

Concern of Modernization and the Mission of Higher Education

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Abstract

While the modernization movement has led to profound changes in politics, economy and culture around the world, human development is also facing unprecedented difficulties. The concern about modernization puts forward the value for modernization orientation of the times. Higher education must transcend the realistic culture with instrumental rationality as the core, and the most fundamental must be first. Only by transcending its own narrowness and constructing the educational philosophy view of the integration of science education and humanities education, can it give full play to its cultural criticism and literature. With the function of creation, it undertakes the historical mission of value orientation for modernization.

Keywords: modernization, higher education, cultural function

The modernization movement has led to profound changes in politics, economy and culture around the world. Accordingly, the dilemma faced by modernization has aroused people's extensive attention. Higher education, as an important force to promote the modernization process, bears a great historical mission in this particular period.

1. The Worry of Modernization Is Not Groundless

For a long time, modernization has been regarded as a natural process of social change and evolution, which seems to have nothing to do with human conscious pursuit and choice. This view is first challenged by modern practice in developing countries. For developing countries, modernization is not only a natural change and development process of social history and culture, but also a goal or goal that they can choose and strive to pursue. To be exact, modernization is the unity of purpose and process. The anxiety of modernization is the reflection of the contradiction between purpose and process. It has become a universal phenomenon in the worldwide modernization movement.

The worry of modernization comes directly from the dilemma faced by human development. This is mainly manifested as: economic growth has lost the ability of sustainable development; Natural resources are in danger of being exhausted; The destruction of environment not only frustrates economic development, but also directly threatens human existence. The rapid growth of population has overwhelmed the entire planet. The widening gap between rich and poor countries, and between rich and poor, has led to numerous international disputes and regional wars - all of which indicate the extreme deterioration of the human living environment, far from the pursuit of modernization of mankind. It is in the face of this increasingly severe reality, in the field of ideology and culture, human beings' anxiety for modernization arises spontaneously. This is deeply reflected in the modernization process of western countries and China.

Since the 1970s and 1980s, postmodernism, as a philosophical and cultural trend of thought, has spread widely in western society. To a certain extent, it is the concentrated expression of the mass thought and culture of the Western society, with a broad mass base. It profoundly reflects the negative emotions of western countries in the process of modernization. At the same time, it calls for a new value system and cultural system in a way of denying the traditional value system and cultural system. The prominent feature of the critical post-modern cultural trend of thought is to deny modernity completely and criticize the western highly developed modern civilization fiercely. Think modern madness is caused by a rational culture, is the root cause of slavery, oppression and repression, so as to not miss modernization for every sin and committed fault, to destroy the social structure, the deconstruction of modern society, abandon the rationalization and central idea, disorderly, no depth, games, flat life. The constructive postmodern cultural trend of thought supports the criticism of modernization and modernity, but they hold a positive attitude of optimism towards the development of modernization and the change of modernity, and look forward to the work constructively. From this, we can see that both critical postmodernism and constructive postmodernism

hold a negative attitude to modernity, reflecting the serious confusion of the spiritual culture of western society, and also can see their deep anxiety about modernization or modernity.

In the process of modernization of our country, there has not been a fierce post-modern cultural trend of thought about modernization like that of western society. However, the discussion about "moral decline" and "loss of humanistic spirit" carried out by the ideological and cultural circles and theoretical circles in the preceding paragraph also shows people's deep anxiety about the negative factors in the process of modernization from another Angle.

The discussion about "moral decline" and "moral climb" in the development of market economy has profound social reality foundation. In the course of modernization, moral loss, moral marginalization and moral deterioration have appeared to a certain extent, which is an obvious fact. This discussion, in a sense, shows a kind of expectation and longing for the moral construction in the process of modernization, reflects the concern for modernization.

Culture, in the 1990s, theorists discussion about the humanistic spirit, although to a certain extent, reflects the humanistic intellectuals which left out in the process of modernization and the anxiety of his own future, but essentially is for today's rapid development of social market economy environment of cultural crisis concerns, reflects their concern about the moral status. It can arouse extensive social concern, which shows that the concern of the whole society to the humanistic spirit has a deep realistic root. At present, the concept of "science and technology is the first productive force" has been deeply rooted in the people, "science and education to rejuvenate the country" has become one of the important strategies to carry out the modernization, and vigorously develop science and technology has become the focus of the whole nation. We seem to have yet to experience the social dilemmas of the West caused by the supremacy of technology. However, how to make modernization gain long-term development power while vigorously developing science and technology, and make modernization truly become "human" modernization instead of "materialistic" modernization, this is the century's difficult problem facing China's modernization construction. It is a wise choice for modernization to acquire a profound cultural resource with the restriction of humanistic spirit. In this sense, the discussion of humanistic spirit is not the "whining" of humanistic intellectuals. It reflects the mental state of the society and reflects the anxiety and ideal expectation of the whole society for modernization.

2. The Task of the Times: Value Orientation for Modernization

The concern about modernization brings us a topic of The Times: value orientation for modernization. That is, people should grasp and promote modernization in a rational and conscious way, which is the proposal of the sustainable development view, the manifestation of the new value theory in the Earth age and the revolution of the concept of human studies in the gestate.

As a new concept of development, sustainable development has been widely recognized and vigorously promoted by all countries in the world. China has taken the sustainable development of economy and society as one of the two strategies of trans-century development. This new concept of development is the inevitable choice made by human beings facing the perplexity of global problems and the result of rethinking the traditional development strategy that has been followed for a long time, which aims at the growth of national income and gross national product. Its fundamental spirit is to ensure that human society has the ability of long-term and sustainable development, so as to pay attention to the sustainability, integrity and coordination of development. From the perspective of its practice or operation, it tries to solve the problems of ecology, environment, resources and population in the process of modernization. But from the perspective of deep cultural spirit and value, it is a change of cultural values. That is, the focus of attention from the material to people, from paying attention to the "economic pie" to pay attention to people's spiritual and cultural world. Therefore, the reconstruction of human spiritual concept, the promotion of human nature, the development of human spiritual resources have become the premise and basis for the sustainable development of society, in order to establish a new order of harmony and harmonious development between man and man, man and nature, man's spirit and body. The profound cultural implication and cultural spirit pursuit of the sustainable development concept is not only the negation of the cultural values of materialism and consumerism based on the traditional industrial civilization, but also the profound embodiment of the value orientation of modernization.

Related to the concept of sustainable development, when human beings enter the 21st century, a new value concept -- the new value theory of the Earth age is also increasingly highlighted. This new value theory transcends the traditional value system with rationalism and anthropocentrism as the core, and aims to construct a new value system that pursues ecological peace, ecological justice and ecological happiness, and ultimately promotes the formation of personality in the earth age. "Ecology" transcends the natural ecological connotation in the general sense, and extends to all kinds of relation fields of the whole human existence and development. Therefore, ecological peace

includes peace between man and nature, peace between man and man, and peace between man and species. "Peace" also goes beyond the absence of a state of war, but a peace that can accommodate other peoples, other cultures, other people and different things. Respect for nature and reverence for life is its core purport. Ecological justice is a justice criterion based on the principle of understanding and cooperation, which abandons the strong principle of the survival of the fittest and the survival of the fittest. It seeks to prevent disadvantaged people from being excluded from the earth's benefits, and forbids advantageous people from monopolizing the earth's benefits. Ecological happiness is the realization of the common and related happiness of all lives. It is about "overcoming hardships together", "raising hopes together", "gaining joy together" and "praying together". What the new axiology of the earth age pursues or concerns is to promote the formation of the personality of the earth age, that is, the personality with ecological ethical conscience and ecological aesthetic empathy. In our view today, this new axiology still has many ideal elements, but it provides the basic goal and value criterion for human existence and development. Its gradual manifestation shows that human beings are deeply concerned about the development direction and value orientation of modernization as well as human destiny, and it is the reflection of The Times that carries out value orientation of modernization.

As the highest form of reflection, the western philosophy in the 20th century appeared the trend of returning to the world of human life, and Chinese philosophy also rose the upsurge of human studies. The rise of human studies in China in the 1990s has profound historical reasons and strong theoretical logic, but the most realistic and fundamental is inspired and motivated by a series of problems and contradictions in the process of modernization, and is a response to the deep problems raised by contemporary human development.

Human study is a broad field, but the core problem is the growth, development, development of human subjectivity attention and interpretation. The modernization of modern Western countries not only benefits from the full development of individual subjectivity, but also suffers from the infinite expansion of individual subjectivity, which leads to the dilemma of development and the deterioration of human living conditions. In China, due to the influence of feudal autocratic system and negative factors in traditional culture, individual subjectivity has not been fully developed. When establishing the socialist market economy system and promoting the process of social modernization, we should first replace the dependence of traditional small-scale peasant economy with the rationality of industrial civilization and the sense of freedom and autonomy of market economy, and move towards the individual subjectivity with independent personality. However, we are also faced with the danger of alienation and materialization caused by the expansion of individual subjectivity consciousness, especially the personal possession. We should not only promote the individual independent personality required by industrial civilization, but also solve the "poison" that the expansion of individual subjectivity may bring. Only in this way can we make people both the driving force and the goal of modernization and truly enjoy the fruits of modernization. It can be seen that the study of humanism pays attention to the subjectivity of human beings, which is a deep response and sincere expectation to modernization and a deep solution to value orientation for modernization.

The strong desire and practical attempt to carry out value orientation for modernization in the world can not cross the special human practice of education in theory. As S. Lasek notes in his report for UNESCO: "Education cannot be kept out of new currents of thought and action, but has much to offer in renewing values that are expected to meet not only the basic requirements of man and society (harmonious individual development; I also hope that it will be able to face the world's major problems and prepare the younger generation to adapt to the world and demands of tomorrow. As a social practice to cultivate people, education is the pursuit of ideal and future-oriented career, is to discover value, form value, promote value and spread value. In a sense, it leads the development of human culture, especially higher education, which shows its unique character in spreading and creating cultural value. Obviously, it is difficult to realize the value orientation for modernization without the participation of education.

3. Higher Education: Becoming Insular in Its Adaptation

Although people have high expectations on education, the current situation of education, especially higher education, is not optimistic. Under the control of adaptation theory or instrumentalism, education has become narrow, which is mainly manifested in the neglect of people, the loss of cultural critical spirit and the failure of cultural creativity.

The neglect of people in higher education is directly manifested in the neglect of people's moral and spiritual status and the improvement of cultural quality, so that people mistakenly think that moral education and cultural quality education are only the essential characteristics of basic education, while the essential characteristics of higher education are only the development of science and technology, training of professional talents and so on. Therefore, modern higher education lays great emphasis on the education of scientific and technological knowledge and practical knowledge. Emerging scientific knowledge and technology have become the main content of higher

education, and individuals only aim at obtaining practical and practical knowledge. Although people gradually realize the defects of "knowledge centralism" and put forward the proposition of "cultivating ability". However, DUE TO THE long-term influence of the tool theory, higher education has not fundamentally gone out of the misunderstanding, and this "ability cultivation" theory is still saturated with "training", "operation", "profit" color. What it emphasizes is the ability to technicalize, to move away from the subject of human mental development. After the Second World War, the basic purpose of the "infiltration of arts and sciences" and "interdisciplinary" mode put forward in the reform of higher education in various countries is still to promote the emergence of new scientific and technological disciplines through the infiltration of arts and sciences, and develop the ability of students to solve practical problems in production. It can be said that this is the "crossover" and "penetration" of humanities and social sciences on the basis of the domination and utilization of science and technology.

Though western higher education has a long history of free education, liberal education tradition, a lot of western higher education thinker has brilliantly expounded the university education of humanistic ideas, China's traditional education has been to make a gentleman's ideal personality and improve human nature, for the purpose of but in modern pragmatism and under the tide of instrumentalism, they were shock was gone. Meanwhile, many educational thinkers have repeatedly called for university education to return to human education, and to use the cultural achievements of eternal value accumulated by human beings to infuse people's minds, so as to cultivate people's virtue. However, it has not been substantively reflected in higher education practice. Higher education goes further and further away from people's spiritual and moral and cultural values.

The cultural critical spirit of higher education refers to the characteristic that higher education analyzes social reality culture and makes positive, negative and leading evaluation according to its highest value goal and ideal, so as to guide social culture to develop in a healthy direction. Theoretically, the system of higher education gathers the cultural elite of human beings and is the frontier of the intersection of various thoughts and cultures. It should have the spirit of cultural criticism and the ability to guide social and cultural progress. Historically, both Chinese and Western higher education have played the function of cultural criticism. For example, during the Renaissance period, the higher education system criticized Christian culture and advocated humanism. In the New Humanism movement, universities in Germany gained the reputation of "university is the central organ of national spiritual life". It is generally believed that universities have a great influence on the life outlook and values of civil society, which can not be compared with any other social institutions. The higher education during the May 4th Movement in China was a "fortress" that criticized the feudal autocratic culture and advocated democracy and science. In a sense, it gave birth to the development of Marxism in China and influenced the historical trend of modern Chinese culture. However, the cultural critical spirit of Chinese and Western higher education was swallowed up in the modern industrial revolution and industrialization wave. Higher education caters to the diverse needs of society and adopts the colorful "popular culture" almost indiscriminately. Institutions of higher learning have become the "racetrack" of social mass culture. Instead of giving play to the critical function of social culture and guiding the progress of social culture, it has produced the phenomenon that social culture guides higher education. Although there are extremely complex reasons for this, it is a major reason that higher education, under the control of adaptation theory or instrumentalism, is excessively closely linked with the needs of industrial society and marketization, which leads to the loss of subjectivity and the decline of university ideal.

What is related to the loss of cultural critical spirit in higher education is that the current higher education shows a trend of gradual failure of cultural creativity. It is undeniable that modern higher education plays a role in creating science and technology culture through science and technology education and scientific research. But it is the strengthening of this function that leads to the specialization of higher education, which intensifies the division of culture and the phenomenon that cultural quality education is suppressed and excluded. Since modern times, the one-sided development and improper use of science and technology have led to the dilemma of human development, which has been criticized by more and more people. However, this kind of scientific and technological rationalism, which has become a social ideology, is largely caused by the one-sidedness of higher education development. Higher education, which has lost the ability to pursue the value of ontology and integrate culture, not only allows the rationalism of science and technology to "run wild", but in a sense, it can be said that it plays a role of "assisting the tyrant". Because it inculcates the concept of science and technology first, science and technology doctrine to the young generation, so that science and technology doctrine plays a role in spreading and radiating to the society.

In the 1950s and 1960s, C.P. Snow, a British scientist and novelist, described the "gap" caused by the split between scientific culture and humanistic culture in higher education. The lack of understanding, cooperation and even mutual hostility between the intellectuals of science and literature not only disintegrated the whole culture of human life, but also led to the competition for discipline hegemony and mutual suppression, thus forming the one-sided

development of the cultural creation function of higher education. Because this one-sided cultural creation is based on cultural suppression, it is impossible to truly create a brand new culture, one that can enhance human understanding and mutual tolerance, respect humanity and respect life. Thus, the one-sidedness of science and technology culture may eventually turn to its opposite, becoming a tool of slavery and oppression.

In modern society, we can see that higher education has moved from the edge of social life to the center of social life, and become the "axis organization" to promote social development. The tide of popularization and popularization of higher education is rising increasingly. But behind this apparent prosperity lies a deep crisis in higher education. Being far away from people's spiritual and moral world, losing the spirit of cultural criticism, and lacking the ability of cultural integration and cultural creation will make higher education step out of its place of settling down. This insularity, if not improved in time, will make it difficult for higher education to play the role of value orientation for modernization.

4. Double Transcendence: The Mission of Higher Education

Even though higher education has become insular in the process of adaptation, people have not given up their expectations of higher education for a moment. This shows that the key to the problem is that the modernity of higher education has not been fully developed. As a kind of practical activity that enables people to "possess their own comprehensive essence", education is characterized by the comprehensive return of the object world to people in the cultural form, which is controlled and controlled by people. In modern times, this feature has only just begun, and the process is not yet complete. Therefore, it is necessary to further remove the obstacles that hinder the development of modernity to depth and breadth, and promote the full development of the modernization of higher education. For higher education itself, this is the historical mission of double transcendence. On the one hand, it is necessary to transcend the realistic culture of the society, especially the cultural values with instrumental rationality as the core that dominate the modern society, and reflect the function of higher education to carry out value orientation for modernization. On the other hand, it is necessary to transcend itself and get out of bias, so as to find the subjectivity which is on the verge of being lost due to long-term passive adaptation rather than critical treatment of the real culture -- the essence covered by instrumental rationality. The most fundamental is to give full play to the function of cultural criticism and cultural creation on the basis of adhering to the ideal of university education. Western classical university education is the original type of higher education, and the university education idea established by it is still of great significance in modern higher education. The concept of university education consists of the following four aspects: first, the purpose of seeking truth and perfecting personality; second, the condition of university autonomy and academic freedom; third, the goal of educating society and popularizing people; and fourth, the form of harmonious taste and free spiritual communication between teachers and students. The purport of academy education in ancient China is similar to this. In a word, ITS basic spirit lies in academic development, personality formation and mind, trying to eliminate utilitarian factors in education and avoid being influenced by external utilitarianism. On this basis, it is necessary for higher education to cultivate new ideas of higher education and perfect the spirit of cultural criticism and cultural creation in higher education to get rid of the shackles of instrumental rational culture and return to its own essence, and it is also an inevitable requirement for education to carry out value orientation for modernization.

To cultivate new university concepts, we should neither be stubborn and complacent, nor sacrifice the essential characteristics of education, but keep a proper distance between higher education and social life, so as to ensure that higher education has the time and space possible to make careful thinking about social reality. From the perspective of the historical development of higher education, the combination of higher education and social reality and culture is always indicative of the decline of university spirit. The decline of Western medieval universities was caused by their inability to adapt to social reality and culture in time, but the most fundamental reason was that they were too closely integrated with social reality in the process of adaptation and eventually became the slave of Christian culture. The reason why modern higher education has been criticized more and more is that higher education has accepted the culture of pragmatism and utilitarianism almost indiscriminately. The complete collapse of higher education during the "Cultural Revolution" was also due to the complete politicization of higher education. Michio Nagai, a Japanese educator, has warned of a "crisis in the modern university", saying: "When universities become too closely integrated with business and academics too reflect practicality, creativity dries up." This warning, in fact, points to a principle or strategy of modern higher education to deal with the intricate relationship between itself and social reality -- to keep a proper distance from the real society. German philosopher Jaspers also warned people: when education adapts to the real social changes, the first thing is to keep questioning the nature of education, so as to avoid too hasty to adapt to the immediate needs and give up the long-term responsibility.

Within universities, establishing the principles of autonomy and academic freedom is the manifestation and deepening of keeping a proper distance between higher education and social life. Academic autonomy means that scholars control academic activities extensively, because only scholars understand the logic and value of academia best. Its basic spirit is to emphasize that scholarship should not be a tool, but only be faithful to the truth and the logic of scholarship. The academic autonomy we are talking about today, of course, does not exist in the form of traditional universities, and does not mean to completely reject the real society and retreat back into the "ivory tower". As a matter of fact, the reform of modern institutions of higher learning has made it difficult to realize the traditional academic autonomy. However, it is still possible to adhere to the basic spirit of academic autonomy, seek the coordination of academic power and administrative power, and realize a kind of "limited autonomy", which is essential for the development of modern universities.

Academic freedom is also an idea of the traditional university, which means that scholars (including teachers and students) can explore any academic issues in a free way, without being restricted by politics, church, or even scholars, so that ideas can be naturally displayed in free communication. Academic freedom is the prerequisite for university education to create new ideas and new culture, and it is also the expression of university vitality. However, in modern society, people often worry about whether unrestricted academic freedom will be as disastrous as unrestricted economic non-interventionism. Indeed, the expansion of academic freedom often leads to the extinction of the academic, and often leads to the lack of freedom. Therefore, it is often in a state that is both worth pursuing and needs to be limited. Therefore, in reality, it is necessary to keep a proper distance between scholarship and social reality, neither to ignore reality nor to ingratiate itself with it, so that freedom can embody the characteristics of joy and fluency, and at the same time be careful to observe its own limits. In this way, academic freedom will not fall into the pride of idealism and will not lose its ideological essence. This practical academic freedom is the basic condition for higher education to create new ideas and new culture while keeping a proper distance from social life, so as to guide social progress.

Higher education should go beyond social reality and culture to carry out value orientation for modernization, which fundamentally depends on whether higher education can go beyond itself to pursue the essence and noumenological value hidden by instrumental rational culture, so that higher education really belongs to human education and makes people become real and perfect people. At the same time, make it truly serve for modernization in its own way.

With one thousand years accumulated human outstanding cultural heritage and cultural essence of The Times, to train and bring up based on the reality and spirit of criticism and transcendence of "new man", is the essence of education, is the eternal value of education, is also the characteristics of the education different from other human practice activity, at the same time, the basic way and education services for the society. No matter how distinct higher education is from general education, from THE basic fact that higher education always belongs to the category of education, its essential characteristics, noumenon value and the fundamental way of serving the society can be no exception. However, based on the professional characteristics of higher education, we overstate the particularity of higher education in a one-sided way, which leads to the formation of two biased views of higher education philosophy, that is, the epistemological view and the political view. Although these two educational philosophies differ greatly in their understanding of higher education, they have one common feature: they ignore the cultivation of higher education for human's all-round development, and they are far away from the most fundamental object of education -- human, especially human's spiritual value and moral field. As a result, the boundary between the higher education system and other social institutions is blurred. In function, they repeatedly try to enter the "territory" that should not belong to them, so that they suffer too much pressure of civilization, which leads to the loss of their essence and noumenon.

It is needless to say that modern higher education is the product of scientific revolution and industrial revolution, and professional education is the typical characteristic that distinguishes it from general education. However, higher education is also a kind of educational level or educational form which is differentiated from the humanistic education with a long history. The tradition and idea of humanistic education should become one of its essential characteristics. It should pay attention to people's spiritual culture and moral status and promote people's all-round development, which should be more deeply reflected in higher education. Of course, we do not want to exclude science education, because science is the center of our civilization, is also the characteristic of our times, is the time resource of higher education. The crisis of science is not the crisis caused by science itself, but the bias of human values. It is the law of the scientific world that people bring into their daily life. It is the worship of science like the worship of God in the Middle Ages that finally makes human science oppressed. Therefore, science education must be guided and constrained by humanistic spirit. In reality, the integration of science and technology education and humanistic education must be realized, so that higher education can return to a complete education and become an

education to cultivate "complete person", which is the inevitable requirement of higher education to "return to the original and return to the true".

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