

# Humanistic Spirit of Long Education

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**Abstract:** The essential attribute of education is the humanistic attribute. A saying from *The Book of Changes* emphasizes judging from astronomy to detect the change of time and judging from the humanities to transform into the world. The development of Chinese education should be based on characters, inherit Chinese culture and civilization; trace back to the origin of education in history and grasp the diachronic and synchronic development of education; construct educational thoughts and thinking in traditional cultural classics.

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## 1 Introduction

Former President Shi Long of Beijing Academy of Education once wrote in "Educational Science Research" that the key to educational research lies in the master in the building, and the key to the master lies in the brain. Then the intelligent brain comes from research and learning, which can enhance the humanistic spirit of education.

"Analects of Confucius" begins with learning first, emphasizing the importance of learning that people should settle down and live between heaven and earth. The beginning of "University" points out: "The way to university is to be honest with the people, to be friendly to the people, and to stop at the highest good ... If the ancient virtue is honest with the world, rule the country first." If you want to rule your country, you must first bring your family together. If you want to bring your family together, you must first fix your

body." Self-cultivation is the key, the first four are methods of self-cultivation, and the last three are aims of self-cultivation. From the head of state down to the common people, everyone should take the cultivation of character as the foundation. The three principles and eight items in "University" all revolve around "learning", which is embodied in the inner sage and the outer king.

The meaning of "learning" in ancient times was mainly to seek "consciousness". Xu Shen called learning "consciousness" in *Shuowen*, and Ban Gu had the same explanation in *Baihu Tongyi*: "Learning is to say and feel, and to realize and know nothing." Education is a process of awareness before awareness, and awareness before knowledge. The essential attribute of education is humanity. The essence of humanity education is humanity education, and the core is the cultivation of humanity spirit<sup>[1]</sup>. Therefore, this article will analyze what education needs to study under the contemporary background from a humanistic perspective, in order to increase the humanistic spirit of education and improve the quality of education.

## 2 "Writing" as the Root of Education

Writing is the soul of civilization. The secrets of human civilization and the universe are hidden in language. Many scholars at home and abroad also study thoughts from the source of writing, which is the source of thoughts. For example, the original meaning of English "education" is "guidance"-education is not what teachers give students, knowledge and virtue are inherent in students' souls, and education is to guide out the knowledge and virtue inherent in human souls. This is why Socrates' midwifery (heuristic teaching) is the guiding significance.

In Chinese characters, the word "jiao" has two tones. One is jiào, "teaching also helps people grow good and

save their losses" ("Xue Ji"), the other is jiāo, "Zhong Ni teach me". (Lu's Spring and Autumn Period), the former is to make people to be good, the latter is to "teach" people to "learn";

"Education" and "teaching" have their origins in ancient books, such as "to obtain the world's talents and educate them" (Mencius) and "to establish a nation and its people, teaching comes first" (Xue Ji), but they were not necessarily disyllabic words at that time.

The word "education" in modern Chinese, influenced by Japanese, originates from Latin, "its original meaning is to draw out or bring into play, and refers to educational activities, that is, to guide children's inherent abilities to be fully developed" ("Education Dictionary"). In fact, both at home and abroad, the ancients believed that human beings had either innate rationality or good natures, so the core of "teaching" was mainly to inspire and induce. Modern China distinguishes "education" from "teaching" as two concepts, which are still not clear in application. Judging from the composition of Chinese characters, the original meaning of "teaching" is actually teaching, and the original meaning of "education" in Shuo Wen Jie zi is "adopting a son to do good". its character is born against the birth of a child. it has the flavor of "leading out" or "midwife technique", that is, it has the meaning of guidance. the two meanings are different. it can be seen that the study of Chinese and foreign cultures also starts with words.

The legend of Chinese characters is even more rooted in the "book by Cang Xie, a former writer," in the "book by Huai Nan Zi Ben Jing Xun". However, rain and millet in the sky make ghosts cry at night. "The historical explanation for this incident is roughly as follows: Cang Xie looked up at the sky, the sun, moon and stars, looked down at the footprints of wild animals and birds, and listened to the sound of wind, rain and thunder. To create the earliest writing. "Rain millet" is God's reward to Cang Xie for writing books and for dropping grain. Ghosts, fearing that people would rely on words to peep through the mysteries of the dim, cried at night. Cang Xie's book revealed the secret of the creation of heaven and earth. He seized the creation of heaven and earth, chiseled through the vast expanse of Mongolia, and mankind entered civilization from the wild.

### 2.1 The writing itself is spiritual and living.

The writing itself is spiritual and living. Only when the human spirit meets the life and the writing spirit

meets the life can the spirit and life of both sides be stimulated. However, people who are engaged in education now do not even know the words clearly<sup>[2]</sup>. Is education still education? How can we talk about the context of school preface? How can we continue to learn from the past?

A public service advertisement on "home" by CCTV is the best example. For the understanding of the word "home", the oriental people have given the English word family, which only expresses sounds but not meanings, a vivid semantic meaning, namely: father and mother I love you! The head of a word in a sentence forms family. However, the Chinese character "Jia", which expresses both sound and meaning, is passed by without conveying its connotation. Why is there such an absurd phenomenon in such an authoritative media as CCTV? Because advertising producers no longer understand the meaning of the Chinese character "home". The word "home" is pronounced mián by the word "shi", meaning "house". The following "pig" shǐ, meant to be a pig. It tells us that our ancestors domesticated "pigs" very early, and people started raising pigs when they got married, which is the representative of family life. At the same time, in order to survive in ancient times, our ancestors had to have strong reproductive ability like pigs, so that they could reproduce and live and their children could continue. Pigs mean having more children and more blessings. The original meaning of "Yu" in Yi Zhuan Yu Ci also indicates judgment and choice. Our ancestors hoped that we would have the wisdom of judgment and choice like pigs.

### 2.2 Words are not isolated words

Once I heard a teacher in Taiwan telling the children the word "listen". Because of the numerous strokes, the pupils in the lower grades can't remember the font. So the teacher made up a story: once upon a time, a little prince had very big ears. When she was fourteen years old, her mother touched his heart and, alas, she had a heart disease! Soon the little prince died. Although the child remembered the font according to the story, the teacher cut off the spirit and life of the text and the root of Chinese culture. The "king" in the left half of "listening" represents a public court. Ancestors told us to listen with our ears, to go down in public, not hearsay, not hearsay. Another way to write "virtue" in the right half is "wrong", that is, to be honest and to be virtuous. You can also think of the right half as: ten eyes looking at the heart and not hiding inside. As Confucius said, a gentleman is magnanimous, while a little person

often feels sorry for him. One word, however, conveys that our ancestors wanted us to cultivate a gentleman's personality with an open heart.

School education is a struggle and agitation between the spirit and life of words and the spirit and life of human beings. People, not alone, are people who have cultivated the spirituality and life of words. Words are not isolated words, but also words that cultivate human spirituality and life. Therefore, there is no single word, only the word of God into the human word. There are no lonely people, only those who have god in writing. In the contemporary society where education is popular, it is the primary and secondary schools that open up the human spirit and life, making them lingering and fighting with the spirit and life of words in the institutionalized education system. Therefore, educators in primary and secondary schools should start from themselves, start from the study of words, establish the root of education, and open up the country's spirituality and life.

### **2.3 Trace back the source of education with "history"**

It is wise to read history. The "history" here refers not only to the "historical" part of Chinese studies, but also to the development history of specific disciplines. The "history" in Chinese studies can be described as the flesh and blood of Chinese studies. It not only enables teachers to understand the splendid history of the Chinese nation, but also enables us to realize the value pursuit of Chinese classics through the personnel recorded in the "history". This is exactly the universal value pursuit and personality cultivation that teachers should integrate into the discipline. Even more important is "to test one's lineage and know the beginning of the end." "It is only by grasping the general context of historical development that in-depth research can be conducted according to needs. The spiritual rationale of Chinese historiography is just like the three sentences summed up by Taishi Gong Sima Qian: "When studying nature and man, one can learn from the changes of ancient and modern times and become a family statement." This is the root of education.

In the face of the post-80s and post-90s highly educated teachers, the fundamental task of educational research should not be limited to the teaching materials and methods of the subject. Nor can it just stay on the lead of the knowledge structure at a shallow level. The more important task should be to study the development

history of the discipline, grasp the development context of the discipline, and define and guide teachers to carry out discipline education. It can be said that neither the historiography in Chinese studies nor the focused research on the history of discipline development can return to the origin of education.

For example, to sort out the history of Chinese mathematics, we should understand the history of Chinese mathematics. China's mathematics comes from astronomical calculations. The ancient Chinese mathematics reached a world-class level. The development of world mathematics is represented by ancient Greek mathematics in the west and ancient Chinese mathematics in the east. Ancient Greek mathematics emphasized logical deduction and formed axiomatic features. Ancient Chinese mathematics recalculated, forming algorithmic features. The core of ancient Chinese mathematics is arithmetic, the art of arithmetic, so it is arithmetic, that is, arithmetic.

The origin of Chinese mathematics is early, with complete numbers ranging from one to ten on the oracle bones of the Shang Dynasty, and large numbers of hundreds, thousands and thousands. A simple calculation appeared in the inscriptions on bronze in Zhou dynasty. multiplication of nine tables became the most common knowledge in spring and autumn and warring States. The Han Dynasty saw the emergence of China's great mathematical classic book "Nine Chapters of Arithmetic". The book focuses on calculation and lists 246 practical problems, which are divided into nine chapters: Fang Tian, Su Mi, Shui Fen, Shao Guang, Shang Gong, average loss, surplus and deficiency, equation and Gou Gu. "Nine Chapters of Arithmetic" includes four algorithm systems: fractional operation, general ratio algorithm, combined ratio algorithm, square algorithm, area formula system and volume formula system. Four algorithms and two quadrature formulas form the theoretical system of "Nine Chapters of Arithmetic", thus laying the foundation for China to lead the world in mathematics for more than 1,000 years. Since then, there have been basically two ways for Chinese mathematical works: one is to annotate "Nine Chapters of Arithmetic" and the other is to compile new mathematical works according to its style. In the Han Dynasty, an important mathematical book Zhou Kun Suansheng appeared, which is mainly based on Pythagorean Theorem for astronomical calculations. Gai Tian said it came from this book. Liu Hui, a great mathematician from the Wei, Jin,

Southern and Northern Dynasties, made a note of Nine Chapters of Arithmetic, enriching and perfecting the theoretical system of Nine Chapters of Arithmetic. In the Tang Dynasty, the imperial court set up a doctor of mathematics to teach mathematics, and in the imperial examination, it was especially liberal in mathematics. Li Chunfeng, a well-known astrologer, has annotated ten books of the ancient times, including the Nine Chapters of the Sutra, the Zhou Bi Sutra, the Sun Zi Sutra, and the Island Sutra. He is called the Ten Books of the Sutra. He has preserved historical data of mathematics and promoted the development of mathematics.

Song and Yuan Dynasties were the peak periods of the development of Chinese mathematics. Jia Xian, a famous mathematician in the Northern Song Dynasty, wrote "Nine Chapters of the Yellow Emperor's Calculation Sutra", marking a leap in algebra. The Jia Xian Triangle, a pioneering method created by him, predates Europe by 600 years. Qin Jiushao, Li Zhi, Yang Hui and Zhu Shijie, the Four Masters of Mathematics, appeared in the Southern Song Dynasty. They have respectively created world-leading achievements in the numerical solution of higher-order equations and the group solution of first-order congruence equations, the introduction of symbols into equations by Tian Yuan technique, and the solution of higher-order equations.

Since Yuan and Ming Dynasties, abacus calculation has appeared and become popular. However, the traditional mathematics based on counting chips, small sticks made of bamboo and wood, has reached a low point. Abacus has spread to Japan, North Korea and Southeast Asian countries. During the late Ming and early Qing dynasties, a large number of missionaries brought western mathematics. Xu Guangqi, a great mathematician, translated the "Original Geometry" and Li Zao's "Identical Numerals". Li Shanlan and Hua Hengfang, great mathematicians in the late Qing Dynasty, not only translated a large number of western mathematical works, but also made outstanding achievements in quadratic square root and trigonometric function, which laid the foundation for independent research on calculus in China. From then on, Chinese traditional mathematics gradually merged into the world trend of mathematics development.

By combing the history of Chinese mathematics development, we can find the basis and origin of education. Our advantage is calculation. Our teaching relies on counting chips. We should learn from the logical deduction of western mathematics.

## 2.4 Education should be based on "classics"

The original meaning of "Jing" in Shuo Wen Jie Zi is the longitudinal thread of weaving cloth. The cross thread of weaving cloth is called weft. The longitudinal thread is fixed before the cross thread is woven. Longitudinal yarns have similar norms and principles for fabrics. Therefore, "Jing" is extended to mean norms and principles. Norms and principles represent authority. The "classics" mentioned in this article refer to the "classics" in Chinese studies on the one hand, and the thoughts and ways of thinking in the deep knowledge structure of the subject on the other. The two are interlinked.

Professor Xiao chuan of Beijing normal university believes that subject teaching should not be limited to a narrow subject standard. paying too much attention to the knowledge content of this subject will be very unfavorable to the cultivation of talents with broad vision, quick thinking and rich cultural qualities and philosophical temperament<sup>[3]</sup>. Professor Yu Wensen of Fujian Normal University also believes that subject knowledge can be divided into surface knowledge structure and deep structure in terms of its structure. The surface knowledge structure includes the concept, proposition and theory of subject knowledge content, while the deep knowledge structure refers to the spirit, value, thought, methodology and culture contained in or behind the subject knowledge content and meaning. The cultural meaning, value meaning and thinking meaning contained in the deep structure knowledge of subject teaching are the human meaning, the core accomplishment that education should cultivate, and the accomplishment that benefits human development for life. Therefore, paying attention to the discipline spirit, value, thought and culture behind the discipline knowledge is the most difficult exploration of discipline education, and is also the value embodiment where the education conception lies.

The study of Confucian classics with the "four books and five classics" as its important content is the soul of Chinese national studies. It shapes the spirit and belief of the Chinese nation, the character of the Chinese people, the world view of the unity of heaven and man, the world view of harmony with all nations, the philosophy of self-improvement, the values of loyalty, filial piety and righteousness, which represent the values and ideals of the Chinese nation. This is the conception point, standpoint and life-setting point for the implementation of discipline education rooted in

Chinese traditional culture.

Discipline spirit, value and thought are the concretization of "Confucian classics". Focusing on discipline spirit and thought to carry out educational activities is the basis for improving educational quality, taste and color. Taking primary school mathematics as an example, according to Piaget's view, conservation is a necessary condition for all intellectual activities<sup>[3]</sup>. There are conservation of matter, mass, energy, length, area and volume in our living space. How did the conservation idea help students gradually form in primary school mathematics? Combing our teaching materials, it is not difficult to find that conservation idea permeates the equation in the lower grades. It is continuously practiced and applied in geometry learning in the middle grades, strengthened in the equation, and guided children to imagine in the dynamic changes of positive and negative proportion functions. This is exactly the embodiment of Lao Tzu's thought of

"holding the yuan and keeping the unity".

The essence of education is to culture people. Culture comes from knowledge. The accumulation of knowledge forms wisdom and the application of wisdom generates ideas. Education should take "learning" as its basis, use "research" as its purpose, and study resonance. Based on the humanistic spirit of education and the spirit of education, we can learn from Master Woodrow and transform talent into spring rain in Xingtan.

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