

Cultivation of “Totaler Menschen”: Meaning Construction of Education of Chinese College Students’ Leadership

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Abstract

What is the logical connection between cultivation of totaler menschen and education of college students’ leadership? Such logical assumption lies in the plasticity of mankind and this logical linkage takes on the relation between ends and means while the significance of the integrity of man showcases the very intentionality of education of college students’ leadership. The harmonious development of college students, physically, mentally and in personality, can be promoted through cultivation of individual capability, besides, the extensibility of individual capability encourages to bring about the integrity of man. Based on the logical analysis aforementioned, this paper aims to look into how education of Chinese college students’ leadership achieves the meaning construction of a whole person from the perspectives of human attributes, cultural cultivation and ways of meaning construction.

Key words: Totaler menschen; Education of college students’ leadership education; Meaning construction

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INTRODUCTION

As a hot topic in the field of management nowadays, the issue of leadership can find immense collection of research of its own kind. Currently, Chinese scholars

mainly cast their eyesight on leadership of business leaders, government officials while leaving limited space for college students. Based on existing research findings, it can be viewed that these studies chiefly cover definition, structure, pattern and education of college students’ leadership, and that rarely can we find discussions about the meaning construction of college students’ leadership education from the point of philosophy, let alone its interpretation in terms of the fundamental purpose of education—“cultivation of integrated man”. Therefore, in the light of human attributes, cultural cultivation and meaning construction, this paper bears the ultimate concern orientation of education of college students’ leadership—completion of man’s development physically, mentally and in personality—as its subordinate research line, building up meaning construction of education of Chinese college students’ leadership from the standpoint of philosophy and returning to its practical significance.

1. THE LOGICAL LINKAGE BETWEEN CULTIVATION OF THE INTEGRITY OF MAN AND EDUCATION OF COLLEGE STUDENTS’ LEADERSHIP

1.1 The Identity of the Integrity of Man and Education of College Students’ Leadership

1.1.1 The Integrity of Man: Physical Intactness, Spiritual Freedom and Independent Personality

It looks to Marx that the integrity of man means “man’s possession of overall essence”. (Central Compilation & Translation Bureau, para.7, 1979, p.123) The word “possession” in itself illustrates how human beings interpret “becoming oneself”, subjectively and objectively alike, that self - awareness derives from the emancipation of consciousness of ego, and that man’s cognition of objectification is a cognitive style reflected on the object,

with which man associate when settled in an open environment. Firstly, the physical media of “becoming oneself” comes from the human body. “The human body provides a foothold for all the other existence as well as the objective foundation for all the other existing meanings.” (Wen, 2010) Since the body offers material condition, the wholeness of body then serves as the absolute guarantee to ensure man’s transition of the life impulse to spiritual freedom. Secondly, spiritual freedom provides the prerequisite for man to survive and thrive as life entity. Interaction in open environment or with others gives birth to emotion, will and reason that dispose men to flesh-and-bone creature. In such a free and object-oriented spiritual world one can find the indispensable component to constitute totaler menschen or a whole person. However, when the integrity of man develops to the highest stage, it assumes itself in the forms of personality independence which aims to actualize consciousness autonomy and action being-for-itself by means of man’s independence and creativity. When one is regarded as an individual being, the record level of his or her independence depends on one’s personality to independence mainly as independent thinking, intelligence and mind, through which intelligence nurtures moral conduct and moral conduct in turn leads oneself. Therefore, it can be said that the integrity of a man consists of physical intactness, spirit free and independent personality.

1.1.2 Unity of Body, Mind and Personality: The Ultimate Concern for the Education of College Students’ Leadership

Researchers of management at home and abroad look into leadership in the following three ways: firstly, from the point of “Ability Theory”: for instance, Kouzes and Posner hold that leadership means “leaders’ ability to motivate others to make excellent contribution willingly within certain organization”. (Li, 2011) secondly, from the point of “Resultant Theory”, which means “leadership is a type of resultant, that is to say, it is the capacity of thinking and acting generated by the interplay of leaders and their followers.” (Qü, 2001) Thirdly, “Power Theory” takes that “leadership is an integrated power that conforms to law.” (Chen, 2012) Understandings of such kind result from the correlation between leaders and their followers from the perspective of leaders and portray needed attributes, ability and actions for people of high position in the organization. Nevertheless, based on the development object of leadership of college students, it is held that “college students’ leadership is in nature a compound capacity.” (Bian, 2012) When one attempts to decode this capacity, it is necessary then that efforts should be made not only for the capacity in itself but also for the insight of college students’ leadership related to their individual universality and group particularity. In terms of individual level, college students’ leadership

equals cognition and management capability; when it comes to group, it stands for this group-shared ability of practice, execution, innovation and guidance for college students’ social communication.

With the advent of the era of knowledge-driven economy, talent competition has shifted its model to a trilogy of knowledge, ability and moral integrity. The coordinated development of the three is the mandatory index of knowledge-driven economy for talents, what are more, the inevitable factor of the wholeness of man. When one is pondering, on the basis of the feature of self-determination demonstrated throughout man’s growth, upon functions of education of college students’ leadership and how it works to cultivate knowledge, ability and moral integrity so that college students can take the three into their own control and domination, this building-up process gives prominence to their autonomy and being-for-self as the subject, college students come to grow. Furthermore, what lies in the core of command autonomy and being-for-self is the very leadership that invigorates and pull together man’s other quality resources and coordinates development of body, mind and personality of college students to some extent. Knowledge, ability and moral integrity need to achieve their endogenous growth reliant on man’s body, mind and personality, henceforth, more than meets demands for the integrity of man, the unity of body, mind and personality serves the ultimate concern for the education of college students’ leadership.

1.2 Intentionality of Education of College Students’ Leadership Rests With Significance of the Integrity of Man

According to Husserl’s Phenomenology, intentionality of awareness equips functions of cognition as well as object construction. There would be no analysis on intentionality of awareness without “being aware of something”. Such awareness of targeted nature and object orientation produces intentional acts of significance amid intentional activities, which then implies the special relation among object, action and meaning, that is to say, meaning is the key for awareness points to object, while “action turns to object through meaning.” (Wu, 1998) Since education of college students’ leadership plays as an intentional activity, when awareness comes to associates with object or intentionality of awareness is projected to education behavior, meaning gains active construction beyond the awareness of objectification. Therefore, it is necessary to make clear of education object and its pursuing meaning throughout education when the analysis of intentionality of education of college students’ leadership is conducted. From the perspective of culturology, college students are a cultural identity of some group endowed by development of social culture; from the perspective of pedagogical anthropology, it is important to explore “man as the object of education” in view of the law that man’s body and mind develops; from the perspective of philosophical

anthropology, it is believed that attempts should be made to reveal the existence of man’s integrity by studying the connection between man’s internal structure and external relation. It is clear, therefore, that the object of education of college students’ leadership is a cultural identity in culturology, at the same time, it is also the body-mind-personality coexistence by the standard of anthropology. Despite of varied interpretations and divergent ways of expression of education object in different horizons, essentially, all visions point to people, no matter they are of cultural identity, of body-mind growth, or of wholeness existence. People settled in education activity exhibit themselves as self-conscious subject and objectification object. For the former, it is necessary to reflect on the direction of college students’ self-development and self-realization. For the latter, the purpose of education is to help education object to achieve their growth. Since both the active construction of development meaning of man and the ultimate concern of education to help one gain maturity establish their foot-holding on man, a question can be raised that what kind of man can become man? Only when one sets himself or herself in quest of importance of the integrity of man can he or she finds the answer. Plato believes that a whole person “is one who rules emotion and perception by wisdom”. (Leroux, 1996) “Rule by wisdom” asks man to acquire knowledge and skill, get into wisdom to lead oneself for the final completion. When it refers to the core of nurturing education of college students’ leadership, leadership building ranks first and directly leads other physical and mental qualities. Having been tempered in their leadership, college students can consciously lead the coordinated development of their body, mind and personality and experience the meaning of man’s integrity guided by themselves. Therefore, intentionality of education of college students’ leadership can only rest with significance of the integrity of man.

2. FOUNDATIONS AND GUARANTEES OF MEANING CONSTRUCTION OF EDUCATION OF COLLEGE STUDENTS’ LEADERSHIP

2.1 Man’s Ontology Properties and Value Attributes: Foundations for Meaning Construction of Education of College Students’ Leadership

It is necessary to clarify man’s nature and attribute when one thinks about the meaning construction of education of college students’ leadership from the point of people-oriented education object. According to Scheler’s idea about man’s nature in a sense of philosophical anthropology, men are supposed to be a unity of life and spirit, moreover, spirit ensures the essential man

to be man. Out of this “spirit” in nature, presentation of freedom, unconstrainedness and detachment from physical existence comes to exactly lift limits of man’s own instinct and surroundings for their development of objectification and self-awareness, so that man are capable of breaking limits to realize self-creation. Therefore, “man exists superior to himself and the world at large.” (Scheler, 1989) Such superiority is the embodiment of man’s spiritual independence that brings man to any possibility and direction, beyond which man shakes off their own limits, then open to the world so as to regard themselves and the world in a manner of objectification before the final self-creation and world-reform. Based on Scheler’s inspection of anthropology, instinct impulses manifested in life showcase man’s ontology properties, meanwhile, spirits offer life potential directions while values lead the way for spirits. Consequently, reflections on man’s ontology properties and value attributes provide the preconditions for college students as the existence of life, spirit and value to set up meaning construction of their leadership education. Primary attributes of man’s integrity consist of the ensuing three forms of existences: life existence of naturalness-based ontology property, spirit existence and value existence driven by value attributes of sociality and culture, upon which endogenous values of education of college students’ leadership are grounded. When education of college students’ leadership sets its value orientation on promoting development of man’s integrity, it grows to give value guidance for college students to develop.

2.1.1 Life Existence: To Show Respect for Naturalness Development of College Students

It is Marx’s belief that “man is directly of natural existence.”(Central Compilation & Translation Bureau, para.7, 1979, p.167) Based on this existence of presupposition, it gives full expressions to man’s natural attributes with the help of preservation and transcendence. The former “preservation” is to admit nature-endowed basic properties, based on which the latter “transcendence” attempts to pursuit nature of a transcending level. College students as a special group in society hold on to their existence of naturalness in essence. Their existence of naturalness can be ascribed, in the final analysis, to material existence of man, which is then demonstrated by life of the human body featured by being perceived. Supposing flesh has life, and then it grows to be physical media-human body- for man to survive and thrive. Since certain physiological law is left to this material existence full of vitality, adherence to such law then means to preserve human’s natural attributes in a better way. Development of naturalness found among college students remains a step-by-step dynamic one, that is to say, the subject relies on nature to prolong life on the one hand, and mounts to spiritual needs on the higher level on the other hand

when physiological needs are met, to which natural attributes appeal for overreaching. Consequently, it is of prime importance to respect naturalness development of college students before education of college students' leadership goes into operation, in other words, for one thing efforts should be made to help college students boost physical quality for full-blown physical capacity so that they are able to possess general condition for surpassing individual natural attributes; for another, college students should be offered a helping hand to adapt themselves into real life after graduation and acquire basic skill for surviving.

2.1.2 Spiritual Existence: To Promote Sociality Development of College Students' Communication

Be it Marx's belief "the ensemble of social relations", or Scheler's idea "spiritual essence that's open to the world", the two philosophers share a same mind on "the nature of man" that the very interactivity generated by man in a comparatively free relation and environment can act as sociality when put in the stage of society. Man's sociality starts to interact at the point where different minds exchange, so man is, accordingly, of a spiritual existence. The individual of natural attributes can not give full play to personal autonomy and being-for-self for the realization of subjective value as social beings until they go through sociality shaping. Individual initiative builds up psychological basis for personal autonomy and being-for-self, which then manifest as the relationship between the premise and the purpose. As for the individual, when they manage to establish their subject status in subject-object relation, they tend to put subject's needs first and achieve being-for-self with the assistance of dynamical interaction. Man's sociality existence can only be grounded on man's practicality and the whole process of practice involving man-man-relation and man-society connection demonstrates an interactive pattern of sociality. Challenges stem from various interactive relations spring up as frictions and conflicts in connection while opportunities as growth pole of coexistence in interaction.

Given the core status of man in social relations, how to give conspicuous expressions to man's sociality then? It is of significance to equip a man with the ability to identify, dissolve problem and turn conflicts into opportunities, which, of course constitute fundamental skills for man to socialize as a social existence. The existence value of college students as a social existence relies on social interaction, and on their way to social values, college students can always find themselves bound with certain social responsibilities and rights. When it refers to the social responsibility, college students are supposed to make difference and contribution to others with their intelligence, knowledge and capacity when engaging in social intercourse, meanwhile, they ought to take advantage of such a positive interplay to

lead themselves and the entire society for transcending development. From the point of behavior, to some extent, social existence of this kind can be interpreted as a being-for-self existence so that college students as some existence of behavior individual can bridge the conscious inclination and personal aspiration by behavioral practice. Henceforth, pursuit of preference of this kind serves as a catalyst to achieve self-realization and give credits to the value of being-for-self existence. College students who try to bring about self-realization in line with socialized behaviors demonstrate the existence of being-for-self, as a result, it is of avail for college students to achieve personal aspiration and self-completion if they have honed their sociality. As for their rights, it means the subject right of college students that gains a relative freedom from free spirit, objectification and self-awareness given their status as subject of spiritual existence. Regarding social interaction, rights of freedom show up as a freedom to communicate beyond limits of individual instinct and surroundings, and to carry out sociality development throughout socialization. The gist of education of college students' leadership rests with the unity of subject rights and social responsibilities to tap their great potential and make it explicit for the consolidation of spirit and body of action, therefore, the subject-college students can finally find a sense of existence as a spiritual existence in "open-to-the-world" social interaction.

2.1.3 Value Existence: To Mould Cultural Development of College Students' Personality

Cassirer holds that "man is no longer living in a pure physical universe, but a universe of symbols instead" (Cassirer, 1985) Man of this symbol net woven by ideas, experiences and intelligence are rendered to frequent with symbols and carry out creation activities constantly. What derives from this symbolic activity proves to be cultured. On one hand, man's function value comes from symbol activities that are created by man with symbolized thoughts and actions; on the other hand, culture by means of symbol product stimulates man's desire for satisfaction and pursuit of value that internalizes within man with the help of culture till man gains maturity and self-realization, which then showcases how the value of man's purpose works. It is safe to say that what makes the value existence of man special and different from others is the very cultural development of individual personality. Given the cultural context in which man manages to survive and thrive, man absorbs cultural vitality nurtured by cultural elements and gains spiritual energy for life activity. Personality makes up core parts for cultural vitality, the process of conserving which equalizes the process to mould a personality. Personality is a pattern of surviving for an individual in a given cultural state, essentially, it can be regarded as a cultural personality.

(Yang, 2006) Individual surviving pattern saturated in certain cultural environment then can be described as a cultural existence which ground its vehicle on man's existence of naturalness and sociality. Since the two basic properties meet material need for vehicle form and offer enough space for media to function, therefore, it is drawn that man's existence of naturalness and sociality decides man's cultural existence and ensures material and space for cultural development. Personality is man's internal regulation while culture moulds personality; therefore, "personality stipulates man's culture existence." (Yang, 2011)

Cultural environment embraces modeling manners of social prescription that are conducive to tendency development of individual and group personality of college students. The whole process that individual personality turns to group one is also the process of cultural internalization as well as the formation of cultural personality and building-up of college students' personality. As a social group, college students are bestowed by a given culture with certain psychological features and activity models. The interplay of group-oriented individual personality and individuality-oriented group personality of college students gives birth to mark cultural personality so that they can grow to create their own value as cultural men. Accordingly, it is the domestic demand of value existence for college students to model culture development of their personality. Leadership education is in line with the shaping of cultural personality to bring about evolution of college students' individual personality to group personality which then comes to cultivate cultural man of culture personality with both individuality and group.

2.2 Cultural Cultivation: Guarantee of Meaning Construction of Education of College Students' Leadership

Culture stands to prove how man's spirits exhibit and crystallizes as rich fruits of wisdom as man lives in groups, that is to say, there would be no such thing as culture without man's labor since man is the subject of cultural creation as well as the object of reverse cultural feeding in a perceptible manner of education. Culture is parents of education and cultural awareness implies educational value. No matter how man is viewed, from the point of cultural product of cultural anthropology, or symbolic culture of cultural philosophy, or the point of culture essence of cultural sociology, man is of a culture existence and his growth is decided by cultural nourishment. It is believed then that cultural environment should be taken into account concerning exploitation of education recourse and its significance, which means connotation and denotation of education should supply education so as to give full play to education as a media in cultivating man by culture and build up a supreme good man nurtured by culture. With the assistance of

its contents and surroundings, cultural cultivation is to safeguard meaning construction of education. With culture as its point of breaking through education of college students' leadership, it is discovered that culture consciousness adds to catalyst in forming the education motivation, what is more, cultural innovation can be actualized not only during this process but at the end of education of college students' leadership propelled by cultural reflection.

2.2.1 Culture Consciousness: Motivation of Education of College Students' Leadership

Supposing existentialism works, in essence, cultural consciousness is originated from man's consciousness characterized by man's self-discovery and self-creation. Accordingly, if value theory is taken into consideration, it can be regarded as value awareness that cultural subject runs after value in a conscious way. Cultural consciousness makes it clear that a man in a given culture has "self-knowledge" of it (Fei, 2003). Self-knowledge means knowing and evaluating one's culture in an objective and rational manner. When a man has knowledge of his own culture, he starts to question and choose how he lives, which then stipulates man's natural needs and prerequisites for man to create new cultures. When perception is distilled into ration and when cultural consciousness and contrast join hands, man's cultural development and cultural human development gains momentum. Under the influence of foreign culture, domestic culture employs its inborn richness to endow college students with two-way superiority to adopt home build-ups as well as reshape newly-arrived culture, introducing so-called motivation driven by the advantages. Chinese traditional culture boasts rich material and intellectual wealth. Meanwhile, cultural awareness directly decides how much culture can bear and accommodation. As for the cultural awareness, it aims to accentuate man's initiative after clarifying where culture comes from, where it processes, where it heads for and how long it will last. When tracing what drives education of college students' leadership, one is proposed to be look into the origin, the intensity, the trend and the duration of such activity. It is desired to explore where education of college students' leadership begins in quest of culture origin, to strengthen cultural bearing of education of college students' leadership amid cultural advancement, and to project certain vision for education of college students' leadership when forecasting the cause culture development takes. The ultimate concern for education of college students' leadership points to man's development, the final stage of which means man's cultural development in respect of cultural awareness, in other words, cultural awareness is the logical outcome following man's cultural development. Obviously, it can be said then that what drives man's cultural development turns out to be cultural awareness.

2.2.2 Culture Reflection: Driving Force for Education of College Students' Leadership

Ever-changing cultural environment and cultural patterns contribute to the uncertainty of complicated and various culture-based education. Attempts of throbbing with the pulse of culture lead to unique modes of thinking for each culture. Consequently, methods adopted to make full use of culture to educate man should be grounded on given modes of thinking in understanding and paraphrasing culture. If a critical and dialectical thinking of reflection is employed to examine education-based culture, it is a penetrating reflection that brings education back to reality as well as a yearning for an ideal life. At both ends, there is a call for culture reflection. Dominant characters of culture make sure its appearance of a one-sided view that is easily gained, however, if education aspires to take root and blossom, it has to dig deep into the cultural core. Introspecting into culture means to reflect on real mind based on the facts and theory origin that build a thinking material of its own, that is to say, culture introspection on education of college students' leadership is supposed to extract education essence from culture source on the one hand and seek to dig deep into mind itself on the way to reflect on culture on the other hand. As a result, it is of great benefit for us to spur education of college students' leadership with constant culture introspection in light of filling in culture connotation and boosting cultural confidence.

2.2.3 Cultural Innovation: Vitality for Education of College Students' Leadership

Cultural innovation is the inborn engine to drive culture toward a higher level following the real way of social practice. Social practice and cultural innovation are intertwined in that the former defines how far the latter can go and the latter decides how much the former can boost in depth and in breadth. Cultural innovation sets goal for and paves the way to achieve humanistic education. It is amid cultural exchange that education of college students' leadership functions to construct a domesticated system of leadership knowledge. Given the bolstering consciousness, reflection and innovation ability, college students can gain humanistic accomplishment in their leadership so that culture cultivation and leadership education can bring out the best in each other. The logical linkage of cultural education and education of college students' leadership showcases as the merging and promotion of educational innovation of culture and cultural innovation of education. When it comes to educational innovation of culture, it aims to encourage the idea, system, technique and method for educational innovation. As for cultural innovation of education, it is about accelerating cultural innovation by means of education. Education of college students' leadership in itself exists as a cultural innovation taking root in domestic culture

and it projects college students' leadership as a key to accumulate capital for cultural innovation. If ability of cognition, management, practice, execution, innovation and guidance are called together, college students can find the so-called leadership and the ability capital of consolidation and value that is generated by ability collection during value creation can add to the capital of cultural innovation. During the education of college students' leadership, ability capital is able to build up and cultivate intellectual. Henceforth, it can be said that cultural innovation provides vigor for EDUCATION.

3. WAYS OF MEANING CONSTRUCTION OF "THREE IN ONE" FOR EDUCATION OF CHINESE COLLEGE STUDENTS' LEADERSHIP

3.1 Developing the Ability of Cognition and Management to Promote Spiritual Freedom

Sensory organs decide the formation of cognitive ability in that information stimulants outside and original information inside coordinate to take a share in processing and constructing information with the help of guidance, control and transmission of the complicated nervous system. Information connection inside and outside as well as nervous system reorganizes and consolidates for reconstructing cognition constantly. The knowledge system upon which the cognition structure is grounded consists of the original knowledge system together with discipline knowledge construction. As for the knowledge system, it is mainly undertaken by two means of systematic construction, namely, internal knowledge supply of the individual, and the supplement of external education. Here comes the question then that how does one succeed to promote spiritual freedom at last by boosting the ability of cognition and management on the basis of his or her own knowledge system? When associated with outside information, the brain responds to external stimulus with its knowledge system in the store and makes choices to formulate unique way of cognition after organization and management. In response to outside stimulus, individual replies with primary mental phenomena while the internal organization and consolidation functions to manage its own mentality. The individual self-management of its own mentality decides how far spiritual freedom can go and the knowledge structure decides how broad it can extend. The logical connection goes like this when it is aimed to advance students' ability of the cognition and management following the knowledge structure of leadership education for the ultimate purpose of spurring spiritual freedom of college students, as shown in Figure 1.

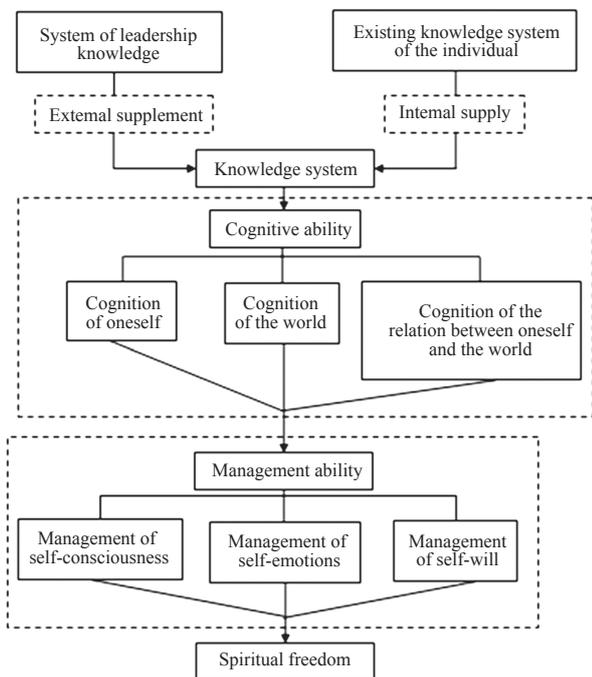


Figure 1
Diagram of Development of Cognitive and Management Ability

Knowledge system of leadership discipline stimulates the existing knowledge system of college students in the form of outside information and instills new content into the original one. Students can achieve development of cognitive and management ability in supportive of supplement, reorganization and construction of the knowledge system. Furthermore, the building up of their ability of cognition and management is in line with the process for the individual gets to know themselves, know others and the world as well as establish the respective relation. College students so that can learn to govern themselves interacting with the surroundings by self-cognition and relation-cognition. That is to say, when self-consciousness, bounded by no environmental limit, is given full play to make free cognition in objectification, the so-called spiritual freedom comes into existence. Therefore, it is a must-taken way to cultivate the ability of cognition and management for college students.

3.2 Ability Training of Practice and Execution for Physical Wholeness

As individual existence of society, inevitably, college students find themselves trapped by various problems and challenge the moment they enter society. While substantial changes accentuate real problems of complication and variation, college students are supposed earnestly to employ their mastered knowledge, skills and experience in personal actions to dissolve problems and complete tasks, which constitute the practice training sector for education of college students. It is such a process that turns knowledge into skills and gains a good command of both to carry out actual efforts. There can be found throughout

this process” firsthand experience”, “craftsmanship” and “practicality”. To put it clearly, “firsthand experience” is grounded on the physical wholeness as the material prerequisite. In terms of “craftsmanship”, it is shown as the skill to carry out a task while “practicality” focuses on the unity of knowledge and practice. For this reason, the inner logical thoughts in view of ability training of practice and execution can be demonstrated in Figure 2.

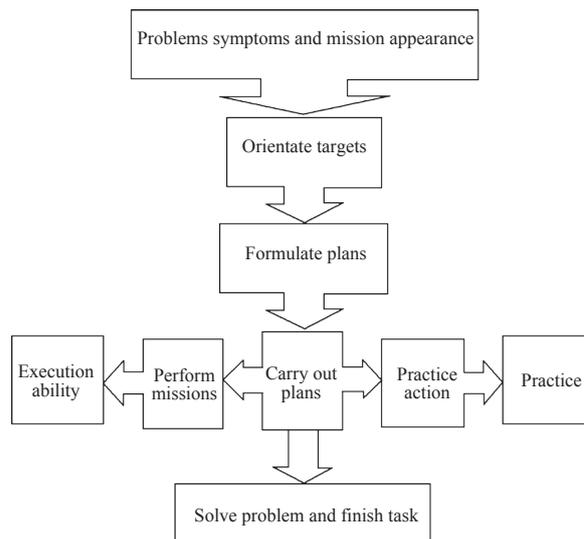


Figure 2
Flow Chart for Ability Training of Practice and Execution

Facing real problems and tasks, the individual ought to have a definite object in view to participate in the society while formulating and carrying out plans, by which the individual is driven to dissolve problems and conclude missions at last. Surely, “Practice is the practice of body and the practice in living world as well.” (Zheng, 2003) So it then highlights the fundamental status of the body in practice and indicates the relation among body, practice and the living world. Taking the body as the medium, the individual can drill the ability of practice and execution to act on the living world, meanwhile, with the development of ability of practice and execution, the individual can enhance the body wholeness.

3.3 Fostering the Innovative and Leading Ability for Independent Personality

Education of college students’ leadership is the very process to cultivate the special quality of college students and fostering their innovative and leading ability is to build up the special quality for the individual as well as the group given the typical social and cultural environment. What is more, innovation is a must to conserve such special quality in leading society and promoting the unity of individual development of college students and social identity. Individual development of symbolic importance lie in personal quality externalizes as individual behavior and brings a brand-new meaning to it, during which innovative thinking, innovative wisdom

and innovative spirits can be called upon to make joint efforts. As for the social identity of college students, it is the implied social responsibility for their understanding of the relation between group quality and social identity so that they are asked to give free rein to their leading effect. Be it innovative ability or leading capacity, the starting point turns out to be personality structure that can be divided into “manner of behaving oneself” and “manner of conducting”. For the former, it pays attention to behave oneself and the latter stresses conduct abiding by “rules”. For this reason, to foster the innovative and leading ability is to serve “manner of behaving oneself” and “manner of conducting” with certain principle and direction. It is inevitable to cultivate the innovative and leading ability of college students on the basis of their personality structure and it is created in Figure 3.

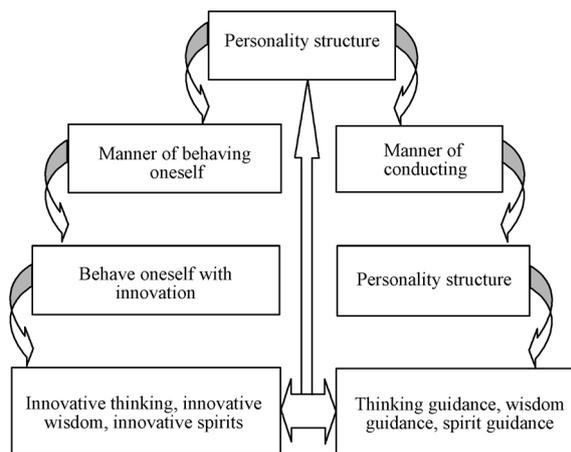


Figure 3
Way of Fostering Innovative and Leading Ability Based on Personality Structure

The personality quality of college students exhibits by behaving themselves with innovation that mainly includes innovative thinking, innovative wisdom, and innovative spirits. When it refers to action with guidance, it is about the responsibility bestowed by social identity of college students that answers the call of duty gathering thinking guidance, wisdom guidance and spirit guidance to the point where finalizes the refinement of personality structure by mature innovative and leading ability for the independent personality.

CONCLUSION

Meaning construction of education of college students' leadership finds its foothold on bringing about and cultivating their wholeness as social being. Life existence, spiritual existence and value existence of man lay a foundation for education of college students' leadership and establish the inexorable natural law, social interaction principle and culture rule for the prerequisite to be human and full-grown. Nevertheless, it is grounded on culture that meaning construction of education of college

students' leadership takes its root and relies on cultural consciousness, cultural reflection and culture innovation to realize meaning construction in accordance with special conditions. Inner-looking analysis of attributes and open culture absorption offer rational guidance to implement education of college students' leadership and make it of significance. Besides, when rational guidance joins hands with practice, they are bringing meaning construction of education of college students' leadership back to reality. If meaning construction of education aims too high that is beyond its grasp, education then degenerates to a “hollow” training act that looks impressive but lacks real worth. Only when education of college students' leadership becomes deep-rooted can mean construction extends to a philosophical height can the ultimate concern of philosophy—“man's development” turn into the main thread for such education. Education of college students' leadership adheres to the law of man's attributes development and focuses on fostering man's ability of cognition and management, of practice and execution, of innovation and guidance for the perfect unity of body, mind and personality in ability training, and this then concludes the returning significance of meaning construction.

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