

Exploring the innovation of Chinese cultural education practice from the perspective of inter-subjectivity theory

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Abstract. The theory of inter-subjectivity, which emphasizes the sharing of equal subjects through communication and interaction, contains a rich educational philosophy. The theory of inter-subjectivity guides the innovation and reform of Chinese cultural education practice, which is an important initiative to enhance students' sense of Chinese cultural identity and contains the logic of theory, action and thought. In the face of the practical difficulties of Chinese cultural education practice in universities, on the one hand, we can promote the intercultural communication of educational subjects by creating cultural environment and improving educational management. On the other hand, we can explore the intercultural common ground of educational subjects by designing practical activities and focusing on cultural knowledge to promote the high-quality development of Chinese cultural education reform in the new era.

1 Introduction

The theory of inter-subjectivity is a theory introduced into the field of education based on a re-examination of students' subjectivity to adapt to the laws of educational development. In order to further implement the strategic plan of the 20th Party Congress about inheriting the excellent Chinese traditional culture, guiding students to actively carry out cultural exchanges and cultural practices is a natural choice to enhance their sense of Chinese cultural identity.¹ However, Chinese cultural education practices often lack the highlighting of intersubjective dialogue and interaction. In this regard, using inter-subjectivity as a theoretical guide to carry out Chinese cultural education practices helps to confirm the equal and coexistent status of educational subjects and construct a knowledge community based on cultural integration. But what are the key elements of the educational implications of inter-subjectivity theory? Further, what is the logical reasoning behind the

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practice of Chinese cultural education in the context of inter-subjectivity theory? How can concrete and innovative changes in education be implemented? To clarify these questions, it is necessary to start from the basic connotation of the theory of inter-subjectivity and clarify the logic of its role in educational practice to derive feasible ways to promote the innovative development of Chinese cultural education.

2 The educational concept of inter-subjectivity theory

2.1 The inter-subjectivity theory

The inter-subjectivity theory is a new relational structure that has emerged from contemporary western philosophy in the field of philosophical studies of subjectivity by reflecting on the conflict of subject-object relations. In terms of its development, the theory of inter-subjectivity is both a reflection on the subject-object dichotomy paradigm and a positive response to the social crisis in recent times. The subject-object model can deal with the relationship between man and nature and man and things. However, in dealing with man and man, this model will fall into the dilemma that man is not an object. It can be seen that the theory of subjectivity based on the subject-object relationship is an incomplete interpretation of subjectivity. For this reason, the research trend in philosophy shows a shift from the dissolution of subjectivity to the construction of the theory of inter-subjectivity. This shows that the theory of inter-subjectivity has certain inspirational implications for the construction of cognition and interpersonal interaction in the field of education.

2.2 Features of the educational philosophy of inter-subjectivity theory

The educational concept features of intersubjectivity theory include three aspects. First of all, inter-subjectivity theory emphasizes the co-existence and sharing of interactive subjects. The theory of inter-subjectivity transforms the unidirectional orientation of subject-object relationship into symbiotic inter-subject relationship without restricting the internal relevance of object as intermediary. It emphasizes the characteristics of interactive subjectivity and common subject. Secondly, the theory of inter-subjectivity emphasizes that the dialogue between subjects should be equal. The educated and the educator from the perspective of the theory of inter-subjectivity are in a shared context, providing favorable basic prerequisites for developing an equal exchange between them. In the mutual relations between subjects, people are in mutual need, constantly making two-way predictions.² Each subject exists both as an object of the other and as a degree of objectivity, determining the existence of the self through the mutual observation of subjects. Thirdly, the theory of inter-subjectivity emphasizes that the micro subject should show subjectivity. What Marx called "human dependence", "human independence based on material dependence" and "free individuality based on the full development of the individual and their common social production capacity as their social wealth" are the three social aspects.³ These three stages of social and human development are both the three stages of development of subjectivity and the three stages of development of the theory of inter-subjectivity. Marx's idea of the theory of inter-subjectivity emerged with the second major turn in the process of forming a new vision of history. The second turn, which took place between 1845 and 1865, was a deeper study of the practical view of interaction through philosophy and economics towards the stage of materialism of interaction practice.⁴ The paradigm shift in understanding from a practical anthropology to a social relations theory of interaction essentially initiated the study of the inter-subjectivity theory of interaction. Overall, the basic connotation of inter-subjectivity theory can be summarized into three elements. The first is practicality. The

interaction between subjects is the product of practice, which should be carried out and improved in practice. The second is equality. The theory of inter-subjectivity is based on the monism of teachers and dualism of teachers and students. It emphasizes the equality of communication mechanism, communication emotion and communication status. The third is interactive subjectivity. Under the theory of inter-subjectivity, the subject is co-existent and there is no possibility of accidental conversion. Both sides promote each other and jointly act as the core subject of education.

3 Innovation embodiment of Chinese cultural education practice from the perspective of the inter-subjectivity theory

Chinese culture is the root cultural resource of university cultural education. The integration of the two is an inherent requirement of university Chinese cultural education. The Chinese culture education is faced with such challenges as college students' weak sense of identity with excellent traditional Chinese culture, weak construction of professional teachers and the lack of effective connection between content and form.⁵ It has become one of the focuses of the academic circles to grasp the dilemma of Chinese excellent traditional culture education scientifically, and promote the solution of the problem pertinently and efficiently. To this end, the inter-subjectivity theory has been proposed and applied in the field of education, mainly to solve the dilemma faced by the theory of subjectivity in education. In terms of educational values, the academic circle has reached a consensus of "student-oriented development". Taking students as the subject of education is the primary value orientation of the concept of student-oriented development.

3.1 Theoretical logic: the turn towards conformity to the subject position

The educator is seen as the subject of the whole teaching activity, and the educatee is regarded as the object to be reformed. The crisis facing subjective education can be attributed to three specific problems. Firstly, subjectivity is limited to the subject-object relationship in the objectified activity, which leads to an incomplete interpretation of subjectivity. Secondly, the subject-object relationship leads to the possessive personality of the subject. Thirdly, subjectivity under the subject-object relationship is unable to cope with the educational trend of the dual subject. On this basis, the theory of inter-subjectivity does not dissolve the existence of the subject, but rather transforms the way of understanding. It emphasizes the establishment of interactive relations between two subjects in the act of educational interaction, thus resolving the crisis of subjectivity.

3.2 Logic of action: developing a two-way communication between subjects

The Inter-subjective communication between teachers and students involves the following three breakthroughs and advantages. Firstly, the research object is advanced from single subject to synchronic double subject. Both the educator and the educated are educational subjects. The subjectivity of them exists in the simultaneous education process. Secondly, the object is common. In the educational community, the mental world of the educated, the educational content, and the educational environment serve as the common object in the education of inter-subjectivity theory. The common object is the premise and foundation of the interaction of the two subjects.⁶ Thirdly, the education of intersubjectivity theory focuses on the dialogue, communication, understanding and resonance between the two subjects. The subject relation in teaching activity changes from tension to harmony.

3.3 Ideological logic: focus on the holistic development of human beings

The inter-subjectivity theory of teacher-student coexistence contains the value pursuit of the good state of true education. The field of education requires inter-subjectivity theory to have the following qualities. The first property is human nature. The interaction between the educator and the educated must be human-centred. The second property is developmental. The subject reconstructs the old cognitive system and explores new contents. The development of one side of the interaction will lead to the development of the other side. The third property is initiative. This theory actively motivates the educatees to carry out more inter-subject communication, so as to highlight the subject status of the educatees thereby improving the educational effect.

4 Innovative practices of Chinese cultural education from the perspective of inter-subjectivity theory

Based on the discussion of the logic of Chinese cultural education practice from the perspective of intersubjectivity theory, how should educators mobilize the various elements of the current Chinese cultural education system to construct an educational mode dominated by teachers and students? It is necessary to make concerted efforts from the dimensions of educational environment, educational management and educational activities to enhance the overall identification effect of Chinese cultural education.

4.1 Respect for difference: intercultural exchange of educational subjects

Based on cultural differences, the development of interculturality is a key element in the construction of intercultural identity. According to the logic of identity construction, when there is a high degree of unity between the integration of oneself and the identification of otherness, a sense of conscious identification with cultural values will emerge within the individual.⁷ In this context, intercultural communication based on the theory of inter-subjectivity emphasizes the integration of multiple cultural perspectives. On the one hand, educators should build cultural exchange scenes guided by the concept of harmony. There is a need to allow for the existence of multiple cultures and to seek common ground while preserving differences in a multicultural context and to develop a sense of cultural belonging. While adhering to the dominant direction of Chinese cultural education, educators allow the existence of distinctive cultures and give them full respect so as to create the favourable atmosphere for the gradual strengthening of Chinese cultural identity. On the other hand, educators should take equal education as the principle and guarantee students' dominant position in educational management. On the institutionalization of education management, educators need to formulate scientific and clear regulations to ensure the standardized and institutionalized development of Chinese culture education. In the uniformity of education management, educators should strengthen unified management on the basis of respecting differences, and push forward the common goal of cultivating talents. In terms of the flexibility of teaching management, educators should bring the different factors of college students' educational background, growth experience and thinking mode into the category of educational preparation. In the autonomy of educational management, educators should give college students more opportunities to participate in educational activities in educational management.

4.2 Building consensus: exploring the intercultural common ground of educational subjects

Inter-subjectivity requires that teachers and students focus on the meeting of minds, the exchange of ideas and the harmonious discussion of views. For this reason, it is necessary to tap into a common cultural base in order to harmonise and unify the will of the members of the community. On the one hand, educators should aim at cultivating practical skills and guide subjects to communicate in multiple directions. In terms of academic activities, colleges and universities need to actively carry out academic competitions to promote exchanges and learning, so as to deepen college students' understanding of the content of Chinese culture. In terms of practical activities, educators should realize the diversification of activity themes, and combine with the current educational mainstream of the new era, which attaches importance to Party construction, Party history and red culture learning, to carry out more red research activities, such as re-walking the red line, watching red movies, and national conditions education. On the other hand, educators need to focus on cultural knowledge as the main purpose, adjust the education curriculum system. Inter-subjectivity theory emphasizes student-orientation. As two subjects, teachers and students act on the common object of classroom in an efficient, scientific and sustainable way. Educators should first establish a student-centred educational value orientation and adhere to the principles of representativeness, richness and relevance in the selection of Chinese cultural teaching content. At the same time, teachers should take the lead in professional teaching and guidance, while students should actively explore, think and give feedback as the main form. Educators should pay attention to listening to students' voices and insist on equal dialogue interaction to create a harmonious teaching atmosphere.

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