

Zhuangzi's Thought of Chinese Education and Its Influence on Chinese and Literature Education

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Abstract: It is human nature to seek knowledge. Education is based on human nature to seek knowledge. The exploration and Reflection on "what is man" is the core issue that has been concerned by philosophy and pedagogy throughout the ancient and modern times. Zhuangzi is a famous representative of Taoism in China. His thoughts contain not only rich philosophical and aesthetic thoughts, but also valuable educational thoughts. Publicizing individuality, paying attention to freedom and emphasizing transcendence are the rebellions against the current situation of contemporary Chinese education, which have important guiding and reference significance for our ongoing Chinese curriculum reform. This paper applies Zhuangzi's thought to Chinese teaching, through the combination of specific Chinese articles and Zhuangzi's thought, and then discusses the shortcomings of the current academic research on Zhuangzi's educational thought, in order to promote the further development of this research.

1. Introduction

In Chinese ideology and culture, Zhuang Zi's ideology and culture occupy an important position [1]. Throughout his life, Zhuangzi mainly wrote books and theories and never engaged in special educational work. However, it is well deserved to call him an educator, because his educational thoughts coincide with contemporary educational thoughts in many aspects [2]. In Zhuangzi's view, education should conform to people's natural nature, and only by "thinking of the reason governor as the scripture" can we give full play to the potential of the educated, so as to make them "self" [3]. The essence of education is the development of human nature. The integrity of individual life lies in the freedom and natural development of his mind. In ordinary education, schools should not only grasp the education and teaching activities of relevant basic theoretical knowledge, but also pay special attention to the important role of traditional culture and traditional education in achieving people's spiritual freedom and natural development [4].

Zhuangzi believes that education is intended to transcend the constraints of the real society and balance the relationship between the social self and the natural self [5]. The essence of education is not the acquisition of knowledge, but the realization of individual life freedom [6]. Virtue is the premise for a person to achieve freedom. Because they do not react excessively to the stimulation of foreign objects, such people will not take a diligent attitude towards the external world [7]. In real life, even if some people are incomplete because of their limbs, they can become "complete" because of the internal filling of "Virtue". Therefore, "Virtue" is more important for people. The author reminds people that their bodies and minds should avoid overwork through the discussion of "virtue filling in the interior", which is of educational significance [8]. Compared with other research works of the same type, this book uses the method of literature analysis to analyze Zhuangzi's theory and related thoughts, comprehensively and carefully studies Zhuangzi's educational thoughts and philosophical thoughts, and achieves the combination of theory and practice, and the connection between tradition and modernity. Its theoretical insight is profound and creative, which is worth reading and learning.

2. Zhuangzi's Chinese education thought

2.1. Chinese education model

Our Chinese education has always been a kind of model education. It uses a unified classroom, unified teaching materials, unified examination papers, and unified evaluation system to measure thousands of different students, forces people with different characteristics into a unified and fixed model, trains students like production and processing standard parts, and creates standardized talents with unified specifications. The traditional Chinese education is usually connected with the so-called "coercion" concept, which predetermines the way of reception and action. The purpose of moral education is to cultivate people's good morality, strengthen people's self-cultivation of morality, pay attention to the cultivation of people's self moral quality, and highlight the "internalization effect". The goal of Zhuangzi's moral education thought is to have a kind of natural personality based on super ethics, which can completely melt the self, indulge the soul and return to the tranquility of the soul; It is as calm as water. It has the unique character of being calm and quiet, being at ease and comfortable, and being carefree and self-adaptive. Only by maintaining an attitude of emptiness, tranquility and inaction can we have a definite aim, eliminate distractions in our hearts and be happy. Take emptiness and quietness as the foundation of life, so as to achieve the purpose of self-cultivation and improving moral cultivation. Educators lead by example, influence the educational objects with their own good behavior, reflect the educational requirements through personal education, make the educational objects get enlightenment, and imperceptibly accept the ideology and morality to be transmitted.

2.2. Zhuangzi's educational thought

Personality can be said to be the uniqueness, individuality and difference of a person's spiritual attributes that are different from others. Different from the Confucianists' emphasis on individual adaptation to society, in the cultivation and development of human beings, Zhuangzi puts more emphasis on the full development of human nature, that is, education should respect the uniqueness of individual life in cognition, spirit and soul, which is a completely independent personality education of individual personality. Chuang Tzu believed that all things in the world are diverse, and it is difficult to measure them by an absolutely common standard. The Chinese curriculum reform is to meet the diverse needs of the society for talents and the different expectations of students for Chinese education, and to provide greater development space for students with different needs. Figure 1 shows the characteristics of contemporary education:

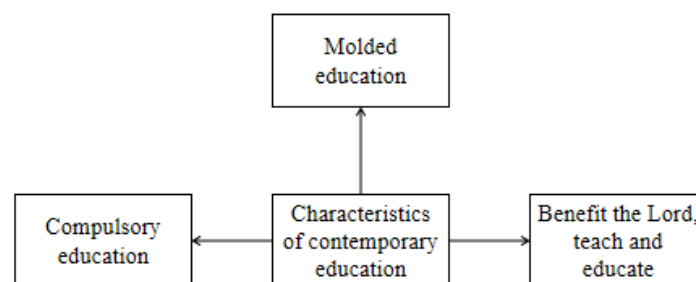


Figure 1 Characteristics of contemporary education

Chinese curriculum reform should face up to differences and support students' different development. In the face of students with different interests and different development directions, it is not possible to make simple and uniform provisions on the curriculum content and objectives. Try to make the existing education suitable for every student instead of every student. Through our Chinese education, every student can find a field and growth point to develop their own personality. Freedom is to liberate people from bondage, restriction or coercion, and realize their own decision-making, self selection, without restraint or restriction. In aesthetics, we emphasize that aesthetics has no utilitarianism, not that it has nothing to do with all utilitarianism or all interests, but that it

can transcend direct, apparent and specific utilitarianism.

3. Enlightenment of Zhuangzi's Thought on Chinese Teaching

3.1. Pay attention to comprehension in Chinese teaching

Zhuangzi cleverly compared "speech" and "meaning" to "Tsuen" and "fish" to illustrate that "speech" is a tool and process to achieve the purpose of meaning, and "meaning" here is obviously an experience and intuitive perception of Tao. Zhuangzi's thought of "forgetting what he said" has much enlightenment for our Chinese teaching. Our Chinese class is full of complicated analysis. We often analyze the main idea and central idea of the text paragraphs, analyze the usage of each word in detail, analyze the symbolic meaning of each literary image, analyze a complete article in pieces, and explain each literary image into a fixed meaning. Defining each literary image with a fixed concept also kills a major thread, which often runs through the teaching process. As shown in Figure 2, it is the Enlightenment of Zhuangzi education on Chinese:

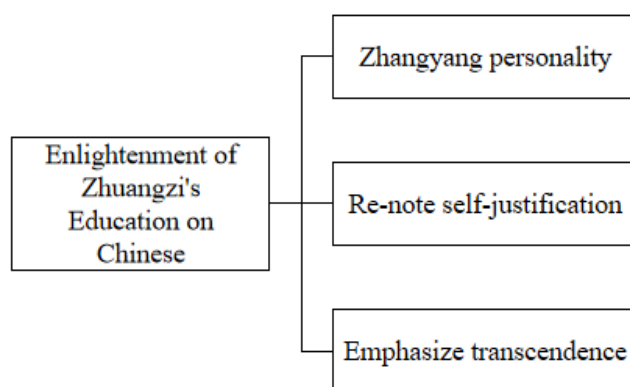


Figure 2 The Enlightenment of Zhuang Zi's education on Chinese

Those methods that are irrelevant or useless to the teaching of reading, no matter how skillfully they are actually used, cannot be used. For multimedia teaching mode, there are not only animation teaching mode and audio teaching mode, but also simulation teaching mode. When choosing the teaching method of Chinese reading in senior high school, we must effectively combine the requirements of curriculum teaching standardization, and take improving students' autonomous inquiry learning ability as the core goal. We should strengthen self-examination and deeply understand our own views. Only the correct use of multimedia can fundamentally enhance the students' conscious perception of literature.

3.2. Handle the relationship between education

In the actual Chinese reading teaching process, regardless of the teaching form, its core is to achieve the ultimate teaching goal. In this teaching process, network information technology serves the ultimate goal. Under the teaching requirements, the ultimate goal of Chinese reading teaching is to enhance the humanistic quality and autonomous learning ability, cultivate the ability of thinking innovation and the spirit of unity and cooperation by strengthening autonomous inquiry learning. A series of problems must be paid attention to in order to strengthen the independent inquiry reading learning in the network environment: students must make reading reports relatively independently. In the process of classroom presentation, it is best to choose the form of out of draft presentation, and do not memorize by rote; In the process of strengthening discussion and communication, we should strengthen self-examination and deeply experience our own views.

A large number of teaching practice results show that in the teaching environment, it is very necessary to adopt the autonomous inquiry learning method. In the process of autonomous inquiry reading, it can fully demonstrate its core subject status and advantages, change the previous situation of passive acceptance of knowledge and passive learning, and truly become the master of learning. The current modern network environment provides an important channel for students'

independent inquiry reading and learning. Using network information technology, students' independent inquiry reading efficiency will be higher and their learning ability will be stronger. Based on the students' construction of a personalized Chinese learning method, advocate students' personalized reading, strive to express students' personality and creativity, and promote the development of students' personality.

4. Conclusion

Chuang Tzu advocated nature. Pursue the liberation of individual spirit and the independence of personality. The main value orientation of Confucian education is social value. In the training and development of people, more emphasis is placed on the individual's adaptation to the society and the recognition and obedience to the "road". To achieve such a goal, we must exercise necessary restraint in our own needs and desires and restrict our own personality. The goal is to take personal value as the main value orientation. In the training and development of people. More emphasis is placed on the full development of human nature, the complete independence of individual personality and the absolute freedom of spirit. The growth and development of individuals must meet the development requirements of the whole society. As individuals, they must also follow the norms of "value community" owned by most members of society. Only on the premise of conforming to the norms of such a "community of values", can personal development and freedom be guaranteed and meaningful. The function of Chinese education lies in cultivating a well-developed and solid Chinese knowledge base and ability accomplishment. A person with sound personality and personality lies in promoting human progress, cultivating human wisdom, carrying forward human nature, promoting human spirit and promoting the realization of human value. Help everyone to live wisely and meaningfully. Only by making Chinese teaching return to human culture and go towards personalization, and giving students and teachers the greatest freedom, can we liberate the spiritual world of teachers and students and cultivate innovative talents needed in the new century.

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