

# On "Labor Identity" in College Students' Labor Education

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**Abstract:** Labor identity plays a very important role in labor education. Labor identity is an important factor affecting the effectiveness of college students' labor education. However, labor identity has a paradoxical dilemma, that is, the contradiction between social labor identity and individual labor identity becomes the key to restrict college students' labor education, and the alienation of social labor identity leads to the alienation of individual labor. The reasons are directly related to traditional culture, social atmosphere and school education. Under the current background, it is necessary to re-cultivate individual labor identity from the institutional level, the school level and the individual level, so as to realize the return of social labor identity.

**Keywords:** College students, Labor education, Labor identity.

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## 1. Introduction

Entering the new era, the Party and the state attach great importance to the problem of labor education, from the very beginning to point out that we should establish the four "most" labor concepts, to emphasize the relationship between labor and the Communists' political nature and style of work, to labor construction into the system of personnel training, labor education practice in the process of building a modern socialist power has been deepened. From the previous research, scholars have different studies on labor education, respectively from the connotation of labor education, theoretical origin, college students labor education system and other aspects of research. No matter from the level of national policy or academic research, has pointed out a point of premise and consensus: is the recognition of labor. But the current research on labor identity needs to be further deepened and strengthened. If a kind of education wants to be effective, it must pay attention to the emotional experience of the educated and follow the law of students' growth. Labor identity in college students' labor education is very important. College students' labor identity directly concerns their labor practice and social participation. Therefore, it is particularly necessary to study labor identity from the relationship between personal identity and social identity.

## 2. "Labor Identity" and Its Paradoxical Problems

Labor education is an educational activity aimed at promoting students to form labor values and develop good labor literacy, which contains two important points: first, labor values include the subject's internal labor views and attitudes. The other is the labor literacy and the labor skills and habits of the subject. The former influences the latter, and the latter is the manifestation of the former. In college students' labor education, labor identity not only includes the identification of labor education purpose, labor values and labor accomplishment, but also includes the identification of labor education itself. Labor identity is a compound word. To grasp the concept of "identity" is the basis of understanding labor identity. According to Freud, "identification" is the convergence of emotions and behaviors between the subject

and others. French sociologist Durkheim believed that "identity is a kind of collective consciousness, which constitutes the spiritual bond and cohesion basis for the solidarity of members of the social community". The convergence of the connotation of the subject, internal conscious recognition and external conformity, collective will involve a variety of people and relations. Therefore, identity itself potentially acknowledges the relevance between individuals and society. In the author's opinion, Mauletang's conceptual definition has not only the convergence proposed by Freud, but also the collective consciousness emphasized by Durkheim, and has deepened to the height of the value of life, which is valuable. Therefore, the author uses this definition, in order to expand the discussion after the article. With the development of The Times, the recognition of labor not only includes the respect of physical labor, but also includes the recognition of mental labor. Labor identity is very important to the effect of labor education. "Identity" is accompanied by a series of cognitive experience, and finally it will be externalized in behavior. Therefore, only when we truly recognize labor, labor education and labor value from the bottom of our hearts can we radiate our enthusiasm for labor in long-term social practice and respect labor and life.

In labor education, labor identity seems to occur only in the emotional experience of educatees, which is a subjective spiritual phenomenon and only related to the individual educatees. But Marx said, "The essence of man is not the inherent abstraction of a single person, but in its reality, it is the sum of all social relations." Therefore, there is no labor education and labor identity for people living apart from the group. It is only meaningful to talk about education and labor identity in the social community. From this point of view, labor identity is characterized by individuality and sociality, which can be further defined as individual identity and social identity. Identification belongs to the cognitive needs proposed by Maslow after the five levels of needs, which belongs to the needs at a higher stage. Different from the need for survival, "identity" is not inherent to human beings, that is, individual identity cannot be produced independently, because identity itself means the existence of certain standards and views. Therefore, individual identity relies on social identity, and individual identity is based on social identity. The generation and development of individual

identity is influenced and dominated by social identity. However, as far as the current consensus is concerned, society is composed of numerous individuals, and social identity is the collection and greatest common divisor of individual identity. Social identity is also inseparable from personal identity.

Of course, this is being said in a complete vacuum. In real life, people are often born under the "background framework" of social system and cultural value mentioned by Taylor, that is, certain social identity already exists. At this time, social identity may be healthy under the guidance of mainstream values, or it may still be backward and vulgar. In a word, it is all kinds of. Personal identity will develop and renew in the process of interaction between individuals and society. Individual identity will be guided and influenced by social identity. In other words, if social identity is alienated, individual identity will also slide into vulgarization. In a dynamic society, especially in an era dominated by the rapid flow of capital, money and power win wealth and honor, personal integrity is not rewarded accordingly, and "labor is no longer glorious", which distorts social identity and impacts personal identity, and also causes confusion and confusion among educated individuals, thus doubting the value and significance of labor education.

### **3. The Root Cause of College Students' Labor Identity Problem**

People in the labor to confirm their own existence, and achieve free and comprehensive development, then, why college students to labor education perfunctory? The formalism of labor practice, the contempt and exclusion of labor workers? The author analyzes the root causes of these problems as follows.

#### **3.1. Traditional Culture**

Traditional culture is engraved in the national memory, flowing in the national blood, and has a profound impact on the labor identity of modern society. The first is the view of labor. In our traditional society, influenced by the imperial examination system, the concept of "all things are inferior, only study is high" was deeply rooted. Although agricultural production was regarded as an important yardstick to measure the performance of a country and monarch, labor itself was not respected by people. As Confucius said in "The Analects of Confucius · Zi Han" self-evaluation, "nothing to see, so much can despise". Thus it can be seen that Confucius thought that he was forced to work for life, and did not think that work itself is a happy thing, and did not realize the meaning of work itself. In this regard, Socrates in ancient Greece had a similar view. He believed that the happiest life was contemplative, and that labor and production were the activities of women and slaves who had lost their freedom. The second is the view of workers. Due to the separation of labor and education, some people rise to the level of national governance through education or are themselves a member of the privileged class. After becoming an official or a knighthood, they can enjoy a higher social status. In addition to producing labor, they had to pay taxes and corvee, which made life miserable during the years of war and famine. Therefore, there is a saying that "those who work hard govern people, and those who work hard govern people." In addition, due to the strict hierarchical system and the heavy emphasis on agriculture and the suppression of commerce in the traditional Chinese society,

the lowly status and poverty would be transmitted between generations, and the laborers had little opportunity to change the status quo, so "jumping the farm gate" and "getting out of the humble place" became their lifelong pursuit.

#### **3.2. Social conduct**

On the one hand, the development of market economy brings about economic growth, on the other hand, it also brings about changes in social atmosphere. First, there is the rush for capital and power. Under the market economy, "everything is up for sale", money and power have become the only criteria to measure a person's success. Under the effect of luxury brands, waste and extravagance have become the symbol of individuation, and there are even frequent cases of people even selling their body organs for luxury goods. Extravagance and waste and money as the most important thing have become the most vulgar social reality. Second, there is the impact on happiness and honest labor. It is a happy thing to earn living necessities and obtain independent capital through labor. However, in economic activities, bad merchants produce fake and shoddy products and disrupt the economic order by taking advantage of the hysteria of the market, causing losses to those who operate properly. There is a phenomenon that "bad money drives out good money". At this time, if the producers do not follow the trend, it is difficult to maintain normal business, so the integrity of labor is affected. As Marx said, "In one's own labor, one does not affirm oneself, but negates oneself; one does not feel happy, but unhappy." Finally, there is a disregard for workers' rights. The specific performance is not to respect the labor results of workers, do not recognize the equal social status of workers, do not provide workers with the corresponding labor income. Taking migrant workers as an example, many enterprises do not sign labor contracts on the grounds of hiring temporary workers, and do not give corresponding compensation in case of industrial injury. Most migrant workers have low level of knowledge and culture, lack of legal knowledge and poor awareness of rights protection, resulting in many tragic accidents.

#### **3.3. School education**

In college students' labor identity, school labor education also has some problems. First of all, the content of labor education is not comprehensive. In the new era, the content of labor education should keep pace with The Times, including labor thought, labor skills and social practice three parts. However, with the expansion of the enrollment scale of colleges and universities, there are still deficiencies in the hardware and software facilities of labor education. Some colleges and universities offer labor education courses only in the simple cleaning work of campus, and some colleges and universities even do not open labor courses for the sake of enrollment rate. Secondly, the value alienation of labor education. At present, social practice courses offered by colleges and universities are associated with a series of credits and awards, while quantifying various labor indicators. In this alienated education, students do not feel the real value of labor, but only regard labor as a means to consolidate skills and enrich resumes. In situational teaching, labor is vulgarized into a livelihood activity, reduced to low-level skills, alienated into punishment, and narrowed into moral education decoration, which not only deviates from the school's goal of promoting morality and cultivating people, but also makes it difficult for educatees to have a sense of identity. Finally, it is

the absence and fault of labor education. Influenced by traditional exam-oriented education, the school level "values knowledge over labor" and "values scores over practice". Labor education from primary school to high school has always been an awkward situation of "being marginalized", but even so, every class still has the task of cleaning every day, and there will be a collective cleaning every once in a while. This has instilled a sense of caring for the environment and collective labor among educated students. However, when it comes to college and graduate school, there are specialized personnel responsible for cleaning work, and even occasional labor activities are inspected, which gradually weakens the concept of labor and collective consciousness cultivated from childhood.

In addition, family labor education is also an important source of weakness. The family of origin is the first school for students to receive labor education, and parents are the first teachers. However, according to scholar Bao Zhongliang's survey, most parents have tension in their understanding and behavior of labor and labor education. They think it is necessary to do housework, but they do not show it in concrete actions. In 2,600 surveys, 58.2% of parents do not ask their children to do housework or only occasionally ask them to do housework. On the one hand, the modern family is becoming more and more core, the only child has been the social norm, out of love and reluctant to let children do housework; On the other hand, there is the influence of "book-only theory", which holds that nothing else is important as long as children study well, which is related to traditional culture and social atmosphere.

## **4. The Practical Path of College Students' Labor Identity Training**

The formation and standardization of labor identity in college students' labor education in the new era need the joint efforts of society, colleges and individuals, so that labor identity can be taken care of from both internal and external aspects.

### **4.1. Reconstruction of social labor justice**

Labor justice refers to the philosophical reflection and value inquiry on labor activities and relations based on the consideration of life dignity and ultimate value, including the dignity of workers, labor relations, free labor and other aspects. College students always connect their current education with the social reality so as to estimate their own social situation and way out. Therefore, the reconstruction of social labor justice is closely related to the cultivation of college students' labor identity. The reconstruction of social labor justice can start from the following points: First, take the system level as the fundamental guarantee. Institutional protection is the greatest common divisor of a community's will, and legal justice is the source and bottom line of labor justice. Therefore, we should improve the Labor Law and other relevant laws and regulations to protect the rights and interests of workers and ensure that workers enjoy dignity and dignity. The second is the correct direction of public opinion. Leading cadres of the Party and government at all levels should love labor and care about the working people, and should take the lead in setting an example in every work occasion. Meanwhile, the news media should adhere to the guidance of core values, publicize honest labor examples, report model workers, pay attention to the rights and interests

of grassroots workers, and create a healthy and upward social atmosphere with respect for labor. A very special point in our country is that the selection of various model figures is conducted jointly by the country and society. The selection of relevant models in the society. The chairman of the state will receive the model workers, award the model workers national honor, make high evaluation of the model workers' commitment. Let college students unconsciously began to respect labor and workers. Finally, the explanation and correction of social phenomena. In this part, experts and scholars need to work together, learn from the relevant knowledge of various disciplines, explain the social chaos in the social transition period, and provide improvement paths in combination with professional knowledge. In this way, college students can eliminate their fear of labor and actively participate in the practice of socialist modernization.

### **4.2. The perfection of school labor education**

First, improve the labor education mechanism. Labor education should be integrated into the "Ten education" mode. Labor education should be carried out comprehensively throughout the whole process; Increase the input in labor education, improve the professional quality of educators, and give play to the role of "charismatic" teachers in infection and demonstration; Perfect the evaluation mechanism of labor education, form three-dimensional propaganda and supervision, pay attention to students' comprehensive quality evaluation; Labor education activities should be carried out on a regular basis and avoided as political tasks or propaganda shows. Secondly, follow the law of education. Follow the law of labor education and the law of students' growth and development, we should not only see the commonality of the student group, but also pay attention to its personalized side, pay attention to the teaching in accordance with their aptitude, follow the guidance; To understand the behavioral changes and real internal needs of students, concerned about their original family and growth background, pay attention to psychological counseling; Carry out labor education in a spiral manner, and let labor education run through every stage of the university. For example, labor and consumption education can be carried out in the first year of college, labor and life education in the second year, and labor and career education in the third and fourth year, so that labor education not only has theoretical significance but also has practical significance. Finally, innovation labor practice activities. Each school and specialty should combine their own characteristics to carry out labor education, such as theoretical discussion on the theoretical class, technical class to carry out skills competition, and some of the combination of theory and practice, more field teaching; In addition, attention should be paid to interactive learning, combining online and offline, within and outside the province, and at home and abroad. Students should be actively guided to participate in "Challenge Cup", "mass entrepreneurship and innovation", "three trips to the countryside" and other projects. Let college students fully understand the true meaning of labor in theory and practice.

### **4.3. Individual consciousness of exploring labor value**

Whether labor education is really effective, whether labor value is really manifested, the key is to rely on the consciousness of the educated individual. The first is to have a correct labor cognition. We should have the consciousness

that "labor is the most glorious, the most noble, the greatest and the most beautiful", and realize that labor is the key to distinguish human from animals, and one of the ways for individuals to enter the society and have relations with others. We know that there is only a division of labor between mental labor and manual labor, but there is no distinction between high and low, and all legitimate labor is worthy of respect. The second is to have a profound labor consciousness. Frome, an American psychoanalyst and sociologist, believes that only love and labor can overcome loneliness and powerlessness and connect with the world as a free and independent individual. College students will begin to be independent from the shelter of their families. Only by mastering labor skills can they have the ability to be independent and overcome confusion and confusion. It can be seen that labor consciousness is very important to the healthy growth of individuals. Finally, it is participatory labor practice. There is always tension between theory and practice. No matter how ideological progress is made, only in practice can there be room for persuasion and progress. College students tend to be "high-minded and low-skilled", which is the most obvious in choosing a career, so we should practice more. On the one hand, we should participate in various practical research activities, cultivate the ability to analyze and solve problems, and pay attention to the cultivation of humanistic feelings. On the other hand, it is necessary to combine family labor, school activities, social practice and voluntary service to integrate personal growth into social progress and contribute to socialist modernization.

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