

The Ideological and Political Education Values of the Constructive Postmodernism

VALEUR DE L'ÉDUCATION IDÉOLOGIQUE ET POLITIQUE DU POSTMODERNISME CONSTRUCTIF

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Abstract: By analyzing and criticizing the modernity, the constructive postmodernism rebuilds a postmodern worldview consistent with human beings' spiritual needs and value pursuit, promotes human beings' subjective spirits, and realized human beings' subjective values. And it is just the purport of ideological and political education to highlight the significance of human beings and the value world.

Keywords: constructive postmodernism; ideological and political education value

Résumé: Le postmodernisme constructif reconstruit une vision du monde postmoderne qui correspond aux besoins spirituels et à la poursuite des valeurs de l'homme en analysant et critiquant la modernité. Il met en valeur l'esprit du sujet de l'homme et la réalisation de valeur principale de l'homme. Le centre d'intérêts de l'éducation idéologique et politique est d'apporter attention au sens de l'homme et au monde de valeurs.

Mots-clés: postmodernisme constructif; éducation idéologique et politique

1. THE CONNOTATION OF THE CONSTRUCTIVE POSTMODERNISM

Science and rationality have become the supreme guiding ideology and judgment standard ever since the Enlightenment. Science and rationality are complementary and mutually dependent, and following science and esteeming rationality thereby turned the fashion in modern history. The great practice of human Industrial Revolution and constantly developing technologies even highlight the tremendous force of human rationality. Rationality, as the starting-point of modernity, therefore turned the important characterization and had been broadly favored by human beings ever since. The praises and esteems placed on rationality from human beings started turning into extreme as human beings gradually recognized the practical importance of rationality via their world-changing practice. The modern rationality featuring dualism and determinism started eroding every single aspect of human thoughts and practices as well, and rationality started overflowing accordingly. It is exactly like the case that things will develop in the opposite

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when they become extreme. By the time human beings believe their own power could determine everything and even change everything, and the time that the power of human rationality unreservedly demonstrates itself in front of human beings, it is not difficult for human beings to observe the true colors of rationality, including advantages and disadvantages as well as bright side and dark side. Human beings started self-examining their own rationality, or started thinking about the rationality featuring objectification, mechanistic philosophy, and reductionism as its worldview and methodology. In modernity rethinking, postmodernism has become the anti-modernity pioneer with its complete as well in-depth criticisms on modernity since 20th century.

However, regardless of profoundly exposing modernity's plentiful defects, postmodernism didn't socially gain broad support although it has turned into an important human ideological trend that can not be ignored; in terms of the modernity practices in human society its effect and significance even remain further probe. The reasons include postmodernism's complexity, various theoretical sects, and plentiful viewpoints; in another aspect, maybe more important, the postmodernism, originated and developed from modernity, turns to the extreme of destructing, denying, and destroying modernity as well as any "ideological hegemony", due to lacking profound understanding on modernity. This type of postmodernism owns irreplaceable significance for people to profoundly understand modernity; the most fundamental attitude of this type of postmodernism however is unadvisable for the social practices that require modernity to complete human modern process. It is encouraging that the thinkers represented by John B. Cobb, Jr. and David Griffin have created the constructive dimension for the postmodernism, also called constructive or reconstructive and affirmative postmodernism since 70s of last century.

The constructive postmodernism and destructive modernism share the common point of aiming at surpassing modernity while the difference is the attitudes and methods used to exceed the modernity. In constructive postmodernism point of views, surpassing modernity indicates to exceed individualism, anthropocentrism, patriarchy, mechanistic philosophy, economism, consumerism, nationalism, and militarism existing in modern society to let people get rid of modern "mechanical, scientific, dualistic, patriarchal, eurocentric, anthropocentric theory, militaristic, and reduction of the world". It can thereby conclude that constructive postmodernism focuses on criticizing and denying modernity's hegemony instead of its existence and modernity's limitations instead of its advantages. It appreciates the material and spiritual progresses introduced by the modernization while detests the negative impacts from the modernization at the same time.

In view of constructive postmodernism, so called "modern" worldview appeared in Europe in 17th century and led science, technology, and industry achieve remarkable accomplishments; "however it didn't stop (or even cause) the appearance of unprecedented secessions, nihilism, and destructions." The destroying forces of human wars were substantially enhanced in technology-thriving ages, human survival environments were severely damaged by endless interest-driven forces, and world morbidities were exposed in front of people with increasingly developed society.

In view of the constructive postmodernism, the world morbidities were not only characterized with natural environment destructions, but also with spiritual civilization fading and poisoned human souls as well. Comparing with natural environment destructions, human spiritual civilization destruction is a "more insidious and profound evil". The constructive postmodernism therefore just intends to rebuild a postmodernism worldview in line with human spiritual needs and value pursuits based on in-depth analysis and criticisms on modernity, recreate the relations between people with the nature, people with the society, and people with people, hoping the people in modernization process or the people that have achieved modernization can enjoy the plentiful progresses introduced by modernity while overcome the defects caused by modernity, promote human subjective spirits, and achieve human subjective values.

2. THE COMPARISONS BETWEEN THE CONSTRUCTIVE POSTMODERNISM AND IDEOLOGICAL AND POLITICAL EDUCATION VALUES

Based on Professor Xiang Jiuyu's definition, so called ideological and political education values are established in the activities of practice and understanding in ideological and political education between people and the society, they are a type of subjective and objective relationship measured by people's ideological and political character formation and development, they are a series of relations to judge if the existence and nature of ideological and political education are consistent with, suitable for, and close to human nature, purposes, and needs. Its essence is the need of value subject – the need of people's political socialization and the attributes of ideological and political educations – meet the summation of corresponding relationships among people's political socializations, the essential and prescriptive integrative unification of the ideological and political education values formed through essential and prescriptive associations between these two. Therefore, in the current period in modernization process and the present time of modern concept spreading constructive postmodernism and ideological and political education share common points at least in following parts:

First, the same life attitude. The prosperity in current world can not be unmatched by previous history; various issues it introduces however are as well unimaginable for past dynasties. Facing the severely grim realities with various problems, the Griffin-represented constructive postmodernism neither made empty commons nor trusted to luck; it instead proactively explored the methods to address the issues and strived hard to seek the way out for human beings. The practical and proactive enterprising spirits are undoubtedly valuable and worth using as a reference. In terms of ideological and political education, as the practical activities to reform people's thoughts in order to improve people's ability to survive and enjoy life as well, this practical and enterprising attitude is necessary. Thereby, the constructive postmodernism and the ideological and political education share common point at the most fundamental aspect.

Second, the same objectives. Form the date of its birth the constructive postmodernism takes the future of people and their survival environments as its focus. Thereby exceeding modernity does not exceed for exceeding purpose only, it is rather for better achieving and maintaining human meanings and their values, and for true happiness of the people living in postmodern society. Modern people have no morality and lose subjectivity as well, and mental declining is the reality of modern education. Yet "ideological and political education just aims at meeting the survival and development needs of the people themselves via improving subjective spiritual qualities"; moreover "all ideological and political education activities are for discovering self-values, creating self-values, achieving self-values, and enjoying self-values." Hence, no matter how important ideological and political education for maintaining political stability is and how special its function for promoting social development is, its ultimate value points to subjective survival and development and subject value realization. The constructive postmodernism and ideological and political education thereby share the objectively identical directions.

Third, the same appealing methods. Just as Professor Wang Zhihe stated, comparing with the negative postmodernism, constructive postmodernism rather focuses more on constructing new things and worldviews. Or, the constructive postmodernism desires to rebuild a worldview more consistent with human survival and development based on profound analysis and understanding on modernity, so as to spiritually get rid of the various constraints from modernity to save the world and the people from the alienated reality. Therefore, the constructive postmodernism intends to spiritually expose and criticize various abuses of modernity and conceptually rebuild people's ideological systems towards the world, the reality, and people themselves, and thereby take the systems as the approaches to exceed modernity and re-achieve human values. The method happens to hold the same view with the mechanism that ideological and political education plays, or with the aid of an approach of spiritual power to improve human spiritual realm via idea upgrading and improvement so as to better change the world and achieve human values in people's practical behaviors. The improvement of the ability to understand the world owns positive significance relation with people's progress in the ability to change the world. The effects on the realistic world from the spiritual world objectively exist, the foundation of ideological and political education to exist, they are as well the resonance to the constructive postmodernism in terms of method.

Conclusively, it can tell that the constructive postmodernism focus on exceed the reality; it originates from the development of human practices and aims at surpassing the limitations of modernity. In terms of ideological and political education, both of them also share common points and it is certain for them to communicate and integrate under globalization and open-up background. Proactively exploring and

analyzing the values of the constructive postmodernism for ideological and political education, undoubtedly gains a communicating "discursive power", with profound significance.

3. THE MEANING OF IDEOLOGICAL AND POLITICAL EDUCATION VALUES IN THE CONSTRUCTIVE POSTMODERNISM

The study the values from the constructive postmodernism on ideological and political education is of important significance no matter in terms of the subjective status of ideological and political education in global context or the progress of ideological and political education in new historical conditions.

First, this is the reflection and demand of the subjective status of ideological and political education. Under the globalization age, the ethos from different countries inevitably spread to various places, which certainly will cause the ideological diversity or even chaos in the places where the ethos have been introduced. When various ideas at different levels start overflowing in society, it undoubtedly increases the difficulty for people to sort the gold from trash, and as well adds immaturity and instability in people's ideas. For ideological and political education, as the guide of the correct ethos, the reasonable analysis on various ideological systems is the foundation to effectively criticize them, and as well the demand to exert its ideological guide. More important, it reflects the subjective status of ideological and political education in the globalized age to proactively analyze various ideological trends and sort gold from trash, and this is required to effectively play its role in this fierce thought-blend time.

Second, in view of ideological and political education, a special education activity, constructive postmodernism offers plentiful beneficial spiritual values. In first aspect, the postmodern worldviews it promotes perform brand new interpretations on human values, the relations between people and world and as well people and themselves from the dimensions of the latest scientific research and human practices; yet the worldviews objectively interlink to the related understandings of Marxism, and they just grow into more convincing with brand new and powerful basis in new historical circumstances. In second aspect, the thinking modes respected by the constructive postmodernism feature process thinking, relation thinking, and creative thinking, are the powerful tools to overcome the malpractices from modern thinking, and as well offer ideological and political education important thinking mode resources. In the third aspect, in active and creative dimensions the constructive postmodernism performs profound and beneficial elucidations on equality and tolerance, diversity, and organicness, providing ideological and political education upgrading with strong support.

Third, the constructive postmodernism possesses important practical values on ideological and political education. As described previously, facing the complicated and as well severe social issues at present, the constructive postmodernism' enterprising attitude does not just conduct theoretical speculations; it rather performs in-depth analysis on the social issues, involves every single field in the society, and carefully explores operational solutions. And its values on ideological and political education therefore do not just stay on spiritual dimension; it as well owns significant practical values. In first aspect, the constructive postmodernism profoundly illustrates the changes of the situation of contemporary education practice, or reasonably demonstrates the changes in education roles, focus, and objectives from the constructive postmodernism point of view, which is of important significance in ideological and political education. The constructive postmodernism highlights people's value world and understands the important effects of people's spiritual power, and these two can not be separated. It therefore believes the recurrence of people's meaning world is vitally important in one aspect, and as well agrees that people's spiritual world is educable in another. Yet these two aspects are interpreted from a brand new perspective, possessing important supporting values for contemporary ideological and political education practices. Lastly, the constructive postmodernism as well explores a couple of specific education methods of "cultural adaptation", organic interaction of individual growth, and "proposition" in non-value neutrality, undoubtedly owning strong operational values for ideological and political education practices.

Conclusively, the study on the values of the constructive postmodernism on ideological and political education owns the significance that can not be ignored in terms of existing sense in this age, spiritual ideal values, and practical activities. The analysis and utilization on the constructive postmodernism declares the

open-up attitude and confident disposition of ideological and political education, the reflection and requirement of the development and practical progress of ideological and political education science under brand new space-time background.

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