

A System Construction of the Happiness Education Content by Marxist Methodology

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Abstract: *Marxist methodology has been used effectively to inquiry the content of happiness education as a system. The previous content scattered in different disciplines is unified into a system of contradictions, which is convenient for educator to use for reference. The system structure has 3 categories: the 1 core is the essence of happiness; the 2 aspects are the subjective well-being and the objective well-being; and the 3 layers are different levels of happiness. And within the system structure, the system elements have the essence of happiness, the subjective well-being, the objective well-being, in harmony with human cherish happiness, in harmony with ego create happiness, in harmony with matter find happiness. Each element functions respectively in mutual synergy in the happiness education system, which is applicable for the evaluation of happiness-oriented education reformation.*

Keywords: Happiness education, Contradiction analysis, System-construction method, Subjective well-being, Objective well-being.

1. INTRODUCTION

The people's happiness is emphasized by the CPC's mission, and has been recognized as the fundamental human right that involves universal right for education. In international society, the OECD Learning Framework 2030 is committed to helping each learner develop into a perfect person, develop subjectivity, focuses on new core qualities, especially the ability to change towards happiness[1]. Personal happiness is undoubtedly of ultimate significance to all of us. From concrete to abstract, both people's happiness and personal happiness share a common element – happiness. They can thus be understood as a unity. This embodiment of contradiction analysis – the essence and core of Marxist materialist dialectics – reveals the fundamental content of the universal connection, analyzing everything as an unity of two aspects. Given that contradiction analysis is the application of the universal law of the unity of opposites in dialectic materialism, we employ it as a Marxist methodology in the construction of happiness education content. The reasons for this are twofold: first, dialectic materialism is a worldview and methodology that has been proven true by China's reform and opening-up practice[2]. Second, even Russell compares materialist dialectics, particularly contradiction analysis, to the "Holy Spirit" in his master paper A Brief History of Western Philosophy. Besides, the materialist dialectics has been used effectively in analyzing innovation[3], and what has been developed well out of Marxist methodology is the system-constructing method of separation and combination[4]. The efficiency of Marxist methodology has been proved efficient in system-construction. In practice of education reform, already emerged schools put forward the goal of "being happy teachers, educating happy students, and building happy schools"[5]. Trends in academic literature on happiness reveal that the rate of journal articles with titles or abstracts containing "happiness," "life satisfaction," "satisfaction with life," or "subjective well-being" has increased tenfold since 2003. Furthermore, psychology field has a larger fraction of happiness-related publications than economics category[6]. Combining psychology to enhance the effect of Ideological and Political education is an important academic trend. However, previous researches scattered in different disciplines, without systematical comprehension, being inconvenient for educator or students to consult for happiness education. Hence, to follow the academic trend, the content of happiness education should be systematically constructed, and happiness as an interdisciplinary concept, is of great educational value to be particularly inquired by the Marxist methodology.

2. THE ESSENCE OF HAPPINESS IS RESOURCE-BASED SATISFACTORY EXPERIENCE

Happiness is often represented as subjective well-being in academic discourse. Psychology identifies subjective well-being as a crucial indicator for assessing an individual's quality of life. In the method of constructing systems through separation and combination, separation precedes combination. Subjective well-being can be separated into

two components: cognitive well-being and emotional well-being. Research reveals that self-concept clarity significantly influences cognitive well-being. Regarding emotional well-being, self-concept clarity has a significant main effect, while the stage of age does not significantly impact self-concept clarity[7]. These findings highlight the importance of happiness education, and demonstrate that the self-concept clarity plays a crucial role in enhancing both emotional and cognitive well-being. Therefore, the first task is to uncover the essence of happiness, so that we can improve our self-concept clarity with regard to happiness. Sociology views happiness as life satisfaction, which differs from social well-being. Personal happiness requires experiencing positive emotions and maintaining a balance of various moods or emotions. This is related to one's level of satisfaction with various aspects of their life, including relationships, companions, achievements, and other considered important factors. In this sense, happiness is plainly influenced by society, social events, and sociability.

The concept of happiness is an essential academic topic, investigated across fields such as linguistics, psychology, and sociology, among others. It encompasses internal contradictions that require exploration. Through separation, we distill valuable findings related to happiness from respective scientific disciplines. By combining these findings with the domain of philosophy, we create a more comprehensive understanding of happiness. Similar to the integration of emotional well-being and cognitive well-being as components of subjective well-being, combining subjective well-being with objective well-being generates two distinct aspects of happiness using the system-constructing method of separation and combination.

Objective well-being is characterized by resources that lead to satisfactory experiences. By definition, it involves experiencing hedonic well-being and all kinds of stimulation from resources. However, having ample resources does not guarantee subjective well-being, but rather serves as a facilitative factor. The Marxist methodology considers everything as an unity of contradictions, consisting of two aspects: the primary aspect and the secondary aspect. Therefore, happiness can be perceived as the unity of objective well-being and subjective well-being.

As objective well-being provides the foundation for satisfaction and stimulates the sense of happiness, it can be considered the primary aspect, in contrast with subjective well-being, which serves as the secondary aspect of happiness. Nowadays, objective well-being is increasingly sufficient, particularly in China, where a significant victory in poverty alleviation has been achieved. The subjective well-being plays a decisive role in our satisfactory experiences. Therefore, happiness should be perceived as a combination of resource-based satisfactory experiences, with an emphasis on subjective well-being.

3. THE TRIPLE LAYER OF HAPPINESS EDUCATION

3.1 The First Layer of Happiness Education: In Harmony with Human Cherish Happiness

Happiness being resource-based satisfactory experience, means the satisfied state of harmony. To embrace happiness, there are systematic conditions for students to meet from 3 layers. In the first layer, being harmonious with human is required so as to enjoy companionship, social relation and warm memory etc., to enable students cherish happiness. Harmony depends on wisely handle contradictions between the individual and the collective as well as the contradictions between the individuals, so special attention should be paid to be harmonious with human. The fundamental reason stems from the fact that human is the existence that can be free only in the collective, should conform to nature in social relations and self-construction[8]. And, since the nature of human is comprehended by Marxist a systematic unity of contradictions, it is ordinary life for us to entangle with contradictions. If we realize that individuals can embrace freedom only in the collective, and that governance or regulatory measures are for everyone's goodness, then spiritual satisfaction can be experienced and obtained in social life.

Experience praises those who bring happiness to most people as the happiest people[9]. this indicates that personal happiness is mainly realized as a social satisfactory experience. It can be said that cherishing happiness in harmony with human provides us a healthy attitude of empathy for personal happy life. Only in the harmony with others can we feel heart warmly moved and earn happy experience for us to cherish. The harmony with others is not just exercise forbearance or passivity, but intentionally applying the method of contradiction analysis, and obtain sincere awareness of the contradictions to achieve empathy. Thus, we can cherish happiness in both cognition and emotion. In terms of the cognitional well-being, because relative to others, you are also others, to understand, cooperate and help others means indirectly understanding, cooperating and helping yourself. Love others as yourself. At least, forgive others equals forgive yourself, just like we pray forgive us as we forgive our debtors. In terms of the emotional well-being, we find pleasure in helping others. Helping others brings us a kind of initiative

satisfactory experience. Sympathetic response in helping each other confirms that human beings are really a community of shared destiny. In this sense, as long as one person is suffering, I can enjoy freedom not. Thus, students in different major categories, gender and family status should be nurtured to live in harmony with human, aiming to cherish happiness.

3.2 The Second Layer of Happiness Education: In Harmony with Ego Create Happiness

Learn to live in harmony with human is important, but what is more important is learning to live in harmony with ego, requiring internal and external reflection. The principle of contradiction universality advocates that contradictions are everywhere, ubiquitous and always present. It is normal then for us to encounter differences, opposites and confrontations in life. This requires us consciously remind ourselves to treat contradictions as an objective reality, and shouldn't attempt to deny them, cover them up or evade them. Ego as a philosophy concept evolved from the natural reflection, that is, the chaotic state of human and nature, to the internal and external reflection, that is, the unity of opposites between subject and object. To be harmonious with ego, we must admit that the contradiction is objective and does not depend on human will. The existence of contradiction is undeniable. Correspondingly, we have to remember don't be too strict about the uniformity of actions, let alone the complete consistency of views, but focus on our own conscience. Conscience is the display of ego in social practice, reflects your self-concept, and affects your self-esteem, self-attitude and value judgments. The self-concept is usually defined as a person's sense of "me", should merge the notion that human is an unity of contradictions. Let us live enjoying contradictions, so as to achieve harmony with the ego, because contradictory situation is everyday reality for us the mortal dumped in all sorts of contradictions. Being harmonious with the ego, determines directly one's self-concept clarity through his conscience and identity consistency to some extent. To cultivate happiness, it is essential that we consciously integrate the experience of striving with a sense of personal identity in our cognitive processes.

Internal factors viewed by the Marxist methodology play a decisive role in everything, and so we can say that your own conscience being the internal factor is then the biggest element that affects your happiness. Being harmonious with the ego enables us to create happiness by enhancing spiritual calm. This demands us respect the universality of contradictions, and makes our heart tolerant, compassionate so as to be easy-satisfied. Once embrace harmony with the ego, you can then do to others what you would have them do to yourself, and on the contrary, don't do what you don't want to do to others. Beside the universality of contradictions, to embrace harmony, you should respect the particularity of contradictions, focus on doing what is most meaningful to yourself, and then provide noble explanations for it. In this sense, hard work brings happiness in itself, "labor creates happiness" and "struggle itself is happiness". What's more, once your efforts is equipped with noble explanation, relaxed mood is then achieved, and will never be disturbed by negative emotions. Here we can see the happiness created by the most meaningful struggle of ourselves, and the ups and downs of growth may be transformed into satisfactory experience because of the noble explanation.

3.2 The Third Layer of Happiness Education: In Harmony with Matter Find Happiness

As you can observe in every day life, philosophical thinking promotes satisfactory experiences. Matter is defined as a philosophical category that marks objective reality. The objective reality is commonness abstracted from the sum of various things or matter. Different from physics view of matter, philosophy divides matter into two aspect by the Marxist Methodology: the commonness embodied in all things, and the specific situations of the objective reality. The matter in physics means material, is only a particular status of the objective reality situations analyzing from a static perspective. Although the material indispensable for human determines physical well-being, which is the foundation of happiness. There are numerous other specific situations that influence the satisfactory experience. And the subjective well-being requires corresponding objective matter to maintain and develop. However, Happiness depends mainly on our mental state, not on our status and wealth[10]. A man who is contented will be happy. Then, to embrace harmony with the matter, we should be contented with what we have, so as to find happiness under existing conditions. And we should feel with heart and be grateful for all materials and all things offered by the matter, the objective reality.

The matter as the objective reality, is the "first cause" holy to all creatures, equivalent to Heaven, God or Creator in theological or religious language. Everything stems, becomes and belongs to the matter in this comprehension. The objective law of the matter movement is "Tao", which is equivalent to the will of God, the nature law or the way of God. Accordingly, to act in accordance with the objective law means to act on behalf of God, to obey God's will or to work with the Lord, enables us know the destiny of God and to do whatever you want. Hence, through

feeling grateful to the matter, the corresponding of heaven and man leaps to the unity of heaven and man, emphasizing innovative coexistence of man and Nature. Here, happiness is found in grateful practice. A proper Mass ceremony may serve an example particularly satisfying emotional needs such as compassion. Just like in the practice, in cognition, happiness can also be found in harmony with the matter. Ancient Chinese said, if a man in the morning hears the "Tao", he may die in the evening without regret. Yan Hui takes Tao as his pleasure, exempting happiness realized unity with the Tao[11]. A simple meal and a gourd of drink make others feel miserable in the mean lane, but he will never change his happiness. This indicates that one can enjoy harmony with the matter by seeking truth, and the truth enables him obtain the cognitive well-being. Being harmonious with the matter can at least enhance our capability to discover happiness in the gratefulness practice and in the truth cognition. Therefore, in contrast to living in harmony with human and to living in harmony with ego, living in harmony with matter is of the most importance, enabling one find happiness in both cognition and emotion.

4. HAPPINESS EDUCATION CONSTRUCTED AS A SYSTEM

Combined with related academic research achievements, the happiness system can be constructed by resources targeting satisfactory experience, taking the essence of happiness as the core. The 3 layers of happiness can be combined with the 1 core and the 2 aspects to be a system as the following Table 1., for us to discuss. Among the system elements, the essence of happiness is resource-based satisfaction. This sets a universe target for happiness education, can serve the guidance for educators to promote resources targeting satisfactory experience. The subjective well-being consists the emotional well-being and the cognitive well-being, both are developed on the base of indispensable resources. The objective well-being provides happiness resource base and stimulation required. The other system elements and functions are also summarized as following Table 1 for further discussion.

Table 1: Happiness education as a System

System structure	System elements	Major system function
1 core	The essence of happiness	Promote resources targeting satisfactory experience
2 aspects	1 The subjective well-being	Provide the cognitive well-being and the emotional well-being
	2 The objective well-being	Provide resource base and stimulation
3 layers	1 In harmony with human cherish happiness	Enhance the emotional well-being and the cognitional well-being
	2 In harmony with ego create happiness	Enhance the self-concept clarity and identity consistency
	3 In harmony with matter find happiness	Enhance the gratefulness practice and the truth cognition

5. CONCLUSION

The system-constructing method of separation and combination is an efficient tool in constructing the content of happiness education. Contents displayed in the happiness system are partial, but fundamental for students to live a happy life, can serve proper educational application by evaluating happiness as a systematic whole. And since in the happiness system, the subjective well-being is the dominant aspect, all resources, subjective or objective ones, should be mainly used to ensure the education of the cognitive well-being and the emotional well-being, instead of the GDP growth that advocates only daily experiences of hedonic well-being. Thus, our education may be better developed to survive the surging tide of seeking sensory satisfaction, and can then surpass the hedonic well-being to nurture students change towards happiness. Several important elements of the Marxist Methodology are applied to happiness education in detail, and it will be more remarkable if compared with Bhutan's methodology or intent. To compare with the methodology or intent of Bhutan is of great significance, because the concept of happiness translated by Bhutan started a critical trend of happiness research. And in the conclusions it presents the word GDP negatively relating to happiness, where the concept of happiness in Bhutan ends up being contrary to the one treated in this paper. It is of potential academic value for interested practitioners to deal with this, to compensate the study's limitation. The GDP by itself, may not be negative for the development of happiness education, however, making the GDP the major indicator of development evaluation will surely be negative for the development of happiness education, particularly of happiness education within "Curriculum Ideological and Political" ecosystem .

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