

Comprehensive Evaluation of Xiaoman Zhu's Emotional Education Theory

Juan Xiong

Nanjing Museum of Modern Chinese Historical Sites, Nanjing 210018,
Jiangsu, China

Abstract: Professor Xiaoman Zhu is the theoretical initiator and the promoter of contemporary emotional education in China. Since the 1980s and 1990s, she has led the research on China's emotional education and has put forward many pioneering insights, forming a rich and systematic emotional education theory. She has been involved in guiding several experimental schools and research bases for a long time committed to the proper combination of emotional education theory and school education. She infiltrated it into moral education, teacher education, textbooks, courses, etc., and her theory has been widely recognized. This paper evaluates the source, theoretical basis, and practice of Xiaoman Zhu's emotional education as a whole, intending to construct a theoretical cognitive framework to describe Xiaoman Zhu's educational thought and theory in a more comprehensive manner.

Sci Insigt Edu Front 2020; 7(1):775-792.

Doi: 10.15354/sief.20.or050

How to Cite: Xiong, J. (2020) Comprehensive evaluation of Xiaoman Zhu's emotional education theory. *Science Insights Education Frontiers*, 7(1):775-792.

Keywords: Xiaoman Zhu; Emotional Education; Moral Education Paradigm; Evaluation Review

Correspondence to: Juan Xiong, Nanjing Museum of Modern Chinese Historical Sites, Nanjing 210018, Jiangsu, China. Email: 872624819@qq.com.

Conflict of Interests: None.

EMOTIONAL education is a concept parallel to cognitive education, and it is an indispensable part of a comprehensive education process. As the initiator, pioneer, and practitioner of China's emotional education theory, Professor Xiaoman Zhu has been dedicated to research in emotional and moral education during her three decades of educational practice. She was the first in China to propose a comprehensive educational philosophy based on the concept of "emotionality," emphasizing the emphasis on emotional personality, calling for correction of the cognition-only education in current education, and overcoming the negative impact of practical education. She put forward the moral education theoretical paradigm based on emotion and the operation mode in line with China's national conditions, so she was called the "emotional education saint" (Hou, 2020). Chinese domestic scholars have not only recognized Xiaoman Zhu and her emotional education model but also have had a substantial impact overseas. Japanese educator Manabu Sato said, "I have been in contact with Teacher Xiaoman Zhu for many years, and she is one of my most respected researchers" (Yang, 2020a).

On August 10, 2020, this beloved leader in education and scientific research passed away from illness at 73. Many principals, teachers, and educational scholars of universities, middle and elementary schools at home and abroad have left messages or wrote articles to commemorate her (Wei, 2020). Limin Liu, the former vice-minister of the Ministry of Education and president of the China Education International Exchange Association, said in mourning, "She was born for education and has served the education cause for a lifetime." Mingyuan Gu, a member of the National Education Advisory Committee and a senior professor at Beijing Normal University Mourning, said, "We have lost a very thoughtful and hardworking educator" (Yang, 2020b).

This paper aims to sort out Xiaoman Zhu's lifelong education theory, correctly and deeply understand her emotional education theory's value and significance, and systematically understand and explore her emotional education thoughts.

Lay the Foundation of Emotional Education and Open up New Fields of Education Research

Emotional education is a realistically targeted topic, and it was also a topic at the forefront of academics. Since World War II, emotional education has become one of the focal points of education research in Western countries and has set off a wave. Many



well-known scholars have strengthened the research on emotional education theoretically and have practiced, enriched, and perfected their teaching theories. For example, "The Taxonomy of Educational Goals" edited by Kraswall and Bloom combines teaching goals and emotions, and divides the educational goals in the emotional field into attitudes, interests, ideas, appreciation, and adaptation methods; its sub-goals include acceptance, Contents such as reaction, value judgment, value organization and value personalization (Han, 2008). Rogers proposed "non-supervised teaching" based on many experiments and finally believed that the key to education's success or failure lies in interpersonal relationships and emotional attitudes (Zhao, 2013).

At the same time, emotional education has also begun to gain attention in China. Especially after China's reform and opening up, with the sharp increase in the demand for knowledgeable personnel, the phenomenon of "emphasizing intelligence and despising morality" and "all aligning with scores" has become increasingly prominent. A group of Chinese scholars represented by Xiaoman Zhu found that under the influence of "exam-oriented education," there are worrisome feelings of student weariness in Chinese primary and secondary education. Still, on the other hand, educational models involving emotional factors lack convincing Scientific explanations (such as happy education, etc.) (Lu, 2015). Therefore, in the mid-1980s, in primary education, scholars gradually began to think about studying the impact of theoretical educational work on emotion in education and used more scientific methods to evaluate moral education.

Facing the current situation where emotional education has been neglected in practice and theory, Professor Xiaoman Zhu has a stronger sense of mission and role as a researcher. She first began to reflect on the theory consciously. She proposed, "in addition to external supporting forces, such as social environment, public opinion, rules, laws, etc., what is the internal driving force for the formation of individual morality?" (Zhu & Wang, 2018).

This confusion ended in 1986. She accidentally read the work entitled "The role of emotion in morality and the principle of perception theory," by Professor Titarenko, a famous ethicist in the former Soviet Union, director of the National Ethics Teaching Committee, and chairman of the World Ethics Society. The work was published in the Chinese "Philosophical Translation Collection, and then she suddenly became clear. And from this, Xiaoman Zhu began to pay attention to the special role and value of emotion in morality and ethics (Zhu & Ding, 2015). In her master's thesis, "A Brief Discussion on Moral Emotions," she conducted a philosophical investigation and elaboration on the structure, connotation, germination mechanism, ascending, and development process of moral emotions. Later, she studied for a doctorate in education under Mr. Jie Lu, Nanjing Normal University in 1989, and chose the focus of her research in "emotional education." Focusing on the core of "emotion," it takes emotion as an essential part of human life and moral growth. It attaches importance to the development of the human emotional world, especially the cultivation of moral emotion. The continuous expansion and enhancement of the emotional experience that contributes to the growth of positive and healthy moral qualities in the emotional microenvironment

established by individuals and others is an integral part of moral education and even the fundamental pedagogical research (Wang, 2014).

In the Process, Professor Xiaoman Zhu's monograph "Emotional Education Outline" was officially published in 1993. This is the first book in China that explores emotional education from the perspective of educational philosophy, and it is also the answer she found after decades of thinking. This answer is undoubtedly "a good and significant beginning" in her academic career (Zhu, 2007). In this foundational monograph, Xiaoman Zhu elaborated on the fundamental theories of emotional education during this period and proposed moral emotion (Zhu, 1999) and emotional value (Zhu, 1995). Besides, she completed the goal construction of emotional education from the perspective of the unity of time and space. She proposed emotional education theory in the unity of time, space, and environment (Fang, 1995).

Thinking research, studying, and reading experience at this stage provided critical help for the formation and development of Zhu's educational thought. She had captured the word "emotion" from many theories and research directions, and based on this field, and she had run it through her educational theory and practical research. From an educational standpoint, philosophical ideas and tools are used to unify the knowledge of various related disciplines. It constructs a relatively complete educational concept to deal with the lack of emotion in educational reality and the phenomenon of emotional lack in educational research and open up new educational research territory. In the field of emotional education that it has developed, after decades of theoretical expansion and practical exploration, it has always been based on emotional education as the mainline, which constitutes the core of its fundamental academic research.

Starting From the Education Itself, Establish an Emotional Moral Education Paradigm

The term "paradigm" comes from a philosophical concept, and its original meaning is "to appear together" and is also called "model" (Kuhn, 2003). Researchers believe that in the process of moral theory education and practice, at a particular historical stage, moral education not only has distinct characteristics of the times, but also always maintains relative stability. Therefore, these educational methods that have common characteristics and always maintain relative stability are called "moral education paradigms" (Ding, 1999).

Throughout the history of moral education, there have been many representative moral education paradigms. For example, the "informative moral education paradigm" is characterized by "moral knowledge", the "behavioral moral education paradigm" is characterized by "moral behavior", and the "capacity moral education paradigm" is characterized by "moral reasoning ability", etc. (Gao, 2003). These moral education paradigms have all played a role under specific historical conditions. Still, there were no questions about how moral cognition and behavior could achieve consistency in forming individual morality, the role of emotion in its formation, and the potential mechanism was not resolved (Qi, 1995).

This also constituted an important starting point for Professor Xiaoman Zhu's academic research career. In her research career, thinking about morality and moral education was the beginning of her interest. The research on "moral emotion" was not only the starting point of her academic research, but also the origin of her entire educational philosophy.

Because of the confusion about moral education's status quo and the dissatisfaction with the theoretical research of moral education, Xiaoman Zhu turned her attention to morality to the moral emotion in morality. She believed that moral emotion is not a derivative of moral cognition, but is related to human life and the entire emotional and emotional system of human beings, and comes from human life and life. It is the "reaction caused by whether people's moral needs are met" and is related to the "feelings and experiences when the subject's inherent belonging and good requirements are met." She tried to gradually cultivate the susceptibility, emotion and control ability, empathy ability of the educated from the individual's emotions and emotional hands. Based on the individual's emotional quality, and finally enable the educated to form a stable moral emotion (such as love, affection, and empathy), to truly set up a channel of internalization and externalization between the individual's moral cognition and moral behavior, and cultivate real "moral" people (Ding, 1997a).

Tracing Back to the Essence of Education, Defining Morality in Multiple Dimensions

Regarding the definition of morality, Xiaoman Zhu returns to human life and the source of life to find the basis for a moral existence. In a sense, Professor Zhu believes that moral formation is also a process of brain cultivation and human nature cultivation; and the emotional connection and response relationship formed by people in the process of communication also constitute the initial conditions for moral formation. As a result, Professor Zhu proposed her definition of morality, "Moral is a harmonious physical and mental life norm and a social norm for coordinating interpersonal relationships for their survival and social development." (Zhu, 2000).

And this moral and moral education with "emotion" as the source and foundation is no longer the traditional moral education work, nor is it separate from other aspects of human moral education. Still, it has a holographic influence on human life and moral education with humanity education as its responsibility and mission. From this standpoint, moral education is also education. The foundation and soul of all education focus on the development and perfection of life through people's moral education (Lu & Wang, 2000).

In the specific research process, Professor Xiaoman Zhu adopted Gardner's "Multiple Intelligence Theory," paid attention to breaking through the limits of speculative philosophy and pedagogy, and extensively absorbed anthropology, physiology, neuroscience, psychology, sociology, and ethics. All these were to seek and reveal the mechanism of emotion generation and development from a comprehensive perspective, to make a convincing explanation (Zhu, 2012).

Therefore, in terms of the definition of morality, Xiaoman Zhu believed that morality should be defined from human life by seeking sufficient conditions for moral education, which includes instructing students on the specific emotional varieties and variants such as a sense of order, sense of connection, sense of awe, etc. She regarded these emotions as the deep foundation of moral structure (Yi & Zhu, 1998). That means they do not have anything to do with morality but show the specific relationship between people and things. The development of these emotions is related to the proper growth of morality. The establishment of “highly value the special status and value of emotion in the formation of individual morality and moral education emphasizes based on emotional experience, the system of emotion-attitude as the core, and the mutual influence of emotion and cognition. From the level of emotional quality to ensure the formation of moral education concepts, orientations, and operations of morality, the paradigm of emotional, moral education has become Professor Zhu's understanding of “morality” and an important discovery and essential point of view in the theory of moral education (Zhu, 2005a).

Xiaoman Zhu studied moral education from multiple dimensions such as society and science; she expounded moral education from essential human nature, human life, human spirit, etc., and aims to help people learn to live a collective life moral education. Life, teamwork, common interest, and nature conform all develop individually through improving self-understanding, making life natural, and pursuing the spiritual world's richness and depth.

Emphasize Emotional Quality and Construct a Paradigm of Emotional Moral Education

After affirming the special status and value of emotion in individual morality formation, Xiaoman Zhu constructed a paradigm of emotional, moral education. She pointed out that we must attach great importance to the status and value of emotion, informing individual morality and moral education. Simultaneously, she emphasized the moral education concept, orientation, and practice mode of moral education based on emotional experience. So the emotion-attitude as the core and mutual influence and promotion of emotion and cognition from the emotional quality level is called the “Emotional Moral Education Paradigm” (Zhu, 2005b).

First, moral education is different from the traditional “knowledge, affection, intention, and action” moral formation process, which takes “knowledge” as the basis of “emotion”; she believed that emotion is not just a stage, but diffusely from the inside and plays a role of overall restriction. Therefore, moral education should pay more attention to the intrinsic motivation system of spiritual pursuit than cognitive judgment. It emphasizes the role of personality and spiritual sentiments such as emotional tone, emotional hobby, and value orientation on moral education. It should integrate the intrinsic motivation system development rather than external ability systems (such as the level of knowledge) as a sign of moral development (Zhu, 2012).

Second, in the goal of moral education, the development of moral emotions should be the goal of morality. Moral emotion is not only the direct driving mechanism of morality, but also the internal source of the emergence of moral behavior and the formation of moral personality, and it is also the fundamental link of all moral reality. Professor Xiaoman Zhu constructed the educational goals based on the three dimensions of content, function, and time sequence. The content focuses on the five major series of moral relations between modern people, including man and nature, man and operation object, man and other, man and society, and man and self. This is mainly concerned with people's good intentions, desires, and positive emotional experiences. In terms of function, mainly in terms of emotional sensibility, it cultivates students' emotion recognition, experience, expression, and control abilities. This combines the rational and perceptual ways of thinking about emotion in China and Western countries and expands the emotional goal into a new structure. This affirms the role of moral emotions on morality and also affirms the necessity of rational thinking, such as a sense of reason, aesthetic sense, emotional mood, and emotional ability. In terms of time sequence, the focus of emotional development is divided according to students' unique emotional development laws at a specific age (Fang, 2016).

Third, in terms of moral education methods, emotional education advocates establishing an "emotional field." Moral education information, such as the social, moral, cultural, and ethical value recognized by the educated, and the means in the education process such as intuitive means, aesthetic means, and the emotional relationship between both, constitute a variety of moral education emotional field that is called moral education situation. It includes not only the moral education factors in the learning process of school education (including moral education subjects), but also the moral education situational factors created by educators. Generally, moral education's emotional field should have three characteristics: pleasure, concealment, and artistry. Therefore, this requires educators to fully play a leading role in moral education, create moral situations, and use their personality and emotional factors as an intermediary means of moral education to influence the educated. The educator is placed in the educational atmosphere. Through feeling and comprehension, real moral concepts can be obtained (Zhu, 2005b). This has also influenced the proposal of "moral experience theory" in the early 21st century (Liu, 2003; Lin, 2004).

Last but not least, concerning moral evaluation, the emotional, moral education paradigm advocates that the level of the moral and emotional development of the educated are used as an indicator to measure the individual's moral level. The moral and emotional quality of the educated mainly refers to the emotional content of "love," "sympathy," "awe," and the feelings, interests, attitudes, and concepts of the individual on top of the raw emotions. Moral education is an emphasizing of the development of the moral and emotional quality of the educated, taking raw individual emotions as the point of education, emphasizing the subjective participation of the educated in moral activities, and the experiential cognition of moral values to truly reflect moral education method of subject's moral values. It is not based on the premise of opposing other moral education paradigms, but a moral education method created in moral education that

emphasizes the cultivation of moral emotions of the educated in moral education and uses this as an intermediary. It is not a specific moral education method, but an educational concept and an educational value orientation (Ding, 1997b).

Tracing the Source of Education Research, and Focusing On the Practicality of Emotional Education

Educational practice is the source and living water of theoretical educational research. In her educational research, Professor Xiaoman Zhu paid great attention to returning to school education and the spiritual reality of student-teacher, to continuously discover, generalize, refine, and interpret his educational theories. In the emotional and moral education paradigm, Xiaoman Zhu put emotional education into practice and defined emotional education as “caring for students’ emotions and emotional states in school education and teaching. And for those who involve students’ physical, intellectual, moral, aesthetic, emotional qualities of spiritual growth should be positively guided and nurtured” (Zhu & Ding, 2015), and using this as a guide to project educational ideas into educational practice, and strived to seek breakthroughs and innovations in education and teaching.

Pay Attention to the Personification Process and Normal Education

Xiaoman Zhu paid great attention to teachers’ life state in the whole education field and actively explored teacher education to improve teachers’ “emotion-personality quality.” Beginning in the 1990s, Xiaoman Zhu began to pay attention to the professional development of teachers. She attempted to break through the traditional teacher education model, changing the goal of improving teachers’ academic standards and training “efficiency teachers,” and advocating the development of teachers the “emotion.” personality quality” is the core teacher education model (Zhu, 1998).

In 2014, as the lead host of the three-year “Teacher Emotional Quality Improvement Action” project signed by the Teacher Education Research Center of Beijing Normal University and Hong Kong Tin Ka Ping Education Foundation. Xiaoman Zhu led the team to improve teachers’ emotional expression ability and elementary and middle schools and preschool teachers. They carried out action research on teachers’ and students’ emotional quality and ability in teacher-student interactions and classroom teaching through expressions, language, and behavior. This helped teachers learn to express their emotions adequately to build a good relationship between teachers and students and improve teacher-student emotional interaction (Liu, 2019).

At the same time, Xiaoman Zhu regarded teachers’ emotional humanistic literacy as the “intrinsic” conditions and factors for implementing life emotional education, quality education, and leading teachers’ professional development. She believed that the internalization of teachers’ professional growth requires attention not only to the knowledge level of teachers’ growth, but also to the teachers’ hearts, emotions, attitudes,

and values, to the formation of their personality and the improvement of their inner life (Zhu, 2004). On this basis, emotional teacher education was created, advocating strengthening the training of teacher students' emotional literacy in all levels of ordinary education. So that they not only achieve the goal of teacher education in terms of cognition and skill level but also in their future careers, they can smoothly communicate with students emotionally and are competent for the education of students' emotional orientation (Liu, 2018).

Pay Attention to Subject Experience and Promote School Moral Education Practice

Xiaoman Zhu believed that school education could contribute to morality's emotional development (behavior, consciousness, personality). The interactions between people and the emotional relationships formed by them constitute the real growth of each specific student. Changes in human emotions will accompany this communication process, and this change will affect the learning activities and life status and growth of all students, parents, and teachers (Wang & Zhu, 2015). Therefore, she paid great attention to finding the conditions to support people's growth from the standpoint of education and sought to improve the school environment, especially the improvement of the individual microenvironment, and emphasized people's education (including parent-child, teacher-student, and peers communication).

In 2015, Xiaoman Zhu, who was the chairman of the China Tao Xingzhi Research Association at the time, established the "Education and Emotional Civilization" select committee and introduced the "Social and Emotional Learning" (SEL)^L project to China. She named the project ECS (Emotional Civilization School) based on China's national conditions, actively cooperated with experimental schools to explore, and committed to building it as a practical brand of emotional education to promote national academic research and practical exploration civilization (Xu, 2017). Driven by the project, seed middle schools represented by Nantong Tin Ka Ping Middle School and Beijing Middle School have established a relatively complete framework in the goal-setting, content structure, operation mechanism, and effect evaluation of campus emotional education. At that time, a significant impact was produced on the school education that effectively linked the family and society and entered students' hearts (Zhang & Zhu, 2017). At present, driven by the implementation of the first batch of seed schools, many schools in China have carried out campus emotional and moral education experiments, which has produced a more comprehensive range of promotion benefits (Zhang, 2018).

Also, guided by the theoretical ideas of emotional education, emotional education's current practice presents a multi-dimensional practice model. For example, Mei (1988) and Liu (2006) proposed the "Love Education Model" and the "Ecological Experience Education Model." The model of aesthetic construction that focuses on the cultivation of beauty, represented by Jiangyin Experimental Elementary School (Jiao, 1995), Jilin Li's (2011) "Situational Teaching" model of Nantong Normal School Affiliated Elementary School, and Yang (2004) from Nanjing Pukou Xingzhi Elementary

School proposed an appreciation education model, Beijie Elementary School in Dayi County, Sichuan Province proposed a fun education model that emphasizes the protection of children's liveliness, diversity and freedom (Zhu & Zhong, 2014), and the Tenth Middle School of Suzhou, and Jiangsu Province with the poetic education model proposed by Liu (Zhu, 2013). These models have promoted the development of school emotional and moral education to a certain extent and strive to realize the education of "to the students," "to the soul," and "to the happiness."

Attach Importance to Subject Integration, Compile and Integrate Teaching Materials

The textbook is the direct carrier that embodies the author's educational thoughts, education concepts, and values. Xiaoman Zhu pointed out the emotional resources in the textbooks of various subjects from the perspective of moral education, such as ethics, justice, sympathy, interpersonal sensitivity, and humanitarianism in the Chinese language; justice, tolerance, and understanding in history; rigorous, rational, toughness and aesthetics in mathematics. She also analyzed the roles teachers play in daily interactions such as role models, partners, listeners and appreciators, questioners, guides, caregivers, sponsors, motivators, etc. The moral values of these roles are sincere, equality, respect, justice, tolerance, compassion, and care (Zhu, 2005c). This in-depth excavation of various emotional factors in teaching and its process aims to express that for students, teachers' teaching and education are integral because teachers' emotional qualities are embedded in intentionally or unintentionally and will affect students tangibly and invisibly.

The Interaction between Theory and Practice, Deepen and Expand Research with the Development

The practical exploration of emotional education is the "engineering" research proposed by Xiaoman Zhu, which can further turn abstraction into concrete and enrich emotional education. Therefore, in her over three decades of educational study, she has always pursued closely linking academics with her life and her response to the Chinese education issues that emerged in her life and work, and kept up and continue to deepen emotional education research.

Exploring the Model of Emotional Quality Education Based On Emotional Cultivation

In the 1990s, it happened that China was promoting quality education. Xiaoman Zhu combined the textual materials she carried out in the school stage with the practice of quality education and proposed to start with the development of human emotions, and establish an "Emotional Quality Education Model" based on the development of emotional qualities and guided by the development of human qualities.

In this Process, Xiaoman Zhu has enriched his research content by participating in national education projects. According to data from Beijing Normal University, from 1996 to the early 2000s, Xiaoman Zhu participated in several provincial and ministerial “Ninth Five-Year Plan” projects related to youth and children’s theories practices’ emotional quality education. During the project’s implementation, she and the research team members went to many elementary and middle schools in Jiangsu Province. They cooperated with the school teachers to participate in experimental research on quality education, such as “Situational Education,” “Little Master Education,” “Harmonious Education,” and “Aesthetics Education,” “Happy Learning Education,” “Life Basic Education,” etc. She refined and summarized more than ten emotional quality education models (Zhu, 1999). Her classic books, such as “Emotional Moral Education Theory” and “Children’s Emotional Development and Education,” were published.

At this stage, the construction of the theoretical model of personal quality education is not only the result of practical cooperation between college theoretical researchers and elementary and middle school teachers but also the product of the in-depth integration of emotional education and quality education in thought and practice.

With the New Curriculum Reform as the Background, Integrate Emotional Education into Routine Teaching

At the beginning of the 21st century, China’s new round of elementary and middle school curriculum reforms set “emotions, attitudes, and values” as the curriculum goals, marking that “human emotional development” has become an essential part of the curriculum goals. As a significant participant in the eighth fundamental education curriculum reform in China, Xiaoman Zhu led a team to preside over and revise the “Ideological and Moral Curriculum Standards” for middle schools, write “Interpretation of Ideological and Moral Curriculum Standards,” and participated as the editor-in-chief of moral textbooks for elementary schools, especially middle schools. She actively integrated the concept of emotional education into the middle school and elementary school moral education curriculum, emphasizing that the curriculum reform’s core goal is to cultivate “people” with creative characteristics in thinking and morality in personality (Zhu, 2003).

In writing and revising the course, Xiaoman Zhu proposed and advocated the idea of “the curriculum standard highlights the emotional experience and the special value of moral practice in the moral education curriculum” for creating situations, triggering students’ emotional experience, and inspiring students’ learning enthusiasm. This has direct guiding significance for actively exploring social reality and self-growth problems, and enhancing moral learning ability (Zhao, 2012).

Simultaneously, along with the fundamental education curriculum reform, various subjects in the basic education stage regard emotions, attitudes, and values as the curriculum goals, and use curriculum and teaching as the carrier to carry out emotional education to students. The values and educational view of emotional education provide necessary methodological guidance for exploring humanistic education content and

methods in other disciplines. For example, Chen (2013) believed that in the face of students' anxiety, depression, irritability, and other adverse emotional reactions in English learning, teachers could dig out the emotional education materials from the textbooks and create a context to activate students' enthusiasm for participation and enhance the learning experience. To achieve the English course's emotional goal, transform it into a stable learning motivation, establish self-confidence, and promote the formation of students' outlook on life and values.

Pay Attention to the Topic of Social Education and Deepen the Topic of Emotional Education

With the improvement of educational practice activities, the theme of emotional and moral education continues to deepen. She proposed new research topics such as "emotional education and class construction," "teacher emotional expression and teacher-student relationship construction," "education and emotional civilization construction" (Wang & Zhu, 2015). The introduction of this series of new propositions properly grasped the special significance of emotions for modern people's survival and development and did emotional education research expected to move further into the multidisciplinary and interdisciplinary vision of sociology, aesthetics, and political science. Jiangsu Nantong Tin Ka Ping Middle School and a group of elementary and middle schools from Jiangsu and Zhejiang provinces have begun to form an alliance to carry out practical exploration of building "emotional civilization" schools (Ding & Ge, 2018).

Besides, the theory of emotional education also pays attention to the solution of social problems, especially the spiritual care of left-behind children in rural education, the education of girls, the education of children of particular groups, and the development of children's moral and emotional development. In 2008, Xiaoman Zhu, the UNESCO International Rural Education Research and Training Center director, integrated her emotional education with rural education and put forward the idea of "County-Based Education" in rural education management and teacher training. The construction of the rural teacher team under the "main" system, she promoted rural social and cultural development through rural education, improved farmers' scientific and technological quality, artistic quality, and ethical and moral standards, and further deepened teacher training in emotional education (Yang, 2008).

Focus on International Research and Broaden Research Horizons

In academic research, many Chinese scholars proposed that social sciences should actively intervene in the international academic community and seek the "internationalization" of their academic activities and research results (Wang, 2007). During the development of the emotional education thought, Xiaoman Zhu took a positive attitude to dialogue with international scholars, learned advanced foreign education concepts, and

creatively absorbed Chinese education research and practice. She also used the opportunity of dialogue with foreign scholars, international conferences, Sino-foreign cooperative research projects, etc., to introduce the domestic practice of Chinese education to the international community.

When discussing emotional education with Sukhomlinskii's daughter Suhomlinskaya, Kaya suggested that "emotional civilization" can be determined as the research purpose of emotional education. Xiaoman Zhu readily accepted Kaya's suggestion because she had already noticed that Sukhomlinskii thought is, in a sense, the thought of moral, emotional education, and all his educational efforts are aimed at building emotional civilization. Since then, "emotional civilization" has been researched as a new core concept with overarching nature, and this concept has been theoretically discussed and demonstrated (Zhu, 2014).

When explaining the connotation and extension of emotional education, Xiaoman Zhu compared her theory of emotional education with the definition of Peter Lang. This emotional education alliance advocates spiritual care in Europe and puts forward the characteristics of Chinese localized, emotional education. Xiaoman Zhu believed that, compared to the British emotional education advocated to keep children in a comfortable, pleasant, and happy state, the emotional education proposed in China inherits China's profound and far-reaching traditional culture. It supports not only the development of human intelligence, but also the development of morality and aesthetics, and it is broader in educational thinking and goals (Zhu & Ding, 2015).

In the project "Modern Social Changes in China and the Model of School Education Reform: The Model of Southern and Northern Jiangsu," in collaboration with Japanese scholar Hiroshi Abe, she learned additional research and thinking methods from Chinese education researchers. Education officials demonstrated the elegance of Chinese education, especially Jiangsu's education (Yang, 2020c). It is precisely in the international exchanges and cooperation that the theory of emotional education has been broadened, perfected, and deepened.

Concluding Remarks

As the initiator, pioneer, and practitioner of contemporary Chinese emotional education research, Xiaoman Zhu perceived emotional education based on her rich life experience, long-term educational practice, and substantial research ethics philosophy. She highlighted the "emotional" dimension of education in the subtleties of social development. She constructed a theoretical educational system with moral and emotional characteristics from the multi-dimensional perspectives of emotion, virtue, wisdom, life, experience, culture, and ecology (Jin & Yang, 2020).

Since the publication of "The Outline of Emotional Education" in 1993, Xiaoman Zhu's theory of emotional education has been continuously improved in the times' development and reform. The publication of monographs on emotional education, such as "Reflection and Construction: Theoretical Research on Primary Quality Education Models," "Educational Issues and Challenges: Responses to Thoughts," "Chil-

dren's Emotional Development and Education," reflects the continuous extension of the research field of emotional education.

Her educational theories include children's emotional development and education theory, personal quality education model theory, emotional teacher education theory, emotional education paradigm theory, emotional education theory in curriculum and teaching, emotional care theory for special children, emotional civilization and education theory, etc., are all educational theories that actively respond to the practical problems of Chinese education, and are also the inheritance and development of Chinese emotional culture. Qiaoli Liu (2020), a researcher at the Chinese Academy of Educational Sciences, once commented on Xiaoman Zhu's emotional education as "Her educational thought is not only a cure for China's education, but also more in line with the essence of education and the needs of people's overall development. It is based on Chinese traditional culture, contemporary Chinese educational doctrine with the global atmosphere, and full of vitality."

Thanks to Chinese scholars' efforts represented by Professor Xiaoman Zhu, the contemporary era has made remarkable achievements in fundamental theoretical research and educational practice exploration. A group of scholars, represented by Yong Zhang, Zhongsun Mei, Jiamei Lu, Jinhong Ding, Hui Liu, Jingduo Liu, and Cilin Liu, emerged. They continue to deepen the research on related topics in emotional education. The goals, methods, and mechanisms of emotional education from a multidisciplinary perspective significantly enrich the theoretical research of emotional education and make China's emotional education theoretical research themes more abundant.

Note

1. *The United States proposed the "Social and Emotional Learning" (SEL) project in the 1990s. The original intention of the project was to emphasize the vital role of emotion in education.*

References

- Chen, W.B. (2013). The penetration of emotional goals in junior high school English teaching. *Journal of Teaching and Management*, 2013(31):50-52. [Chinese] DOI: <https://doi.org/10.3969/j.issn.1004-5872.2013.11.020>
- Ding, J.H. & Ge, M.L. (2018). The construction of emotional civilization school: a practical exploration of emotional education. *Educational Research and Experiment*, 2018(6):34-38. [Chinese] Available from:

- <http://www.cnki.com.cn/Article/CJFDTotal-YJSY201806007.htm>
- Ding, J.H. (1997a). Comment on three moral education paradigms and their theoretical basis. *Journal of Nantong University (Social Sciences Edition)*, 13(3):7-19. [Chinese]
- Ding, J.H. (1997b). Discussion on moral emotion in the process of individual morality formation. *Journal of Jiangsu Second Normal University*, 1997(2):33-35. [Chinese] Available from: <http://www.cqvip.com/qk/82798x/199702/1004715679.html>
- Ding, J.H. (1999). Thoughts on the paradigm of emotional moral education. *The Modern Education Journal*, 1999(2):12-17. [Chinese] Available from: <http://www.cqvip.com/qk/83329x/199902/4000810388.html>
- Fang, J.Q. (2016). Three dimensions of educating people with love from the perspective of philosophy. *Jiangxi Social Sciences*, 36(11):45-49. [Chinese] Available from: <http://www.cqvip.com/qk/82152x/201611/671062119.html>
- Gao, D.S. (2003). Intellectual moral education and its transcendence: A study on the dilemma of modern moral education. Beijing: Education Science Press. pp101. [Chinese]
- Han, Y.M. (2008, 6). The enlightenment of Kraswall's educational goal classification theory to affective teaching. The 11th Annual Conference of the National Teaching Theory Professional Committee and the 2nd Curriculum and Teaching Theory Doctoral Forum Proceedings. pp627-pp629. [Chinese]
- Hou, J.J. (2020). The death of Xiaoman Zhu, a famous educator at the age of 73, opened up a new field of modern education theory research. *Nanfang Metropolis Daily*, 08-13. [Chinese]
- Jiao, Y. (1995). Jiangyin Experimental Elementary School "constructing elementary school aesthetic education model" experimental project passed the appraisal. *Curriculum, Teaching Material and Method*, 1995(3):63-63. [Chinese] DOI: <https://doi.org/10.19877/j.cnki.kcjcf.1995.03.022>
- Jin, X.Y. & Yang, S. (2020). Xiaoman Zhu: The pioneer of Chinese emotional education research. *Guangming Daily*, 08-14. [Chinese]
- Kuhn, T. (2003). *The Structure of Scientific Revolution*. Translated by Jin Wulun and Hu Xinhe. Beijing: Peking University Press. [Chinese]
- Li, J.L. (2011). Emotion: the lifeblood of the construction of situational education theory. *Educational Research*, 32(7):65-71. [Chinese] Available from: <http://www.cqvip.com/qk/96925x/201107/38330401.html>
- Lin, R.Q. (2004). On the moral education value of life experience. *Education Review*, 2004(6):57-60. [Chinese] Available from: <http://www.cqvip.com/qk/97172x/200406/15241723.html>
- Liu, H. (2018). Pay attention to the growth of people's hearts: My tutor Mr. Xiaoman Zhu's emotional education thoughts and his lifelong pursuit. *Moral Education China*, 2018(11):77-80. [Chinese] Available from: <http://www.cnki.com.cn/Article/CJFDTotal-DEYU201811027.htm>
- Liu, H.Q. (2019). Enhance teachers' emotional quality and build a good teacher-student relationship: Interview with Professor Xiaoman Zhu of Beijing Normal University. *Educational Science Research*, 2019(3):5-9+15. [Chinese]
- Liu, J.D. (2003). *Moral Experience Theory* (pp.41). Beijing: People's Education Press. [Chinese]
- Liu, J.D. (2006). Ecological Experience: A New Model of Moral Education. *Educational Research*, 2006(11):64-68. [Chinese] Available from: <http://www.cqvip.com/qk/96925x/200611/23300053.html>
- Liu, Q.L. (2020). Xiaoman Zhu emotional education thought symposium. *Head Teacher of Primary and Secondary Schools*, 2020(1):4-7. [Chinese]

- Lu, J. & Wang, F.X. (2000). *New Theory on Moral Education*. Nanjing: Jiangsu Education Press. pp123. [Chinese]
- Lu, J.M. (2015). Thinking and exploration of psychological research on affective teaching. *Psychological Development and Education*, 31(1):78-84. [Chinese] DOI: <https://doi.org/10.16187/j.cnki.issn1001-4918.2015.01.11>
- Mei, Z.S. (1988). On the position of love in the construction of a new pattern of moral education-one of the series of emotional education research. *Journal of Shanghai Educational Research*, 1988(6):5-8. [Chinese] DOI: <https://doi.org/10.16194/j.cnki.31-1059/g4.1988.06.002>
- Qi, Wanxue. (1995) Conflict and Integration: Western Moral Education Theory in the 20th Century. Jinan: Shandong Education Press. pp29. [Chinese]
- Wang, M.M. (2007). *The West as the Other: On the Genealogy and Significance of China's "Occidental Studies"*. Beijing: World Book Publishing Company. pp11. [Chinese]
- Wang, P. & Zhu, X.M. (2015) Building emotional civilization: The inevitable role of contemporary school education. *Educational Research*, 36(12):12-19. [Chinese] Available from: <http://www.cqvip.com/qk/96925x/201512/667604763.html>
- Wang, P. (2014). Incorporating morality into affection, and cultivating people with love: Interview with Professor Xiaoman Zhu, the pioneer and practitioner of emotional education research. *Teacher Education Research*, 26(3):69-74. [Chinese] DOI: <https://doi.org/10.13445/j.cnki.t.e.r.2014.03.011>
- Wei, L.H. (2020). Xiaoman Zhu: A well-loved research leader. People's Political Consultative Conference, 08-19, 10th edition. [Chinese]
- Xu, Z.G. (2017). From emotional education to emotional civilization education: Impression of the construction of emotional civilization school of Tin Ka Ping Middle School in Nantong, Jiangsu Province. *Jiangsu Education*, 2017(11):73-74. [Chinese] Available from: <http://www.cnki.com.cn/Article/CJFDTOTAL-JAOI201711032.htm>
- Yang, G.Q. (2008). Rural education dialogue between China and the world-interview with Professor Xiaoman Zhu, Director of the UNESCO International Rural Education Research and Training Center. *China Rural Education*, 2008(Z2):9-11. [Chinese] Available from: <http://www.cqvip.com/qk/82813a/200807/29827406.html>
- Yang, G.Q. (2020a). Xiaoman Zhu: Years are like songs. *China Education Daily*, 08-19, 5th edition. [Chinese]
- Yang, G.Q. (2020b). Deep condolences! The famous educator Xiaoman Zhu dies. *China Education Daily*, 8-11, 2nd edition. [Chinese]
- Yang, G.Q. (2020c). Educational dreams, National conditions. *China Education Daily*, 08-16, 3rd Edition. [Chinese]
- Yang, R.Q. (2004). *Walking on the Road of Xingzhi*. Beijing: Higher Education Press. pp128. [Chinese]
- Ye, M. (1995). Emotional Education. *Reading*, 1995(1):24-31. [Chinese] Available from: <http://www.cnki.com.cn/Article/CJFD1995-DSZZ199501021.htm>
- Yi, X.M. & Zhu, X.M. (1998). On the educational value of sense of order and its educational construction. *Educational Research*, 1998(7):10-14. [Chinese] Available from: <http://www.cqvip.com/qk/96925x/199807/1002232021.html>
- Zhang, C. (2018). Professor Xiaoman Zhu's research on affective education is deeply advanced in the field of basic education. *Basic Education Review*, 2018(14):80. [Chinese]
- Zhang, H.J. & Zhu, X.M. (2017). Inspiring people's hearts in silent places: remembering the implementation of emotional education practice in Beijing middle schools. *Teacher's Journal*, 2017(13):19-22. [Chinese] Available from: <http://www.cnki.com.cn/Article/CJFDTOTAL-ZGJT201713007.htm>

- Zhao, X. (2013). A review of the progress and trends of foreign emotional education research. *International and Comparative Education*, 35(8):54-59. [Chinese] Available from: <http://www.cqvip.com/qk/97174a/201308/46826574.html>
- Zhao, X.Y. (2012). Student-oriented life and life process. *China Education Daily*, 04-10 (9). [Chinese]
- Zhu, X.M (2003). The moral goal of curriculum reform-an educational proposition that cannot be ignored. *Global Education*, 32(8):4-5. [Chinese] Available from: <http://www.cqvip.com/qk/96950a/200308/8274614.html>
- Zhu, X.M. & Ding, J.H. (2015). The theoretical development and practical process of emotional education: An interview with Professor Xiaoman Zhu. *Journal of Soochow University (Educational Science Edition)*, 4:70-80. [Chinese] DOI: <https://doi.org/10.19563/j.cnki.sdj.2015.04.018>
- Zhu, X.M. & Wang, P. (2018). How to educate teachers from the perspective of emotional education: Reflections on the implementation of "Guide to Moral Education Work in Elementary and Middle Schools". *Journal of the Chinese Society of Education*, 2018(3):83-88. [Chinese] Available from: <http://www.cqvip.com/qk/82058x/201803/674772251.html>
- Zhu, X.M. & Zhong, X.L. (2014). Sentiment education: A meaningful exploration of emotional education. *Journal of the Chinese Society of Education*, 2014(4):1-5. [Chinese] Available from: <http://www.cqvip.com/qk/82058x/201404/49299759.html>
- Zhu, X.M. (1991). A brief discussion on moral emotion. *Morality and Civilization*, 1991(1):31-33. [Chinese] DOI: <https://doi.org/10.13904/j.cnki.1007-1539.1991.01.013>
- Zhu, X.M. (1995). "Emotional Education Theory" and the construction of emotional education theory. *Education Science*, 1995(4):64-65. [Chinese] Available from: <http://www.cqvip.com/qk/96930x/199504/1002516041.html>
- Zhu, X.M. (1998). The spirit of teacher training and the specialization characteristics of modern teacher education. *Jiangsu Higher Education*, 1998(1):15-19. [Chinese] Available from: <http://www.cnki.com.cn/Article/CJFDTotai-JSGJ801.002.htm>
- Zhu, X.M. (1999). Elementary school quality education practice: Model construction and theoretical reflection. Nanjing: Nanjing Normal University Press. pp35-pp36. [Chinese]
- Zhu, X.M. (2000). Moral education is the soul of education, and emotion is the key to moral education. *Educational Research*, 2000(4):7-8. [Chinese] Available from: <http://www.cqvip.com/qk/96925x/200004/4719206.html>
- Zhu, X.M. (2004). Educational Workplace: Teachers' Moral Growth. Beijing: Education Science Press. pp65. [Chinese]
- Zhu, X.M. (2005a). Emotional Moral Education Theory. Beijing: People's Education Press. pp266. [Chinese]
- Zhu, X.M. (2005b). Emotional Moral Education Theory. Beijing: People's Education Press. pp63+266. [Chinese]
- Zhu, X.M. (2005c). Emotional Moral Education Theory. Beijing: People's Education Press. pp73-pp74. [Chinese]
- Zhu, X.M. (2007). Outline of Emotional Education. Beijing: People's Publishing House. pp224. [Chinese]
- Zhu, X.M. (2012). Education that pays attention to spiritual growth-Philosophy of moral and emotional education. Beijing: Beijing Normal University Press. pp172. [Chinese]
- Zhu, X.M. (2012). Education that pays attention to the growth of the soul-Philosophy of moral and emotional education. Beijing: Beijing Normal University Press. pp67-pp71. [Chinese]
- Zhu, X.M. (2013). Inquiry about poetic education-thinking on the relationship between poetic education and emotional education. *China Education Daily*, 11-22. [Chinese]

Zhu, X.M. (2014). Dialogue with world-renowned educational scholars: The first

series. Beijing: Educational Science Press. pp26. [Chinese]

Received: 21 September 2020

Revised: 05 October 2020

Accepted: 05 October 2020