

Analysis on the Influence of Chinese Traditional Culture on Chinese Higher Education

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Abstract: Starting from the traditional Chinese culture, the influence of the traditional Chinese culture on the concept of Chinese universities was discussed. It expounds the evolution of the university concept in China, and discusses the specific influence of Chinese traditional culture on the university concept from the three aspects of the nature, function and training objectives of the university, and demonstrates how to correctly understand and utilize Chinese traditional culture to build a harmonious university.

1. Introduction

The influence of traditional culture on China's education evaluation system is mainly manifested in three aspects, namely, the influence of the unification of the ideological concept on the evaluation subject, the influence of the "official standard" culture on the evaluation object and the influence of the "virtue" culture on the evaluation method. The unification of the ideological concept has formed the status quo of the government to promote the implementation, and the "official standard" culture further strengthens the role of the government's evaluation subject, weakens the role of the social evaluation institution, and in the evaluation method, the "virtue" culture Tradition makes evaluation more of a humanistic evaluation model, overemphasizing the democratic and ethical nature of evaluation and neglecting the evaluation of principles based on objective facts.

With the deepening of China's market economy, the rise of social education and the expansion of the autonomy of higher education, the government has not been directly involved in the evaluation, and due to the transformation of government functions, the streamlining of personnel is also unable to conduct direct evaluation, urgently needed Establish a specialized evaluation agency and establish a sound education evaluation system. From the reality, the only evaluation institutions in China are affiliated to the education administrative department. The vast majority eat the "imperial food", and the government's "live" is in the development of the evaluation index system, evaluation process and evaluation results. There is no independence in all aspects, and they are all interfered and involved by the administrative department. The existence of specialized institutions for educational evaluation lacks a cultural atmosphere and lacks a kind of policy support. This situation may change with the transformation of the functions of government agencies. However, the social evaluation is based on government administrative evaluation. In the midst of the separation of powers, the educational administrative departments are reluctant and do not easily transfer such powers. This is the main contradiction that the existing educational evaluation institutions in China are facing on the road to specialization.

2. Analysis of the Reasons for the Influence of Chinese Traditional Culture on University Philosophy

Traditional culture "is the sum of relatively stable material and spiritual heritage accumulated by generations. Material heritage includes all materialized cultural heritage. Spiritual heritage can be divided into two levels: one is the traditional ideology and culture of theoretical forms, and the other is the knowledge form. Traditional culture. The former includes economic, military, literary and artistic thoughts, as well as social psychology and customs directly influenced and influenced by the teaching of ideas. The latter is mainly literature, history, music, and knowledge of

mathematics, chemistry, medicine, architecture, etc. At present, the study of traditional culture mainly focuses on three aspects: traditional value orientation, traditional way of thinking and traditional national spirit. The three aspects together constitute the overall structure of traditional culture. China has a relatively closed geographical environment and climatic conditions suitable for agriculture. It has formed a unique lifestyle of the Chinese people, and has decided to shape and shape the family. The family is supreme, and there is a family outside. "The ancient is the law, the old is the treasure" The value orientation of the official-centered, reading and working as an official; the emphasis on socially ethical, people-centered; "emphasizing one and rejecting more" "thinking of intuitive thinking" and the national spirit of "participation" and "harmony". In general, Chinese traditional culture is a multi-dimensional structure, mainly composed of Confucian culture, Taoist culture and Buddhism culture, among which Confucianism is the main one. Confucianism, represented by Confucius, emphasizes three principles and five principles, emphasizes ethics with new moral virtues, emphasizes politics with unity, and emphasizes education to open up people's wisdom.

The concept of the university refers to the rational understanding, ideal pursuit and the educational concepts and philosophical ideas formed by the comprehensive, multidisciplinary and full-time institutions of higher learning. "Rational understanding" is mainly about "what is the university" and "what the university can do", including the meaning of the university, the purpose of the university, the mission of the university, and the functions of the university. It is a review of the basic views and concepts of the university. "Ideal Pursuit" is mainly about "What should the university be?" and "What should the university do?", including the ideals of the university, the belief of the university, the spirit of the university, the goals of the university, the responsibility of the university, and the transformation of the university. Towards, etc., is the conception, pursuit and prospect of university development; "educational concept" or "philosophical concept" is mainly about "what the university needs to adhere to", "what should the university grasp", including the university education reform concept, the university The concept of education development, the values of university education, the quality of university education, and the concept of university education are the guiding ideology, basic principles or theoretical basis for the reform, development and innovation of university education. The Chinese nation has a long history, profound and profound, and the tradition of education has a long history, especially with a long history of university education. In the history of Chinese education, there have also been many educators with unique knowledge and insights. However, due to the different political environments and educational atmospheres of the past generations and the "ideas" of educators, the concept of Chinese universities is characterized by the times, individuality, sporadic divergence, and lack of theoretical theory. It is difficult to conduct a systematic and comprehensive historical investigation.

3. The Specific Influence of Chinese Traditional Culture on University Philosophy

In ancient China, the "University" was opened in the Ming Dynasty: "The way of the university, in Ming and Ming, in Xinmin, at the end of the good", its center lies in the "three programs" and "eight items." The so-called three programs are "in the Ming and Ming Dynasties, in the new people, in the end of the best", here it is clear that the "mission" of the university is to carry forward the natural virtues of human beings; to cultivate others, to promote others and people, to become popular; Pursue the eternal truth. The so-called eight items are the things, the knowledge, the sincerity, the righteousness, the self-cultivation, the Qi family, the rule of the country, and the world. This is the whole process and steps to achieve the goals and tasks set forth in the "Three Programmes". My understanding is that the university is the first place to cultivate people, and the second is to study advanced knowledge and pursue advanced knowledge. This is the embodiment of Chinese traditional culture--"expensive" people, people-oriented, advocating the first adult, the future talent. In today's society, high IQ and high-tech crimes abound. People often pay attention to the study of knowledge and ignore the moral cultivation of people. The behavior of American college students has become more and more out of ceremonial standards in recent years, which has aroused widespread concern in American society. Some colleges and universities in the United

States have proposed to let their students learn Chinese Confucian classics such as the “Four Books” to improve their moral status. Therefore, the nature of the university is to enhance the students' moral cultivation and cognitive ability by imparting knowledge to achieve a place for serving the society. In the original Chinese universities, talent cultivation was the most important and even the only function of the university. After the founding of New China, the combination of teaching and research was proposed. However, in addition to the three functions of the university (teaching knowledge, developing science, and serving society), there is a fourth function of the university-self-cultivation. This is the need for social development with multiple values conflicts, material interests, and moral decay.

China's educational goal is the moral personality of the inner gentleman's personality. In ancient China, it was proposed to cultivate people with all-round development. Confucius proposed that “the gentleman does not have a device”, which means that a gentleman cannot have only one talent and one skill as an appliance, and must cultivate a generalist. According to the stipulations of Guangxu, the university must “correct the trend and create the generalist”. This “generalist”, in the words of the Emperor Guangxu, is familiar with the general principles of the Four Books and Five Classics, and is also familiar with historical history and Chinese and foreign politics. art. The former president of Huazhong University of Science and Technology, Mr. Yang Shuzi, also pointed out that the fundamental task of the university is to train senior professionals for the society, teach students how to behave, teach students how to think, teach students to master the necessary, high-level knowledge and apply this knowledge. Relevant ability. As Max Weber believes, “The Chinese education tradition with Confucian education as the main body is based on the self-improvement of human beings, but it is closely combined with education and officials, and is implemented in people's daily routine. Among them, it has obvious instrumental rationality”. This is mainly due to the highly centralized economic, political, and exclusive concepts of traditional Chinese society. The value orientation of “officials-based, reading and being an official” in Chinese national psychology is too ingrained, making the educational purpose of traditional education utilitarian, traditional society. A simplification of the value criteria for assessing social achievement. “Zuo Zhuan” says that there are three immortalities in the ancients, that is, “Lide, meritorious, and assertive.” “Lide” means the implementation of benevolent government. However, since the ancients were the first to be moral and noble, they became the ideals that people pursued to pursue their careers. “Li Gong” is obviously intended to “make a good name” and achieve the purpose of being an official through meritorious service. Although the original intention of “Lingyan” is to establish the doctrine in academics, in fact, the social dominant idea is still to regard the official language as the treasure of officialdom. Such a concept is deeply rooted in the hearts of the people, and it still affects China's educational thoughts widely. The influence of Chinese traditional culture also involves the teaching content, teaching methods and teacher-student relationship of the university. In terms of teaching content, how to settle down and govern the country's knowledge, with a strong social value orientation, both educational purposes and educational content clearly show great concern for social politics and social life. In terms of teaching methods, the Chinese nation is a nation that advocates intuitive thinking. Under the control of this way of thinking, the intuitional characteristics of traditional Chinese education can be seen everywhere: imparting more knowledge about “epiphany” and “realization” without rigorous logic Reasoning and argumentation; thinking methods are intuitive, that is, heavy experience, ignoring the creation of abstract thinking theory. “Physiology” and “introspection” are two different methods of teaching and learning in traditional education. The former is mainly applied to the field of knowledge, the evolutionary clue is from the outside, from subjective to objective; the latter is mainly applied to the moral field, and the evolutionary clue is from the outside to the inside, from the objective to the subjective. In the teacher-student relationship, respecting the teacher-student ethics of the teacher, emphasizing the obedience to authority and respect for the classical, opposing the apostasy or the equalization, but also embodying the spirit of “harmony” of mutual help and mutual love between people. When this spirit moves from the unconscious to the self-conscious, it creates the “benevolence” of Confucius. The value orientation of this kind of “being a benevolent person” requires people to have the

obligation to others and to the society. It is reflected in the education that on the one hand, it can cultivate people to talk about “qiqi”, to talk about altruism, and to pay attention to moral values.

4. Conclusion

Although the understanding of national nihilism and total westernization has never been interrupted, although the long-standing cultural traditions and deep-rooted national psychological characteristics make us encounter difficulties in the development of higher education, especially the construction of university concepts, we must Moreover, we must adhere to the open-mindedness of being inclusive and combining Chinese and Western cultures, fully absorb the excellent cultures of the countries and nations of the world, take the best of them, go to their dross, and integrate them into the culture of our nation. The process of world history has brought us into the era of science and technology as the primary productive force and social production. We will never do a full-scale retro, but should take the excellent traditional culture of the Chinese nation as the basis, fully absorb the external excellent culture that is compatible with the development of productive forces, including modern culture, to enrich ourselves and actively adapt to the social transformation and development. Create a new, harmonious, healthy and dynamic university.

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