values or philosophy of human beings. Such as the spirit of struggle for self-improvement, the patriotic spirit of loyal service to the country, the spirit of sacrifice to give up the righteousness of students, the innovative spirit of innovation, the social theory that the world is shared by people, the idea of governing the country based on the people and the people, the awareness of vigilance and the sense of suffering that water can also carry the boat, the thought of peace in harmony with all nations, the way to be kind to others and to do what they do not want to do to others. It is also like the origin of the thought of governing the country and government, which is supplemented by virtue and Confucianism. These cultures carried by Chinese are our extensive and profound excellent cultures, which can enhance our strength and strength as Chinese people, and are also the cultural soft power that we want to deepen constantly. They are the deepest spiritual pursuit of our nation and the source of our cultural self-confidence and cultural identity. Therefore, these cultures are the cultural self-confidence and cultural identity factors carried by Chinese education itself, which can be actively excavated, discovered and absorbed by students, so as to achieve the purpose of improving their confidence in life. Therefore, through learning and training around the nature of Chinese curriculum and organizational implementation strategies, curriculum managers and implementers can fully understand and use the cultural nature of Chinese, form the basic understanding and ability to lead students' cultural self-confidence and cultural identity cultivation with curriculum culture, promote their own change in curriculum understanding, and fully absorb and apply it in practical teaching. So as to better cultivate students' cultural self-confidence and cultural identity through Chinese education, and enhance their self-confidence in life [10].

4. Conclusion

With the deepening of the practice and understanding of quality education, the concern for human beings gradually changes from multifaceted quality development to comprehensive development, individuality development and vitality development. In particular, along with the growing prominence of the shortcomings of examination-based education, the concept of quality education was put forward in the education academy while criticizing examination-based education, which has momentarily aroused controversy in the education sector [11]. If going back to teaching is an important beginning of education self-awareness in contemporary China, then the introduction of quality education is an important shift from focusing on teaching to focusing on people themselves,

quality education begins to turn humanistic. However, the lack of specificity in the actual practice of quality education has objectively led to the fact that grassroots education practice has more often than not highlighted the development of the individual's multifaceted qualities, without really elevating this quality development to the level of a new socialist man, although there is no lack of relevant connotations in our quality objectives, the key problem lies in the lack of an internal mechanism for the overall enhancement of individual quality development, which must be It is necessary to find a specific path to cultivate the quality of people[7,1]. The return of education to life has become a fundamental proposition in the cultivation of quality education. The return to life can be said to provide theoretical support for comprehensive development, individual development and dynamic development from a more fundamental level, and can be said to be a further deepening of human self-consciousness in education.

The further sublimation of contemporary Chinese educational self-awareness is to place contemporary Chinese education in the context of the historical development process of the great rejuvenation of the Chinese nation, from cultivating specific people to cultivating specific Chinese people, in order to deepen the national cultural identity and life confidence in the growth of individuals into adults [12]. It is therefore necessary to pay sufficient attention to educational self-awareness, to go deeper into the discovery of the value of subject teaching, and to closely integrate the issue of value with subject teaching, thereby contributing to the value self-awareness of individuals in the teaching process, so that educational self-awareness can go deeper.

References

- [1] Cao Y., Han J. A comprehensive survey of teachers' life consciousness: Implication, value and Cultivation. *Theory and Practice of Education*, 2022,42(19):30–34.
- [2] Huang H. Educational Awareness and the Inheritance and Development of Traditional Culture in Colleges and Universities. *Journal of Guangxi University for Nationalities (Philosophy and Social Science Edition)*, 2007, 39(3), 193–196.
- [3] Jin Y. College Classroom Management Based on Humanism Management Theory. *Education and Teaching Forum*, 2022, 1, 144–147.
- [4] Li M. Education: Pursuing life consciousness in influence. *Primary and Secondary School Principals*, 3, 44-46+66. 2022,01,01
- [5] Liu T. The Cultivation of Chinese: the Current Consciousness of China's Education. *Journal of Educational Science of Hunan Normal University*, 2018, 17(2), 1–11.
- [6] Liu T. Humanism-oriented Education: A Review of and Reflection on the Educational Consciousness in Contemporary China. *Journal of Nanjing Normal University (Social Science Edition)*, 2022, 1, 5–16.
- [7] Shen T. Promote the high-quality development of basic education with a high degree of educational consciousness. *Future Educationalists Magazine*, 2021, 7, 12.
- [8] Sun Y. On the awakening of the discipline self-consciousness of Pedagogy—An Investigation Centered on Ye Lan's "meta research of pedagogy." *Qilu Journal*, 3, 2022.74–82.
- [9] Tiandi Renshi: A Study on Ye Lan's lifelong education thought. *Lifelong Education Research*, 2022, 33(4),
- [10] Wang Y., Bai Q. (2021). Research on middle school teaching reform from the perspective of Humanism. *Secondary curriculum guidance (teacher Newsletter)*, 2021, 5, 15–16.
- [11] Zhang Z. What is educational consciousness. *Unita*, 2016, 30.
- [12] Zou Y., & Li A. A summary of the theoretical research on educational consciousness. *Theory Research*, 2017, 2, 204–205.