

Modern Higher Education Viewed from the Educational Characteristics of Ancient Chinese Academy of Classical Learning

Liang Zhou

Xi'an Aeronautical Polytechnic Institute, Xi'an 710089, China.

1837638076@qq.com

Keywords: ancient academy, modern higher education.

Abstract. Ancient Chinese academies have had more than a thousand years of history from the Tang and the Five Dynasties to the end of the Qing Dynasty. Although they have risen and declined several times, they have profound significance in the history of ancient Chinese education and have had a significant impact on the education of the feudal society in China. From the perspective of the educational characteristics of ancient academies in our country, modern higher education can still understand the knowledge that is inspiring today. Therefore, on the basis of summarizing the educational characteristics of ancient Chinese academies, it is of great significance to explore modern university education.

1. Introduction

Ancient Chinese academies have a history of more than a thousand years from the Tang and the Five Dynasties to the end of the Qing dynasty. Although they have risen and declined several times, they have had far-reaching significance in the history of ancient Chinese education and have had a significant impact on the education of the feudal society in China. To talk about the history of Chinese education, to study modern education, we must focus on studying academies. From this study we can learn a lot of knowledge that is still instructive today. The ancient academy education cultivated a lot of talents of Shu Shixiu. In particular, the spirit of scholarship in many academies still radiates the glory of national wisdom. Therefore, it is of great significance to discuss modern university education on the basis of summarizing the educational characteristics of ancient academies in China.

2. Free Lectures

The unique lecture system of the academy reflects this educational feature. "The Academy will be prosperous in the Song Dynasty and stretched in the Ming and Qing Dynasties." It is mainly a teaching method that allows teachers and students to discuss and inquire freely with each other in order to realize the purpose of teaching and learning. The date, form, and significance of the lecture were introduced in detail in the "White Deer Cave College Continuing Regulations" of the Qing Dynasty. As a method of teaching methods, the lecture stresses the equality of teachers and students, emphasizes the positive significance of arguing and inspiring each other, and thus leads to a hundred scenes of contending prosperity in the academic community.

It is generally believed that the academy lecture began in the Southern Song Dynasty. After Zhu Xixing revived the Bailudong Academy, Zhu Xi invited Lu Jiuyuan to the Bailudong Academy for the first time in eighteen years (AD 1181). Zhu and Lu have different academic views on this issue, but Zhu Xi does not concede to his own opinion. Not only did he invite Lu Jiuyuan to study before, but he also urged Lu Jiuyuan not to pursue the pursuit of "respecting government officials and making them prosperous." For the villain who only wants to be profitable, he praises the viewpoint of the "gentleman" who "specially apologizes for righteousness" and "for his duties, diligence, heart, country, heart, and people, not for the purpose" and put Lu Jiuyuan The contents of the lecture were written as handouts, engraved on the stone tablets, and the proverbs were also written in a serious manner. This not only revealed the "realism of the virtues and arts of the Academy", but also set a good example for different schools of study in the academy and created different schools. A precedent for college lectures. Since then, speaking has become an important academic activity in the Academy.

This free academic environment can benefit students throughout their lives. New England's famous educationist Newman said in the "Ideal of the University": "Scholars gather in universities. Although they are each passionate about their disciplines and compete with each other, they intimately interact with each other and adjust each other's claims and each other's. They learn to respect each other, negotiate with each other, and help each other, thus forming a pure and clear atmosphere of thought. Although, for students, they only study a few of the many disciplines. Students benefit from a sensible tradition that does not depend on a particular teacher. This tradition instructs students to choose courses and fully understand their choices. This kind of education cultivates a sensible habit and this and other places of education. Or the way of education is different, which is also the main purpose of the university when dealing with students.

Ancient Chinese academy education and successful higher education both in China and abroad show that we are pursuing and creating a compatible university spirit to pursue and create a pure and clear academic atmosphere. The university must have "benefiting virtues," and must have a broad-minded, all-encompassing atmosphere and atmosphere. To embrace everything in the same way as the earth, everything can grow on the earth; like the sea, there are many rivers and rivers, no stream of trickles, and academic schools have their own place. A university, or even a discipline, cannot be compatible with different scholars and schools; scholars with individualities have no place; scholars have no academic disputes regardless of their arguments; such universities and disciplines are difficult to achieve.

3. Open Education

The Academy implements open teaching and research. Scholars can come to listen to and ask for advice regardless of the geographical or school restrictions. For example, Zhu Xi's student Huang Gan speaks at the Bailudong Academy about "I Ching", where people from Shannan and Shanbei come to listen. When Wang Shouren lectured at Jishan Academy, there were more than 300 attendees from all over the country. When Gu Xiancheng lectured at the Donglin Academy, the Quartet scholars "would not be able to tolerate the wind, and they could not tolerate it." Gu Xiancheng believes that "Sifang scholars are not far from looking for a teacher to make friends and come together to learn from one another and to learn from each other in a concerted manner." Smell, refreshing, and self-motivated." This kind of practice of advocating freedom of listening and speaking is not only beneficial to academic exchanges, but also helps scholars broaden their horizons; on the other hand, it can enable the academic discussion of schools to extend to the society. All walks of life, expanding the scope of education in the Academy.

We are in the information age, knowledge updating is very fast, and international academic exchanges are becoming more frequent. Faced with an endless stream of new knowledge, new disciplines, new ideas, and new ideas, we must keep up with the times and learn from the ancient academy system. It is necessary to maintain a clear-headed mind and have good insights in order to distinguish the trueness and falsehood of various "new studies". Also, science must have its original features, truly realize scientific value, and face different viewpoints and ideas and normal academics. The contending has a compatible and inclusive mind, analyzes and compares differences, sincerely accepts the correct view, draws on the essence of the public, and enriches the theory of the family. Colleges and universities that are the main places for academic research, in order to cultivate more outstanding talents with both research and practical abilities, should set up college student forums, salons, hire professors from sibling colleges, conduct international academic exchanges, open up students' thinking, achieve truth-seeking, and innovate. The goal of learning is to deepen research and promote the development of higher education. The popularization and expansion of teaching has in turn promoted the dissemination of academic research results and promoted further deepening of academic research. At the same time, we must achieve eclectic enrichment and draw on people's interests. We must be as open-minded as the academy masters, seeking truth from facts, absorbing the correct views, and abandoning the views of the portals, so that the colleges and universities can form rich and prosperous schools of thought, contend with each other, dare to lead academics, and create new academic atmosphere.

4. Self-study

College teaching places great emphasis on students' reading and teaching, and requires students to be good at asking questions, encouraging problem debates, urging students to develop a careful and careful study attitude, and learning to read books with problems in order to improve learning. College teaching methods include lectures, self-study, and questioning. It is generally based on students' individual study and study, and it focuses on cultivating students' self-learning and independent research skills. Zhu Xi once said: "The book is for you to read for yourself. The truth is that you will use your own self-discipline. A certain person is only a guide to the road. He has done a proof of the bottom, has some difficulties, and consults with him." Volume 13). In the process of teaching, the role of the teacher is mainly to guide and inspire, focusing on the autonomy and enthusiasm of the students. The teachers and students negotiate with each other in a democratic manner and have equal opportunities. That is, Zhu Xi's so-called "leader and teacher's work" ("A Sketch of Zhuzi Language"). Teachers give lectures to students, most of them are outlines, and they learn by themselves according to the depth of content. Although the academy also stipulates the content it studies every year, it is very flexible. It doesn't die hard and it is not enforced. The progress of the curriculum can be fast or slow, and it is based on the actual situation of the students themselves. As for the quality of questions, it is based on the extent to which students understand and study, and it does not require stereotyped. For the questions raised by the students, the teachers are eclectic in their ways of dispelling their doubts. Sometimes the answers are clearly understood, and sometimes they are only slightly revealed. The main reason is for students to think independently, to comprehend themselves, and sometimes to repeat the debate between mentor and student. The purpose is to inspire students' thinking, cultivate their self-learning ability, and improve students' interest in learning. The teacher-student relationship is more harmonious and intimate. For example, Luo Dian's student administrator, Yan Ruyi, said in the "Biography of Mr. Luo Shenzhai of Hongluo Temple Shaoqing": "In the morning, when we talk about the Scriptures, then we have to take the students to see the flowers and listen to Tian Ge. Between the pavilions and docks."

Although the college also emphasizes the main position of the teacher, the teacher's lecture only elucidates the meaning of the scriptures, inspires the enlightenment, and further supervises and inspects them. It focuses on cultivating the students' self-learning ability and fully mobilizes the subjective initiative in the students' learning process. This is an important reference for our higher education today. In today's world, science and technology are developing rapidly, making the life cycle of students' knowledge learned during school very short-lived. Therefore, the whole world is advocating lifelong education, calling for the training of learning talents and the establishment of a learning society. The competition in the future society is the competition of learning ability. Under such an era background, teachers can only teach students that knowledge can no longer meet the needs of social development, they must teach them how to learn, and learn to think independently, so that they can continuously learn new knowledge and new things. Skills, lifelong education, adapting to the needs of the times. For this reason, in the age of knowledge economy, college teachers must update their own ideas in a timely manner to achieve the transformation of classroom roles, and from traditional knowledge transferors to learners as facilitators and promoters. At the same time, teachers should further enhance their sense of responsibility. Schools must also establish a mechanism for teachers to communicate with, communicate with, and discuss with each other so that they can learn from each other. Therefore, the teaching experience of academies in cultivating students' learning abilities through diary teaching methods still deserves our inheritance and development.

5. Self-cultivation

The "Bailudong Academy Reveal" formulated by Zhu Xi made it clear that the purpose of the Academy's education is to implement the rituals of the "authentic people" and have extensive influence in the history of the Academy. Zhu Xi proposed: "The idea of teaching people to learn by cultivating plagiarism is to teach people what they want to learn. It is necessary to make them clear in order to revise their moral principles and to repair them. Then they push people and do not want to

read them as verses. He believes that the purpose of education in the academy is not only for the imperial examinations, in order to gain personal honor, but also to conduct moral education and moral self-cultivation. In the Yuelu Academy Rules and Introductions, it was also pointed out: "The design of academy is so that it is clear about learning and creating talents. At the same time, we look at the state of the country and show it to people. It is not just for the sake of writing and writing. The name and reputation of Yang have been also." It also reflects that college education is based on moral cultivation and the improvement of personality as the ultimate destination.

Academies not only have their own strengths in the content of moral education, but also have special characteristics in the methods and approaches of moral education. On the one hand, colleges pay attention to the influence and constraints of external factors on ethical education. For example, they formulated more detailed "regulations" and "covenants" to restrain students from the system and strengthen their rational understanding of individual ethics. On the other hand, the College places great emphasis on students' self-examination and self-examination. It requires students to be strict with their own responsibilities. From all aspects, they come from my self-examination to achieve the goal of "seeing virtuous thoughts, seeing oneself and not seeing oneself while being introspective" ("The Analects of Confucius"). At the same time as introspection, the college also asked students to self-respect, that is, to require students to face their own negligence and be able to change the good. It recognizes that it is impossible for every person to make a mistake and that he must be able to understand subjectively the root causes of mistakes. He can correct them through "goodness" and "self-knowledge," so as to achieve the perfection of individual ethics. In addition, the College also emphasizes the need to combine knowledge and practice. Tian Lun can often not only stay on the verbal, but should practice it in practice, practice it, apply it to society, and demonstrate and test it in practice so that subjective understanding and objective practice can be unified.

Although the Academy is deeply imprinted with the feudal society's imprint on the goals and contents of personality building, its ideas of self-cultivation, legitimacy, economy, and practical use are still worthy of our traditional advocacy, especially under the conditions of market economy. It is still of great practical importance to strengthen the education of the young generation's traditional virtues. The methods and approaches of moral education and personality shaping in academies, especially the internal and external cultivation and the combination of knowledge and practice, are still of great significance to our university moral education today. Education must be achieved from the "material" to the "human" education, taking people as the starting point, and taking people as the destination. Unleash the freedom and autonomy of students, respect the rights of students, and enable students to learn to be human. Rousseau once said: "Get out of my door and I admit that he is neither a civil official nor a martial artist nor a monk; he is a man first; how a person should behave, he knows how to behave." In higher education, he not only has the knowledge and skills needed to enter the society, but he also understands, cares, respects, understands, tolerates, and understands, extends personal happiness to others, and integrates happiness into a noble and noble life. "[6].

It is true that we cannot and should not be returned to the era of the Academy of Classical Learning. The only content of school teaching today is the classics, history, and poetry. However, in a diversified society, the loss of value and the decline of morality still require mutual respect. The humanistic spirit to save and rebuild. So perhaps we can find spiritual homes for education from ancient academies. Although the form of academy education has passed, its spirit will not disappear. It will be rediscovered and defined in an ever-changing manner. The relaxed environment created by academy education, the freedom and autonomy advocated, the skepticism and criticism, and the spirit of openness and innovation, and the aims of education pursued by moral cultivation and humanistic devotion are all missing in contemporary university education and are also today's universities. Education should learn, learn and promote.

Acknowledgments

This paper is supported by the research project of education reform of the Shaanxi society of technical and vocational education. Subject number: SZJG-1705.

References

- [1]. Xiu Qin Zhang, The Teaching Characteristics and Practical Significance of Chinese Ancient Academy, *Journal of Southwest University for Nationalities (Humanities and Social Science Edition)*, (2005) No.4.
- [2]. Guo Jun Li, *History of Chinese Academy of Sciences* Changsha: Hunan Education Press, 1994.
- [3]. Ding Ren Li, On the characteristics and practical significance of college teaching, *Higher Education Research*, (2002) No.6.
- [4]. Gang Ding, Qi liu. *Academy and Chinese Culture*. Shanghai: Shanghai Education Press, 1992.
- [5]. Yu Yuan Pan, *Multi-disciplinary Perspectives on Higher Education Research*, *Higher Education Research*, 2002 (1).
- [6]. Jin Song Zhou, Mei Jiang, The Enlightenment of Ancient Academy Education to Contemporary Higher Education in China, *Journal of North China Electric Power University (Social Science Edition)*, (2000) No.3.