

Research on the Relationship between Humanistic Education and Teaching

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Abstract

Humanistic Education is relatively independent of nature, material civilization, religious theology and others, but at the same time harmoniously integrated with nature, material civilization, religious theology and others, and truly becomes himself. This paper expounds the humanistic education view in teaching, and points out that today's humanistic education meets the fundamental purpose of education and can criticize the disadvantages of education, which is the need of the development of The Times.

Keywords

Humanistic education view, Teaching; Education.

1. INTRODUCTION

The essence of humanistic education is humanistic spirit. Throughout history, the pursuit of humanity has been expressed through classical moral idealism, modern Renaissance humanism, and modern humanistic philosophy. Classical moral idealism emphasizes the subject status of man in all things. Man is the spirit of all things. He is independent from nature and believes that man does what he does. It emphasizes that moral behavior depends entirely on the awakening of conscience, and morality is self-disciplined. Humanism in the Renaissance freed people from the rule of religious theology, entered the earthly life, and promoted human nature by denying divinity. The trend of thought of modern humanism philosophy emancipates man from the extreme one-sided development of industrial civilization, and walks out from the rule of materialism, making man enter the realm of harmonious development of material and spirit, soul and flesh. Therefore, the current humanistic spirit should be the "interlaced" of the above three times, that is, the fusion of classical, modern and modern humanistic spirit. Each of the three has its short, but also each has its long, just complement each other, and through the classical, modern, modern. Today's humanistic spirit is "the reason why people are human". While taking it as the core, today's humanistic spirit has a further development: the pursuit of individual freedom and spiritual freedom. He is relatively independent of nature, material civilization, religious theology and others, but at the same time harmoniously integrated with nature, material civilization, religious theology and others, and truly becomes himself. Therefore, the idea of humanistic education is: education is to promote the happiness of the individual, so that a person can truly be himself.

2. THE RELATIONSHIP BETWEEN HUMANITIES EDUCATION AND STUDENTS

2.1. Based on the Overall View of Human Nature, Pay Attention to the Development of Students' Personality

Humanistic educators emphasize the all-round development of human knowledge, emotion and mind, and emphasize the overall human being, "not only the organic wholeness of body, mind, mind, emotion, emotion and feeling, but also the harmony and consistency of the organically coordinated internal world and the external world. Therefore, the overall personality, including the internal whole of the person, is reflected in the integrated connection of thought, intelligence, emotion, feeling and other aspects. Modern humanistic psychology advocates a holistic view of human nature, which was summarized by James Bougito, the first President of the American Humanistic Psychological Society: "Man, as a whole man, is greater than the sum of his parts." Humanistic education emphasizes the overall development of human beings, and the core content of the overall development is the overall development of individuals, and the overall development and individual development are unified." A man with a well-rounded personality is a man who has achieved a normal, sound and harmonious development in virtue, intelligence, physique, beauty and ability to work, and at the same time is a living man who can fully develop his own character, interests and talents." Only those with personality development can take on the important task of promoting social modernization. For "the highest form of society will be that in which every man will draw from the common conditions of life what his nature requires, and enrich them with what he is best at".

2.2. Respect the Principal Position of Students and Pay Attention to the Value of Students' Life

Education is a human-oriented activity, and its implementer is also a human being. Therefore, people-centered education should be its inherent meaning and its own work. Rudiger pointed out that education is to make people into people, and its fundamental purpose is to the individual rather than to society. On the subject of teaching value, we should respect the principal position of students and pay attention to the value of students' life. Students are independent individuals with independent consciousness, and their learning is independent, self-conscious and creative.

Teaching is by no means the transfer of external things into students' minds intact, making students become repositories of knowledge. It is not to develop its labor value and ability value, but should enhance the highest level of human value -- the value of life. It cannot be denied that students' labor value and ability value are indispensable means to realize their life value, and teaching activities cannot be separated from the inheritance of knowledge and the cultivation of skills. However, it is difficult to reflect the ultimate care for students in knowledge and skills, and it is impossible to question the ultimate value, so knowledge and technology, ability, in the final analysis, are the art of standing, not the foundation of standing. In Jaspers's words: "the so-called education, but is one of main body spirit between meat exchange activities, including the knowledge content of the teaching, life connotation understanding, behavior norms of will, and through the function of cultural transmission, the cultural heritage to teach the younger generation, their freedom to grow, and enlightenment for the freedom of nature.

The principle of education, therefore, is to lead through the whole culture of the existing world to the origin and foundation of the awakening of the human soul, and not to what is derived from the original and mediocre knowledge. "That is to say, education enables students to understand the world and the significance of the world to their own lives, thus facilitating the connection between the individual world and the living world and obtaining the value of their own existence. Education makes students realize that man is the master of all things and the

master of the world. To realize that the individual is not a subordinate of the society, but an individual independent of others, groups and society, and is an independent individual engaged in social activities according to his own will; To realize that an individual is an individual with individual freedom, who surpasses all kinds of limitations according to his own potential and conditions, and achieves self-realization and becomes a person with free development of personality according to his own inner nature; It is a person who realizes that the individual is an individual with free will, who formulates himself, legislates himself, develops himself, and ACTS according to his own will.

3. THE RELATIONSHIP BETWEEN HUMANITIES EDUCATION AND TEACHING

3.1. Having the Dialogue in the Teaching Approach

As early as in ancient Greece, Socrates firmly believed that truth had been hidden in people's hearts. Teaching process is not to impart ready-made conclusions and ready-made knowledge by teachers, but to awaken students' consciousness through discussion and conversation, so as to discover the truth. The role of a teacher is like that of a midwife. Knowledge and conclusions are drawn through the students' own thinking. This is known as the Socratic Method. The essence of this method is to affirm students' self-thinking and self-education. It has been influencing the practice of humanistic education in later generations. Until the 20th century, The existentialist educational philosopher Jaspers still believed that the Socratic way of education was the most perfect since ancient times, and that dialogue was the way to truth and self.

Dialogue is the product of people's reflection and criticism of the dualistic antagonism between subject and object. Its core idea is to emphasize that the relationship between people is not the i-other relationship, but the relationship between me and you, which is respected and accepted by each other. It is an open and completely equal inter-subject relationship. Reflected in the teaching, this kind of relationship can enable teachers and students to transcend the barriers of identity, status and dignity, meet each other spiritually and share emotions, and acquire complete personality and improve it through the cordial conversation between hearts. This requires getting rid of the traditional control characterized by suppression, restriction and deterrence in teaching. Of course, the emphasis on dialogue does not negate control entirely. "The natural and logical consequence of the struggle for individual freedom in education is that the teacher should improve his control over his students, not give up control....A teacher who understands his task and familiarizes himself with the course of conduct that needs to be performed is likely to make his pupils happy not only at the time of their education, but also free and happy at the end of their formal education.

In addition to the requirement of open and equal communication between people, dialogue is also a criterion for dealing with the relationship between people and the objective world. The dialogue between man and the objective world can be analyzed from the perspectives of cognition and understanding. Teaching activities are inseparable from cognition. Without cognitive activities, the development of students would be impossible. However, this kind of cognition should be an activity that the subject participates in automatically, consciously and constructively, instead of simply understanding, remembering and memorizing. Cognitive constructivism emphasizes the learner's automatic construction process, which is based on the learner's original knowledge network and the learning results are individual. Therefore, students' cognition is characterized by automaticity and individuality. This kind of cognitive activity depends on the external inquiry is very difficult to be effective, only into the event can grasp its full significance; Only by the way of entering and recognizing with the birds chirping and dancing with the sun, can we truly grasp the dynamic world and gain the inner meaning.

Only when the dialogue between the students and the cognitive objects is realized can the cognition in the modern sense be realized. The process of teaching activities is also the process of students' understanding of the course

Understanding is not mechanical or passive. The state of the relationship between the understanding subject and the understood work determines the meaning of the work. "The essence of understanding is creativity, not explanation. The creative character of understanding makes the implication of understanding works never be exhausted. Between the individuality of the work and the individual spiritual world of the reader, it is the heaven and earth for understanding and displaying creative activities. The world consists of two horizons facing each other. One horizon opens from the world of the work to the outside, and the other horizon extends from the horizon of understanding to the world of the work. Where these two horizons meet, a world of meaning emerges. Therefore, the process of students' understanding of the course content should be an equal interaction process between students' subject and the object of their understanding, a process of dialogue with it, and a process of unity between man and nature.

Through dialogue in teaching, we can get harmonious, democratic, equal and harmonious interpersonal relationship, which is the external condition of teaching success; It is the intrinsic requirement of successful teaching that the cognitive and creative understanding of divinity can be achieved. Dialogue can create external conditions, can meet internal requirements, can make the internal and external consistency, which is the meaning of it as a way to obtain teaching value

3.2. In the Course Design, It Is Inclined to the Humanities and Emphasizes the Subject's Experience

Humanistic education starts from the ideal of cultivating perfect personality, affirming the value of all subjects, but paying special attention to the humanities. The natural science serves to cultivate the way of making money, and focuses on imparting knowledge. The humanities teach students how to behave, with emphasis on quality development. German educator Litt pointed out: science is only to give people power, help us to master the method; Philosophy, on the other hand, determines ends and explores the ultimate goals of man. Philosophy, religion, and the humanities are superior to science in all respects, and this has been proved by Western history. Modern existentialists praise highly the humanities and history. They believe that the humanities are essentially related to the existence of human beings, and the humanities are mainly concerned with the relationship between human beings, the tragedy and comedy of human life, the absurdity and significance of human life, the degeneration and nobility of human nature, etc. It is a more profound and direct representation of human nature and the relationship between human and the world than other subjects. It is more capable of insight and development of the significance of human existence, so it should be the focus of the course. Humanities education in the curriculum in favor of the humanities, but also emphasize the subject's experience.

The humanities and natural sciences are only an indispensable prerequisite for the course. Only when the subject is involved and the knowledge and culture of the humanities and natural sciences are connected with the subject experience of the students, can the course be formed. Courses have two meanings for human beings: one is to grasp the outside world; The second is to help people transform the real world and realize their own world. In contrast, the former is the means and the latter the end. The former is to be realized through scientific ontology or ontology, while the latter is to be accomplished through subjective experience. If we are only interested in gathering knowledge to present it to the students and ignore the students' subjective experience, we can only realize the first meaning of the course, and the purposeless meaning will eventually make the meaning of this means disappear. Therefore, Sukhomlinsky

thinks: "cognition -- it is a person's life full of thoughts and emotions in many aspects. A person in the process of cognition, is in the hope, in the feeling, in love, in hate. What teachers should be concerned about is: let students establish their own ideological standpoint when they recognize and experience knowledge. It is the teacher's mission to turn teaching from beginning to end into the cultivation of views, beliefs, pursuits, evaluations and self-evaluations. For a long time, courses that focus on rational knowledge and practical knowledge ignore the experience of the subject, which is against the common sense of teaching. Due to the brilliant achievements of science and the popularity of positivism, knowledge became an object of human superstition.

Spencer's most valuable judgment on scientific practical knowledge showed a tendency of sliding from ideal to utility. This idea enters into the curriculum field, which makes the curriculum show the tendency of instrumentalism, utilitarianism and pragmatism with practical knowledge as the core and symbol. Under the guidance of this orientation, too much emphasis on the teaching efficiency and control, obsessive behaviour, operational targets agreed upon, schools and teachers became the designer of the life course, students become be tailored design, planning and objective object, its reflection and critique ability not stretch, its main body status in reality are confirmed. How can courses which ignore the pragmatic tendency of subject experience achieve the real mission of teaching?

3.3. Paying Attention to the Subject Evaluation of Students in the Evaluation of Teaching Value

As the main body of teaching activities, students have the right to inspect the teaching to meet their own needs, that is, to identify the realization of teaching value, so students should become the main body of evaluation. In practical teaching, the evaluation of teaching value often neglects the qualification of students as the subject of evaluation, and teachers' evaluation takes the place of students' evaluation. The disadvantages of this approach are obvious: on the one hand, teacher evaluation is inevitably permeated with personal experience, schema and standards; on the other hand, it is almost impossible for teachers to fully understand the teaching needs of students, especially the needs of each individual student. This kind of teacher evaluation replaces student evaluation, which infringes students' rights as evaluation subjects and directly affects the realization of teaching value. Another extreme manifestation of neglecting students' evaluation subject is to replace teachers' evaluation and students' evaluation subject with the score. Scores can neither express the real purpose of people's teaching activities nor become the leading role of teaching value evaluation. In fact, score is certainly not the original intention of the society to set up schools, nor is it the intention of individuals to participate in teaching activities, so it cannot become the mark of teaching value, can not become the criterion to judge the value of teaching. It can be seen that neither teacher evaluation nor score evaluation can truly evaluate teaching value instead of student subject evaluation. The knowledge, emotion, personality, personal experience, world outlook and values of the student subject all have an impact on the evaluation of teaching value.

The evaluation criteria are only the tip of the iceberg, while the psychological background system of the evaluation subject is the huge mountain covered by sea water. Therefore, to admit that students are the subject of teaching activities, we should admit that students are the subject of evaluation. To others or scores do students evaluation subject, on the basis of the value standard of others or to mark the value evaluation of alternative students, it is difficult to reflect the students' inner rich variety of teaching need, cannot be objective and fair to reflect the students' cognition and experience in teaching value, cannot achieve evaluation, judgment, selection, orientation, which will make the teaching value of the real. Here, students are first conscious rather than blind, active and independent rather than passive practice subject, and then become the subject of teaching value, teaching value evaluation subject. That is to say, the teaching process is a progressive development of teaching values, in which "every effort should

be made to develop the ability of students to critically evaluate their own experience growth in the light of current goals...The ability to direct them to achieve those primary goals. Only in this way can the teaching value be fully realized

Humanistic education takes humanistic spirit as its essence, emphasizes that education should be human-centered, for the sake of human education and for the realization of students' self-return. Although it unswervingly regards the self-perfection of human nature as the primary purpose of education, it never rejects the social purpose of education, nor does it put the individual purpose of education in complete opposition to the social purpose of education. It simply believes that personal value is higher than social value, that social value is reflected by the individual, and that the perfection of the society is determined by the perfection of the individual...The social purpose opposed by the humanistic view of educational purpose is mainly one that conforms to the reality. It is believed that education will go astray if it focuses on meeting the realized social needs or takes it as the starting point. In humanistic education, through the acquisition of science, reflection on history, reflection on life problems, and recognition of ultimate care, individuals can achieve a state of consciousness. Unlike science education, humanistic education does not impose the system of proven knowledge on students and indoctrinate them from the outside, but liberates students from the inside and their internal forces so as to awaken the most distinct sense of self and individuality in their conscious state.

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