



Research Paper

# Dialogue with Chinese and Western Educators: The formation and improvement of Tao Xingzhi's vocational education thought under the influence of Dewey

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## Abstract

Dewey was a world-renowned educator, widely regarded as the most accomplished educator of the twentieth century, who taught at the University of Michigan, the University of Chicago, and Columbia University, and was a leader in educational pragmatism. It has also cultivated advanced Chinese intellectuals such as Tao Xingzhi, Hu Shi and Feng Youlan. Among these students, Tao Xingzhi plays Dewey's pragmatic education thought especially successfully. To be an excellent educator during the war period in China.

Therefore, based on the historical background of Tao Xingzhi, this paper analyzes his educational thoughts and measures under the influence of Dewey. And draw the conclusion that today's education should be Cultivate teachers who pay equal attention to theory and practice, Jiao xue xiang zhang, let students learn in society, attach importance to practice

**Keywords:** education; Dewey; Tao Xingzhi,;Creating value; Development; reform

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## I. Introduction

In the process of development in the field of education, Tao Xingzhi's thought has played a very good effect in the difficult period of Chinese education. His "Xiao xiansheng system" experiment in Xiaozhuang Normal School and the "Yiyou system" have played an important role in the dissemination of Chinese knowledge in the poor period

### I. Background of Tao Xingzhi's thought on vocational education

#### 1. Family background

Tao Xingzhi was born in Huangtanyuan Village, Xixiang, Shexian County, Anhui Province in 1891. His father cultivated and fed himself, and took Tao Xingzhi to do farm work since childhood. As a child, Tao Xingzhi felt the extreme difficulty of peasant life. In addition, Mr. Tao Xingzhi's father attached great importance to the cultivation of children's learning consciousness, often with him to write, recognize objects[1]. It was the enlightenment of knowledge for the young Tao Xingzhi. Later, Tao's mother had no alternative but send Tao to church school Chong Yi to do do manual work. Tao Xingzhi was very talented, and was loved by the headmaster. He has since started his formal learning career[2].

Tao Xingzhi, famous for new teaching ideas and under the influence of his parents, could feel the hardships of people at the bottom of society. His later advocacy of the civilian education movement and the idea of children learning in nature's classrooms had much to do with these early experiences. Tao once said "education makes the poor rich and the fool clever." His poor family has given him such inspiration. This is his voice after experiencing the hardship of the labouring masses[3].

#### 2. Educational background

When he was young, he learned to read with his father, practicing calligraphy after a model. It was Mr. Tao Xingzhi family private school stage. When Tao was six years old, the teacher from private school found his talent and gave him decent education. At the age of 11, Tao went back to Huangtanyuan Village with his parents to study on his own[4]. At this time, Tao Xingzhi was not turned into a "farmland nerd" due to daily works. Yet, he was still a man of learning. He had always held a pure heart to study everywhere, he often visited the then

senior licentiate Mr. Wang Zao who had a full understanding of the four books and five Classics. This, in turn, laid the foundation for his later opposition to "cramming".

When Tao Xingzhi was a child, he showed no fear to power. He was brave and strong. His nickname was "little monk", once really went to the monk temple with his partner, found that the real little monk in the temple cut trees, timber cut to sell money, also colluded with the government to frame the local people[5]. The young Tao Xingzhi complained angrily, "What kind of Buddha's heart is this?" It was these experiences that made Tao Xingzhi realize the social injustice at a young age and rise the desire to save the country and uphold justice. Nonetheless, at that time, he did not find a way to suit the people. Hence, he had to continue to explore the just road in learning and social life. At the age of 14, he studied in Chongyi Middle School, a missionary school. After being exposed to the advanced knowledge of the West, he conceived the idea of practicing medicine to save the country. And finally he was admitted to Hangzhou Guangji Medical School. During that time, Tao began to think about saving the country and people from an impending danger. As this school propagandizes the doctrine, the young Tao Xingzhi resolutely does not enter the church, was excluded and ridiculed by the church school. He was angry. He thought about what Chinese people had suffered and what he had experienced, and wrote "I am a Chinese and should make some contribution to China" on the wall of the dormitory[6].

The turning point of Mr. Tao Xingzhi's education was Nanjing Huiwen Academy, which merged with Hongyu Academy and was called University of Nanking in 1909. Influenced by the Revolution of 1911, he proactively propagated patriotic thoughts in school and devoted himself to the patriotic movement. In his commencement speech at University of Nanking, he said that education should improve people's lives and change the fate of the nation[7].

Tao Xingzhi set the direction of life. He gradually taking steps to explore the direction of education suitable for China. After pursuing a career at Columbia University's Teachers College, Mr. Tao spent several years studying educational administration at the University of Illinois, which laid the professional foundation for his later studies at Columbia University. In 1915, Mr. Tao Xingzhi was admitted to Columbia University to study under Dewey. During that time, Columbia University collected some of the biggest names in education, such as Thorndike, Paul Monroe, John Dewey, and Robert Cobb. They all taught in Columbia University. It was during this period that Tao Xingzhi was influenced by the theory of life education and gradually began to form his own theory. Their advanced thinking created Mr. Tao Xingzhi's combination of Chinese and Western ideas to save the country. Tao was particularly encouraged by Dewey's educational ideas such as "education is growth" and "school is society", which laid the foundation for his "living" education thought[8].

### 3. Social background

Tao Xingzhi was born in wartime in the transition from the old to the new in China. The old school propagated the thought of respecting Confucianism and emphasizing Taoism, while the new school thought was not fully formed. When Tao Xingzhi was young, the Revolution of 1911 aroused his consciousness of national salvation and survival. During his study, he proposed to "rejuvenate the country through education", "I will use education to establish a new country".

Tao Xingzhi deemed that the reason why China was plagued by wars in the past: first, the education was not universal enough and people's consciousness had not been awakened; Second, the knowledge of Chinese people in the past was all Four Books and Five Classics, students lacked time ability. Such bad customs have persisted in China for thousands of years, leading to corruption and poverty. To this end, Tao Xingzhi stressed the importance of vocational education and labor, only industrial development can rejuvenate the country rely. "Study mechanically" was useless[9].

In this case, Tao advocated to make use of "live" education, the combination of facts and facts.

## II. The content of Tao Xingzhi's education thought

At the beginning of Mr. Tao Xingzhi's "*The Vocational Education of Profit Doctrine*", he borrowed Confucius' "the name is not right, then the words are not good; In order to make the vocational education he advocated be effective, he clearly put forward that "Therefore, to achieve outstanding results in vocational education, we must start from the determination of a legitimate doctrine". As the essential attribute of Mr. Tao Xingzhi's vocational education, the profit doctrine consists of four aspects.

### 1. Vocational teachers

In this respect, Dewey and Tao Xingzhi also agree that only knowledgeable teachers can teach students well. Teachers should not only have skills, but also be familiar with the theoretical knowledge of students, so as to cultivate talents. I was in the background of the national disaster Tao Xingzhi more to whether teachers produce profitable students.

Mr. Tao Xingzhi believes that professional teachers need to have three criteria: the first is to have

"profit making experience", the second is to have "profit making knowledge", the third is to have "profit making teaching method". However, under the circumstances of insufficient teacher capital and urgent need at that time, Mr. Tao Xingzhi also put forward that "if you can't have all three, you should rather give up teaching and learning and gain experience", that is, under the circumstances that conditions do not allow, the most important skill for a teacher is to have sufficient experience.

## 2. Education facilities

In this respect, Tao Xingzhi reintegrated Dewey's thought and further narrowed his view of learning in life. In the field of vocational education, the purpose was to cultivate "talents for profit".

Tao Xingzhi regards vocational education equipment as the biggest difference between general education and vocational education. He believes that there are many types of professions, so there are many types of vocational education equipment. From the point of view of the occupation equipment, it can be roughly divided into two categories: one is state-owned equipment; The second is the equipment of the professional industry, that is, the equipment of mountains and rivers outside the school, factories, rural areas or other people, which echoes Mr. Tao Xingzhi's emphasis on practice.

## 3. Vocational courses

The view of curriculum in Tao Xingzhi's vocational education thought is produced in line with the actual social needs at that time, which includes the following aspects. One is the course objectives. Mr. Tao Xingzhi believes that the curriculum must meet the requirements of The Times, combine with real life and keep pace with The Times, "integrate education with social needs, and closely combine education reform with social reform". The second is the course content. In the content of life education, Tao Xingzhi changed Dewey's "education is life" to "life is education". As for the setting of curriculum content, Tao Xingzhi believed that "our actual life is our whole curriculum; Our curriculum is our real life." The third is curriculum logic. The arrangement of the course content should conform to a certain logic. According to Mr. Tao Xingzhi's standard of talent training, the order is health course, labor course, science course, art course and social practice course. Fourth, curriculum design. Curriculum design includes main courses and secondary courses, namely "sideline". The main courses are the learning subjects closely related to the occupation, which are determined according to the tasks and requirements of the vocational school and mainly for the purpose of "earning profits". A "sideline" is now an elective course designed to enrich students' knowledge and prepare them for things other than their occupation. Follow the teaching principle from easy to difficult, from simple to complex, step by step.

Among them, compared with the theory of Dewey Learning, Tao Xingzhi made the biggest change from allowing students to learn life knowledge in school to acquiring knowledge in social life, which was also related to the actual life at that time. He believed that only by allowing students to go deep into life can they truly understand the plight of the country at that time and learn according to the needs of the country.

## 2. Vocational students

Mr. Tao Xingzhi believes that students' spirit mainly consists of three aspects: first, they must have a scientific spirit in studying; second, they must have a euphemistic spirit in reforming the society; third, they must have a strong personality and an indomitable spirit in dealing with the environment. This is also consistent with his goal of cultivating "real people". Students should have the appearance and spirit of students.

### **III. Thoughts and theories of vocational education of Tao Xingzhi**

#### 1. Action is the beginning of knowledge

The original name of Mr. Tao Xingzhi was "Zhixing (meaning knowing and doing)", which was later infected by Dewey's thoughts. Tao held that people actually acquire knowledge through action and practice, while knowledge is not just a general talk in books. "Doing is the beginning of knowing, and knowing is the completion of doing." So he changed his name to Xingzhi. Tao Xingzhi deemed that we should apply what we learn from books into practice. The idea that knowledge without practical use should not be advocated was also reflected in his later educational explorations.

In addition to the popularization of civilian education, Tao Xingzhi held that laying emphasis on vocational education (the education of materialism) is of paramount importance. He claimed that we should put an end to meaningless moans and cliches, students are expected to engaged in hands-on works with teachers. They should not keep knowledge only in books. He believed that teachers should not stand high above the masses. Teachers and students learn from each other and improve each other. Plus, teachers should exist in every aspect of life in addition to classroom, learning from each other, and promoting each other, and focusing on practicality[10].

Influenced by Dewey, Tao Xingzhi's educational thought is inclined to the materialist educational thought. In this regard, Wang Yangming's "idealism" is often used as an example by Tao Xingzhi. Tao explained

that Wang Yangming did not really achieve "investigation and research of things" on the theory of "study the nature of things". To be specific, Tao deemed that Wang Yangming said that he did not understand the meaning of looking at bamboo for an afternoon not because everything was emitted from the heart, but because the bamboo viewer is not really involved. In short, without engaging in relevant labor, it cannot be regarded as a "investigation and research of things". This conclusion further confirms the importance of "action" that Tao Xingzhi considered[11].

### 3. Unity of teaching, studying, and doing

This is slightly different from Dewey's doctrine, which emphasizes "learning by doing" rather than "teaching". Firstly, both affirm the necessity of combining practice with theory. But Tao Xingzhi further, put forward the meaning of "teaching", which mainly includes two points, one is to choose the excellent students can "teach" teachers, to solve the problem of the shortage of teachers under the situation of war, that is, students learn to teach others. The second is to advocate teaching and learning, teachers and students "Jiao xue xiang zhang", common progress.

Tao Xingzhi believed that students' learning should be based mainly on what they want to do. Teachers' teaching should take students' learning as the main basis, so it is called "teaching, studying, and doing". There are two main aspects of profit-giving in vocational education. One is a profitable thing, and the other is a profitable case. As students choose their major, they should take their future employment direction and interest as the main basis, and implement "live" education[12]. It is vain to give in to school reputation and good grades. Tao Xingzhi held that students in school could not be specialized. They failed to apply their knowledge. This phenomenon continues even today. Tao explained that, for one thing, students are not interested in what they are studying, for another, students practice too little. They step with into the society book knowledge, lacking practical experience. Tao deemed that there should be three kinds of professional teachers: first, ordinary students become teachers to teach students after learning some vocational skills[13]. Second, some experts and scholars can become teachers after learning how to teach others. Third, great experts of certain areas in the classroom, who can learn from each other, slowly strengthen each other's teaching skills. The first two teaching methods should be advocated, the last one should not be advocated too much. He opposed the "old pedant" who taught a lifetime with a few books, and the pure indoctrination of teachers. True education should be proceeded by teachers and students together. Teachers should learn from students while teaching them and constantly increase their knowledge.

Tao opposed to pure indoctrination by teachers. True education should be the study of teachers and students together. Hence, while teaching students, teachers should also learn from students and constantly increase their knowledge. He was opposed to "old pedants" who taught a lifetime in a few books[14].

The ideology of unity of teaching, studying, and doing still gives us a lot of inspiration today. At present, China's vocational schools still focus on theory, and students lack practical experience. After entering the society, even if they are engaged in the corresponding profession, they will inevitably feel frustrated. What they have learned does not correspond to what they need to know on the job. As a result, students at a vocational school tend to have a lower opinion of the school. Vocational colleges with poor enrollment have become synonymous with "drifting along". Hence, as Mr. Tao suggested, vocational schools should not give too much weight to theoretical knowledge in order to cater to the public's understanding of education, while ignoring the students' thinking, working and enjoyment in practice. In this regard, the "doing" advocated by Tao Xingzhi still has strong practical significance today[15].

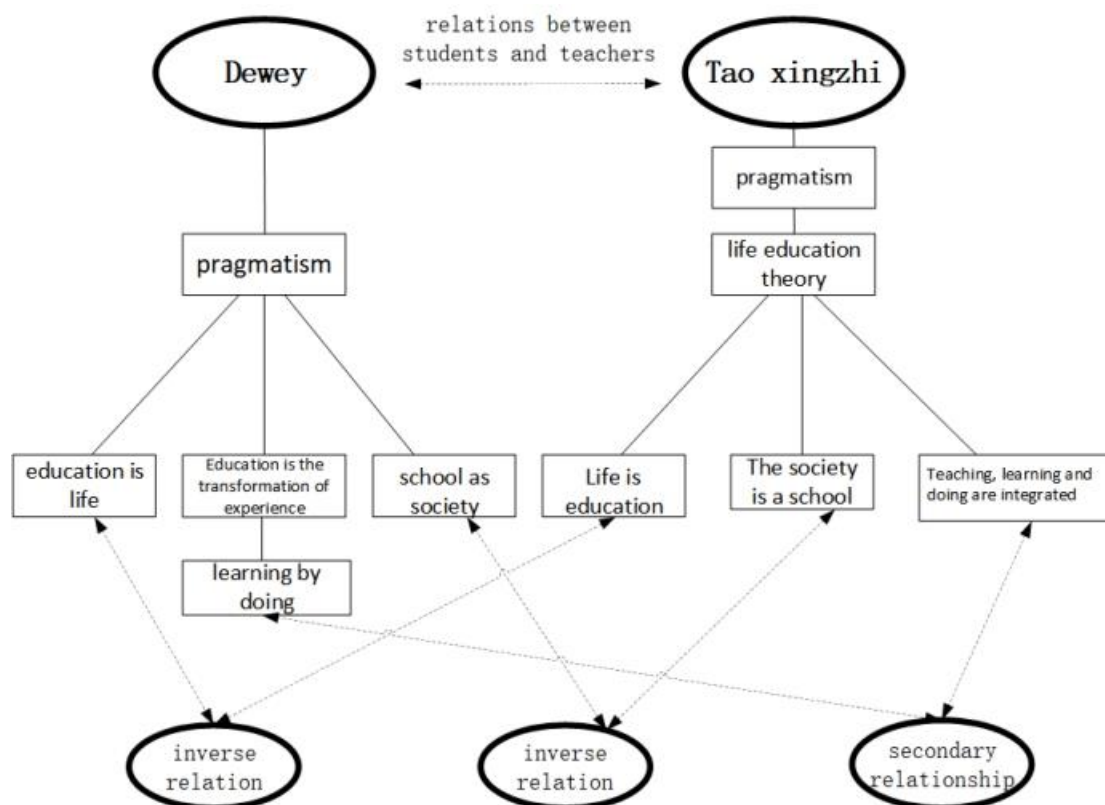
### 4. The society is a school, the life is the education

Be different from a teacher. Based on the social reality at that time, Based on the social reality at that time, Tao Xingzhi made the idea of simulating social life in school and learning social knowledge out of school.

Tao Xingzhi deemed that the best school is society, the most meaningful classroom is nature. Hence, he objected to imprison students' mind. Only engaging in idle theorizing is the least thing that students should do, especially in the war-torn society at that time, China was in desperate need of industrial talents. In this regard, Tao advocated students to go out of school, do one or two jobs in the society, and exercise their professional skills in practice. He absorbed and updated "School as society" theory of Dewey and shaped his own unique theory of thought. For instance, when a woman complained to Tao Xingzhi that her child had taken his watch apart, and was beaten. Tao Xingzhi said that she had lost an Edison, the child would lose creativity and curiosity[16]. Instead Tao suggested that the woman take the child to the watch shop to see how the repairman did it, so as to re-stimulate the child's curiosity and learn how to repair the watch.

In China, where education was not fully popularized at that time, it was quite appropriate for students to learn various skills in society and learn in labor.

In a word, Tao Xingzhi's thoughts on vocational education are very useful for us. The summary of Tao Xingzhi's thoughts on vocational education is shown in Table 1.



A comparison of Dewey's thought and Tao Xingzhi's thought

Table 1 Tao Xingzhi's Educational Thoughts

Year	Article/Speech	Idea	Main contents
1929	Township Teaching Collection Vol 3, Issue 12	Doing is the beginning of knowledge	Touch the knowledge yourself, "learning knowledge" begins with "touching knowledge"
1928	Township Teaching Collection Vol 2, Issue 1	Unity of teaching, studying, and doing	Learn from what we do things, and teach according to how we learn
1930	Township Teaching Collection Issue 9	Society is school life and education	Good society and bad society should be recognized, burst our ability in society and life

#### IV. Practice of vocational education thought of Tao Xingzhi

Tao Xingzhi's thoughts have been "consciously blending" together since he learned from Dewey. His thoughts on vocational education, education of materialism, have been embodied in the way he explores the development of education for the country and the people within it.

##### 1. Self-sufficiency, labor supreme -- Xiaozhuang Normal School

Xiaozhuang Normal School (as shown in Figure 1) is rare and unique. It doesn't have specified books. In Xiaozhuang, Students choose what they learn according to their own interests, as long as they can use it in the future society, they can practice and explore what they are interested; In addition, he also led the students in building the school. And he set a rule that only those devoting to the labor can enter the built dormitories, and non-workers have to live in makeshift tents. It drives students to study independently and encourages students to practice in society. The thought of devoting to the labor is very necessary to mobilize the enthusiasm of our vocational school students and cultivate the practical ability of our vocational school students [17].

In early stage, Tao Xingzhi objected to the name "professor" for teachers in universities, arguing that it should be changed to "teaching student". It means that the relationship between teachers and students is not the relationship between superiors and subordinates, but should be mutual teaching, learning together. This is true for Xiaozhuang Normal School where teachers and students discuss and study together actively. For vocational school students who need a flexible mind, the process of communicating with teachers can improve their skills and exercise their reflexes. The communication between a teacher and students is a process of mutual progress and mutual improvement. Still, it requires students and teachers to correct their attitudes. Some vocational school teachers regard that students who speak up proactively in class are a sign of disturbing classroom discipline. However, Mr. Tao held that knowledge comes from constantly asking questions, and students

constantly ask questions to teachers, which is also a process of strengthening their own memory. Patiently answering students' questions is a sign of vocational quality of a teacher. Those who acts actively in class can gain a deeper understanding on what he or she is learning. This helps to truly form an equal and win-win relationship[18].



Figure 1 School Badge of Xiaozhuang University

## 2. Profitable education, save the country and the people -- Shanhai Engineering Group

Shanghai Engineering Group was Tao's attempt to combine social occupation with study: "Engineering versus generation, learning versus brightness, and group versus maintenance." School students master the ability to work to support themselves. Learning knowledge has the ability to distinguish things. When these powers are put together, it's called a "Group." When Chiang Kai-shek gave up resistance to aggression and advocated "stabilizing the country first", Tao Xingzhi felt lament and resent. Tao could deeply understand the importance of industrial education, and he put forward "bachelor's hoe is useless, we need machines to revolution."

Tao was deeply aware of the importance of workers to master knowledge, in order to avoid people become "nerds" or "field nerd", it is necessary to let the study of how to work, work to learn knowledge, transform knowledge from books into power in fields and factories; Under the guidance of knowledge, workers can improve efficiency, promote production, in order to realize the goal that industry can save out country. Workers should be taught to read and read. Even people who can't work learn to read, they can understand the basic principles by reading the steps of work in the newspaper. In addition, Tao considered that it was crucial to combine works with reading, which seems to be the embryonic form of today's vocational education ideas[19]. Students should not only have knowledge, but also have corresponding vocational skills. Learning knowledge can make the people who work have power. During the New Culture Movement and the May Fourth Movement, the immense knowledge had allowed the students and workers to be equipped with the consciousness of saving the country and the people. They also became the backbone to save the country and people from impending dangers. Work can make people learn knowledge to get exercise. Tao Xingzhi realized that it didn't make any sense for an encyclopedic mind living and working in the society at that time. Only by practicing can we get the opportunity to advance. Learning knowledge can improve the efficiency of people who work, and work can make people who study knowledge get exercise. As Mr. Tao Xingzhi's practical education has laid a good cognitive foundation for these children, under the guidance of knowledge, workers can improve efficiency, promote production, in order to realize[20].

## 3. Study in the society, and develop people's strengths -- Double Star Academy

Double Star Academy was established by Tao Xingzhi for war-torn kids. Tao refused to follow these dignitaries who tended to pick out these suffering children. He firmly believed that children with special abilities who are eager to learn can enter the school, where he incorporates his own educational ideas, and where

students are divided into "nature groups," "music groups," "dance groups," and so on. In addition, He Luting, Dai Ailian and other famous scholars were hired to teach, and students mainly learned corresponding skills. For example, students in the nature group had to practice in nature[21]. Tao and his teachers put signs on different trees in the yard of Double Star Academy for the convenience for the children. This kind of consciousness of training students' practical skills is valuable. It is not only in line with the social requirements at that time, but also indispensable in urgent need for skilled personnel nowadays. This education mode has also been applied in Chongqing Yucai Middle School (as shown in Figure 2).



Figure 2 Chongqing Yucai School Emblem - Study, Work (practice), and Unity

Though Double Star Academy has only been established for five years, its founding experience has left enlightenment for today's vocational education: "choose what you are interested in and choose what you need to study"

In a word, Tao Xingzhi combines learning and practice very well. The summary of Tao Xingzhi's practice thoughts on vocational education is shown in Table 2.

Table 2 Tao Xingzhi's Practice Thoughts on Vocational Education

Year	Practice	Result	Influence
1927	Xiaozhuang Normal School	Shut down because of the arrest of the Kuomintang reactionaries in 1930	Advocating doing. Having deep impact on the "unity of teaching, learning, and doing" of vocational education
1932	Shanghai Engineering Group	Shut down in 1937, re-opened in 1946	Put factory, school and society together to turn industrial education to social practice
1939	Yucai School	Developed into Chongqing Yucai Middle School	Life education theory, industrial education thought began increasingly mature, thus teaching and training young students who "from the masses to the masses"

## V. Implications for the education today

Tao Xingzhi learned the life education theory from his teacher, Dewey. According to China's national conditions, this theory has been improved constantly, forming a unique thought of national salvation through education. What improvement can we make to promote the progress of vocational education while absorbing Tao Xingzhi's thought?

### 1. Change the traditional idea

The argument that "all things are beneath contempt, only attending school is first priority" is still exists today. Today, vocational education has been increasing their enrollment dramatically. It is better to abandon such ideas and realize the importance of technical powers. Besides, in order to recruit students, most vocational schools are constantly close to the general education schools, which falls away from the fundamental purpose of vocational schools to teach people knowledge and skills. To this end, vocational colleges should go out of their own way of development and combine theory with practice[22]. They should also be aware that theoretical knowledge is only the basis of practical knowledge, it mainly serves for better practical operation. It is useless to attend to trifles and neglect the essentials. So, it is harmful to blindly let students participate pass

the examination, strengthen school enrollment rate, which requires vocational school students to have the "do vain learning", "study mechanically", and "be a bookworm".

## 2. Teacher and student

Tao Xingzhi said "whatever we teach, we teach students to be true; whatever we learn, we learn to be a true man." In short, as school runners and educators, we are expected to make "living" education, and we must not lose our original purpose in order to cater to the public.

In practical teaching, it is not suggested to be biased to theoretical knowledge. According to Mr. Tao's practice in Xiaozhuang Normal School, Shanhai Engineering Group and Double Star Academy. Theoretical knowledge is the foundation for practical knowledge. The trained talents are skilled ones, and they should be able to do real things efficiently.

"Give a warm heart, without any perfunctoriness. As teachers, we should earnestly care for the students and pave the development path that is really suitable for the vocational students.

The thought of "student-centered" was highly praised by Tao Xingzhi as early as 70 or 80 years ago. Today, the thought of "student-centered" has been recognized by more educators. However, the current vocational education practice does not reflect the clear and strong "student-centered" concept of educators. If the attraction of vocational education is not big enough or the people are not satisfied with the vocational education, the poor implementation of the concept of "student-centered" during the teaching is an important factor. The development of vocational education in today's market economy depends on educators to emancipate their minds, change their ideas and effectively carry out education and teaching from the "student-centered", which is the key to vocational education of getting out of the dilemma fundamentally and creating value for students and society[23].

At the same time, for vocational education, the teacher is also very important. Because the goal of vocational education is training the first line technology applied talents for production, construction, management, service and so on, its own particularity determines that vocational education teachers doesn't only have a solid professional theoretical knowledge, perfect hands-on and technical application ability, but also have "double teacher" quality and master a certain number of teaching methods. Among the three aspects of "experience, scholarship and teaching method", practical experience in production is the primary quality which vocational education teachers should possess. If vocational education teachers do not have certain practical experience in production, they can not be competent in teaching. Because if one person has no experience of "creating value", he can not train one person to create "value". The activity of training "double teacher" type of teachers can not only let the teachers of vocational schools go to the production line for training, but also make vocational schools employ technical personnel from the production line to teach in the school so as to enrich the teacher team of vocational education[24].

## 3. School and enterprise

The source of teaching equipment of vocational education, the teaching method of "unity of teaching, studying and doing" and the educational concept of "society is school" about which Tao Xingzhi discussed enlightens us that vocational schools must take the road of school-enterprise cooperation and industry-education combination to achieve its goal and improve its effect. Only by cooperating with enterprises and combining industry and education can vocational schools solve the problem of insufficient funds and teaching equipment. Simultaneously, students can really learn practical professional knowledge in order to understand the connotation of enterprise culture and spirit and learn self-discipline, communicate and cooperate with others in practice so as to truly be a person of creating value for others and society.

The methods of school-enterprise cooperation and industry-education combination are as follows:(1)introduction. Vocational schools introduce the production technology, production line, operation and management mode into the schools so that the process of teaching integrates into production, scientific research and management process. The mode doesn't only enable teachers to teach truly, but also enables students to learn more authentically, which reflects the thought of "unity of teaching, studying and doing";(2)combining work with study. That is to say, theoretical teaching is carried out in schools and practical teaching is done in enterprises. The mode enables students to quickly apply and develop the professional knowledge which is learned in schools in the enterprise;(3)on-the-job practice. In this mode, students generally learn cultural and professional knowledge and skills in the first two years of school, and then work in an enterprise in the last year. The advantage of this mode is that it can not only cultivate students' practical ability, but also cultivate students' sense of responsibility, hard-working spirit, unity and cooperation ability, which are the key abilities needed for students to fully enter the society.



## VI. Conclusion

In the era of knowledge economy, the relationship between social and economic development and vocational education is even closer, and the development of society and economy needs vocational education to cultivate enough qualified personnel. Therefore, the function of creating value of vocational education should not be weakened, but should be strengthened. The function of its social value-creating should not only achieve quantitative expansion, that is, to serve all walks of life, but also achieve qualitative improvement, that is, the cultivation of talents should not only stay at the level of "agriculture producing grain", but also reach the level of "high yield grain, good grain". Vocational education should not only improve the students' ability of creating value, but also make students prepare for the development of students' ability of creating value in the long term.

In a word, Tao Xingzhi theory cultivated under Dewey's pragmatism thought is a gem in Chinese educational heritage, and it is more shining in the times which calls for the development of vocational education today, showing a strong vitality. On the road of reform and development of vocational education, we need to take Tao Xingzhi's educational thought as the guidance, explore in practice, reform in exploration, innovation in reform, and realize the sound and fast development of vocational education.

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