

An Analysis of Humanism in the Theory of Confucius Education

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Abstract. Confucius is a great educator in the history of the Chinese nation. His humanistic philosophy has been given full play in his education theory and practice. The education thought of Confucius about teaching and learning; To respect and develop the teaching method of recognizing and paying attention to students' independent personality; As well as the theory of Confucius education, in practice, the importance of culture on life and the role of society; The thoughts about the relationship between teachers and students are all shining with the ancient humanist thoughts of guan hui.

The Core of Confucius's Human-oriented Philosophy of Education: "Teaching without Class"

The Teaching of Western Zhou on Education Objects

There were two types of education in the western zhou dynasty. Western zhou "people" can receive education. "Big rites, to officer, Stuart" when it comes to education and its content of six villagers people: "to township WuJiao 3 peoples and bing xing, a yue six: knowing and doing, st, righteousness, loyalty, and the six lines for: filial piety, friends, we consider, ren, T-shirt, three, six arts: books, music, archery, imperial, and the number." And the "savage" who lived in six suis just couldn't get the same education as the "people". In the rites of zhou, all the officials in liusui took farming as their duty. He traveled the ship, and moved his people, "sui doctor," to teach the ship, a kuaigong, and so on. As for the minorities outside the wild, such as ji wenzi, who said, "in the annals of shi yi, there is a saying: 'the heart of the non-my race will be different'", guan zhong said: "the war and the Wolf" did not regard them as objects of education, and they themselves did not enter the social development stage of generating ritual and righteousness education.

Second, the education within the "country" is different. Such as specific school yue son of heaven "harmony", for "PanGong" study of qing hou. Other QingDaFu noble sons have their own family education institution and management personnel, such as, zuo into male 18 years, jin "if home, xun Luan Yan mowgli, Korea for a surname, doctor make training your children were the filial piety" visible until late in the spring and autumn. As for the general "people" only in the township schools by education. At that time outside the home, to other villages to receive education, it seems that is not allowed.

"Teaching without Class" is the Humanist Banner of Confucius' Education Thought

Confucius's thought of "teaching without class" has its theoretical basis of humanism, which is his important human nature theory and epistemological proposition: "sex is close to each other and practice is far from each other." Confucius believed that human nature is similar and similar, and that the difference in morality, ability and knowledge is the result of cultivation and learning. At the same time, Confucius' idea of "teaching without categories" is the extension and concretization of Confucius's theory of benevolence in education. As we have said before, Confucius believed that "da ren" and "cheng ren" are the inherent potential of all human beings. I want benevolence, then benevolence is over ". The aristocracy cannot monopolize the rights of human beings, and they cannot attain the realm of benevolence without the acquired subjective efforts. As long as the lower classes have a superior effort and have a high moral culture, they can also reach benevolence. Obviously, it is natural for Confucius to take this humanist thought of equal personality and dignity of benevolence as the core, and expand it to produce the human education thought of "teaching without class".

It can be clearly seen from Confucius' education practice that Confucius' running a school has carried out his humanist ideology of teaching and learning. His education object broke the boundary between the "state" and "wild", the "noble" and "base", and even the "state", "state" and "backward tribe".

First, the breaking of the boundary between "state" and "field". Confucius students, lu, there are "compatriots" and "wild people." "Compatriots" such as long. According to jiang boqian's "zhuzi general test" cited "mandarin note": "season clan zi ji ye, zi gong ye, for ji family belongs to the doctor, the descendants take gongye as the family" gongye chang for ji branch, should belong to "the people". Confucius's lu students as "savage" have by zhong you. Shi ji • the biography of zhong ni's disciple said: "zhong zi lu by the word, bian also." Jixie" quoted xu guang as saying, "corpse son" said: "zi lu, wild man of bian".

Zhong yu was a disciple of Confucius who was identified as a "wild man". In fact, the people in the state of lu among the students of Confucius do not belong to "the people" but "the wild people". Dan tai miming, zeng shen and so are not "people" should belong to "wild people". Dan tai meng, "shi ji • the biography of the disciple of zhong ni" said he is "wucheng people, zi yu." When the analects of Confucius said that ziyou was a master of wucheng, Confucius asked if he could get help from others. They said Dan tai miuming was from wucheng. Wucheng, in the western zhou dynasty and even the early spring and autumn period passing is not a "state" can only belong to the "wild". "Wucheng people" is not "people" in the state of lu, but belong to "wild people". Just like "wild people" in the state of lu, "zuo zhuan" has compared "wucheng people" with "people" in the state of lu in eight years. Early, Wu Cheng people or trapped in tian yan, wu retting tube of men yue: "somehow makes water zi? 'and wu shi to, the detention of the road to wucheng, kezhi. "Although the people of wucheng belonged to the state of lu at that time, they were still not" the people ". Therefore, we can say that Dan tai Ming is not the "people" of lu, but can only be regarded as "wild man". By the end of the spring and autumn period, the boundary between "state" and "field" had been broken to a large extent, so that when Confucius set up private schools and carried out the proposition of "teaching without class", he was able to get a education. In the same way, zeng shen was a native of wucheng in the south, and was not a "countrymen" belonging to "wild men".

Confucius' education broke through the boundary of high and low, with "poor and low" as students more. Besides zi lu, who has a proud disciple of Confucius YanYuan, he lived a life of DanShiPiaoYin. There were the original constitution of "died in the grass, and dressed in the clothes", zhang zhibi, a disciple of lu zhi, "son of the quail in the clothes", the head of the prison in "screw placement", and nan rong of "banyoudao, free from punishment".

In addition, Confucius education broke the boundary between state and state, state and backward tribe. According to the "Confucius disciple test" by zhu yizun of qing dynasty, Confucius disciples were all over lu, qi, wei, CAI, qin, song, xue, wu and chu. At that time, the state of chu was "the land of barbarians". Ji wenzi objected to lu's exchanges with him, while Confucius accepted gong sun long and qin shang as disciples. This is related to Confucius's "teaching without class" proposition. According to Confucius, "yidi" and "barbarbai" are equally acceptable to education. As fan chi asked benevolence, the master said, "the place of reverence, the deacon's teaching, and the loyalty of man. Do not abandon him. Zi zhang asked about xing, and the master said, "to be honest and trustworthy, to be earnest and respectful, though it is a land of bai, to be honest."

"Teaching without class" is the banner of humanism in the thought of Confucius education. Under this banner, Confucius put his humanist thought of "benevolence" into practice and extended the education object to the common people, which greatly promoted the development of people's quality and the creation and dissemination of ancient culture. Just as what xun zi said: "the jade in the well of harmony is also (stone), cut by jade people, for the son of heaven treasure zi gong, ji lu, so I also, by literature, to serve the ceremony and righteousness, as the following people of heaven." Confucius changed the western zhou into a state of non-teaching, not only in the development of education, but also a milestone in the history of human progress.

Confucius Attached Importance to Education and the Humanistic Thought of Learning

Confucius practiced education and studied diligently by himself. He often emphasized education and learning function from different aspects to spread his humanistic thought, help people get rid of ignorance and get the development of various aspects of personality.

Confucius and Ran have a dialogue about running the country in the Analects of Confucius. In the dialogue, Confucius believed that to govern a country well, first of all, there should be more people, namely, "common people". Second, we should develop production so as to become "rich". And then on top of that you have to evolve to indoctrinate, develop education. Here, Confucius stressed the name of *hua* and education, but the old, ignorant concept of the god of heaven far away; this also has the humanist thought characteristic.

Confucius attached great importance to learning to get rid of ignorance and gain the role of personality development. He said, "no learning, no standing." "A good man is no good at learning; Good knowledge is bad to learn, but bad to learn. Good faith is bad to learn. Good straight do not learn, its disadvantages also hang; Good courage is no good learning; Good just don't learn, its harm also crazy." Confucius also said, "he who knows is not puzzled." this is to point out that only by being studious and having a clear understanding of good and evil, justice and injustice, morality and immorality, can he make ethical choices in action without being confused.

The humanist thoughts of Confucius about learning and political life and the improvement of social relations are still shining with wisdom. For example, Confucius considered learning to be the preparation for official positions. According to the Analects • advanced, *Zi Lu* wanted to send a kid to *Fei Di* to go into politics. Confucius disagreed, believing that he had not learned anything from *Lamb* and that it was harmful for him to become an official. *Zi Lu* explained, "there are the people and the people. Why read, and then learn? Confucius then reprimanded *Zi Lu*: "it is an evil man and a sycophant." Another time want to let *Lacquer Diao* go to become an official, *Lacquer Diao* say: "my *si* of have no letter." Confucius was delighted. Confucius believed that only those who had learned well could become officials, and that they should continue to learn after becoming officials. *Zi Xia*, one of his disciples, said, "if you are free to learn, you should learn; if you are good, you should be kind." This opinion greatly promoted the development of personality and the progress of society.

The Humanistic Thought of Confucius Teaching Methodology

Official Learning of Western Zhou and Its Teaching Methods

The teaching in western Zhou was not only taught but also "learned in the government." This is because the labor productivity of slave societies in the western Zhou dynasty and the Shang dynasty was relatively low, so the surplus products provided to the society were limited. On the one hand, the "books" and "instruments" needed for teaching are not able to spread among the people; on the other hand, it is impossible to provide for a number of "Confucian scholars" who are dedicated to teaching. At that time, the people did not, nor could they receive a special education. The "official government of students" in western Zhou was a education system integrating politics and religion, with no division of officials and teachers (later, only the tutor of the prince kept the office of a full-time administrator, who was also known by his name).

Western Zhou general of the so-called rural students education, strictly speaking only indoctrination, not education. Its teaching content and purpose are all to turn the people into the common. The township school is not only the place of the township school, but also the place of ceremony, political discussion, and senior citizens. Therefore, the so-called education in western Zhou was far from personal development, far from teaching methods. The establishment of Confucius private school and his whole teaching method is a product of The Times and a part of his humanistic ideology. Only by examining the education method of Confucius from the perspective of the evolution of history and the system of Confucius' human-oriented thought can we have a deeper understanding of the essence and significance of the humanistic thought of his teaching methodology, and thus extract more valuable things from the legacy of Confucius' methods.

The Discovery of Personality in the Teaching Methodology of Confucius

Humanism emphasizes respect for human beings and their individuality. Confucius's teaching methodology also highlights this point. This is the bright content in the human-oriented thought of Confucius.

Confucius set up a private school. He paid great attention to understanding and developing students' personality characteristics in various aspects. He often observed students' words and behaviors in a purposeful and conscious way, and analyzed students' personality characteristics from the inside to the outside. The master said, "listen to what you say and observe what you do." How thin was he? How thin is he?. Confucius was deeply observant of students' personality traits, stressing not to stop on the surface. For example, in front of Confucius, yan yuan was "like a fool", but he could invent the general principle. After careful observation, Confucius finally understood that yan yuan was intelligent. He said: "my answer to the end, not contrary, as stupid. The private part of the retreat is enough to send, and the return is not stupid. It can be seen that Confucius is very good at mastering students' personality characteristics through observation. Confucius also used conversation to understand the differences in students' personalities and interests. "The analects • gongye chang" records: "the son say: 'the way is not possible, take a stick to float in instruction. From me, its from and? Zi lu was delighted. The master said, 'it is better to be brave than me. '"

This is a hypothetical question that Confucius consciously posed to zi lu. After seeing zi lu's reaction, Confucius conducted education on the personality characteristics of zi lu reflected in the conversation. Confucius is the earliest individual thinker in China who studies personality, demands respect and develops people. It can be said that the development of personality begins with Confucius in China. Through conscious observation. Confucius was very good at studying people's personalities, and he was able to summarize all aspects of his students' personalities accurately and concisely. As he said: "the wood is also a fool, and also, lu teacher also monarch, by also Yan" "Cheng also wants" "MinZi shi side, Yin have Yin ran, zi gong, the breeze, such as", "fruit", "given", "art" and so on. Confucius was well aware of each student's personality, including temperament and ability.

The analects of Confucius written by zhu xi in the southern song dynasty said that "Confucius teaches people for their materials". The education method taught by Confucius in accordance with his aptitude is his humanistic thought practice of discovering, studying and developing human personality. In the private school of Confucius, there were outstanding talents in various aspects, "moral conduct: yan yuan, min zi qian, ran bo niu and zhong gong. Words: kill me, zi gong. Politics: ran you. ji lu. Literature: zi you, zi xia." It should be said that the development of these students' personality traits has a lot to do with the careful cultivation of Confucius.

On the other hand, Confucius also paid great attention to correct the errors of students to guide the normal development of students' personality. If zi gong's words are clever, Confucius often deposes them. If he asked zi gong, "who is the healer of women and hui?" Zi gong said, "how dare you look back? And he smelled one to know ten, and he smelled one to know two." "The master said," you are so." In this way, Confucius gave zi gong self-knowledge and suppressed his self-satisfied personality. The analects also recorded a typical thing:

Zi lu asked, "what does wen shi do?" The master said, "if you have a father and a brother, how do you know what to do?" Jean asked, "what did wen si do?" The master said, "to hear and to walk." The duke xihua said, "I asked him what he had done, and the master said, 'there is a father and a brother. I am leaving now.

Through this dialogue, Confucius encouraged the ordinary timid people to collect their courage to "go forward", and criticized zi lu for his consideration of problems. This is a clear demonstration of Confucius' humanistic thought to promote the healthy development of human personality.

In the Teaching Methodology, Confucius Affirmed and Valued the Humanistic Thought of Personality Independence

Confucius respects human subject value in education, which is another embodiment of other people's education thoughts. Starting from the thought of respecting human subject value, Confucius also affirmed and valued personality independence in teaching methodology and advocated heuristic teaching. He has a famous saying: "not to be angry, not to teach, not to raise a corner, not to turn it into three corners, no more." To teach a student not to teach him or her until he or she really wants to understand it and cannot understand it. Do not enlighten him until he is too eager to speak out. This is to require educators to respect the subject of cognition - students' personality independence, as far as possible to enable students to actively and independently acquire knowledge. "Do one corner, do not turn with three corners, then no longer also" that is, students can not draw back three, the teacher no longer taught, but also give play to students to understand the initiative of the subject. Confucius once taught zi gong in the analects of Confucius: "if you give, you will be able to tell about the poem." That's the same thing. The heuristic and individualistic teaching of Confucius teaching methodology is the classic thinking of the world education history. The reason why Confucius has such a great education methodology is indeed inseparable from his understanding of the whole humanistic thought.

In the Learning Methodology, Confucius Affirmed and Valued the Humanistic Thought of Personality Independence

Confucius attached great importance to learning method in teaching and educating people, and affirmed and attached great importance to personality independence in learning methodology, which was mainly reflected in the following aspects:

First, determined to learn, emphasizing the independence and initiative of students. Confucius summed up his learning experience in his later years and put forward: "I have five years to learn", education students to learn from the determined. The so-called "ambition" of Confucius is the subjective initiative to encourage people to actively learn, including learning motivation and learning purpose. Confucius, proceeding from his humanistic thought, attached great importance to the individual thought, the independence of ambition and its active role. . Therefore, Confucius often asked his students about their aspirations, and discussed with them, inspiring them to have lofty aspirations for independence. He said to the students, "a scholar aims at the way", "a gentleman seeks the way but does not seek the food", "a scholar must not be unkind. He has a long and arduous journey. . He said to zi xia, "women are gentlemen rusts, and no rusts." Confucius believed that if a person sets up his lofty aspiration, he can exert his initiative and creativity to a great extent.

Secondly, you are eager to learn and pay attention to your intrinsic interest in learning. The master said, "he who knows is better than he who is good, and he who is good is better than he who is happy." He divides people's learning status into three types: those who know it, and those who know it; the second is the good, that is, the people who love it; the person who enjoys it is the person who enjoys it. Confucius considered le zhi the highest stage of learning. The so-called le zhi is eager to learn, which means that the motive force of learning comes from learners' interest in knowledge and strong desire for knowledge. At this time, a person's learning becomes his own self-conscious activity, not dependent on any external motivation, not subject to any external influence.

Thirdly, the combination of learning and thinking advocates individual independent thinking and opposes memorization. Confucius attached importance to learning as well as thinking. He has a famous saying: "learning without thinking is labor lost, thinking without learning is perilous." Confucius advocated the combination of learning and thinking, that is, to advocate independent thinking and to oppose rote memorization. It also reflects his humanistic thinking about education. About independent thinking, Confucius said: "the gentleman has 9: zalman, listen to think chung, thought, and thought of color purge, said zhong, thought, yi thought asked, his thought, necessarily thought righteousness", the "visual zalman", "listen, chung", "asked," is to people in learning to play

the subjective discrimination ability, independent thinking, makes every effort to correct. Zi xia, a student of Confucius, said: "erudite and duzhi, inquisitive and close thinking". The doctrine of the mean also says that "erudition, interrogation, deliberation, discernment and practice" all exert Confucius's thought of thinking independently. They reject rote memorization.

Fourthly, the value of learning is ever-lasting, and the role of subject consciousness in students is emphasized. In the subjective initiative of learning, Confucius paid special attention to the role of human will. Confucius often encouraged students to develop strong will, overcome obstacles and achieve success. The study of Confucius ran lack of will, unwilling to persist in learning; the master said to him, "if you do not say the way of the son, the power is not enough. Confucius advocated the value of learning, he said. "Good people, I can not see it; you'll see the constant." "A man without constancy cannot be a witch doctor. Good husband!" Another analogy says: "for example, for the mountain, for a fall, stop, I stop also. Flat land, for example, comes and goes, though it falls short again. "Year old cold, then know pine cypress hind withered also." These statements of Confucius emphasize the power and function of the subject's will in learning activities, and are also a valuable part of his human nature.

Confucius Attached Importance to the Humanistic Thought of Culture's Influence on Life and Society

Confucius was the first bibliographer in Chinese history. According to the historical records of Confucius and Lin lizhuan, "kong zi min, the king of the state, was abolished and became a cult figure, so he wrote a book of poems and established rites and music." at the same time, Confucius also wrote yi zhuan and spring and autumn annals. It can be said that the important cultural heritage of the spring and autumn period and before is Confucius who gave us the remaining Confucius why he is willing to do so many complex documents processing and writing work? It should be said that this is related to Confucius's first emphasis on the role of culture in life and society.

Confucius used poetry as a teaching material and repeatedly stressed the importance of poetry. He once said to his son koi: "the female wei (xue)" "zhou nan", "zhao nan" or not? People do not for (learning) "zhou nan", "zhao nan", its stand on the wall also with?" Clearly pointed out the study "zhou nan", "zhao nan" can understand the truth of life. Confucius said to the students: "he mo xufu's poem"? Poetry, can be xing, can view, can group, can be resentful, near things the father, far things the king; Know the names of birds, animals and plants. Here, the four USES of poetry are discussed in a more systematic way, which fully reflects Confucius's humanistic thoughts on the role of culture in life and society. One is to be cheerful. That is to say, learning poetry can learn to be inspired by things, arouse people's emotions and express their aspirations. The second is observable. That is to say, learning poetry can learn to observe social customs and practices, and learn more about the ups and downs of the country. Third, we can group. That is, through the study of "poetry" can change people do not like to interact with the personality. It is helpful for people to communicate and progress in various aspects. Fourth, can complain. That is to say, poetry can teach people to participate in politics in the form of allegory and express their own independent political opinions. The book of songs, guan suo preface, said: "under the weathering, under the stabbing of the wind, and the master's text, shift to admonish, the speaker is not guilty, and the hearer is full of caution, so the Japanese wind," which also showed that under the social conditions at that time, the poem did have a special role in expressing his political opinions.

Confucius also talked specifically about the relationship between poetry and political activities. So that in four directions, can not be specific; although many, also xi think?" It is pointed out that poetry can help to govern the country, and even help a country's envoy to the quartet to do a good job in diplomacy. During the spring and autumn period, the culture was flourishing, and the chapters of the book of songs were often used in diplomatic occasions, which were mostly recorded in zuozhuan. Confucius "does not study the poem, has no words" formally refers to the diplomatic place" specially right".

Confucius also attached great importance to the role of the book. Much of his political thought is the absorption and transformation of ideas in the book. For example, the first chapter of the analects of yao yao recorded that Confucius described to students the characters and personnel of yao, shun, yu, tang, wen and wu with the contents of the book. He criticized the rulers at that time for not being able to "conduct government with morality" and not paying attention to talents. His thoughts also came from the book.

"Le" occupies a high position in the mind of Confucius. In the analects of Confucius, the rites of zhou and the book of rites, there are a lot of Confucius' discussions on "music". He attached great importance to the political role of music. . On the other hand, Confucius also had profound artistic attainments in "music". He is good at playing the harp and lyre, and loves to beat out songs. He is in qi country wen "shao", "march do not know meat flavor". "Historical records: Confucius family" records that until his death, he still sang songs, "mount tai bad! The beams are falling! The philosopher is useless! It can be seen the depth of his infatuation and love for music.

The ideological content of the book of zhouyi is "extensive and subtle, very clever and mediabile". The master said, "if you add me for several years, you may learn the yi as well as the yi." So high. In the historical records, zi shijia also said, "in his later years, Confucius liked yi and read yi. You can see the depth of the force. Confucius loved and attached great importance to the book of zhouyi, and then made his own biography of yi. He made his own explanation of the sixty-four hexagrams of zhouyi from the whole to the micro-level. Through these explanations, he expounded the thoughts of zhouyi. Jin jingfang pointed out in Confucius and the six classics that if the thoughts of zhouyi were not elucidated in yi zhuan by Confucius, "zhouyi" would fall to the same place as lianshan and Tibet. "Zuo zhuan", "mandarin" two books can only know that divination is the book of divination, as great as the work of "yi". Jin jingfang's evaluation of Confucius' contribution to yi zhuan is not excessive.

In short, Confucius valued the role of culture in life and society. He saw that ancient cultural creation, such as poetry, book, music and yi, was of great significance to the development of human beings and the formation of perfect human personality for social progress. The thought of Confucius greatly promoted the prosperity of the culture of the warring states.

Confucius's Humanistic Thought of Dealing with the Relationship between Teachers and Students

After the han dynasty "dethroned all schools and respected Confucianism alone", Confucius' thought was transformed into the ruling thought of Chinese feudal society, and his status was raised to a frightening height. In fact, Confucius himself was responsible, equal and protective of his students. The master said to the student, gong xihua, "I have been tireless in teaching and learning." Confucius's student "bo niu has a disease", he "from grade 16 hold his hand" said bitterly: "death, life! A person of dignity also has a disease also... "After yan returned to his death, Confucius" cried in his grief, and those who followed said, 'the son is in his grief.' 'is there anyone who is sad? Who is it that is not my lady's delight?'" Confucius was so" tireless in teaching "to students, and so protective of them, also out of his humanistic thought of the benevolent man" lover ". He said, "can you do nothing to your beloved? Is there no way to teach? This is a clear expression of their attitude towards students humanistic thought starting point.

When we study Confucius's thoughts and practices on the relationship between teachers and students, we should ignore his humanistic starting point. Confucius believed that teaching and learning could be transformed and promoted each other. "The analects of Confucius, eight Yi" said: "zixia asked: 'QiaoXiaoQianXi, beautiful eye Xi xi, a reputation as the ribbon.' what is also? The master said, 'when the work is done, the nature is restored.' ' the queen of ceremonies?' the master said,' he who gives business to you! "Confucius also said," when benevolence, do not allow in the teacher." These views of Confucius and his humanistic philosophy are also interrelated. Confucius believed that everyone has the inherent potential to achieve the perfect personality. "Benevolence is far away. If I want to be benevolent, then benevolence is over." Since everyone has an equal personality, and everyone is capable of being kind, it is natural for a teacher to learn from a student

when he or she outdoes the teacher. This is the humanistic thought content of the education theory of Confucius (Confucius did not say "teaching is as good as learning", but this theory comes from his thought).

To sum up, through the analysis of the whole paper, we can see that there is a complete system of human-oriented thought in the theory of Confucius education, and it is of great significance to study the human-oriented thought system for re-evaluating and cleaning up the legacy of Confucius. Confucius was "little but cheap". His humanistic thought represented the interests of "scholars" and "common people" at that time to a large extent. It was a liberating thought and a lively thing in the legacy of Confucius' thoughts. Today, when we study Confucius, we should actively explore his humanistic thought, which is full of vitality, and serve the construction of socialist spiritual civilization.

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