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Study on the Operational Definition of Labor Education in the New Era

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Abstract: *As an important breakthrough of ideological and political education in colleges and universities in the new era, labor education is one of the main contents of the all-round development of human morality, intelligence, body, beauty and labor, which enables students to establish correct labor views and attitudes, love labor and working people, and form labor habits. This paper aims at clarifying the evolution process of labor education concept theory, forming the operational definition of labor education in the new era, so as to integrate labor education theory and practice more effectively, and provide certain theoretical guidance for labor education workers in colleges and universities.*

Keywords: *Labor education; Operational definition; Alienation; Labor*

Introduction

Since the 18th Party Congress, General Secretary Xi Jinping has made many important speeches on labor, answering a series of questions about the connotation of labor, the meaning of labor, and labor practice, leading us to look dialectically at the relationship between labor and fruits, guiding us in the specific direction of enhancing the spirit of labor, allowing us to understand labor more accurately and carry out labor practice more scientifically, and helping us to develop good labor habits and it provides a strong ideological leadership and spiritual support for us to cultivate good labor habits, form a good culture of respecting labor and promoting the victory of building a moderately prosperous society, winning the great victory of socialism with Chinese characteristics in the new era and realizing the Chinese dream of great rejuvenation of the Chinese nation.

Overview of the Operational Definition of Labor Education

Concepts are the starting point for abstract thinking, and countless people are often happy to talk about them in their daily lives. It is because the repeated use of a certain "concept" can highlight their own level. However, it is not clear whether they have an accurate grasp of "concepts" or not, and whether they understand "concepts". A concept is a person's understanding of the essential properties of things, and is an element of knowledge and thinking (Encyclopedia of China, 2009). "A scientifically ideal definition should have theoretical depth and meet the requirements of 'operation' as much as possible" (Zheng, 2004). The idea originated from P.W. Bridgman, a famous western physicist and philosopher of science. Compared with the definition of concepts in modern natural science, social science is less operational, which is due to the lack of absolute definitions in social science. However, there is a lot of overlap between the two types of scientific research in terms

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of the requirements for concepts, i.e., clarity, rigor, and insight. If the object of definition is not an absolute abstraction such as Schopenhauer's "will to life," Hegel's "absolute spirit," or Kant's "thing-self," and if it does not guide those who use the concept to clarify reality, then it is not possible to define the concept. The definition of such a concept will lose its meaning and become a mere metaphysics. Therefore, the introduction of "operational definitions" in the study of social sciences and the formation of complementary "theoretical definitions" are very helpful for the application of definitions. However, due to the limitation of this book and the main purpose of the book, this study only defines "labor education" at the operational level.

With regard to the concept of "labor education," the operational definition of labor education is fundamental to clarifying what labor education is and what it is not. Therefore, the operational definition of labor education in this study is: "to guide educated people to participate in various kinds of labor, to enhance the educational effect inherent in labor through educational means, to help educated people form a correct understanding of labor, and to be able to consciously work and love labor. In the process of transforming the objective world, the students can transform their own subjective world.

Sources of Operational Definition of Labor Education

The term "labor education" is divided into two terms, "labor" and "education," and the relationship between them is clarified. It is important to emphasize here that there are both broad and narrow definitions of "labor" and "education", but in order to ensure maximum universality, this study will focus on their broad definitions. The Modern Chinese Dictionary defines education as: (1) The whole process of preparing the new generation for social life, mainly the process of training children, teenagers and young people in schools. (2) Convincing people by reasoning to make do as they are told (rules, instructions or requirements, etc.) (Modern Chinese Dictionary, 2016). That is to say, education refers to the social and practical activities that affect the physical and mental development of people. When analyzing the relationship between labor and nature, Marx pointed out that "labor is first of all a process between man and nature, a process by which man causes, adjusts and controls the material transformation between man and nature by his own activity (Marx & Engels, 1960)." Engels also pointed out that "the animal uses external nature only to make changes in nature by its mere existence; man, on the other hand, dominates nature by the changes it makes to make it serve its own ends. This is the last essential difference between man and other animals. And it is labor that makes this difference. This is also the source of the basic Marxist assertion that "labor creates man himself". So, for Marx, labor and practice are convergent. Education, as a social and practical activity that affects the physical and mental development of human beings, also has a dialectical and logical relationship with labor.

The Soviet educationalist N.A. Kaiipob, based on Engels' scientific assertion that human beings originate from labor, that labor creates human beings and that labor is the basic condition for human existence, pointed out that "in the process of labor, education also develops". In other words, education and labor are unified in the context of Marx. This view is also included in the Encyclopedia of China, which states that education originates from labor. And labor is performed in social collectives (Marx & Engels, 1960).

To sum up, the origin of education is labor, and the educational properties that labor possesses are a priori and inherently present. Or rather: a human practice such as labor, in whatever form it occurs, contains within it the

meaning of education. However, if the above assertion is taken as a mere definition, it loses its operability and also lacks a dialectical and unified perspective when dealing with the relationship between the two. Although labor and education are unified, they are both human practices, and since the division of human labor between mental and physical labor has emerged, they have had relatively independent development paths. Therefore, to understand the two, it is necessary to see both the root of their unity and the interaction between them in practice. In real existence, labor education has become a concept because labor acts as a vehicle in educational practice and becomes a means to achieve educational goals. However, it is necessary to decipher the question of how educational tools act on labor and why labor needs the intervention of educational tools.

To answer this question, we need to introduce Marx's discussion on "alienated labor" and "division of labor".

In Marx's view, "alienated labor" was the core of his theory in his youth: "What makes man human is determined by productive labor, or free and conscious activity, which is the essence of man. Labor connects man with the world of objects. Man is an object being, and at the same time man possesses essential powers including physical strength, purpose, planning, intelligence, etc. Through labor, man transfers and imprints his own essential powers on the object world and creates a human object world. Labor, as the essence of man, the object world, the products of labor, and the object activity should be the "expression" and "confirmation" of man's essential power. In Marx's view, labor should be an activity in which the subject of labor takes the initiative to create objects in order to realize itself, and should embody the essence of the subject of labor, but under the conditions of private ownership, labor becomes an activity that does not depend on the subject of labor and, in turn, dominates and enslaves itself (Xu, 2018). Its main elements include: the alienation of the labor product to the laborer, i.e. the alienation of the object; the alienation of the labor process to the laborer, i.e. the alienation of the self and the alienation of the human essence. Marx's theory of alienated labor shows that labor, under the capitalist mode of production, no longer has the connotation of "the intrinsic nature of human nature". Therefore, it can be understood as having much less educational significance and effect.

Marx pointed out in The German Ideology: "As long as people are in a naturally formed society, that is to say, as long as there is a division between special and common interests, that is to say, as long as the division of labor is not voluntary, but naturally formed, the activity of man himself becomes for him a certain alien and antagonistic force, which oppresses him is not man but who is in control of this force (Marx & Engel, 1961). "In Marx's view, the real division of labor in human society began with the separation of material and spiritual labor. During this period, there were three processes, namely, the first division of labor, when animal husbandry was separated from agriculture; the second division of labor, when handicrafts were separated from animal husbandry and agriculture; and the third division of labor, when commerce was separated from the above-mentioned industries. The third division of labor was the separation of commerce from the above-mentioned industries, and the distinction between manual labor and mental labor finally emerged, and the resulting "superstructure" also marked the entry of human beings into the "civilized state" and the real formation of human consciousness. However, such a division of labor led to a perverse development of mankind, where mental and manual labor became antagonistic. Therefore, in the communist society elaborated by Marx, mental and manual labor must be united in some higher form. Marx also pointed out in The German Ideology: "It turns out that, when the division of labor appears, anyone has his own certain special sphere of activity, which is imposed on him and beyond which he cannot go (Marx & Engels, 1961). "Because of the existence of the division of labor, labor became an existence external to man, a means of acquiring the means

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of life. And in such labor, man has no self-will to speak of. Therefore, "division of labor" is another important cause of "alienated labor".

However, although labor is alienated for many reasons, Marx pointed out in the Instructions of the Provisional Central Committee to the Deputies on Certain Questions and in Capital that "to change the nature of man in general, to make him acquire the skills and techniques of certain branches of labor, to become a developed and specialized labor force, a certain education or training is necessary. training (Marx, 1975). "This is in terms of the value of the labor force, to have the cost of education, which, "is minimal for the general labor force" which is the result of capitalist exploitation. The proletarian revolutionaries, want to change this reality. That is why it is clearly stated in the Directive: "But in any case, the most advanced workers are fully aware that the future of their class, and thus the future of humanity, depends entirely on the education of the growing generation of workers (Marx, 1975). From this it can be seen that the educational significance of labor is first and foremost expressed in the reproduction of labor. Moreover, Marx pointed out in the Preface to the Critique of Political Economy: "Neither social forms will ever perish until all the productive forces they can contain have been brought into play; and new and higher relations of production will never appear until the material conditions for their existence have matured in the twins of the old society (Jiao, 2013). In other words, when mankind is in a communist society, the essence of labor will return to mankind. However, the change of the relations of production needs the improvement of productivity as the basis, and the root of the improvement of productivity lies in labor, and the realization of communism becomes possible only when the people in society actively participate in labor. Therefore, the educational significance of labor is also reflected in encouraging people to participate more in labor.

Conclusion

In order to carry out “the national medium and long-term education reform and development plan (2010-2020)”, students proposed to build a development guidance of system, in July 2015, the education department of Henan province issued "the Henan province ordinary high school career education curriculum guiding outline (try out)", for the Henan province normal high school in career education course content arrangement. The curriculum outline of career planning is intended to adapt to deepening the reform of basic education curriculum and examination and enrollment system, improve the career planning ability of senior high school students, and better promote the comprehensive and personalized development of students. However, due to the pressure of college entrance examination and the lack of professional teachers, it is difficult for ordinary high schools to carry out systematic career planning courses in accordance with the requirements through practical investigation.

At present, Zhejiang, Shanghai and other province have also issued relevant documents and giving guidance to the career planning of high school students. Many well-known schools in developed areas have carried out innovative exploration and practice of the curriculum system of development guidance for senior high school students. Guangdong Guangya Middle School established a career planning and guidance project team in 2013. After exploration and practice, it has formed a professional, systematic, advanced and personalized career guidance model, leading students' all-round development with "discovery".

Based on the analysis of the investigation of the status of Zhengzhou high school students career guidance and career planning of Henan province education guidance, on the basis of absorbing education developed areas, puts forward more in line with the ordinary high school education teaching present situation, the teachers and students demand, Zhengzhou, easier to implement, the high development of operational guidance system and career guidance mode. The six modules of academic and career guidance are: learning habits, learning methods, entrance examination, self-exploration, cognitive career, and experience career. Specifically, it includes eight modules, which are: habit formation, study method guidance, examination guidance, entrance guidance, career assessment, career planning, growth file, and experience course. Through the course, students can develop their learning ability and career planning ability, so as to achieve physical and mental health and all-round development.

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