

Rationality Behind Absurdity: An Analysis of Illich's Thought on Deschool Society

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Abstract: *In the 1970s, Illich published the book "Deschool Society", in which he criticized the deceptive nature of school education at that time and for the first time proposed the idea of abolishing schools in a more radical manner. However, even today, we can see that schools still exist, and with the further development of the knowledge economy, schools will continue to develop. Therefore, from a practical perspective, Illich's proposal to abolish schools is absurd. However, there is also rationality behind absurdity, which has enlightening significance for us to think about the respective positioning and roles of schools, education, and teachers today, how to view the many relationships between schools and education, diplomas and abilities, and people and technology. Therefore, this article takes Illich's idea of de institutionalization as a clue to explore the rationality behind his absurdity, in order to provide some reflections for today's education.*

Keywords: Deschool oriented society; school.

1. INTRODUCTION

Before discussing specifically what is the idea of de school society, we must clarify one thing, which is why the school education we are accustomed to today is full of contradictions and sins in Illich's eyes, to the extent that he proposes the necessity of abolishing schools?

Firstly, we can think from the background of the times. In the 1960s, although the US economy was prosperous, one-third of the population was still in poverty. At that time, the US government enacted many education bills to address this issue, hoping to increase investment in education to solve social problems. The theory of human capital convinces people that by increasing investment in education, the quality of the population will be improved, thereby driving social progress. Including the progressivism education advocates represented by Dewey at that time, who proposed that "education is growth", "education is life" and "education is the reorganization or transformation of experience". On the surface, Dewey was talking about educational issues, but in essence, Dewey hoped to solve social problems at that time through education, in order to achieve the goal of democratic politics. Ideals are beautiful, but reality is always bony, at that time.

The problem of poverty has not been solved by increasing investment in education, on the contrary, the effectiveness of education investment is negligible. So, from the perspective of social reality at that time, Illich believed that schools did not have the role that the general public believed could solve poverty. On the contrary, Illich believes that schools are the root cause of social inequality and even polarization. On the one hand, children from wealthy families can enjoy more learning resources and opportunities than those from poor families. Through the mechanism of school education, it will further exacerbate the division between the two social classes. On the other hand, for the poor who are dominated by schools, they have a "blind faith in the merits and virtues of the school", which makes them feel inferior from the bottom of their hearts when facing people who have received better school education than themselves. So, the unfairness brought about by school education can no longer be solved through economic means, it further strengthens people's psychological inferiority, causing dual economic and psychological poverty. Since schools cannot promote fairness and are instead an important cause of social class differentiation, why is the existence of schools still necessary?

Secondly, from the perspective of the theoretical premise of school establishment, schools must also be abolished. Why do you say that? Illich believed that modern schools were built on the premise that "learning is the product of teaching". Schools use various implicit courses to make people believe that only the content taught by the school is valuable, and personal self-study does not exist and has no value. The implicit curriculum in schools has exchange value, that is, after completing the course, one can "earn" knowledge certificates, which are a "general equivalent" that can be circulated in the market. So, schools also link personal abilities to diplomas, so those who have not obtained relevant diplomas will be considered incompetent and thus excluded from the labor market. Schools use implicit curriculum to make people believe in the value of school education, while denying the value of personal self-study is not conducive to personal self-study and promoting social equity. In addition, the school also links

education with diplomas, making the original spontaneous and autonomous learning activities into a commodity buying and selling transaction. The school's function is to sell various courses, package them for students, and students are not students in a sense, but consumers in the commodity buying and selling. At this point, educational activities have transformed into trading activities for buying and selling goods.

Finally, we can understand from the perspective of school definition. Illich believes that "school is a process related to teachers that requires individuals of a specific age group to study mandatory courses full-time". From Illich's definition of school, we can see that he believes that "school is related to teachers" and therefore neglects individual learning initiative; It is targeted at "specific age groups", thus depriving other groups of opportunities to receive education in school; Full time learning restricts students to education within the scope of the school, neglecting other acceptable opportunities such as leisure time and working hours, thus monopolizing the learning resources of the school.

Therefore, from the perspective of the specific social history background, the preconditions for the establishment of the school, and the definition of the school, we can find that Illich believes that, first of all, school education ignores the initiative of individual learning, even makes people give up the courage of independent learning, resulting in the weakness of human psychology, and does not promote the occurrence of real learning. Secondly, schools negate the value of individual self-study through implicit curriculum certificates, turning educational activities into commodity trading activities, and the essence of education undergoes fundamental changes due to school education. Finally, schools make people believe that education can only be received in schools, thus monopolizing educational resources. So, based on this, Illich proposed the idea of de institutionalization, and in his view, schools have had to be abolished.

2. THE BASIC CONNOTATION OF DESCHOOL IDEOLOGY

In this case, the police did not do a good job of applying constitutional thinking in the process of law enforcement, but instead abused their power to infringe on the basic rights of citizens. Therefore, police officers should be good at cultivating and applying constitutional thinking and rule of law thinking to ensure that the exercise of power abides by the boundaries of the Constitution and fully protects the constitutional rights of citizens.

On the one hand, to respect and protect the rights of citizens, we must be good at cultivating constitutional thinking and thinking about the rule of law. In the daily law enforcement process of the police, constitutional thinking and rule of law thinking is the guide to action. This requires police law enforcement behavior must adhere to the boundaries of the Constitution, always bear in mind the spirit of the Constitution, to learn to interpret the case to achieve the desired effect of closing the case, law enforcement administrative personnel should not only seriously study the theoretical knowledge of relevant laws and regulations, but also in the face of complex law enforcement issues, to be able to explain to the parties in layman's terms. At the same time, the police case to have constitutional thinking is a clear requirement of our Constitution. The so-called "constitutional thinking" includes five elements: constitutional thinking, human rights protection, rules for the exercise of power, rule of law thinking and democratic thinking. In practicing constitutional thinking, public security organs and people's police must have a "constitutional basis" in applying the law and must not engage in acts that infringe on the basic rights of citizens. In the absence of constitutional authority, any execution must be stopped immediately. The development of constitutional and rule of law thinking relies on the development and implementation of a well-developed constitutional and legal system and the supervision of specialized institutions. On the other hand, learning to understand and believe in human rights is a prerequisite for the protection of civil rights. In the current judicial practice, a large group of people in the police law enforcement team lack understanding and trust in human rights, and often put police law enforcement and citizens' civil rights protection in opposition to each other, which is a reflection of their own rule of law thinking is not strong enough. In fact, the strengthening of the subject's rule of law thinking is conducive to accelerating the construction of a society based on the rule of law. As discussed above, the true supremacy of the Constitution does not lie in the official written declaration of its supreme legal effect, but in the consolidation and implementation effect of the citizens' own thinking about the rule of law. This not only requires the subjects of power to strengthen the awareness of the rule of law in the process of law enforcement to protect the rights of citizens, but also requires the subjects of rights themselves to actively pursue the protection of individual rights. Only on the basis of spontaneous understanding and belief in human rights can citizens' rights be effectively guaranteed.

The topic of conflict between citizens' rights protection and police law enforcement has existed for a long time since we entered the society of rule of law. Guiding police law enforcement from the perspective of constitutionalism makes constitutional awareness and the idea of rule of law deeply rooted in the heart of every subject in state power. Making them believe in the Constitution, understand it, recognize it, and always actively review their law enforcement activities in the spirit of the Constitution is the best way to resolve the conflict between power and rights.

Table 1: The quantity of registered PWDs in Liaoning

Year	Registered Persons (person)	Gender		Registered Permanent Residence	
		Male (person)	Female (person)	Rural (person)	Urban (person)
2018	1058225	649599	408626	592520	465705
2019	1081178	660927	420251	604882	476296
2020	1095550	667525	428025	619212	476338
2021	1093227	664615	428612	616682	476545

2.1 The Myth of Value Institutionalization

The establishment of the internet is based on the concept of freedom, which is to provide anyone who wants to learn with the resources they need to learn, and to provide an educational platform for anyone with a certain skill. What is value institutionalization? Simply put, we can understand the institutionalization of value as individuals creating various systems and endowing them with value. However, with the increasingly systematic and institutionalized development of systems, individuals are losing their initiative and sense of value, relying on the various systems they create. For example, people invented hospitals and entrusted their health to them, neglecting their own health care role. People have established schools and entrusted the responsibility of education to them, while forgetting and abandoning the desire and ability to self-study. In Illich's view, this institutionalization of values has now become alienated, with people increasingly relying on the various systems they create and neglecting their own initiative. In order to further describe the institutionalization of the entire society, Illich placed it within an institutionalized spectrum. He believed that near the right side of the spectrum was the "operational system", and near the left side of the spectrum was the "pleasure system". The operational system invisibly controls people, leading to a psychological "addiction" to institutional arrangements in the entire society, while the joyful system can motivate and restrain people. And schools are at the far right end of the institutionalized spectrum, causing people to abandon their ability to grow and rely on institutional arrangements. Once people recognize the necessity of schools, they are easily captured by other systems. Once teenagers allow curriculum teaching to shape their imagination, they become accustomed to accepting any institutional plan. So, schools are no longer just schools, but a microcosm of the entire institutionalized mechanism. Once people accept the institutionalized arrangement of schools, they will also accept any kind of institutionalized arrangement when entering society in the future.

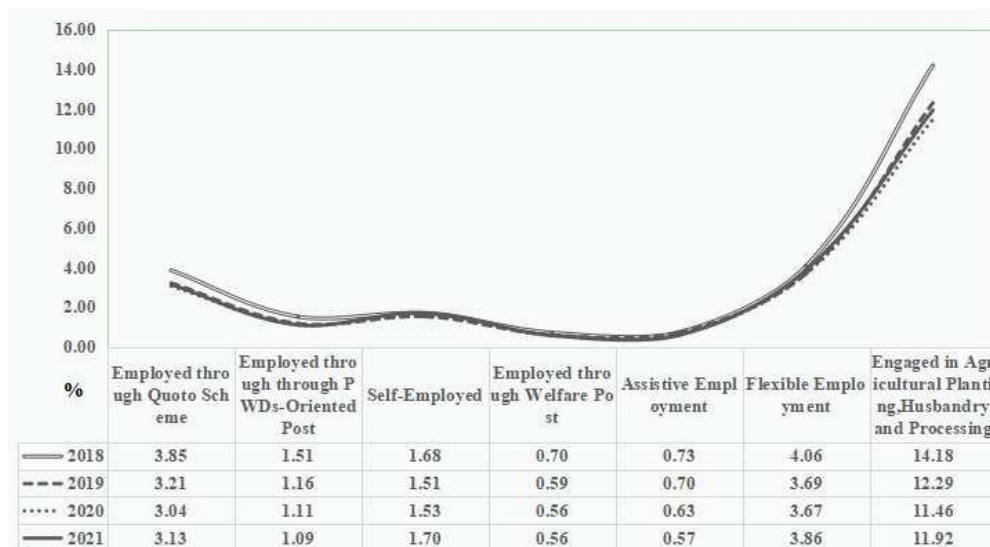


Figure 1: Employment rate of registered PWDs in Liaoning (2018-2021)

2.2 Myth of Value Measurement

Schools usually use a unified standard to measure the content of students' learning. And the development of students is often difficult to measure, such as their abilities. However, various quantitative measurements in schools are ubiquitous, making people believe that everything can be measured. Once people are willing to accept the standards set by others to measure their own growth, they will quickly use the same standards to measure themselves. At the moment China is in the Internet technology development period and reforms, all kinds of potential social contradictions will explode at any time. Under the payment of various factors, the public emergencies are extremely easy to spread through the Internet platform to form a network public opinion. Despite the sudden public event network public opinion can reflect social relations and public opinion to promote social progress, it cannot be made by its development. Therefore, governance for sudden public events has become an important topic that China has to face. By consulting, organizing and analyzing the literature and related typical cases, based on governance theory, the problems in China's sudden public event network public opinion governance have been analyzed, and corresponding countermeasures are proposed.

2.3 The Myth of Package Value

The school has formed a complete industry chain of commodity buying and selling by packaging courses and selling them. Schools pre-sale courses, making people believe that what is taught in schools is valuable, and what is learned outside of school is worthless. In addition, the school also determines what and when a person learns through a set of courses. This paper aims to explore contingency theories of Leadership and Trait theories of leadership more useful for Leaders in organisation. Leadership had two important principles; they are trait theories and contingency theory. This essay will focus on the contingency theories or trait theories in leadership and contingency theories, which is more useful for leaders in the organisation. Based on this paper research resulted the quality of leadership and leadership behaviour can promote leadership effectiveness by environmental factors influence. According to the evaluation of both Trait and Contingency theories, Contingency theories are more useful for an organisation to adopt. Trait theory is only used to define traits of the effective leader; however, contingency theories enable the leader to take situational factors and followers' behaviour into account.

2.4 Myth of Eternal Value

Schools have created the myth of eternal progress, making people believe that as long as investment in education is increased, social problems can be changed through changes in educational issues. Secondly, schools link the value of learning with the diplomas people obtain, leading people to constantly pursue higher education and falling into an endless consumption cycle of school education. People are increasingly relying on higher education to change their own situation, while neglecting the learning of true knowledge and the improvement of their own abilities. The principle of prudence plays an important role in the quality of accounting information and is widely used in accounting practice. But the principle of prudence also has some problems in practice. It is not advisable to be cautious enough or over, so it is very important to balance the principle of prudence and improve relevant laws and regulations, and strengthen the quality and professional ethics of enterprise managers.

3. WHAT SHOULD WE DO AFTER GOING TO A SCHOOL LIKE SOCIETY: ESTABLISHMENT OF A LEARNING NETWORK

Since in Illich's eyes, the abolition of schools is inevitable, how should education be established after the disappearance of schools? In order to solve this problem, Illich proposed the establishment of a learning network, advocating the use of learning networks to replace the conflicting school education system. Learning enables two-way freedom between learning and teaching.

Such a learning network ensures the freedom of individuals to access educational resources. Specifically, there are four ways to access resources: firstly, educational reference services, which are collected in libraries, farms, and factories to provide tangible resources for learners' learning. The second is the skill exchange network, where people with a certain skill can showcase their abilities and leave their contact information. This can break through the limitations of a diploma and enable truly skilled individuals to showcase their talents. The third is the partner selection website, where people who want to learn can find like-minded partners to learn together by searching. The fourth is a reference service network for general educators. There are mainly some full-time teachers responsible for the construction and maintenance of the network, as well as providing guidance for learners to use the network.

Table 2: Employed PWDs of each employment type in Liaoning and China

Year	Employed through Quoto Scheme (person)		Employed through PWDs-Oriented Post (person)		Self-Employed (person)		Employed through Welfare Post (person)	
	Liaoning	Nationwide	Liaoning	Nationwide	Liaoning	Nationwide	Liaoning	Nationwide
2018	40713	812713	15952	330978	17789	714285	7417	130647
2019	34673	748812	12579	290999	16370	642000	6360	144246
2020	33331	784203	12202	278160	16770	634090	6127	146648
2021	34167	818394	11951	267597	18638	635040	6125	147763
Year	Assistive Employment (person)		Flexible Employment (person)		Engaged in Agricultural Planting, Husbandry and Processing (person)		Employed PWDs (person)	
	Liaoning	Nationwide	Liaoning	Nationwide	Liaoning	Nationwide	Liaoning	Nationwide
2018	7677	147789	42998	2546136	150085	4801827	282631	9484375
2019	7596	142858	39936	2282431	132855	4300959	250369	8552305
2020	6855	143442	40164	2387697	125497	4242431	240946	8616671
2021	6232	143379	42161	2502839	130260	4301423	249534	8816435

3.1 The Importance of Constitutional Supremacy

The supremacy of the Constitution means that the Constitution is the fundamental law of a country and has the highest legal status and legal effect in the legal system of a country. The Constitution is the law of supreme power, and no other law can contradict the content of the Constitution. The Constitution is the basis for the enactment of other laws, and any law that violates the Constitution is null and void. Article 5 of the Constitution clearly states that "no law shall contradict the Constitution." The Constitution is also the mother law of all other laws, and all other laws are derived from the Constitution. The Constitution is the prerequisite for constitutional government and the specific way and means by which it is implemented. Constitutionalism without the supremacy of the Constitution would be a piece of paper. In political practice, if the constitution is properly applied and implemented, the goal of constitutionalism to balance state power and civil rights can be achieved. Therefore, the supremacy of the constitution is a prerequisite for building a good constitutional government, and only by giving full play to the supremacy of the constitution as the fundamental law can we build a good constitutional government as a democratic politics. In today's world, the vast majority of countries have clearly affirmed the supreme legal effect of the supremacy of the constitution, although the way it is proclaimed differs, but this does not affect the important position of the constitution in the legal system of a country.

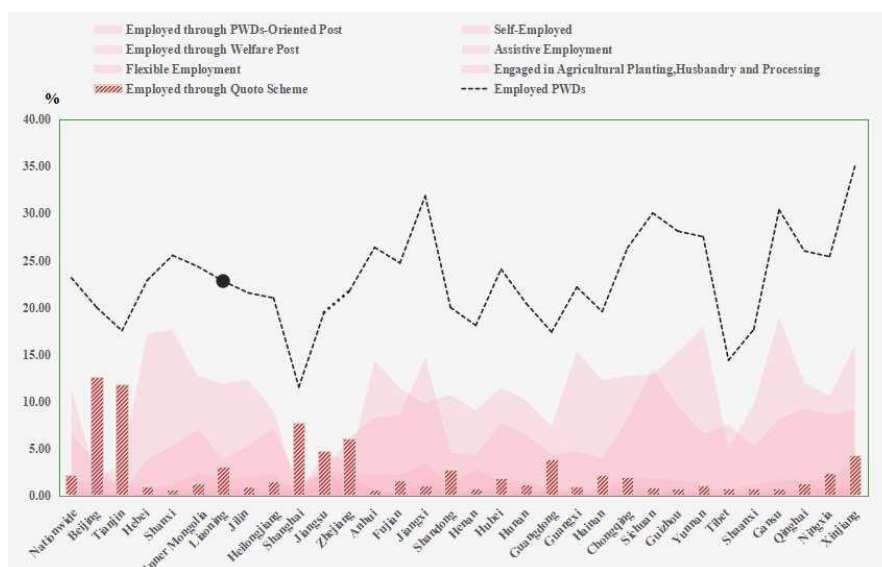


Figure 2: Employment rate of registered PWDs in China (2021)

There is no doubt that Anglo-American constitutionalism has become a model for modern countries to learn from in terms of constitution-making, and its path to building constitutionalism has significant implications for later countries. 1215 Magna Carta and the emergence of a written constitution in 1787 each marked the formation of the British constitution and constitutionalism. And the success of the creation of constitutionalism in Britain and the United States was due to the above individual demands for the protection of civil rights that arose from their political practices. In the United States, a country with a written constitution, for example, the state has made it clear in the most authoritative way that the constitution has the supreme force of law, and at the same time the constitution has been well implemented in political practice, playing the role of the fundamental law, and the citizens themselves have a very strong constitutional consciousness and recognition of the supremacy of the constitution. In contrast, in some countries, although the constitution is clearly defined as having the supreme legal status and legal effect, in real life, the fundamental role of the constitution is difficult to be played, and it has become an appendage of political power. It is evident that the supremacy of the Constitution is not unilaterally and explicitly declared by the official on paper to have the supreme legal status and validity. The key rather lies in the application of constitutional thinking in political practice and the pursuit of civil rights consciousness. Citizens have a strong constitutional consciousness, and in order to protect their basic rights by designating and implementing the Constitution, proactively uphold the authority of the Constitution, and constantly consolidate their own constitutional consciousness, which is the true supremacy of the Constitution and the ultimate goal we seek in building a socialist state of law with Chinese characteristics. Although China's constitutional exploration and development has been more than a hundred years, we are still stuck in the paper level of constitutional supremacy, the national constitutional awareness is weak, lack of awareness of rights protection, constitutional supremacy has not yet been implemented into political practice, we need to further explore and constantly improve the road of constitutionalism. The United States, on the other hand, limits government power through strict separation of powers and checks and balances, and specifies the principle of fundamental human rights in the Bill of Rights, stating that no one may deprive individuals of their rights. In addition, citizens in the U.S. can assert their legal fundamental rights through a system of constitutional review in lawsuits, and citizens' proactive assertion of their fundamental rights has become a powerful motivation for the development and growth of the Constitution and constitutional government.

3.2 The Relationship between Civil Rights and Constitutional Government

Constitutionalism is to protect civil rights as the main purpose, and at the same time the protection of civil rights depends on the construction of constitutionalism, and the two embody a mutually complementary and interdependent relationship. The protection of civil rights is one of the important motives and reasons for the emergence of Anglo-American constitutionalism, which is mainly reflected in the principle of popular sovereignty in the constitution. The major difference between capitalist constitutionalism and socialist constitutionalism is that the former protects the human rights of the bourgeoisie, while the latter protects the human rights of the proletariat and the people. England has fought the king since the Magna Carta of 1215 to protect the rights of the individual to limit the power of the state. The Petition of Right, the Habeas Corpus Act, and the Bill of Rights followed, and then the principles of fundamental human rights were established one after another. The modern natural law school advocated natural human rights, and they believed that rights existed before government and law, and that government and law existed to be established and enacted to preserve and safeguard individual rights. The theory of the value of rights is also particularly instructive for us. The tension between rights and power is also something that governments and lawmakers must consider. The operation of individual rights also requires government to protect rights, not exclude them altogether. Rather, rights-value theory tells us that rights and power are interdependent, and that it is possible to establish a harmonious relationship that promotes their own development. Of course, the direction Holmes and Sunstein took in studying this right was unique in the West and in the context of the time. For in a relatively mature democracy, the power of the state must be subject to many of the limitations that the United States clearly possesses in such a mature democracy. Given the "rights explosion" generated by human rights rhetoric, there is a bias against an active role for government. However, in light of our current situation, we must focus equally on both theoretical and practical dimensions. We must pay attention not only to strengthening the power of government, but also to the wisdom of government in controlling public opinion and public policy-making, because the protection of human rights requires public finance, which consists mainly of citizens' taxes. Improving our public finance system is therefore crucial to guaranteeing the basic rights of individuals and the stability of social order. Our government must be fair and just in allocating social resources in order to build an effective government that always acts in the interest of the masses. Today, in the United States,

people have more political, economic, cultural and social rights because the government has established these rights by law, and when these rights are violated, citizens can demand that the government protect them so that they can truly enjoy these rights. Indeed, the successful exercise and effective protection of these rights necessarily requires positive action by governments based on the use of public resources. This applies not only to the defense of constitutional rights, but also to areas directly related to private rights, such as the free market, which can only function effectively if governments take steps to remove obstacles and stop the destructive behavior of criminals. Thus, the protection of rights requires affirmative action by the government. Human rights are confirmed and guaranteed as a fundamental principle in the entire legal system through the Constitution, which is the fundamental law, and constitutionalism is the concrete path and method for their realization. In short, human rights cannot be guaranteed without the national government, but only through the construction of constitutional government can the power of the state be restrained, thus guaranteeing the basic rights of citizens, which is the democratic politics pursued by constitutional states.

3.3 Exploring the Ways of Police Law Enforcement and Civil Rights Protection in Constitutional Practice

Whether in a capitalist constitutional state or a socialist constitutional state, having a strong constitutional mindset in the process of police law enforcement and fully safeguarding the basic rights of citizens are effective ways to resolve the conflict between state power and citizens' rights. The following is an analysis of the basic path of police law enforcement and civil rights protection in constitutional practice, using the case of Xie Chaoping's criminal detention for publishing his works as an example.

On August 19, 2010, Xie Chaoping, 55, was taken away from his home in Beijing by police in Weinan, Shaanxi Province, for alleged "illegal activities. The alleged "illegal activity" was the result of Xie's self-published 10,000-volume literary work "The Great Migration", which documented the historical problems left behind by the Sanmen migrants. On September 17, 2010, the prosecutor of Weinan City, Shaanxi Province, decided not to authorize Xie's detention and granted him bail pending trial. According to the logic of the Weinan police, the charge of "illegal business practices" was due to the use of inappropriate supplements by the magazine in which Xie Chaoping wrote the article, and Xie was one of the main participants in the publication of the supplements. According to the Constitution, first, the actions of the Weinan police violated Xie's freedom of publication. Freedom of the press is a fundamental freedom guaranteed by the Constitution of the People's Republic of China. Article 35 of the Constitution of the People's Republic of China provides that the People's Republic of China enjoys freedom of speech, of the press, of assembly, of association, of demonstration and of protest. Then, we analyze the constitutionality of Xie Chao's Ping's publishing behavior. First, whether the subject of exercising the freedom of speech and publication meets the requirements. In this case, Xie Chao-ping was not deprived of his political rights as a lawful citizen of the People's Republic of China. According to his curriculum vitae, he went from being a retired judicial official to a part-time journalist or writer, did not violate discipline, and enjoyed freedom of speech and publication under the Constitution. The second issue is whether the manner in which the freedom of expression and press freedom were exercised was lawful. For Xie Chaoping, the key determination of whether the constitutional freedoms of speech and press were properly exercised was whether the content of the book went beyond the restriction of fundamental rights, that is, if the content of the book was consistent with the restriction of fundamental rights under the relevant law. The content of this book deals with the tragic stories of many unnamed immigrants. There are no false accusations, no defamation or slander of another person's reputation, no acts against the state, no incitement of famous people to secede from the state, and no disclosure of state secrets. The content of this book is permitted by law and does not go beyond the law. Xie Chaoping has recorded the objective facts with his own pen, which also demonstrates his legitimate right to question the legality of the actions of state organs and state officials, i.e., the right to monitor them. This is a reasonable and legitimate question, without fabricating or distorting facts to falsely accuse and slander. Therefore, Xie Chaoping's normal exercise of putting freedom of speech and freedom of publication is legal. Second, the actions of the Weinan police violated Xie's right to supervision. The right of supervision is a fundamental right of citizens under the Constitution of China. Article 41 of the Constitution of the People's Republic of China provides that the People's Republic of China has the right to criticize and make suggestions to any state organ and state official. They have the right to make complaints, allegations or reports to the relevant state organs regarding the illegal acts of state organs and state officials, provided that they do not fabricate or distort the facts or make false allegations. The relevant state organs shall ascertain the facts and deal with citizens' complaints, grievances or reports. No one can suppress or retaliate. Those who suffer losses due to violations of citizens' rights by state organs or officials are entitled to

compensation in accordance with the law. The Weinan police retaliated against Xie for exposing the truth and criticizing local officials in his work, clearly violating Xie's right to criticism, advice and supervision. If the Great Migration really records and reflects the truth of the issue, then it is the author's legal right, a normal way for citizens to exercise their right to freedom of expression, and a normal way for the public to monitor the government. The use of public opinion to monitor public power is much more effective and is not only a violation of citizens' rights, but also an abuse of public power. Therefore, Xie Chaoping's right to supervise must be protected. Finally, the actions of the Weinan police violated Xie's personal freedom. Personal freedom is a fundamental freedom guaranteed by our Constitution. Article 37 of the Constitution of the People's Republic of China provides that the personal freedom of citizens of the People's Republic of China is inviolable. No citizen may be arrested without the approval of the People's Procuratorate and the decision or decisions of the people's courts will be enforced by the public security organs. Unlawful detention or other deprivation or restriction of a citizen's personal freedom, or unlawful search of a citizen's body is prohibited. According to the Constitution, the detention, custody, search, deprivation or restriction of a citizen's personal freedom shall be carried out by the relevant state organs in accordance with legal procedures, and no organization or individual may exercise these powers. Our Constitution clearly states that the personal freedom of citizens is inviolable, and our criminal procedure law contains many procedural provisions that restrict personal freedom. The Weinan police did not comply with these provisions and seriously violated the personal liberty of citizens during detention. Therefore, the criminal detention of Xie Chaoping by the police in Weinan, Shaanxi Province, is illegal.

4. REFLECTION ON THE THOUGHT OF DESCHOOL

Illich's idea of de institutionalization is a relatively radical one. From the perspective of epistemology, it falls into the misunderstanding of binary opposition. The proposal to abolish schools only highlights the drawbacks of schools and does not have a positive impact on school education. And we can know that although there are various shortcomings in school education, we cannot deny that school education is the most efficient in conveying human systematic knowledge to students for thousands of years. In addition, today's compulsory education provides more people with opportunities to receive education, freeing them from a state of ignorance and giving them more freedom to choose their own lives. From the perspective of social reality, we can also see that the abolition of school education is impossible, at least in the foreseeable future. Since Illich proposed the idea of de institutionalization in the 1970s, there have been More than 50 years have passed, and looking at social reality, we have found that schools have not only not been abolished, but also Developing in a more systematic and high-quality manner. Therefore, from the perspectives of epistemology and social reality, Ilich's thought of de schooling is absurd. Today, we reappear to explore his thought, not only from the perspective of pure criticism, criticism for the purpose of criticism, but also to clarify the reasons behind the thought and combine the current situation of society, hoping to draw the rational side from Ilich's thought of de schooling. On this basis, we may be able to re-examine the respective positioning of schools, education, and teachers; Rethink the relationship between schools and education, diplomas and abilities, and people and technology. I think Illich's idea of going to school provides such an opportunity.

4.1 The repositioning of schools, education, and teachers

Illich strongly criticized schools as a product of the hypothesis that "learning is the product of teaching". Today, we need to be vigilant about the concept that "learning is the product of teaching". From the perspective of the educational subject, on the one hand, we acknowledge the role of school education, and on the other hand, we do not give up our personal self-learning ability and opportunities. From the perspective of educational scope, we will find that in addition to the educational function of schools, individuals can also receive education in their leisure life, work, and other fields.

Education should be a right rather than an obligation for students. In traditional concepts, we often view education as a relationship of giving and receiving, where teachers teach and students learn, and students are given the obligation to receive education, and they should receive it. Ilich's de schooling society inspires us to redefine the relationship between educational subjects, and education should become the right of students. Every student has the desire to learn spontaneously and active learning. Learning is not the result of teachers' teaching. Students have the ability and desire to learn active learning, which inspired us to reposition the role of teachers. Teachers should play a guiding role in the process of students' learning, rather than using a set curriculum to shape students' values.

4.2 Reexamination of the relationship between schools and education

Nowadays, in addition to school education, various extracurricular educational institutions are also developing rapidly. The more people pursue institutionalized education, the more we need a cold thinking, that is, what is the relationship between schools and education? Today, we want to learn a skill, such as learning English. Many people first think of enrolling in a tutoring class, which will provide high-quality resources and promote their own English learning. This idea, on the surface, aims to receive education through institutions such as tutoring classes, but in essence, we can also understand it as giving up the ability to self-study. Do we really want to learn a skill that can only be achieved by enjoying institutionalized services? Perhaps Illich's idea of establishing a learning network can give us some inspiration. Our internet is so developed today, we can easily search for relevant materials online and then self-study what we want to learn. So there is not an equal relationship between school and education. If we want to receive education, we can also obtain it outside of similar institutionalized institutions such as schools. In addition, we also have the ability to learn autonomously, and we must not lose this critical ability by relying on institutionalized arrangements. In today's context of a knowledge-based economy, the speed of updating the knowledge system is changing rapidly. It is difficult to guarantee the development of witnesses throughout their lives by only receiving education in school. We should uphold the concept of lifelong learning, where education is a lifelong process, and school education is just a journey.

4.3 Reexamination of the Relationship between Diploma and Ability

Illich criticized the school for turning the original learning activity into a commodity trading activity. The school makes people believe that only receiving education in school is valuable, and social stratification is carried out through the symbol of diploma. And what we need to rethink today is the relationship between the diplomas and abilities obtained in school? We must clearly recognize that a diploma is not equivalent to ability, and a diploma cannot represent a person's ability. Perhaps the mechanisms in which society operates have made us increasingly aware of the importance of education, but in reality, whether a person is capable of a job still depends on their abilities. In class teaching, students are not only the object of education, but also the subject of learning. They are the center of the whole teaching activities as the educates. As educators, teachers mainly play the role of guiding students. But in classroom teaching, it relies more on students' self-construction and self-effort. However, in the current educational environment, especially in primary school classroom education, the phenomenon of "marginal person" is prominent due to students' own factors and other objective factors, which has aroused a lot of attention from the public. This article mainly starts with the connotation, characteristics and performance of "marginal person" in primary school education, analyzes the reasons for its formation, and puts forward relevant transformation measures.

4.4 Reexamination of the relationship between people and technology

The establishment of the learning network envisioned by Illich has been achieved today. We can see that with the progress of technology, the deep integration of technology and education, and the emergence of various new forms of education such as MOOCs and flipped classrooms, is a manifestation of the deep integration of the two relationships. However, nowadays, the deep integration of technology and people has forced people to re-examine the relationship between technology and people. How can we use technology to avoid getting caught up in the problem of institutionalized value alienation as described by Illich. The issue of institutionalized value alienation mentioned by Illich is somewhat similar to Hegel's master slave dialectics. The question worth considering is, how can we avoid this phenomenon of master slave translocation and how can we avoid becoming tools? To solve this problem, we can draw inspiration from the idea of "holding onto both ends and achieving the middle ground". On the one hand, we acknowledge the role of technology in human development and education, and on the other hand, we need to pay attention to avoiding excessive reliance on technology and always maintain our own initiative in learning.

With the continuous development and progress of economy and society, people are more and more concerned about how to guarantee the basic rights of individuals when their material needs are basically satisfied. As the distinctive banner of modern democratic politics, rights protection and constitutional construction are also important manifestations of democratic development and social progress. The contradiction and conflict between state power and civil rights has been throughout the development process of human democratic society, and how to balance the relationship between the two has been a major direction of our exploration. In the process of police law enforcement and case handling, learning to use good constitutional thinking is not only a requirement to comply with the explicit provisions of our Constitution, but also conducive to fully protecting the basic rights of citizens.

5. CONCLUSION

The so-called constitutional government is a political system that limits the power of the state in order to protect the basic rights of citizens, that is, the implementation of democratic politics. Constitutionalism can be simply summarized as a form or process of politics that takes the Constitution as its premise, democratic politics as its core, the rule of law as its cornerstone, and the protection of human rights as its purpose. Whether in a capitalist constitutional state or a socialist constitutional state, police officers with strong constitutional thinking in the process of law enforcement and full protection of citizens' basic rights are effective ways to resolve the conflict between state power and citizens' rights well. On the one hand, respecting and safeguarding citizens' rights requires good cultivation of constitutional thinking and thinking about the rule of law. On the other hand, learning to understand and believe in human rights is a prerequisite for safeguarding citizens' rights. What cannot be ignored is that the supremacy of the Constitution is not unilaterally and explicitly declared by the official on paper as the supreme legal status and effect. The key lies in the application of constitutional thinking and the pursuit of civil rights awareness in political practice. Citizens have a strong constitutional consciousness, and in order to protect their basic rights through the designation and implementation of the Constitution, proactively safeguard the authority of the Constitution, and constantly consolidate their own constitutional consciousness, which is the true supremacy of the Constitution, and is the ultimate goal we seek to build a socialist state of law with Chinese characteristics. From a constitutional perspective to guide the police law enforcement, so that the constitutional consciousness and the idea of the rule of law is deeply rooted in the hearts of every subject in the state power. Let them believe in the Constitution, understand it, recognize it, and always actively review their law enforcement activities in the spirit of the Constitution is the best way to resolve the conflict between power and right.

How to better protect the basic rights of citizens in today's era has increasingly become the focus of attention. In order to guarantee that citizens' rights are not violated in the process of police law enforcement, the police should cultivate constitutional thinking and rule of law thinking, to ensure that the exercise of power abides by the boundaries of the constitution, and to fully protect the constitutional rights of citizens is the effective way to solve the conflict between state power and citizens' rights.

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