

# Reflection on Scientific Chinese Education from Modern Humanity Perspective

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**Abstract**—With the influences of popular culture technological culture, Chinese language education has been distorted by cultural nihilism and utilitarian conceptions, which generated such problems as value uncertainty and lack of systematic approach in teaching Chinese language. Suggestion in this paper is that Chinese language education should implement scientific training, encourage interdisciplinary innovation and combine education value with daily life so as to make scientific explorations in Chinese education.

**Keywords**—modern humanity; Chinese education; scientific

## I. INTRODUCTION

Modern humane values tend to be plain, and narration tends to be imagerization. Traditional humanistic reason is being replaced by individual desire and sensory appeal. Traditional Chinese language education is becoming more and more difficult with a humanistic attitude. While listening and speaking skills of most college students are still weak, there's nothing brilliant in their writing skills in that sentences cannot be understood, let alone the expression of emotion, Aesthetics and character building. In this sense, Chinese language education should never be neglected. If we ponder on this, we can find that the doubt about Chinese language education by the public is partly due to the overall education situation, but more relevant to the inaccuracy of the value orientation and the frozen ways of educating.

## II. THE SENSE OF LOSS IN MODERN CHINESE LANGUAGE EDUCATION

The understanding of many educators towards Chinese language education is not based on its knowledge system, which is wrong actually while they think it's right.

### A. Generalization of the values of Chinese language education

Referring to the values of Chinese language education, many educators would interpret it into metaphysics, regard it equal to politics education, humanities education or cultural education whose ranges are very wide. Among colleges nowadays, Chinese language education is combined with politics or art education, which deprives the independence of the inherited knowledge. Any discipline or course should be based on its knowledge system. However, the generalization of the values of Chinese language education separates knowledge from its values. By amplifying its application, more social responsibilities have been shouldered by Chinese language education, especially its political function. Now the importance of humanities education is greatly stressed and thus Chinese language education is boosted to the core of it. Once the ethics, traits and characters get wrong, the values and function of Chinese language education

would be questioned first. But what on earth is humanities education and why Chinese language education becomes its core, there's still no final conclusion. The clarification of the values of Chinese language education must focus on its knowledge system and structure in the first place. Educators must know that Chinese language education is not all-purposed and has its specific purposes and function. This will contribute to the rational development of Chinese language education in the long run.

### B. Random ways of Chinese language teaching

Traditional Chinese language education is mainly carried out in class, instructors will choose some classic literature masterpieces and dismember them as “scalpels”, then the knowledge for students to master is merely much symbols and not as a whole. They always adopt a frozen way to give lectures, leaving Chinese language education without any beauty, vividness and creativity, thus mere knowledge and skills will be mastered by students. What's more, literature essays in textbooks are mostly from ancient China, which makes it difficult for the instructors to analyze the logic of these essays and make progress. This is the other reason why Chinese language education is not in a favored condition. While some reformers claim that Chinese language education is perceptual aesthetics education, for which aesthetics should be mainly focused on. This saying is a mystification. The idea “Chinese language education is the education of our mother tongue” should be put forward and insisted. Knowledge and skills are the basis of aesthetics, thus there's no aesthetics without knowledge and skills. When most of the students write compositions in poor diction, confused logic and order, aesthetics education seems to be useless. “Chinese language education in middle school should be provided in various ways but not in a way as literature appreciation course or the history of culture.” [1] Wen Rumin pointed out. So utilitarianism should not be adopted in Chinese language teaching and the sense of aesthetics should be based on exact expressions.

## III. VALUES OF CHINESE LANGUAGE EDUCATION

The interpretations of the values of Chinese language education are various. Some conclude it as “a pursuit of truth, kindness and beauty”, for instance. Chinese language learning is the learning of diction, literature and culture. Chinese language education is the education process of knowledge, skills and emotion. So the two major functions of Chinese language education is humanity function and instrumental function. The idea of mother tongue education should be admitted for the values of Chinese language education cannot exist without the language itself. We can interpret Chinese language education into two

parts—language and culture. The values include knowledge and culture.

#### A. *The value of Chinese language knowledge*

“The purpose of the curriculum of Chinese language education is to cultivate reading, appreciating, understanding and expressing skills in Chinese literature and characters”, pointed out by the former Higher Education Department of the State Education Commission. Basic knowledge of Chinese literature and language are the main input of Chinese language education during primary school and middle school phases, but the knowledge for the students to learn is frozen, which makes it more convenient for them to take part in the examinations. For example, an ancient Chinese poem should be interpreted from its ideology and art, the standardized, theorized knowledge is far from enough in practical use.

As to what is the definition of Chinese language knowledge, some educators put forward that there are four skills (listening, reading, speaking and writing skills) and four aspects of learning (diction, essay, literature and culture) included. [2]Some others say that Chinese language is the knowledge of language and parole. [3]From the development needs of college students, the purpose of Chinese language education is the improvement of writing skills, it is only from writing that the one’s critical thoughts and aesthetics can be cultivated. Thus the Chinese language education in colleges should adopt a systematic way for developing writing skills of college students.

#### B. *The value of Chinese culture*

The cultural value of Chinese language education is brought by the thought and experience of itself. It can be divided into reasonable critical spirit and emotional aesthetics.

Traditional Chinese language education is born from enlightenment and salvation of the country. From feudalistic ideas to reality, the change has brought “a strong reasonable critical spirit for Chinese language education” [4]. Critical spirit is the improvement of one’s thoughts after reading, is a symbol of character independence. The critical essays of Lu Xun and Qian Zhongshu and the novels of Lao She and Shen Congwen have recorded the ideology track of each generation of Chinese. No matter during war time or peace time, they kept sensitive towards various aspects of life, avoiding falling into abyss. However, the e-language has gradually taken the lead and seemed to replace traditional Chinese language education, which is worth a second thought of the Chinese and the ideas should be brought back to a reasonable, classical and poetic situation.

Aesthetics is one’s experience and feeling towards a language. It is not the situation but the aesthetics of language bring us pure beauty, better of us to purify our mind and experience life. “The capability of aesthetics is beneficial to the maturity of one’s mind and will contribute to the overall development of a person.” [5]

### IV. RETURN OF THE CHINESE EDUCATION

In the modern diversified humanistic value orientation, it’s impossible for the Chinese education to expound the confusion classics, otherwise it would isolate from the modernity of education, and it’s also impossible to descend to the dependency of junk and kitsch culture,

otherwise it would lose the independence of education. So, the Chinese education ought to return to human enlightening education.

#### A. *Return to life of the education ideas*

The Chinese education idea of return to life should realize the education’s daily living and civilian. The popularity of the Chinese education doesn’t aim to foster the “scholars or writers”, but to emphasize the function of daily life. The great educator Ye-Shentao once said: “it’s a big problem that the education sets for the aim of delivery of knowledge but not for learning to live. So it’s not beneficial...”[6]To expound the correlation between the modern western language and literature education and living, Jaspers directly pointed out that after overturning the feudalistic classic education, education orientated for the living of common people, spiritually satisfying their different practical needs from then on as well as nowadays.

Presently, the first daily life function of the Chinese education is to correct knowledge mistakes. It’s extremely common to read wrong words, wrong phrases and wrong sentences in the expressions of networks, ads and newspapers, for example, the text speak fiercely endangers the “holiness” and “purity” of the existence of native language. In 2011, efriends criticize the stupid error that in the Palace of Museum, a pennant said “shake country’s prosperity, guard country’s safety” because the writer wrongly used “shake” as “defend”. Moreover in TV interview programs, confuse “my father” with “your father”. In the era of the internet, though writing is increasingly frequent, the standardability and diversity of is greatly falling behind, showing the sharp contrast between the advancement of the computers and the backwardness of human wisdom. It should be realized that the computers only offer the platform of writing, while how to write should depend on writers themselves. Therefore, the Chinese education should return to the daily life and advocate the “holiness” and “purity” of daily life languages. The second function is to rectify the deviations. At present, there is much violence, causticness, abuses and eroticism in many articles, which teases people’s stirring and manic feelings, consequently, such negative culture as entertaining, oriented desire and power-for money deal is gradually undermining people’s pure and holy heart and soul. Confronted with the latent problems, the compelling obligation of the Chinese education is to spread the culture’s positive power, criticize the harmful wordy phenomena and expand the spiritual civilization. The cultural guide of the Chinese education needs not only to seek the foundation from the source of classical texts but also to appeal for idealism from the source of contemporary literature in order to find the resting shelters of minds for students in the noisy environment and let them feel the uplifting of minds in the puzzling of material world.

#### B. *Education path regression system*

Teaching of Modern Chinese came into being within the frame of the Modernization of the whole society. The Chinese course, which is a system established according to pronunciation, grapheme, phrase, sentence, passage, grammar, rhetoric and logic, is the outcome of the scientific development and processing of modern science. Concerning education path, due attention should be paid to systematic training of rules and theories of Chinese, which agrees with the systematic learning experience of scholars during the May 4th Movement in 1919. Undoubtedly, the classification

of modern science has promoted the effect of spreading knowledge. However, we should pay enough attention to the localization of Chinese, that is to say, pay attention to the uniqueness of traditional Chinese in writing style, narration style and esthetics implication. We should make ancient classical literature education display its glamour continuously within modern literature area. Therefore, modern Chinese class is not only a place to spread knowledge of Chinese discipline, but also a location to make Chinese teaching modern and scientific. “As an important embodiment of Chinese Teaching modernization, the exploration of scientific Chinese teaching is not only establishing a primary foundation for modern Chinese discipline, but also an essential component of Chinese value.” [7]

Within the horizon of modern humanity, Chinese teaching still sticks to the knowledge frame and value chase which was established since Reform and Opening-up in 1978. Naturally, it has been subjected to criticizing ever since. And digging out its’ creativity and propelling the modernization of itself is the only option. Concerning how to cultivate creativity, Lin Yusheng said highly of the viewpoints of Polanyi, an American scholar, whose viewpoint is as following: for all the professionals who possess original creativity, their knowledge could be divided into two parts---direct knowledge and indirect knowledge. Knowledge which falls into the category of profession is direct knowledge, and knowledge which is related to profession is indirect knowledge. Indirect knowledge, as the supporting knowledge of direct knowledge, is making contribution in human’s creation process. If a person only possesses professional knowledge (direct knowledge), then this person only has limited creativity which is confined into minor changes in the professional area. Only by using indirect knowledge which is beyond professional area to below your direct knowledge (professional knowledge) can you make great breakthrough in the professional area. He regarded this indirect knowledge which is supporting direct knowledge as the source of stimulating creativity. He said:“In support consciousness, the capability of knowing which could be sensed but couldn’t be expressed in language is the fundamental power of brain.” [8] Chinese teaching should absorb “support consciousness” of thinking and instinct from natural science, social science and humanity science. Meanwhile it should get inspiration in communication with, criticizing and reflection on modern humanity circumstances, and make itself compatible with technology and culture to acquire instrumental support. In this way Chinese teaching will make a big stride comprehensively.

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