

A Comparison of Educational Models under Cultural Differences between Collectivism and Individualism in China and the West

Wenjie Zhu, Lijia Ding, Fan Yu

Zhejiang University of Finance and Economics Dongfang College, Haining 314408, China

Abstract:

By focusing on the differences between China and the West in terms of collectivist and individualist ideologies and cultures, this paper compares and analyzes the different modes of education produced by China and the West under these two types of cultural backgrounds. It explains the advantages and disadvantages of Chinese and Western education in terms of the way educators teach knowledge and the different educational philosophies. The Chinese and Western educational models need to exchange and learn from each other, and at the same time, based on their own national conditions, to respond to the pace of development in the new era with innovative reforms and reasonable absorption of each other's experiences.

Keywords: Chinese and Western educational philosophies, collectivism, individualism, educational models

1. Introduction

Looking back at the development history of the East and the West, the excellent traditional Chinese culture and the Western culture dominated by European culture have become a rich heritage in the world's cultural treasury after thousands of years of inheritance. Due to the differences in geographic environment, cultural background, development process and many other factors, Chinese and Western cultures show great differences. Different cultural mentalities have given birth to different educational concepts between China and the West. Education is an important part of culture, the deepest influence on education is no more than a country's national cultural traditions, education is an important means of transmission, selection, discovery and creation of culture, education cannot be separated from cultural traditions, therefore, educational ideas, educational systems, educational content and methods leave traces of cultural traditions[1]. The comparative study of Chinese and Western educational models provides a basis for us to critically inherit the traditional Chinese educational heritage, and also provides support for learning and absorbing the essence of the Western educational model, so it has important theoretical significance and practical significance[2].

2. Literature review

In the face of globalization, the increasingly intense and in-depth exchanges and collisions between Chinese and Western thoughts have triggered many comparative thoughts and reflections, which have been manifested in many fields. "Education, as an unchanging topic, is the most direct and effective way to educate the society. As the two main subjects of educators and educated people, although different modes of education are produced under the different cultural backgrounds of Chinese and Western cultures, in order to pursue development, it is extremely necessary and effective to take in-depth research and explore ways to improve the mode of education by constantly innovating it.

Liang Yuhua's "Comparing the Difference between Chinese and Western Educational Ideas from Cultural Perspective" and Yang Chunyuan's "Difference between Chinese and Western Educational Ideas from Cultural Perspective" both mentioned that Chinese and Western education have different educational modes under the influence of different ideologies of groupism and individualism, and at the same time, the differences in educational modes also have a certain counteraction to the society. S.J. Huang X. & Yang in "Comparison Between Chinese and Western Education Management" (2015 International Conference on Advanced Educational Technology and Information Engineering) compared the differences between Chinese and Western education and the reasons for them from several angles, mentioning that collectivism and individualism ideas have an extreme influence on different modes of educational development. Hu Zhongping and Liu Zhaohui, in "Comparison and Reflection on Chinese and Western Views on Education," discuss the differences in teaching emphasis between the Chinese and Western countries in the "teaching" of educators and the "learning" of educated people, with one focusing on conclusions and systematized outputs, and the other focusing on the process and independent thinking. Zheng Xin and Zhang Jia's "Differences between Chinese and Western Teachers' Professional Learning Communities: A Cross-Cultural Comparative Perspective" also mentions that the collectivist ideology of Chinese education also influences educators' thinking about education, and it mentions that schools and educators believe that the results of teaching and learning are the result of the collective action of multiple teachers, and that they should pay attention to the collective power and influence of teaching and learning.

Wang Feng's "Comparative Study of Several Issues in Traditional Chinese and Western Educational Thought" points out that from traditional Chinese educational thought to the development of modern education, there have been many educators and thinkers who have advocated that education requires a certain degree of individuality, and that although under the influence of collectivism, it is still necessary to learn from the advantages of Western educational thought, to get rid of the traditional constraints, and to pay attention to the shaping of individuality and the individual's spirit of creativity. Zheng Gang's "Review and Reflection on the Study of the History of Education in Modern China" is a systematic review and reflection on the development of the history of education in modern China. Yang Xinyu's "The Characteristics of Indoctrination and Implications of Moral Education in Western Schools" also mentions the need to develop dialogic teaching and indoctrination in the Chinese education model, and to innovate and improve the education model, so as to promote independent thinking and active acceptance of knowledge by the educated. At the same time, Ai Hongmei, in "Comparative Study on the Implementation Methods and Approaches of Indoctrination Education in China and the West", also puts forward constructive suggestions to improve indoctrination education, which should embody the scientific and contemporary nature, and be bold and courageous to expand the new Weihong Liang & Changsong Ma in 2021 in "Modelling the Spatial Distribution Differences of Compulsory Education Resource". Hindawi "Discrete Dynamics in Nature and Society" Volume showed that the differences in the distribution of education resources vary greatly and that these differences have a significant impact on the level and breadth of education of the educated. Zhu Huili's "Cultural and Educational Differences between China and the West and the Cultivation of Creative Talents" briefly discusses the education model of the United States, a representative of Western countries, and presents certain data, pointing out the advantages of focusing on the cultivation of creativity as well as the drawbacks of low learning efficiency and foundation. Dong Di and He Hongtao's "Comparison and Learning from Chinese and Western Education" and Lucy Chen's "Basic Types of Educational Modernization in Major Western Countries and Their Reflection" in 2023 both emphasize that in the process of China's education learning and development, we still need to pay close attention to China's actual national conditions and socio-economic development, and must not blindly follow the trend to understand the differences, and, at the same time, we also need to guarantee the nationals' rights of equal access to compulsory education. At the same time, we should guarantee the right of nationals to equal access to compulsory education, and rationalize the reform to expand the advantages and make up for the

disadvantages. Chen Lixuan and Lin Hailiang published "The Difference between Chinese and Western Views of Knowledge and Its Implications for Education" in 2011 referring to Michael Connelly & Shijing Xu (Eds.). Cham, published in 2020 in Switzerland: Palgrave Macmillan's Book Series: Intercultural Reciprocal Learning in Chinese and Western Education. Front. mentions that the concept of reciprocity should be emphasized in educational communication in order to optimize education through the richness of the connections established between multiple educational agents.

The study of education is a priority that cannot be ignored in this day and age. What is the background of Chinese and Western educational and cultural thought, how did the history of education develop, what are the disadvantages and advantages, and how should it develop in the future. Around these issues, scholars have explored them from various dimensions such as history, ideology, economy and politics. However, judging from the information collected so far in this topic, although many scholars have researched various aspects of education issues, there are still some lacks and deficiencies.

The core of the concept of education is the value of education, i.e., people's fundamental views and attitudes about the meaning or role of education for human beings and society. China and the West have developed many very different views of education over the course of their long social and educational development. In Western education, people pay more attention to the release of human nature and the molding of personality. From the different understandings of education between China and the West, it can be seen that Chinese education tends to educate people to integrate with the social groups, or even to educate people to compromise with the social groups. Western education, on the other hand, tends to stimulate human nature and individuality. It can be seen that there is an essential difference between collectivism and individualism in the concept of education[3].

Since the Spring and Autumn period and the Warring States period, China has been producing in an agrarian-based smallholder economy, a mode of production that has made Chinese people accustomed to working in groups and created a group culture mentality among Chinese people. Not only that, but the traditional patriarchal bloodline culture and the political pattern of unification have led to the dominance of the concept of holism and groupism in the relationship between individuals and groups, in which the individual, as a member of a group (including the family, the clan, the state, and the nation), must unconditionally subordinate his or her individual needs and interests to the needs and interests of the group. Confucius' so-called "ruler, minister, father, father, son" is a holistic understanding of interpersonal relationships, which was developed into the three principles of "ruler as the principle of the minister, father as the principle of the son, and husband as the principle of the wife" in the Han Dynasty. This is not only the result of recognizing human beings as a whole, but also the guideline for dealing with the relationship between individuals and groups from a holistic point of view. In Xunzi - The System of Kings, it is said that "life cannot be without groups" and "when the way of the group is right, all things will be in their proper place, all six animals will grow in their proper place, and all living beings will have their destiny", which are even more typical of the concept of the group. According to the Book of Rites, the concept of wholeness permeates all fields of traditional Chinese culture and education, including literature, history, medicine, and calendars. Under the domination of this concept, the overall interest of the group is the only reference for individual interests, and it is the starting point and destination of individual interests. The existence and development of the individual only has the value of a tool, the individual is only a tool for the development of history and the group, and the individual does not have independent value and meaning. In modern society, examples of Chinese collectivism abound. For example, Chinese people are more concerned with "what others think", and therefore often use the generally recognized moral code of conduct to consciously restrain their own words and deeds, in order to obtain the group's identity[2]. Education is therefore seen as a process of internalizing social norms and human culture into the individual's psychological structure, thus neglecting the intrinsic value of education in the development of human personality and creativity.

This collectivist culture of our country makes Chinese educational culture very different from that of

the West. Western scholars examining Chinese schools have also pointed out that teaching is a shared, collective responsibility in Chinese educational culture, which is very different from Western teaching culture. Under the influence of a collectivist culture, schooling has traditionally been viewed in China as a collective task, and it is "only natural" that promoting student learning and development is the responsibility of all teachers in the school. Chinese teachers believe that teaching and learning is inherently collective, as students' academic performance is the result of the joint efforts of teachers of different subjects, as one teacher noted, "Education is, after all, a collective effort rather than an individual one." [4] This has also led to a more uniform model of education in China, which likewise affects the outcomes of students' intellectual development. In China, if students don't know something or don't understand something, it is often natural for teachers to present conclusions and ways of obtaining them directly to them, seldom gradually guiding students to take the initiative in analyzing, synthesizing, abstracting, generalizing, comparing, judging, selecting, exploring, and trial-and-erroring through the necessary processes of teaching and learning and deeper interactions between teachers and students in order to ask questions, analyze problems, and seek answers. This neglect of the teaching process is mainly manifested in two aspects: First, teachers are more accustomed to the simple instillation and injection of ready-made knowledge and conclusions directly and plate "end" to students; second, teachers are more accustomed to "teaching instead of learning", that is, the teacher Overstepped his role, as far as possible to their own teaching instead of students' learning or the process of teaching teachers instead of the process of student learning. In this kind of teaching, teachers use their own minds too much instead of the students' minds. Teachers of the content of the analysis, synthesis, abstraction, generalization, comparison, judgment, choice, etc., often in the preparation of the class was completed in advance and not more fully embodied in the teacher's teaching and student learning in the process of interaction and communication. The process of teaching and learning, especially the process of student learning, has been oversimplified. In China, the popular standard for a good lesson is usually that the teacher speaks in a clear-cut, organized, watertight, hierarchical, and logical manner. Especially the key, difficult, key is to speak deep, speak through, speak "into" to do meticulous; a lesson before the end of the teacher will also be speaking content combing once for a summary, in order to give students a clear, clear, complete impression. In short, a good class is to try to make the students do not have to make any effort to easily master the knowledge taught and can be "digested on the spot", not to leave students with any difficult problems. This kind of teaching is good quality, high efficiency, because this kind of teaching is most conducive to students to quickly and easily grasp the knowledge and conclusions, and the most conducive to deal with a variety of exams. Obviously, this kind of teaching misinterprets both the meaning of "teaching" and "learning" [9]. However, such a unified approach to education also has its many advantages, which makes the foundation of Chinese students generally solid and solid, and the efficiency of receiving knowledge is high, so that students can learn the most knowledge in the fastest possible time, laying a solid foundation for the subsequent training of professional talents. At the same time, China has vigorously promoted the balanced development of education, including vigorously promoting the balanced development of compulsory education and the construction of information technology. Moreover, there is no spatial difference in the distribution of compulsory education resources; there is no spatial difference in the distribution of compulsory education resources in individual Chinese cities or a certain urban area, and there is no obvious difference between urban and rural areas in respect of a certain city. Compared with the cities, the rural areas, which are relatively economically backward, have been effectively guaranteed both the conditions for running compulsory education and the teaching staff [8].

As the saying goes, "ten years of trees, a hundred years of people", parenting is not an overnight thing, education is a long-term process. China's nine-year compulsory education and examination culture makes the people in the field of education to the greatest extent possible to get the right to fairness, justice and openness, the degree of education of the people has been popularized, and create a good educational atmosphere for the society [4].

Of course, In traditional Chinese educational thought, there are many educators and thinkers who emphasize the free development of the individual, advocate getting rid of the traditional constraints, and pay attention to the shaping of individuality and the individual creative spirit . For example, Mozi advocated the creative spirit of "described and made", disagreeing with the conservative attitude of Confucianism's "believe in ancient times, described but not made", and advocating "described and made". Jikang for the rites and music in all aspects of education and culture in the face of people to limit the interference, the pursuit of fame and fortune to the human nature of the repression, put forward "more than the name of the Church and let nature," the idea that education should be natural. Wang Shouren proposed that education should start from the positive side, and that education methods should be used to cultivate, induce, adapt to children's temperament, and inspire children's interests. "Today's teaching children, we must make their tendency to inspire, the center of joy, then their progress can not be". Wang Fuzhi is strongly opposed to the existence of heavenly justice and the extinction of human desire, and advocates the unification of justice and desire, proposing that life should be able to satisfy the feelings and desires of the natural man and meet his instinctive requirements[5].

However, due to China's unique cultural traditions and the concept of groupism, personality education in its full sense has never been well implemented in the whole feudal society. It was only in modern times, with the introduction of Western educational ideas, that this situation changed in a substantive sense. For example, Cai Yuanpei was clearly against the constraints of feudalistic education on students' individuality, and advocated that students' individuality should be developed freely. Criticized the old Chinese education, "do not ask the nature of the static, endowed with the sharp and blunt, and the teaching of the stop there is a law, can reward, can not be punished, such as my disposal of inorganic substances." ("new education and the old education of the divergence" "Cai Yuanpei education anthology" page 46) "educators, rather than abide by the law, rather than still natural; rather than seeking uniformity, rather than the development of individuality" (ibid., p. 49). Against the injection of teaching, advocating the development of children's individuality, students should be automatic, self-learning, self-help, clearly put forward the teacher's responsibility is only in the students feel difficult, to help them. At this point, people began to criticize the traditional educational thinking on the individuality of the constraints, in the study and reference to the useful experience of the West on the basis of the real importance of the issue of personality education and the correct treatment [5].

At the same time, in the research on the history of education in modern China, due to the lack of necessary theoretical summarization of China's rich educational thought and practice, the essence of pedagogical theories could not be extracted, resulting in China's educational theories being relatively poor, and could only be borrowed from the Western theories to construct the educational doctrines, and China's own educational resources often became embellishments only. Although there are some modern researchers on the history of education in China, represented by Yu Jiaju, who have systematically studied the educational theories of Confucius, Mencius, Xunzi, and so on, and tried to build a pedagogical theory with Chinese characteristics, as far as the whole education history research community is concerned, there is no such thing as a "Chinese" theory. However, as far as the whole research community of the history of education is concerned, the efforts are very limited. As a result, the weakening of the study of history of education to serve the theory of education has also affected the status and role of the study of history of education in China in the discipline of education [6]. This has a greater impact on the development of educational concepts and models in modern China.

The compulsory indoctrination model, which the Chinese style of education has to reject, is that teachers rigidly "teach" what they already know, disregard students' comprehensible "learning", and do not face up to students' choices and suspicions, forcing students to accept the results of their education compulsorily and skipping the process of experiencing. This approach to education, due to the educator's lack of understanding, is not a good idea. This kind of education is ineffective due to the lack of correct

understanding of the students by the educators. Obviously, the mandatory inculcation of concluding knowledge is a one-way education indoctrination, lack of interactivity, innovative and cultivate students' independent thinking effect, has long ceased to adapt to the needs of the present era, is what we must abandon. We want to promote dialogic indoctrination, where the dialogue is not our usual sense of speech, but to give philosophical significance to the dialogue, "Dialogue is a way of knowing, is the subject of the dialogue between the two sides from the premise of their respective understanding of the understanding of the ideas reached a fusion of understanding". Dialogical indoctrination, also known as subjective indoctrination and learning indoctrination, is to give full play to the premise of the teacher's subjectivity, with the teacher as the leader and the students as the main body, to achieve the purpose of indoctrination and education through the learning activities of the students' subjective initiative, and through the exchange of equality, openness, and mutual respect between teachers and students. Dialogical indoctrination is a two-way interactive indoctrination education, which is a scientific and developmental education model, and a progress of education concepts suitable for the requirements of the times[7].

Educational models are very important in guiding students. In today's increasingly frequent globalization, we should broaden our horizons, look at the world from an international perspective, and approach education with a broad mind. In the era of internationalization, we should realize that education needs to be diversified, and we need to absorb and learn from advanced educational concepts. Nowadays, the younger generation needs a kind of teacher or educator who understands multiculturalism and thinks from the perspective of cross-cultural communication. These teachers or educators have a holistic approach and philosophy of education. They are able to grasp the advantages of both collectivist and individualist education. In this way, not only the nature of the young generation will be developed, but also their personalities will be fully developed[8].

Unlike the collective unity of Chinese education, the basic characteristic of Western culture is individualism. Western individualism encourages uniqueness and creativity, and stimulates and promotes the development of personal creativity and potential. Westerners value originality and novelty, love novelty and are rich in innovation and adventure, and are always ready to abandon the old for the new. This kind of change, change, change, change of cultural psychology, which makes the westerners have the kind of independent innovation of the scientific spirit, promote the western education constantly reform, constantly forward. At the same time, the western culture and education advocate "everyone is the center of many rights, all social equality", not only advocate the younger generation, the subordinate should respect the elders and supervisors, also advocate the elders and supervisors should respect the personality and rights of the younger generation and subordinates. In this way, individuals are able to give full play to their nature and specialties in a free and relaxed space, and competition among individuals is stimulated by society. The traditional differences in school education are characterized by the Western model of individualism. Individualism emphasizes the value and dignity of the individual, stresses personal characteristics and differences, promotes novelty, and encourages unique styles. This cultural psychology encourages the pursuit of diversity in the West, forming a Western educational philosophy characterized by diversity and the coexistence of pluralistic ideas[2]. As advocating individual rights, the western countries of the school teaching more emphasis on the teaching process, rather than the results of teaching. Teacher-student relationships are more democratic, and the classroom atmosphere is relaxed and active. Because this kind of teaching pays more attention to the development of students' inner quality and potential, rather than the acquisition of ready-made knowledge and conclusions. It is based on this concept, teachers and students are opposed to teaching instead of learning, in teaching more concerned about the teacher "teaching", especially students "learning" process. Concerned about the interaction and communication between teachers and students, as for the mastery and memorization of ready-made knowledge and conclusions is not the most important. This kind of teaching is more let go and let the students to explore, trial and error and "toss" the teacher is more to play the role of the student's guide and equal partners. They believe that the development

of students' potential and the improvement of their inner quality is largely realized in the process of teaching and learning, in the joint exploration and two-way interaction between teachers and students. Students' interest in learning and the enjoyment they get from it are more often felt and experienced in this process. As Bruner pointed out, "To teach a subject to a man is not to ask him to keep the results in mind. Rather, that is to involve him in the process of acquiring and organizing knowledge. We do not teach a subject by building small modern libraries about it, but by making the process of knowledge acquisition manifest itself to the student as a mathematician thinks about mathematics, as a historian thinks about historiography. Knowledge is a process, not just a result." [9]

American education is a typical representative of Western education that emphasizes innovation and strives for change. Educators in the U.S. emphasize the development of questioning skills, research skills, life-connected content, and effective learning styles. They are committed to continuous educational reform in response to historical trends. In the U.S., students are free to ask questions in class, including objections, and teachers are generally able to answer them patiently. Less than one-third of a lesson is spent on the teacher's own, and most of the time is spent on students' questions and the teacher's answers. Teachers recognize students' "strange ideas" and those who listen silently are perceived as lacking initiative and motivation. Competition is encouraged, and students are encouraged to show off their skills and compete with each other. Open education, which is characterized by democracy and freedom, was first born in the United Kingdom and later spread to the United States. Dr. Yang Zhenning once commented that this kind of education is conducive to the success of 10%-30% of bright students, but it is quite permissive, and some students who have received 11 years of compulsory education are only equivalent to the academic level of 6 or even 9 years of education. As a result, Western education is less efficient and less basic[10].

Although the Western education model is based on the need for personal growth, it seeks to provide students with a sense of independent thinking, develop self-reliance, and encourage the pursuit of new ideas, it is a philosophy of education that focuses on the interests and developmental needs of students (ultimately, it is a kind of personality development education). It is a kind of education that focuses on students' interests and developmental needs (in the final analysis, it is a kind of personality development education). In this mode of education, children's critical consciousness and practical ability are effectively promoted, which is worth studying and learning from. However, excessive emphasis on personality education will also lead to over-emphasis on the transformation and conquest of the natural world (including human beings themselves), which has brought about the prosperity and development of natural sciences, but has led to the extreme expansion of human rationality, the unlimited exaggeration of human cognitive ability, and the extreme promotion of the power of human beings to dominate nature, which has resulted in the tense antagonism between human beings and nature, with the result that human beings will inevitably move towards anthropocentrism. At the same time, also because of one-sided emphasis on the individual's subjective initiative, so that in dealing with the relationship between individuals and groups, the formation of the individual-centered, the individual and the group in opposition to the individual, and vigorously advocate individual freedom and self-improvement and development in a one-way degree. The group becomes

As a tool for individual existence, the individual can maximize his or her own interests without regard to the interests of others or of the group, and the existence of the group serves the existence of the individual. The contribution and significance of the individual to others and to the society is only the objective result of the individual's self-perfection and self-realization, and the cultivation and shaping of virtues are only limited to the meaning of self-perfection and development, but not others. This kind of philosophical thinking is reflected in educational thinking, will inevitably lead to the unidirectional promotion of personality education, it is impossible to cultivate a sound and complete personality. On the contrary, it can only lead to the loss of personality and one-sided deformed development.

Through the above comparative analysis, we can clearly find that: Chinese education tends to teach

people to live in harmony with the social group for the sake of the collective and others, while Western education tends to stimulate people's individuality and release human nature. This difference is dominated by different social ideologies. Over-reliance on one educational philosophy and approach will inevitably lead to disadvantages, such as extreme collectivism or extreme individualism.

Extreme collectivism is a cultural breeding ground for the power of personality. The "leader" is above the collective and controls the destiny of the members of the collective; a person is subordinate to the collective. This leads to a subordinate relationship between the person and the "leader". Secondly, extreme collectivism is the cultural ground for the formation of hierarchies and networks of power relations. The ethical law is used to extinguish the union of members based on their own rational interests. Thirdly, the extreme collectivism has restricted the formation of the individual's sense of rights. The value of an individual's life is mainly realized in collective relations. The dependent individuals only have the obligation of obedience, there is no space for individual rights claim, and the sense of responsibility and obligation of the group is missing[3].

As a result, in today's social environment, the role of social ideology has been greatly diminished. The trend of globalization is sweeping the world. We should realize that it is not enough to follow one philosophy of education; we should look at education with cross-cultural thinking. We should learn from each other, learn from each other and exchange ideas.

Extreme individualism is manifested in the following ways: firstly, they give priority to their own aims and personal interests. Secondly, they care only for their own interests and not for the interests of society. King Louis XV's saying "Après moi le déluge" is a typical example. Thirdly, in order to achieve their personal goals, they can do anything, such as disregarding the most basic social conscience and morality of the people. "Every man for himself, and every man for himself" is their creed. This makes the ultra-individualistic people in the West think highly of themselves and are unable to understand other cultures. In addition, individualism has caused inequality in many Western societies, with low rates of education and a serious gap between the rich and the poor[3].

To summarize, the education models of China and the West in the context of collectivism and individualism have very different traditions. Chinese education focuses on the accumulation and inculcation of knowledge, on cultivating students' respect for knowledge and authority, on the mastery and inheritance of knowledge and the construction of knowledge systems, and on a more serious teaching environment. In educational activities, Chinese education has been focusing on "general" understanding and awareness, but neglecting in-depth dissection and analysis. The value orientation of focusing on the group has certain positive significance in educating the people to emphasize the overall interests of the country and the nation, strengthening the cohesion of the nation, and cultivating the overall systematic thinking ability of the students, but it has also induced paternalism, royalism and even authoritarianism to a certain extent, which suppresses and restricts the individuality and initiative of the human beings. This value orientation not only shapes the noble qualities of open-mindedness, respect for teachers and elders, and love for the community, but also may cultivate the negative personality traits of prudence, conformity, self-suppression and self-abasement, and may also impede the individual's creativity, submerging the individual in the group[1]. In contrast, the concept of Western education makes Westerners pay more attention to the cultivation of students' sense of independence and self-reliance, the cultivation of students' practical ability to use knowledge, as well as students' questioning of knowledge and authority, the critical spirit, pay attention to the expansion of knowledge and creativity. Western educational environment is also more relaxed, more open. In the Western cultural tradition, always practiced individual-oriented, self-centered, pay attention to personality and dignity. As early as in ancient Greece in the era of Bethlehem, Protagoras put forward the "man is the measure of all things" proposition, affirming the subjective position of man, personal experience as a measure of all things, indicating that the individual no longer take the interests of the city-state or the law as an external necessity to comply with the hope that their own desires and interests to determine human

behavior, Protagoras, this is the first time in the Western cultural tradition, the individual is always practiced, self-centered, focusing on personality and dignity. The ethical significance of this proposition of Protagoras means that individuals should take their own desires and interests as the source of morality and the standard of moral behavior in their social and moral life. This idea has had a profound influence on the development of Western culture and education. However, although the individual-oriented value orientation is conducive to the development of individual subjective initiative, it also makes the individual-oriented thought indifferent to the concept of human relationships and clan groups in the whole society[1]. It can be seen that education should be a kind of promotion of students' common development and personality development of human activities, over-emphasis on either side is a disadvantage. The two educational models also express the different attitudes towards knowledge in China and the West, Chinese education expresses the static acceptance of knowledge, while American education expresses the dynamic change of knowledge[11].

3. Exchanges and references between Chinese and Western education models

Even though the huge cultural differences between China and the West have resulted in many differences in the education model, there are still commonalities between the Chinese and Western education concepts, and the formation of the existence of modern education concepts, the ultimate value of its embodiment is to guide the recipients of self-knowledge and self-motivation, mastery of systematic knowledge, the formation of the ability to create, critical thinking, and other transferrable skills, and the formation of lifelong learning, the pursuit of their own The ultimate value of the concept is to guide the recipients to acquire systematic basic knowledge, develop transferable skills such as creativity and critical thinking, and to develop the spirit of lifelong learning and the pursuit of excellence in themselves, so that a small stream can be converged into a river to push forward the reform and development of society.

The Chinese and Western views on education cannot simply be said to be right or wrong. They have their own advantages and disadvantages, their own strengths and weaknesses, their own characteristics, and their own wonderful features, and there is a strong complementarity between them. In many aspects, the shortcomings of Chinese education are precisely the strengths of Western education, while the shortcomings of Western education are precisely the strengths of Chinese education. Therefore, Chinese and Western education have a lot of room for integration. We should learn from each other and complement each other's strengths and weaknesses. An important feature of the world's education reform since the 1980s is the obvious trend of mutual proximity and integration between Eastern and Western education. On the basis of promoting and retaining their own fine traditions and characteristics, each is learning from the other's strengths.

In Chinese and Western countries, school is the center of ideological and cultural education and an important position for education. From the curriculum to the mode of education, both Chinese and Western countries are constantly exploring and reforming. In China's education model, there are two basic principles to be followed in adhering to indoctrination education: first, indoctrination education should embody scientificity. Deng Xiaoping once pointed out that Marxism-Leninism must be adhered to, and the old ancestors must not be lost. Indoctrination education should always be guided by Marxism-Leninism and adhere to the Party's basic line and guidelines and policies without wavering. At the same time, such an educational model is not dull and superficial; the depth and breadth of indoctrination education should be strengthened in order to promote the development of scientific socialism, to understand thoroughly the impact of the ideological struggle, and to correctly recognize the historical process of socialism and capitalism. Second, the education model should reflect the times. The education model should keep abreast of the times, from the content, the subject to the methods and approaches should be compatible with the socialist market economy, and should be boldly innovative and pioneering, abandon the backwardness, only focus on the results and neglect the process of the education model, and be committed to the development and breakthrough[12].

For educators, they should cultivate students' intrinsic motivation to pursue knowledge by guiding them to experience the role of knowledge in perfecting human nature and to realize the intrinsic joy of pursuing knowledge. The intrinsic motivation to pursue knowledge is the most stable and lasting motivation. To dissolve the phenomenon of pursuing knowledge results and neglecting the process, cultivating students' intrinsic motivation to pursue knowledge is a better way. The reform of the education model has a profound and comprehensive impact on school education, because it involves the purpose of the main body engaged in educational activities and the process and results of achieving the purpose. For students, the mode of education determines the nature of the pursuit of knowledge, the method of acquiring knowledge, and the motivation for the pursuit of knowledge; for teachers, the mode of imparting education determines the nature and specific content of the knowledge to be imparted, the method of imparting knowledge, and the method of stimulating the motivation to learn knowledge. It can even be said that in the past, the mechanical transmission of knowledge or the transmission of mechanical knowledge was due to the fact that the subjects of educational activities did not reflect on their own subjective initiative for the transmission and acquisition of knowledge, and did not have a scientific understanding of the educational model itself. Therefore, in order for school education to fulfill its duty of training people and transmitting human culture, it is necessary to have a clear awareness of the concept of education and to be able to obtain rich nutrients from different concepts of knowledge and modes of education in order to really do a good job of education and to truly fulfill its socio-historical tasks[13]. Therefore, the concept of reciprocity should be emphasized in educational communication and how important it is to focus on mutual learning in rich relationships. The focus on learning is interactive in the rich relationships established between students, teachers, principals, teacher educators, and educators[14]. Educational models are equally important in guiding students. In today's increasingly frequent globalization, we should broaden our horizons, look at the world from an international perspective, and approach education with a broad mind. In the era of internationalization, we should realize that education needs to be diversified, and we need to absorb and learn from advanced educational concepts. Nowadays, the younger generation needs a kind of teacher or educator who understands multiculturalism and thinks from the perspective of cross-cultural communication. This is because these teachers or educators have a holistic approach and philosophy of education. They are able to grasp the advantages of both collectivist and individualist education. In this way, the young generation's nature is not only developed, but their personalities are also fully developed[3].

Finally, it should be pointed out that, while we should not be complacent about our own education, it is more important for us to readily accept good advice, learn from the strengths of Western education in a realistic manner, and realize a major change in the concept of education. It cannot be denied that, due to the higher level of economic and social development in the developed countries of the West, the level of modernization of education is higher. As a result, they are still leading the world trend of education reform and development in many aspects. They have many advanced educational ideas and concepts that are worthy of China's learning and reference. In order to make China's education more deeply transformed, in order to more quickly alleviate the maladaptation between education and modernization stand on the position of self-transcendence, we should reflect more on the shortcomings of China's traditional education concepts. We must talk about the inheritance and promotion of traditional education on the premise of transformation and development. Neither should we be one-sided and blindly intoxicated by what we consider to be our strengths and characteristics, nor should we feel self-satisfied just because some Westerners have praised our education a few times.

However, In the process of China's education learning and development, we still need to pay great attention to China's actual national conditions and socio-economic development , do not blindly follow the trend of Europe and the United States without regard to the national conditions, copying all kinds of educational systems, curriculum programs and educational forms, and even more so, in order to cater to the many indexes and data pointers, but not to abandon the specificity, complexity and diversified characteristics

of China's high-quality balanced development of education. It is also important not to abandon attention to the specificity, complexity and diversity of China's efforts to organize the balanced development of high-quality education in order to meet the many indicators and data guidelines. Only when the development path of Chinese education is rooted in the history and reality of Chinese education, understanding the differences between the East and the West, taking advantage of their strengths and complementing their weaknesses, and promoting self-innovation of education, will it be able to achieve lasting, vital development and continue to contribute to the progress of society. The development of Chinese education should adhere to the overall leadership of the Party for education, always stand on the position of the people, adhere to the purpose of serving the people, and do a good job of education to the satisfaction of the people, and firmly adhere to the development concept of "people-centeredness", and take educational equity as the foundation of Chinese education modernization, and guarantee the right of every citizen to receive education on equal terms. The right to education is guaranteed to every citizen on an equal footing[15].

The Western model of education emphasizes independent learning and encourages students to think and solve problems. This is also an advantage of Western education, which encourages students to be autonomous and independent in their approach to inquiry and learning, and is able to preserve the diversity of students' characteristics in the process of development. This kind of teaching method is more flexible, diversified and free, which can enhance students' interest and motivation in learning. It can help students to digest the learning content quickly, and thus enhance their learning efficiency. The West also emphasizes comprehensive education for students in all aspects. Comprehensive education provides students with the opportunity to cultivate and develop hard and soft skills in a wide range of areas. If we make a simple categorization of holistic education, we can classify it as traditional academics, arts and sports. In doing so, the aim is to produce well-rounded young people with the skills needed to realize their aspirations and to be able to pursue their careers and goals in life. Of course, the shortcomings of Western education are also very obvious, which is mainly manifested in the lack of standardization and goals of the teaching process, which will bring more learning pressure and challenges to the students, so that the students need to have a strong competitiveness in diversity, which will lead to excessive pressure on the students to study, too heavy a psychological burden, due to the wide range of learning surface, a lot of content, in the foundation of various disciplines will be relatively weak. The relaxed educational environment also leads to weak learning concepts, disobedience to discipline, over-emphasis on individual characteristics, ignoring the importance of collective cooperation. At the same time, due to the large class differences in Western capitalist societies, educators and schools have a great deal of autonomy in the content of teaching, educational resources, and educational methods, which leads to large differences in the level and degree of education in different regions and classes. For this reason, education reform in the West also has a long way to go.

Emphasize again, although there are deep differences between Chinese and Western education, but there is no superiority or inferiority. Chinese education gave birth to the great Chinese five thousand years of excellent traditional culture, inherited to this day, the Western education is to ignite the modern scientific and technological development of the spark. This is like a blank sheet of paper, everything has a positive and negative sides, with different strokes, the same can draw a different kind of wonderful painting.

4. Conclusion

In the present era of keeping abreast of the times, the development trend of globalization in the world is changing day by day. Although Chinese and Western education models are nurtured under different cultural ideas, they are also integrating in various aspects, learning from each other, and the differences are gradually narrowing. But it is obvious that no matter which country's education has its own problems, "Education" is such an important and complex cause that it is indispensable in every era, every country and every family. It is an important guarantee for the transmission of human civilization to the next generation. Due to the different national conditions and complex educational and cultural backgrounds of different countries, no

country is able to provide a perfect education and run a perfect education model, and all countries are constantly exploring, examining and reforming, in order to make education help the pace of the times. Each country must endeavor to establish an education system and model that suits its own ideological and cultural background and the realities of the country.

Declaration of Competing Interest: The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Acknowledgments: The authors would like to acknowledge all the team members.

Author Statement: All authors agree with submission of this version.

Availability of data: The datasets used and/or analyzed during the current study are available from the corresponding author on reasonable request.

References

1. Liang Yuhua. Comparing the Differences between Chinese and Western Educational Thought from a Cultural Perspective[J]. *Heritage*,2008(02):90-93.
2. Yang Chunyuan. Differences between Chinese and Western Educational Thought from a Cultural Perspective[J]. *Teaching and Management*,2007(12):10-11.
3. S.J. Huang , X. Yang, Comparison Between Chinese and Western Education Management.2015 International Conference on Advanced Educational Technology and Information Engineering (AETIE 2015) ISBN: 978-1-60595-245-1
4. ZHENG X, ZHANG Jia. Differences between Chinese and Western teachers' professional learning communities:A cross-cultural comparative perspective[J]. *Foreign Education Research*,2015,42(08):83-94.
5. Wang Feng. A Comparative Study on Several Issues of Chinese and Western Traditional Educational Thought [D]. Hefei University of Technology, 2003.
6. Zheng Gang. Review and Reflection on the Research on the History of Education in Modern China[J]. *Education Review*,2008(06):136-139.
7. Yang XY. Characteristics of Indoctrination and Implications of Moral Education in Western Schools[J]. *School Party Building and Ideological Education*,2004(01):58-60.
8. Weihong Liang, Changsong Ma, Modelling the Spatial Distribution Differences of Compulsory Education Resource. *Hindawi Discrete Dynamics in Nature and Society* Volume 2021, Article ID 8342789, 8 pages
9. HU Zhongping,LIU Zhaohui. Comparison and Reflection on Chinese and Western Views on Education[J]. *Education Review*,2002(01):10-13.
10. Zhu Huili. Differences between Chinese and Western Culture Education and the Cultivation of Creative Talents[J]. *Journal of China Women's College*,1997(03):32-35.
11. DONG Di,HE Hongtao. Comparison and Reference of Chinese and Western Education[J]. *Journal of Chongqing Institute of Education*,2006(04):135-138.
12. Ai Hongmei. A Comparative Study of the Methods and Approaches of Implementing Indoctrination Education in China and the West [D]. Northeast Normal University,2005.
13. Chen Lixuan,Lin Hailiang. Differences between Chinese and Western Views of Knowledge and Their Implications for Education[J]. *Academic Exploration*,2011(04):130-135.
14. Michael Connelly & Shijing Xu (Eds.). Cham, Switzerland: Palgrave Macmillan Book Series: Intercultural Reciprocal Learning in Chinese and Western Education.*Front. educ. china* 2020, 15(3 Cham, Switzerland: Palgrave Macmillan Book Series: Intercultural Reciprocal Learning in Chinese and Western Education.
15. Lucy Chen. The basic types of educational modernization in major western countries and their reflections[J]. *Lifelong Education Research*,2023,34(01):19-25.