

## Trend Toward “Harmonious Man” Education: Analyze Developing Direction of Collectivism Education in New Period

HUANG Tao<sup>[a],\*</sup>

<sup>[a]</sup>Faculty of Education, Southwest University, Chongqing, China.  
\*Corresponding author.

Received 11 September 2015; accepted 5 November 2015  
Published online 26 December 2015

### Abstract

Collectivism education is the important content of moral education and quality education. At present, it became significant in moral education in schools. It is essential to strengthen and improve collectivism education in schools nowadays. At present, collectivism education facing the crisis of human is not no care of human question, but incomplete “being” of human. Educational practice let human requirement be suppressed by needs of society and ideology. Strengthening minds, but neglecting the spiritual education of human made spirit become empty and poor. “Harmony” became the real requirement of collectivism education and individual development. From “discover people” to “know people”, “return of human being” in collectivism education has changed the crisis of abandoning educational nature. The author thinks the development problem of collectivism education in the new period is period “new human being” development problem. From practice sight, collectivism education should get rid of one-dimension “rational man”. Trending toward “harmonious man” education is the inevitable choice of collectivism education development in the new period. Self-discipline and heteronomy are two routes to cultivate harmonious man.

**Key words:** Harmonious man; Collectivism education; People oriented; Theory of practice; Self-discipline; Heteronomy

Huang, T. (2015). Trend Toward “Harmonious Man” Education: Analyze Developing Direction of Collectivism Education in New Period. *Canadian Social Science*, 11(12), 36-40. Available from: <http://www.cscanada.net/index.php/css/article/view/7986> DOI: <http://dx.doi.org/10.3968/7986>

### INTRODUCTI

Collectivism education is the important content of moral education and quality education. At present, it became significant in moral education in schools. It is imperative to strengthen and improve collectivism education in schools nowadays. “Harmony is the rational choice in globalization times.” Harmonious man, as the subject of building a harmonious society, is the history state of Marxism “reality man”. It embodies the value destination of present school education “to grow, to be a useful man, to grow-up”.

### 1. EXPLORATION OF HARMONIOUS MAN CONCEPT

#### 1.1 Connotation of Harmonious Man Concept

Harmony means development of substance is in a coordinate, balanced, ordered condition. Namely, every aspect, every element of the substance is matched and coordinate. What is harmonious man? Harmonious man includes two features “man” and “harmony”. “Man” is its body of constant human nature; “harmony” is its variable use of human nature. Harmonious man includes two dimensions inside and outside. At first, inside harmony dimension includes the harmony between body and mentality, the harmony of knowledge, sentiment, idea and behavior as well as development harmony. Secondly, outside harmony dimension means harmony between nature and human, harmony between human and society, harmony between human and oneself as well as harmony with each other. Abstractly speaking, “harmonious man” is the same as historical natural man, rational man, moral man, economic man and ecological man. It is a kind of existing way in special historical stage or society status. Concretely speaking, harmonious man, as the subject in present harmonious socialist society, includes harmony between individual and kind as well as harmony with

each other, namely harmony of oneself, harmony of interpersonal relation, harmony between nature and man. Among these, harmony of oneself is at the core, mainly includes harmony between body and mentality, harmony of perceiving, harmony of personality as well as harmony of development.

## 1.2 Extension of Harmonious Man Concept

Harmonious man is different from Aristotle “political man”, Adam Smith “economic man”, Cahill “cultural man”, Hegelian spirit “rational man”, Feuerbach “emotional nature man”. It supposes human nature as “harmony”. Man is sublimated to practice philosophy, which is the same as Marx “overall developmental man” thinking way. At the same time, harmonious man has broken through former man general character and stressed oneself thinking limitation. Human as a whole, his development has expanded to “peer relationship”, a kind of ecological altitude. Human as an individual, “harmonious man” education faces identity inhibition, integrated otherness. It admits differences, encourage and stimulate differences. The differences are regarded as guarantee which helps to realize free and overall development.

At first, harmonious man is integrated man. Integrity is the premise to form harmony. If the man wants to develop, he firstly must be an “own comprehensive nature man”. Just as Marx said, when human contacts or communicates with the outside world, he becomes a social man. This is own “real practice”. The unification of human rationality and irrationality is why human is human. Human who has incomplete nature must be disharmonious, and this kind of disharmony can not develop in harmony. Therefore, integrity is the premise of harmony, also the requirement of transferring disharmony.

Secondly, harmonious man must be a different man. Harmonious man is a cultural-connotation-rich man. This kind of rich connotation not only need to integrate premise, but also need “difference” guarantee. “Get freedom from positive strength of own real personality”, this kind of human can be “integrated-life man”. Personality is the essential difference among human. Rich personality is human’s firm charm.

## 2. “HUMAN BEING” CONCEPT: THE BASIC POINT OF LOGIC FOR DEVELOPING COLLECTIVISM EDUCATION

Former scholars mainly discussed whether collectivism and its education are inconsistent to development direction of present social productive forces? Are consistent to advance production mode? Are opposite to civilization human seeking, advanced modern goal? Are suitable for human modernization development? The author thinks

that former research looks like the substance to substance talk, but in fact, the exploration of man existing question. The concept of man is not directly stated, but the logical starting point of theory research and practice exploration must be the concept of man. The different cognition and understanding of “oneself” in different stages has promoted collectivism to show different modality during history development. Research on collectivism moral principle and its education is a question of constantly acquainting how “I” “exist” in collectivity.

### 2.1 “Discover” People: From “Matter Centered” to “People Oriented”

Before 1980s, collectivism education, research on collectivism in academic circles showed that object varies subject, object replaces subject, objective research is much less than subject research. Problems of students’ personality cultivating are consciously excluded out of education research task. Moral education is showed as its immoral side.

Which one is more important, compare human substance? “Education which is led by a substance must appear all the problems of ignoring human as well as no care for human development” (Wang, 2010). Education takes human as the starting point and the goal. The key problem of education is a cognitive concept to human. However, attaching technical and instrumental education, despising education personality must let the practical activities of collectivism education lost its substantive characteristics, namely the foundation of educating. With the boost of liberating human minds, the concept of person, individual and I is completely highlighted in the field of economy, culture and education. Development of society needs liberation of personality and development of personality. Theory research and practice exploration are changed from “valuing substance while devaluing human” to “valuing not only substantial, but also human”, namely, “human oriented”. At the beginning of 21<sup>st</sup> century, individual care began to get valued. Educational objectives and teaching methods began to value the differences and personalities of educational objects. “Collectivism education to college students should pay attention to the objective of overall development of human, take human at the center, embody more harmony between individual value and collective value” (Li, 2010).

At the same time, the two-way relationship of “individual is collectivity, collectivity is individual” gets concerned and valued. In collectivism, the relationship between collectivity and individual is not opposite, but dialectical and unified. It realized the unification of right and obligation. Firstly, the social collectivity which is made up by every individual must be responsible for substance interest, spirit life and democratic rights of every society member, guarantee humans’ proper individual interest and respect humans’ democratic rights; secondly, every individual lives and works in certain

social collectivity. They not only enjoy some rights from society collectivity, but also should do some obligation to collectivity, assume some responsibility. Collectivity is opposed to obligation just for obligation as well as untitled obligation. Therefore, it is not the anti-objective moral principle, and also not anti-individual moral principle. Viewing socialism collectivism as one-sided "self-sacrifice", using self-sacrifice to explain individual value are not correct. This is also untenable in theory. Socialism collectivism reflects the common interest of most of the member in socialist society. Collective interest and individual interest are accordant basically. Collectivism emphasizes maintaining collective interest as the premise, individual interest obey collective interest. Collective interest can do self-sacrifice when necessary. But in socialist society, self-sacrifice for collective interest is in the interest of most of human. This is a kind of magnificent sacrifice, and also the greatness of collectivism principle.

"No integrality of individual personality, it will be difficult to form really well-rounded collectivity. The construction of harmonious society is more difficult." (Bai, 2009) "Collectivism needs that free development of every human is not only the other humans' life method, but also their life objective." (Qu, 2006) "Only in collectivity can individual be free, collectivity provides condition and guarantee for human free development. So when education brings up rounded personality human, it also gets vitality of collectivity" (Yang, 2011).

## 2.2 "Know" People: From "the Other" to "Ego"

With the development of research and practice, connotation of "man oriented" improves a lot in thickness, deepness and breadth. The teaching practice of "man oriented" is improved from development of students to students "grow, to be talents, grow up" three demands of integrated development. The foundation care of "human" is improved to care the corer question of personality basis.

Education wakes from neglecting individual development, this makes it avoid the crisis of dissimilation (Jaspers, 1991), but exploring theory and practice from "what is human" itself implies "which thing is human". This still puts human to "it", not "me". The object consciousness must influence practical activities of education. "Man" became the external existing of collectivism education to know and comprehend. If collectivism education need to get rid of abstraction, instrumentalization, unilateralization and complanation dilemma, the thinking way of "student-oriented" education must transfer "what human is regarded as" to "how to view human". The care of personality problem on collectivism education, on one hand, can realize the attention of collectivism education from merely valuing society value to insist on paying attention to the organic unification of individual value and social value; on the other hand, can help collectivism education transfer from

one-dimension "rational man" to "complete person" who has free personality.

The change of this thinking not only improves the level of personality question of collectivism education, but also let itself possess more personality. It broke through the traditional thoughts of "object consciousness" of "subjective-objective bisection pattern". To understand and know real human is about survival practice of reality. Marx surmounted restriction of species, found the correct ways of knowing human different from substance, created "Marx's theory of practice". Practice is the foothold and thinking way of knowing human. Caring the syncretic relationship between object and subject is the real existing status of human. This is the more scientific cognition of human question in collectivism education.

## 3. TREND TOWARD HARMONIOUS MAN: THE INECITABLE CHOICE OF COLLECTIVISM EDUCATION

"Collectivism value is a kind of valuing social, long-range, collective interest, and creates favorable terms for realizing individual interest, finally it helps individual interest completely realize and scientific outlook on development of individual overall free development." What kind of human does collectivism education cultivate? Which methods and ways should be adopted? These are on the basis of building how to know oneself. "If we want to ask someone 'what education is', it is equal to 'what human is'" (Mialaret, 1991) The questions on education according with regularity, purposiveness and conforming to the unification of regularity and purposiveness are the different contains of research on collectivism education, but the starting point are all based on the new recognition and understanding of "human" in collectivism education. At present, collectivism education facing the crisis of human is not no care to human question, but incomplete "being" of human. Educational practice let human requirement be suppressed by needs of society and ideology. Strengthening minds, but neglecting the spiritual education of human made spirit become empty and poor. "Harmony" became the real requirement of collectivism education and individual development.

Putting forward the concept of "harmonious man" promoted the dominant role of human to ecological level, also put need of human development, individual value to the relationship of co-existence and co-prosperity. As the education which is the cardinal principle of the system of socialist core values, it is a main working way which leads the unification of human spirit world under the system of socialism, should grasp the life world of human, embraces the center of human development. According to the requirement of individual development, human who is suitable for the society and times is cultivated. The development of human and society is developed each

other by interrelation and influence in practice. Facing the construction of harmonious society, “harmonious man” is not only the need for social development, but also the state of human development in new times. No matter overflow of extra-egoism and individualism nowadays or “yesterday” on which individual interest and individual freedom could not get basic guarantee, the value of harmonious development of human and the value of harmony development of society are consistent all the time. Collectivism, on one hand, completely embodies the harmony of individual and society, respects individual freedom and overall development; on the other hand, as the huge spiritual pillar of socialist construction, provides guidelines for adjusting the relationship between man and man, among individual, collectivity and nation, is the value guide of constructing harmonious society. “Collectivism education of human science should lead to educatee into collectivity to realize individual interest, and also lead educatee to remold collectivity, increase collective reality.” Individual in collectivism is not the educatee, but the performer of collectivism moral principle, the beneficiary of collective interest and individual interest, the practitioner of development of collectivity and individual.

#### **4. EXPLORE THE ROUTES TO CULTIVES TO CULTIVATE HARMONIOUS MAN**

Under present context, collectivism education in schools needs perfect individual consciousness of right, and then promotes the fusion of individual “self-actualization” and collective “all kind”. Trending toward “Harmonious Man” Education is not accomplished in an action for collectivism education. It is a growing process of disharmony—harmony—disharmony, because disharmony is absolute, harmony is relative. Ethical behavior, moral formation process, there are two basic forces acting: one is external constraint that is his moral law; the other is a constraint that is inherent moral discipline. External constraints force mainly for moral education, public opinion and social management; inherent constraint is the concentrated expression of moral beliefs, moral conscience, moral consciousness of the role. In teaching practice work, self-discipline and heteronomy are still two ways of collectivism education. However, trending toward “Harmonious Man” Education, collectivism education in new times should show a new trend and demand.

##### **4.1 Self-Discipline From Rigidity to Flexibility**

If collectivism needs to combine individual happiness and collective integrated interest, it must value coordinating and unifying of the external need of moral obligation norm and internal need of individual moral growth. Cultivating harmonious man must begin with self-cultivation. Strengthening self-cultivation is the carrier of internal development of collectivism education. No

matter preach in classes, extracurricular activities, former collectivism education strengthened self-discipline education too much, too rigid. Control and constraint are dominant ideas and methods. At present, in order to amend collectivism education only strengthening priority of integrated interest, ignore the legitimacy and rationality of individual interest, neglect the value of individual development to the collective development and the interrelation among individual development, rigid education should turn to flexible education. During the teaching process, “restraint”, “control” are reduced. “Communication” and “encouragement” are increased. Certainly, moral education stresses value guidance, at the same time, it doesn’t repel the constraint. The realization of flexible education doesn’t totally repudiate the former rigid methods, but during students’ education, seizes the moment to add flexibility. Control must be natural and willing. Affective state and demand of students should be valued. Positivity and creativity of educatee should be completely mobilized.

##### **4.2 Heteronomy Education From Single Force to Resultant Force**

Heteronomy is the out carrier of collectivism education. It is the method and external condition to improve human self-discipline. Harmonious man faces the relationship of nature, society, oneself. Putting the relationship between individual and collectivity to integrate thinking system would improve collective priority to a level of common sense of life, and put rationality and legitimacy of individual interest to the center position for realizing integrated development. In the past, we only emphasized the heteronomy education methods of the construction of teacher’s ethics and model education or system constraint and public opinion must be weak. Developing the resultant force of school, teacher, peer, family and society to build a magnetic field of education. The traction of each element can form a strong force to educate.

It is worth noting that self-discipline and law are two ways he is not isolated, among which are associated with each other and influence each other, and also to pay attention to harmony between the two ways, because the individual moral formation generally go through three stages that he stage-law, self-discipline stage, the stage of his self-discipline and unity of the law, the process is ongoing. Just follow the general course of development of individual morality, it may help to deepen the collective understanding of moral principles, it is possible for the community to exert influence on the individual, Value Guidance provide a scientific basis.

#### **CONCLUSION**

Do the times decide human, or human decide the times? Marx thought how human would be, and then how century would be.

In order to take care of theory and history, Let's ask ourselves why this theory appears in 11<sup>th</sup> century or 18 century, doesn't appear in some other centuries, we must carefully do a research: How human life in 11<sup>th</sup> century was, how human life in 18<sup>th</sup> century was, what their demands were, how their productivity and production modes were, how the raw materials they used in production were; finally, how the interpersonal relationship which was produced by all the existing condition was. Exploring all the problems is the research on practical and mundane human history in every century, is that these persons were regarded as the librettist of their own historical play and actor in the play. However, as long as you regard them as actors and librettists of their own historical play, you just circuitously return to the real starting point, because you abandoned eternal theory which was regarded as the starting point at first (Marx & Engels, 1995).

How collectivism education exists and develops? In historical coordinate, constantly "acquainting yourself" is the only answer.

---

## REFERENCES

---

- Bai, P. (2009). Cultivation of round personality: Choice of practical way of collectivism education in colleges and universities. *Modern College Education*, (5), 61.
- Jaspers. (1991). *What is education* (p.46). In I. Zou (Trans.). Beijing: Sanlian Bookstore.
- Li, Y. F. (2010). Dilemma and outlet of collectivism education of college students in new period. *Exploration of Higher Education*, (6).
- Marx & Engels. (1995). *Anthology of Marx and Engels (Vol.1)* (pp.146-147). Beijing: People's Press.
- Mialaret, G. (1991). *Introductory theory of science of education* (pp.30-31). In S. Si & L. Ma (Trans.). Beijing: Science of Education Press.
- Qu, W. G. (2006). Reasoningly survey collectivism education of college students. *Theory of Ideological Education*, (7-8), 48.
- Wang, B. S. (2010). Personality basis of education and humanization education. *Education Science*, (04), 6-9.
- Yang, J. Z. (2011). From false to true: Collectivism education reflection. *Educational Journal*, (5).