

Reconstruction of Primary School Students' Concept of Labor Life in We Media Era*

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It is an important task of labor education to help students establish a correct concept of labor. At present, primary school students have poor self-care ability and serious dependence psychology. And they discriminate against manual workers and treat physical labor negatively. In addition, there is a deviation in teachers' own understanding: Labor is a mean of punishment. Tracing the causes of these problems and inspired by the positive phenomenon of people using tiktok, Kweiyang other media software to share their labor life in the era of we media, we propose to spread the seeds of love life, separate labor from punishment, bring parents into the labor course, and create platforms for sharing results to help students reconstruct their concept of labor life.

Keyword: we media era, labor education, life concept

Introduction

Primary school is the stage of children's enlightenment. Compared with middle school students and college students, primary school students have stronger plasticity and weaker ability to distinguish right from wrong. They like to regard teachers and parents as authority and imitation objects. Therefore, the primary school period is the best time to establish the concept of labor. The so-called "concept of labor" refers to the students' understanding and views on labor. However, from the actual situation, formalistic labour education seems to bring negative labor concept to students and does not really let students accept and love labor from the heart. With the advent of we media era, we find that when we share our labor life with others, labor is no longer labor itself, but a part of life and a kind of life interest. To a certain extent, it tells us to establish a positive concept of labor life for primary school students: enjoying life in labor and loving labor in sharing.

The Present Situation of Primary School Students' Weak Concept of Labor Life

Poor Self-Care Ability and Serious Dependence

At present, primary school students' self-care ability is poor, and they rely on their parents and elders

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seriously. The main performance is that parents do what they can for their children; the lower grade students are unable to tidy up their schoolbags and keep stationery, often lose stationery or forget to bring books and homework; and middle and senior students are unable to washcloths, cook, or tidy their rooms. Some researchers have done a survey. They classified the activities according to self-service, housework, and school community public welfare activities, and asked 60 primary school students to choose from “I want to do,” “want me to do,” and “unwilling to do.” The results showed that in terms of self-service, primary school students are most willing to tidy up their schoolbags, followed by dressing folding a quilt, they are not willing to wash their own clothes and tidy their rooms. In terms of housework, most primary school students are willing to help their families go out to buy small things, but they are not willing to sweep the floor, wash vegetables, cook, wash dishes, and clean tables. Students are relatively not particularly willing to take part in school community public welfare activities, the largest number of people are willing to do is to love flowers and trees. In addition, about cooking, only 32.8% of the students said they could cook, and the so-called “Cooking was simply fried eggs and cooked rice.” It can be seen that the self-care ability of primary school students is relatively weak. They are generally only willing to engage in simple labor, which is beneficial to themselves or cannot be helped by others. For those complicated labor, which has no direct interest relationship with themselves, most of them directly let their parents and elders do the work for them showing obvious dependence (Chang, 2005).

Discrimination Against Manual Workers and Negative Treatment of Manual Labor

In primary school Chinese exercises, students are usually asked to write such propositional composition: “The person I want to be” and “my ideal.” Some front-line teachers found that most students want to be policemen, soldiers, doctors, scientists, artists, teachers, etc. Few students want to become farmers and workers. It is rare that one or two students want to be construction workers, and they will be laughed at by their classmates. In addition, when talking about the occupation of parents, students will envy the children whose parents are civil servants and company owners. They will look at this student with a different eye and are very friendly. They dare not bully this classmate at will. However, for children whose parents are sanitation workers and construction workers, students will despise, be reluctant to approach and even bully this classmate. It can be seen that they do not respect and identify with the occupation of manual labor, although they know the contribution of farmers and workers. In addition, in life when primary school students encounter manual workers, such as sanitation workers and migrant workers, they will avoid or even despise them. In normal school labor, the primary school students are not willing to do sweeping, mopping, carrying water, dumping garbage, and other hard work or dirty work. If they have to work, they may be more willing to do relaxing and cleaner jobs, such as arranging tables and chairs, cleaning blackboards, etc. At the same time, some primary school students often forget to work, procrastinate and are unwilling to work when it is their turn to be on duty, lacking a certain sense of responsibility (Zhang, 2019).

Teachers' Misunderstanding: Labor is a Punishment

In school, primary school students are not mature, lack of self-control, and mischievous, so it is difficult to discipline. Therefore, in the process of school education, teachers often take labor as a punishment means to discipline students' bad behavior, so as to achieve their goal of maintaining teaching order and improving students' academic performance. It is ironic that this approach has been extremely effective for students to accept criticism and correct mistakes. We often hear some admonitions, such as “You are punished to clean the

toilet this week for fighting with others,” “You are punished to clean the blackboard this week for not following the rules,” “You are punished to dump the garbage this month for being late,” and “If you do not study hard, you will sweep the street in the future.” In addition, we can often hear some parents who stay outside the school to pick up their children very late and sigh to other parents, “My son is not serious in class, so the teacher left him to clean up.” It can be seen that the teachers who take labor as a punishment have a deviation in their understanding of the concept of labor. At the same time, some old teachers will teach this “secret” of disciplining students to new teachers, resulting in new teachers being inculcated with a wrong view of labor. There are also some class cadres will learn from the teachers by using labor to punish their classmates. Some surveys have also found that in the classes where labor punishment has been implemented, most students do not like labor. To punish students through labor, on the one hand, let students think that only those who make mistakes need to work, so labor is not glorious. On the other hand, this practice also loses the fairness of labor. The combination of labor and punishment, to a certain extent, makes the “labor is most glorious” advocated by labor education become “labor is really shameful,” and makes students lose their direction in the two kinds of contradictory labor values, ashamed of labor and unwilling to participate in labor (Du, 2020; Zhu, 2007, p. 13).

An Analysis of the Causes of Primary School Students' Weak Concept of Labor Life

“To Be a Scholar is to Be the Top of Society”—The Bondage of Ideas

In ancient China, Han Feizi put forward the principle of “agriculture war as the basis,” and called other occupations other than agricultural war, such as scholars (i.e., Confucianism in the late Warring States period), orators (i.e., strategists), swordsmen (i.e., Knight errant), people who evade military service (i.e., those who attached to noble private doors), and people of industry and commerce as “five fools,” which reflected the extreme tendency of attaching importance to agriculture and restraining commerce. The Confucianists also put forward the idea of “emphasizing agriculture and restraining commerce,” and spared no pains to publicize and implement the idea of “noble peasants and humble merchants.” However, the final situation is that “Nowadays, the rule says we should look down upon the businessmen, but they are rich and noble; we should respect the farmers, but the farmers are poor.” In choosing jobs, there was a certain utilitarian tendency in ancient China, mainly manifested as official standard and gold standard. Specifically, in ancient China, officials enjoyed a wide range of privileges. Therefore, being an official became the best choice of all professions. At the same time, the consciousness of “official standard” has been formed in the society, which measures people’s value and status by the high and low official positions. Studing is the only way for ordinary people to become an official. Naturally, the concept of “To be a scholar is to be the top of society” appeared. When they cannot become an official and ordinary people will choose to pursue business for profit. In their opinion, “Everyone fastens where there is a benefit; for all the crowd into.” Not only the common people are willing to engage in business, but also the literati and Marquis are engaged in business operations such as selling (Dong, 2009).

These utilitarian ideas have influenced us until now. People study hard to become civil servants. Hundreds or even thousands of people compete for a position, even if they fail, they are willing to bear great psychological and physiological pressure to participate in the selection examination again. In the life of primary school students, their parents think that their children’s only task is to study and enter the top universities, so as to be able to obtain high official positions or wealth in the future competition. Therefore, in the view of parents, in addition to learning other things, such as letting children do housework are meaningless, which is a waste of time and can be done by themselves. At the same time, some parents will pass utilitarian ideas to their children,

belittle manual workers in life, and always “warn” children not be like that.

Faster Pace of Life and Lack of Labor Companionship—Time Constraints

With the development of economy, prices and house prices are rising, and the cost of living is rising. Many parents are under great pressure to live: long working hours, frequent overtime, fierce competition, and heavy tasks. Especially in big cities, the pace of life is very fast. It is almost six o'clock after work every day, and it may be more than seven o'clock to get home. It is very difficult for them to accompany their children to do homework due to long-term mental tension and physical fatigue. As for working with children, hand-in-hand teaching children to cook and do housework is beyond the scope of their energy, and they have to sacrifice a few rest time. They even have no time to cook or do housework themselves. They solve the problem of eating by ordering takeout and do housework by hiring hour workers or using artificial intelligence, such as floor sweeping robots, dishwashers, etc. Therefore, in such circumstances, it is a luxury to ask parents to spare time and energy to accompany their children. In addition, even if parents occasionally accompany their children to do labor in this process, because the parents are in a state of fatigue and emotional instability, when primary school students are unable to complete their work well due to lack of ability, they are easy to be reprimanded by their parents, which will dampen the enthusiasm of labor and even more reluctant to participate in labor. In this process, parents will find themselves asking for trouble and gradually eliminate the idea of accompanying children to do labor. Some young parents, while enjoying the convenience brought by high technology, think that labor that can be replaced by artificial intelligence is worthless, and even if they learn to do it, they will have no chance of exerting their ability in the future high-tech era. Therefore, they do not attach importance to children's labor education.

Overindulgence of Elders and Bad Demonstration of Parents—Influence of Childhood

Due to the great influence of education on women and the pressure of family life, more and more women in modern society pursue independence and self-reliance, and actively devote themselves to their career after giving birth to children. As China has entered an aging society, more and more elderly people have nothing to do after retirement. In addition, the opening up of the two-child policy is bound to lead to the situation of many parents handing over their children to their grandparents because of their busy work or the difficulty of caring for two children. Some grandparents need to be responsible for their grandchildren when they take care of them. If their grandchildren is injured in the process of work, they will not be able to account to the grandchildren's parents, so they will not allow their grandchildren to do any housework. Other grandparents dote on their grandchildren too much. Even if their children tell them to let the grandchildren do their own things, they will also scold their children for being too strict with their grandchildren. They are not willing to let their grandchildren do housework. They even help their grandchildren finish eating, dressing and going to the toilet. Some grandparents think that their grandchildren are too young to do anything at all. They think that letting grandchildren work is just making trouble. In addition to handing over children to grandparents for care, some families choose to use nannies to take care of children and do housework. From childhood, children find that manual workers, such as nannies at home constantly being called by parents to do housework and their parents often speak to nannies with disrespect. This discovery sends them a message that manual workers must obey the orders of others and have no power to refuse. Gradually, they will look down upon manual workers in their hearts and equate labor with inferior ones and then they are not willing to participate in labor. This kind of initial idea formed by the influence of childhood will be rooted in the heart. If it is not corrected in time, it will

be more difficult for them to try to change when they grow up (Dang, 2009).

The Cultivation Path of Primary School Students' Labor Life Concept

Sow the Seeds of Loving Life and Separate Labor From Punishment

Through the above analysis, we can feel that under the influence of traditional concepts and real life, "labor," especially "physical labor," is not a particularly beautiful, positive and glorious word for many children and adults. They equate labor with dirty, tired, poor, low status and disrespected. However, in the we media era, we can often see people making their own dishes and shooting short videos to share the results through social software, such as tiktok. Cooking used to be a tedious work, but now people do not d to reject it, but think it adds fun to boring life. People are happy rather than impatient in the process of cooking. Therefore, when cooking is no longer regarded as labor but as life, people naturally fall in love with such labor full of life flavor. Thus, it seems to inspire us to give labor a new concept and new connotation, that is, labor is life and loving labor is equal to loving life.

Primary school students have high plasticity, and the primary school stage is an important period to form a positive concept of labor. In order to change the labor concept of generation after generation, it is necessary to establish a positive labor concept for each primary school student. Teachers are the guide of students. What kind of labor concept students have is closely related to teachers. Therefore, teachers themselves must have a correct and positive concept of labor. They should pay attention to their words and deeds. They should not link labor with punishment. Instead, they should connect labor with life, sow seeds of loving life for students, let them harvest fruits of labor, let students realize that labor is also life, and let them realize that labor is not necessarily dirty, tired, bitter, and poor, but also can be enjoyment, laughter, joy, and sense of achievement.

Bring Parents into the Labor Curriculum and Create a Platform for Sharing Achievements

In the analysis of the causes of the problems existing in the labor status of primary school students, it is not difficult to see the role played by parents. Compared with the two things of labor education and tutoring children's learning, parents play a less important role in helping children master knowledge and improve their academic performance than in helping children establish a correct concept of labor. What we pursue is not only parents' urging students to do homework, but also parents' participation in labor education. The problem of parents in labor education is the lack of correct labor concept and the lack of time to accompany their children. At present, the problem of school labor curriculum is serious formalization, and some labor courses are directly changed into self-study courses. In addition, when some teachers carry out labor education, they simply regard labor education as letting students work and verbally propagate that good children should love labor. In this way, students cannot feel the joy of labor. Only forced obedience and fatigue are felt.

In view of these problems, schools can put the time of labor courses on weekends, place them in the suburbs far away from schools and classrooms, and organize relaxed parent-child life-style labor. For example, the school can cooperate with some suburban farms, reasonably allocate parents and children, and only spend one morning or one afternoon every week to arrange parents to accompany their children to grow a small plot of land or choose to feed a few poultry and livestock. Parents can take turns to participate in the activities according to their working hours, and encourage every family member, especially grandparents, who are with their children to join the activity. At the same time, when harvesting agricultural products, we can hold children's fairs to let students exchange things, share their labor achievements with others, and bring all kinds

of agricultural products home. Through this kind of life-style labor, on the one hand, it can avoid the occupation of labor curriculum by subject teachers in school environment, let the children who sit at the desk for a long time, accompany with books for a long time, and only study in life really go out of the classroom, enter into a very different life and environment, receive interesting and meaningful labor education, truly enjoy life, feel the value and significance of labor, share the joy of harvest labor results, and love labor from the heart, not just do some futile labor for the sake of labor education. On the other hand, it also helps parents who are busy with their work to relieve the pressure of work, breathe fresh air, have a concentrated and flexible time to accompany their children's labor, and let their doting grandparents enjoy the happiness of their families and accompany their children's growth in a different way. At the same time, it helps parents change their traditional labor concept and change their disdain for manual workers and it also helps parents to change the traditional concept of labor, change the usual disdain for manual workers and the rejection of children's housework, thus, reducing the negative impact on children's establishment of the concept of labor. It makes young parents more willing to reduce the use of artificial intelligence in their future lives, set an example, create more labor opportunities for their children, and make them realize that it makes young parents more willing to reduce the use of artificial intelligence in their future lives, set an example, create more labor opportunities for their children, make children aware that they are part of the family, and therefore need to share the housework with other family members, so that children become more responsible and dedicated.

Conclusion

Mr. Tao Xingzhi once said that "life is education." Labor education also needs to be connected with life. With the rapid development of society, people are out of breath in order to keep up with the pace of the times, and they are often distressed by their inability to do so. Modern people are almost anxious to a certain extent, and more and more people are depressed. Students' ability to resist pressure is getting worse and worse. The purpose of our pursuit of interests is to have a good life, but in the process of chasing, we unconsciously lose the beauty of life and forget what life is like. As educators, in the face of young primary school students, we need to do our best to care for their soft hearts at the same time, we should also bury the seeds of loving life and labor for them. Labor education should not only include hard work, but also include the beauty of life behind it. To take part in labor with a heart that enjoys and shares life must reap sweeter fruits and with a love of labor to face the pressure of future life, students will be more resistant to pressure.

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