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Views on Children in Education

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Abstract: In the current field of education, the problem of children's view is a problem that seems to be solved but is far from being solved in fact. In view of this, this article chooses historical analysis and comparison between China and the West from the special perspective of the value of educational purpose, and conducts a longitudinal analysis of the evolution of the concept of children in Chinese and Western education. The review and reflection of this paper discusses the characteristics of the modern view of children, so as to provide a meaningful reference for the establishment of the view of children in our country.

Keywords: View on Children; Historical Evolution; Compare; Modern View of Children.

1. Introduction

Children are the future of human society, and their growth and development are vital. Education is an important means of cultivating children's ability and quality, and children's view is the theoretical basis for guiding educational practice. Views on children in the East and the West under different cultural and social backgrounds have undergone different evolution in the long river of history. This article aims to discuss the characteristics of modern children's views by comparing the history of the development of Chinese and Western views on children, and to provide some useful references that guides educational practice.

2. Overview of Children's Views

Before discussing the view of children in education, it is necessary to make a clear definition of the view of children. Views on children refer to people's fundamental views and attitudes towards children, which are closely related to views on education and teachers. A scientific view of children is especially important for the scientification of early childhood education. This article intends to talk about some understanding of the connotation and form of the concept of children

2.1. The Form of Children's View

Different social members have different levels of views on children, which we can attribute to the following three forms:

One is the view of children in the dominant form of society, which refers to the view of children identified by people in a dominant and dominant position in a certain society. This view of children is often formally confirmed in the form of laws, decrees, and regulations. Generally speaking, the view of children in the dominant form of society is unitary, and it is impossible for a country to recognize two contradictory or conflicting views of children. Our Constitution, the "Law on the Protection of Minors" and other regulations and government orders have expounded the socialist China's view of children from different levels or perspectives.

The second is the view of children in the form of academic theory, which refers to the view of children held by researchers in academic fields such as philosophy, psychology, pedagogy, and anthropology. It does not have the legal effect contained in the socially dominant view of children, and it is often pluralistic, because different researchers have different research points of view, different experiences with children in actual contact and communication, and different personal status and cultural backgrounds. Therefore, it is impossible for the child's view to be completely consistent with academics. The main feature of the theoretical view of children is that it is more systematic and has a certain theoretical basis, such as Montessori's view of children, Dewey's view of children, Tao Xingzhi's view of children, etc. In most cases, the view of children in the form of academic theory can reach a consensus with the view of children in the form of social dominance, and is even the main source of the view of children in the form of social dominance. However, the view of children in the study of extremely authoritarian social academic theories is basically ignored. For example, Rousseau's thoughts on "following nature" and "children's standard" were considered heresy by the church that dominated social consciousness at that time, which led to the ending of burning books and chasing people.

The third is the child view of popular ideology. It refers to the fundamental perceptions and attitudes of ordinary people towards children. On the one hand, the formation of popular ideology will be affected by the view of children in academic theoretical forms, but more importantly, it will be affected by the view of children in the dominant form of the state. At the same time, we cannot ignore the potential influence of cultural traditions and customs on the formation of public ideology and children's views.

This article mainly studies the view of children in education, so the author here focuses on the view of children in the form of academic theory, while taking into account the view of children in the form of popular ideology and social dominance.

3. The Historical Evolution of Children's Views in Chinese and Western Education

3.1. The Historical Evolution of the Social-Centered View of children in Ancient Chinese and Western Education

The purpose of education is the general requirement for the educated according to certain social development and the needs and laws of the educatee’s own development. The purpose of education is the most direct reflection of children's view. According to the values of educational purposes, the

view of children is divided into two types: the individual-oriented view of children and the social-oriented view of children. According to the classification of these two views on children, the historical evolution of Chinese and Western views on children is sorted out. The society-based view of children is represented by ancient times and the Middle Ages.

Social-oriented view of children—Chinese and Western views of children in ancient times—the history of human beings in ancient times needs to be further explored by anthropologists and archaeo. In the period of primitive clan society, due to the extremely low level of human self-awareness, the concept of "person" may not exist at all, let alone the concept of children in the sense of human self-consciousness. logists, but we know that the history of children is as old as the history of human beings. However, for the survival and reproduction of the race, the primitive people still cared about and educated the young individuals very much. The starting point was that these young individuals were the future members of the clan and tribe.

Views on Children in Pre Qin China and Western Ancient Greece and Rome——Pre Qin China period was a period of great social turmoil and change, with hundreds of schools of thought and schools of thought. Throughout the history of this period, we find that there are very few discussions about children, but we can deduce the views of children from various schools and schools from the discussions on the theory of human nature at that time. The pre-Qin period provided us with a rich and colorful picture of "theory of human nature". For example, Mencius' "Theory of Human Nature" emphasized that human nature is inherently good, while Xunzi advocated "changing nature from falsehood" and proposing that people can acquire virtue through education.

In ancient Greece and Rome in the West, until the 4th century BC, the custom of killing and abandoning infants was still popular in society. Article 4 of the famous ancient Roman statute "Law of the Twelve Bronze Tables" "The Power of the Father" stipulates: the immediate extinction of deformed and disabled children. Fathers have the right to whip and imprison their children. It can be seen that in ancient Roman families, children were the private property of their parents, which is similar to the status of Chinese children under the patriarchal system of Chinese slave society and feudal society.

Generally speaking, the pre-Qin period in China and the ancient Greek and Roman periods in the West did not pay attention to the rights and status of children in the public consciousness. People did not respect children and regarded children as private property. But in academic theory we can also find various declarations of views on children.

Medieval views on children in China and the West—the cultural confinement of the Middle Ages is manifested as the rope of feudal morality in China, and the shackles of religious theology in the West. The view of children in the Middle Ages in China is deeply influenced by feudal moral philosophy, while the view of children in the West in the Middle Ages is Deeply steeped in religious theology. In the period of Emperor Wu of the Western Han Dynasty, in order to strengthen the autocratic monarchy and meet the needs of the ruling class, Dong Zhongshu reformed Confucian ethics and morality. The autocracy of the "Three Cardinal Guidelines" and the "Five Constants" were strengthened, and children were in a dominant position in the concept of Gangchang ethics. Zhu Xi of the Southern Song Dynasty put forward the concept of "preserving the principles of nature and destroying human desires". "In the era when reason can kill", adults do not regard themselves as human beings, let alone children. Throughout the Middle Ages, children's textbooks such as "Three Character Classics" and "Hundred Surnames" all permeate feudal morality and ethics, in order to train children to become people with feudal ethics and moral character.

In the Middle Ages, Western culture and education were completely controlled by the Christian Church. The Medieval Christian Church controlled people's spiritual life. It promoted obscurantism and cultural despotism, which hindered people's understanding of children. In the Middle Ages, the "Original Sin Theory" was popular in the West And "desire to become theory" view of children. Original sin says that it believes that the original moral nature of children is evil and immoral. Under the influence of the desire to become a child view, people think that children are small adults, and their words, deeds, behaviors, and clothes are no different from adults. This view of children does not recognize children's world, and does not recognize children's own unique needs. Medieval children's education is full of corporal punishment. However, in the West, this is just the darkness before the dawn of children's view of the world, while in China, a "Renaissance" has also ushered in, that is, the Enlightenment Movement during the Ming and Qing Dynasties. In China, Wang Yangming was the first to criticize Zhu Zi's theory. His views on children's body and mind and their education have "naturalistic" connotations. Later, Huang Zongxi, Gu Yanwu, Yan Yuan, etc. emphasized that Neo Confucianism emphasized the principles of heaven and so on, which injected "new" factors into the concept of children. At the same time, two large-scale ideological reform movements broke out in the West: The Renaissance and the Reformation. Humanism drives away the darkness of the Middle Ages and liberates humanity. The view of children in the Renaissance was derived from the new view of humanity at that time. The history of children's views is about to go through ancient times and evolve into modern times.

Enlightenment thinkers in the Ming and Qing Dynasties limited themselves to Confucian ethics to seek the road to liberation, so the Chinese ideological enlightenment movement could not truly liberate the mind. Compared with the Western Renaissance and Reformation, its influence on society is not as good as that of the West. This explains to a certain extent why China's view of children did not undergo the same changes as in the West after the Enlightenment.

3.2. The Historical Evolution of the Individualistic View of Children in Modern Education in China and The West

Individual-centered view of children—the view of children in modern Chinese education—after China entered modern times, it can be said that the view of children has not changed much compared with ancient times. But after the West opened the door to China with naval guns. In the face of crisis, some advocate improvement, while others advocate reform. In modern China, the ideas of the Reformation School involved the education of Chinese children, which brought a new breath to the view of children in modern China. For example, Zheng Guanying put forward the idea of popularizing compulsory education and put forward the idea of women's education.

The view of children during the Western Enlightenment—after the West entered modern times, Britain, the earliest capitalist country, emerged a new view of children’s education in the 17th century: children are born innocent and

innocent. This view of children's education Embodied in Locke's "Educational Talk", Locke put forward the "blank board theory". In his opinion, children's minds are like a blank board. And he is against corporal punishment. Beginning in the eighteenth century, the Enlightenment Movement, the second great ideological emancipation movement in Western history, arose in France, realizing the "Copernican revolution" in the history of children's views. Rousseau discovered children and the value of childhood. Rousseau clearly pointed out that "human beings have the status of human beings in all things, and children have the status of childhood in life, so people must be treated as human beings and children as children."

Respecting children, respecting the value of childhood, cherishing children's immature childhood life, and letting children develop according to the "natural" process, this is the unique connotation of Rousseau's view of children. Starting from Rousseau, the transition from respecting human rights to respecting children's rights was truly and systematically realized in educational theory, opening the door to children's research.

The concept of children in Western education in the 19th century was firstly the appeal of the educational psychology movement to: the scientific concept of children. In the history of modern Western education, the "Educational Psychology" movement emerged in the field of European education in the early 19th century. It advocates that the teaching of children must be psychologicalized. This makes the education of children must be based on the scientific understanding of children's psychology, and the education and teaching of children must conform to the principles of psychology and be gradually implemented. Therefore, the "Educational Psychology" movement essentially calls for a scientific view of children. It was Pei Siqinluoqi who really tried to explore and study the characteristics and development laws of children's psychology from educational practice, especially from planned educational experiments, and combined it with the specific reform of children's education work. The idea of "psychologicalizing teaching" dominated the discussion of all educational practices and theories in Pestalozzi's later period (1805-1825). For example, the principle of intuitive teaching, he attaches great importance to allowing children to understand external things through the senses. Froebel put forward his own views on the psychological development of children. He believed that the psychological development of human beings is "a kind of thing that is constantly growing, developing, and living forever, always moving towards the infinite and eternal. goals, something that moves from one stage of development and training to another."

The central topic of the "Educational Psychology Movement" in the history of Western education is that education and teaching work must pay attention to the laws of children's psychological activities and individual differences; the second is that educational science should be based on psychology. "Educational Psychology In the course of practice, two branches appeared in the "Schoolization Movement", one was "Child Psychology" and the other was "Teacher Psychology" (in Dewey's language). The development of "Child Psychology" has promoted social attention and research on children, children's psychology and children's personality, and enriched and developed the understanding of education.

When human history entered the 20th century AD, the adult world finally showed due respect to children: "The 20th century is the century of children".

Views on children in Chinese and Western education in the first half of the 20th century——In the first half o. In China, in May 1918, in his first vernacular novel "Diary of a Madman", Lu Xun took the lead in making a painful and profound cry of "save the children". f the 20th century, a "child-oriented" view of children emerged in both China and the West.In the field of education, "children-oriented" has become the gist of many educators' theories and the guideline of educational practice. Cai Yuanpei, Chen Heqin, and Tao Xingzhi all studied in Western institutions of higher learning and received the baptism of Western philosophy and sociology. Many of them went to Western schools to investigate the progressivist education at that time, and they had a deep understanding of the Western "child-centered" trend of thought. Insights. For example, the people's educator Tao Xingzhi can be said to be the person who loves children the most. In his educational theory, he always placed children at the center of education. First of all, Tao Xingzhi fully realized the importance of early development and education for children. Secondly, Tao Xingzhi advocated that children have unique physical and psychological characteristics different from adults. He opposed treating children as "little adults". He also advocated the implementation of "six major liberations" for children; liberating children's eyes, mind, hands, mouth, space, time, and returning life and the world of life to children.

After returning to China, these people vehemently criticized the current malpractices, and enthusiastically promoted the modern Western views on children and children's education ideas. Undoubtedly, in the first half of the 20th century, the "child-oriented" view of children prevailed in Chinese school education.

The "child-centered" view of children has its own term in the history of modern Western education, that is, "child-centrism". The American psychologist Hall first used the term "child-centered" (Paidocentric) to summarize the new education from the end of the 19th century to the beginning of the 20th century. In 1922, the British educational scholar John Adams further developed the word into "Paidocentricism" (Paidocentricism)."Child-oriented" in Western Europe is mainly reflected in the purpose established by the New Education Movement and the specific practice of "New School Experiment". Experiment, try new ways of researching and educating children. In the United States, "child-centrism" is associated with Dewey, a pragmatism educator. Dewey's deep understanding of children led him to create a completely different educational theory, that is, modern educational theory. Children are placed at the center of education, "The change that will be brought about in our education is a shift in the center of gravity.

Views on Children in Chinese and Western Education in the Second Half of the 20th Century——The founding of New China in 1949 was a major event in Chinese history. The socialist view of children develops with the development of the socialist liberation and construction. In China's socialist society, Marxism is the basic theory guiding all social undertakings in our country. There is a theory in Marxist thought that has played a guiding role in China's view of children, that is, the theory of human production. When Engels discussed the determinants of social and historical development, he clearly put forward the theory of human production. Although the theories of material production and population production have been debated for a long time in

the theoretical circles, the Marxist understanding of human production has a strong impact on the concept of children and education in the whole society: children are the main force of material production in the future society, and education is important to the society. Material production is of special importance, and socialism is to create millions of new builders. However, during the Cultural Revolution, the concept of children appeared abnormal, and children's education suffered heavy losses. After rectifying the chaos, children's education was on the right track. Since the reform and opening up, my country's socialist view of children has made great progress, which is embodied in the country's enactment of many laws and regulations to guarantee children's rights. According to the author's preliminary statistics, my country has promulgated more than 30 laws and regulations related to the protection of children's rights, such as the "Education Law of the People's Republic of China", "Compulsory Education Law" and so on. Since the founding of New China, China's children's health care has made great progress, and compulsory education has basically been universalized. In short, we can feel the progress of the socialist view of children from various aspects.

In the second half of the 20th century, traditional education and progressive education competed for each other. How to treat children and how to educate them is closely related to the development of Western capitalism. But at present, Dewey's progressive education has a profound impact on children and their education.

4. Modern Child View

Through the longitudinal comparison of the historical evolution of the views on children in Eastern and Western education, it is found that the views on children in education will be affected by factors such as political and economic systems, religion, and scientific research. The view of children is not static, but will change with the changes of society. As early as 2019, the Central Committee of the Communist Party of China and the State Council issued "China Education 2035" and required all regions and departments to conscientiously implement it. It can be seen that "education modernization" is the topic of the era of educational development in the 21st century, and the establishment of a "modern view of children" should also be called the theme of the development of children's education in the era. So what is a "modern view of children"? "China's Educational Modernization 2035" puts forward eight concepts to promote the modernization of education: pay more attention to putting morality first, pay more attention to everyone, pay more attention to all-round development, pay more attention to teaching students according to their aptitude, pay more attention to the unity of knowledge and action, and pay more attention to integrated development. First of all, the "modern view of children" should be reflected in humanity. After combing the evolution of Chinese and Western views on children, we can see that putting morality first, teaching students in accordance with their aptitude, and the unity of knowledge and action are the main line of traditional Chinese children's education, and it is the essence of traditional children's views. It reflects respect for children's subjectivity and the laws of physical and mental development, and has a strong humanistic color. Although education will change with the development of society, we must take the essence of the good parts of ancient times.

Secondly, the "modern view of children" should be reflected in globalization. With the development of science and technology, globalization has become unstoppable. The survival and development of children is a topic of common concern throughout the world. Throughout the 21st century, the cause of children's rights has made great progress. Eastern and Western countries have promulgated laws and regulations to protect children's rights. Some international organizations, such as the United Nations, the cause of power has made a huge contribution. It can be seen that the establishment of the concept of children in the "globalization era" has become the goal and direction of the evolution of the concept of children in the 21st century.

Thirdly, the "modern view of children" should be reflected in fairness. "China's Education Modernization 2035" mentioned that the main goals of education development in 2035 are: to build a modern education system serving lifelong learning for all, to popularize quality preschool education, to achieve high-quality and balanced compulsory education, to ensure that disabled children and adolescents enjoy appropriate education, form an education governance pattern in which the whole society participates together. It can be seen that the establishment of a modern view of children must not only pay attention to the individual development of children, but also be oriented to everyone, so that every child can receive applied education and development.

Finally, the "modernization of children's view" should reflect a certain degree of science. A scientific view of children should have a certain guiding ideology. "China's Education Modernization 2035" also proposed ten strategic tasks for the deployment of education modernization. The first is to learn Xi Jinping's new era of socialism with Chinese characteristics and implement Xi Jinping's new era as the primary task, the thought of socialism with Chinese characteristics runs through the whole process of education reform and development. Arm the education front with Xi Jinping's thought of socialism with Chinese characteristics in the new era, and promote Xi Jinping's thought of socialism with Chinese characteristics in the new era into textbooks, classrooms and minds. Therefore, the "modern view of children" should be guided by Xi Jinping's new era of socialism with Chinese characteristics, so as to promote the scientific view of children.

Therefore, I think that the "modernization of children's view" should be humanistic, scientific, fair and global. Only in this way can children with all-round development be cultivated.

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