The Philosophical Foundation of Modern Teaching Theory Should Expand the Horizon of Truth

-- About Qian Xuesen's Questions and the Philosophical Appeal of Pedagogy

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Abstract

According to the basic strategy of the European and American philosophy shift, with the "Truth and Method", the philosophical foundation and perspective of modern Chinese teaching theory and education management practice are discovered, and there is insufficient reference and need to be studied, optimized and expanded; then reflect on the national conditions and reflect on Qian Xuesen's questions, it is found that the relationship between teachers and students, students and textbook classrooms should not be based on the subject and object positioning method; it can be proved that interpretation and understanding are also permeated in teaching activities. It should be a dialogue relationship between man and the world, and a combination of nature and man. A relationship; the true situation of truth: both sides should be undecided. The open historical horizon of the understander and the open historical horizon of the existence of historical relics should move toward a connection, participate in it, coexist, face the future and be unified, form a fusion of horizons. The contrast is paranoid rationality, long-term dominance of natural sciences, teaching activities and teaching theories, which has accumulated many malpractices and hindered the occurrence of truth. The world should go beyond the single subject and object and the correspondence theory of truth, face the infinitely open universe, and realize the effective history, in order to create infinite possibilities and clarify the truth.

Keywords

Teaching; Theory; Aesthetics; Subject and object; Historical horizon; Truth and method.

1. Introduction

According to China's national conditions: First, the theoretical basis of teaching theory has always emphasized the relationship between epistemology and subject and object. Second, Qian Xuesen asked the Chinese Premier many times: We do not have our own unique and innovative things, and our talents cannot always stand out. The third is to draw lessons from "Truth and Method" to infer and prove: various understandings and explanations come from the relationship between man and the world. Existence and existence are the unified relationship of coexistence between man and others. The so-called explanations, explanations or explanations have similar meanings, and they are all based on understanding. It can be proved that hermeneutics is applicable to teaching theory. The students of pedagogical theory and pedagogical theory also belong to the readers, listening and learning, that is, all human subject teaching and hermeneutics are in the process of understanding and interpretation. Both teaching and hermeneutics should pursue historical truth, also known as effective history. All understandings and explanations are a fusion of the historical perspectives of both parties; this...
is probably appropriate. However, the teaching theory guided by the opposition of subject and object is absurd; it is difficult to appeal to the truth, and it is impossible. Therefore, we must first advocate to expand the philosophical horizon of modern pedagogy, reflect on the shortcomings of teaching methods, and how to broaden the vision of pursuing truth, use theoretical innovation to drive the innovation of educational practice, better answer Qian Xuesen’s questions, and cultivate people who can do outstanding talents who make greater contributions.

2. Materials and Methods

Analyze, compare, summarize and reflect on the following materials and conditions:

2.1. The Theory Is based on Gadamer’s Ontological Hermeneutics

Hermeneutics, also called hermeneutics, is a philosophical basis for studying texts and dialogues to explain the universal laws and rules. Gadamer’s ontological hermeneutics is mainly embodied in its "Truth and Method", which is very different from traditional hermeneutics; its philosophical basis is not the subject-object relationship that Descartes set out, but ontology as the starting point of.

2.2. Educational Research Propositions about Qian Xuesen’s Questions

Contacting Qian Xuesen’s questions, we can reflect on the lack of the existing education model in mainland China: In 2005, Qian Xuesen asked the then prime minister, “China is not fully developed now. An important reason is that no university can follow the model of cultivating science, technology, invention and creativity. Running a school does not have its own unique and innovative things, and it is always impossible to produce outstanding talents. This is a big problem.”[1] Then there is a big problem in the so-called cultivating science and technology creative talents model. What should this be? The current model lacks Where is the truth? What is the connection between this and “Truth and Method”? 

2.3. Relationship Analysis of Teaching Process

In teaching, understanding this aspect mainly refers to students, and the interpretation takes place between students and textbooks, and between the classroom, and also includes the relationship between teachers’ teaching and learning.

2.4. Review Modern Teaching Theory and Current Chinese National Conditions

In connection with the current national conditions and the dynamics of the world’s philosophical turn, an attempt to propose a modern teaching theory should expand the philosophical foundation and propose a forward-looking theoretical space and method for teaching theory and practice. Since the last century, traditional pedagogy has been inherited and Western educational theories have been introduced. China has established a complete and rigorous theoretical system of modern pedagogy; pedagogical theory has boosted education and created an epic and unprecedented achievement. The dominant pedagogical theory mainly draws on the modern West. After Comenius’ "Theory of Great Education", Kant, Herbart, Dilthey, and even Dewey, etc. have made the modern pedagogy, theoretical framework, and deductive system more complete. The philosophical basis and methodology are the subjective and objective dichotomy starting from Descartes, with the dominant concept category, deduction, research method, conclusion and test. The establishment of objectivity and the exertion of subjective initiative have made brilliant achievements in the natural and social fields. However, while people reflect on technology as a double-edged sword, they rarely reflect on the side effects of epistemology in the humanities and social sciences.
3. **Discussion**

The provable teaching activities are related to the historical perspective.

### 3.1. In the Teaching there Is the Horizon of Historical Text and the Horizon of the Understander

Truth and Method" denies the previous classic interpretation principles, breaks through the subjective and objective epistemology anchored by traditional hermeneutics, and criticizes it. Because the so-called history, which is determined by the one-dimensionality of time, is composed of every second that has just passed. Because all the time that has just passed belongs to history, all texts and facilities such as textbooks and reading materials can be called information carriers. It is a historical relic. All texts, as circulated objects, are in the ideological and historical perspective of the author's knowledge and opinions at that time. There are two historical horizons in teaching: the horizon of historical text and the horizon of the understander; both of them are included in history and connected to the present and the future. The existence of all circulated objects such as texts is also accompanied by the spiritual horizon at the time of formation. It has been looking forward to and in a state of questioning. It is not equivalent to the so-called primary, purely physical, and objectified matter. A semi-finished product is a stage in the process of understanding."[2] P60

### 3.2. Students' understanding in Teaching Is Visual Interaction

Students seeking knowledge can confirm that it is not the subject-object relationship of the subject's purely rational cognitive activities."When trying to understand a certain text, we are not putting ourselves in the author's inner state... It is not a mysterious communication between hearts, but a sharing of common meaning", [3] P374 explains the tradition Xuexue insists on applying natural scientific methods, studying spiritual science, and interpreting the objective coincidence theory of texts. Gardner criticized that attempts to verify the original intention of the author and reproduce the original intention are illusions. What we need to reflect on is to guide the students and seek to rebuild the original meaning. How many people's time and mind are spent? Kant believes that "the method of education must become a science."[4] P11 based on this reasoning, do teachers and students, teachers and teaching staff, education management and their objects belong to the subject-object relationship? Are they all regarded as semi-finished products at a certain stage? Should it be a fusion relationship? Kant's view is conducive to epistemology, but it has its limitations outside the field of epistemology; because both teaching parties are semi-finished products, most of them are not real objects or cognitive objects.

### 3.3. There is the Possibility of Understanding on Both Sides of Understanding and Being Understood

The truth of spiritual science and natural science occurs in the dynamic interpretation of events. The meaning of the text is in a coexistent relationship with the interpreter, which is generated jointly in the participation activities. Because of the existence of all historical relics such as the text, it is also expecting and in a state of questioning; this and the understander constitute two sides. The horizon and foresight of the two sides are different from person to person, and both sides have the possibility of understanding. The meaning of the text is a relationship with the interpreter. The occurrence of the truth of spiritual science is in the dynamic interpretation of events; not in the relationship of indoctrination-indoctrination, subject-passive object.

### 3.4. Teaching Theory Should Criticize the Way of Subject and Object Placement

In teaching, for example, one of the key points of interpretation is to find the original intention of the author's history and correspond to it; has our Chinese class ever traced and verified the
author's life and original intention? That may be futile; because both horizons are an expectation, not a static object. Transcending the relationship between subject and object belongs to the pursuit of expanding the philosophical foundation of our teaching theory.

3.5. **The Philosophy of Teaching Theory Should Reflect and Treat Students as Objects**

The pedagogy, psychology, and curriculum theory with many editions and rigorous systems emphasizes: by exploring research objects, theoretical structures and research methods, examining the rigor of logical forms and the integrity of reasoning to ensure the objective truthfulness of the content; even students and students. The relationship between school, teaching, and learning is similar to the rigorous queues, discourses, plans, and outlines in the north and south of the Yangtze River, which obviously benefits from the subject-object relationship and the logic of epistemology. Affected by this, the purpose and educational effect pursued by this kind of teaching is that "students and interpreters have the same knowledge... it is clear and obvious without argument, and as a result, they have a good trust in interpreters," [3] P237 So, other philosophical doctrines, and their methods, alongside epistemology, have been ignored or deliberately avoided. Gadamer assertion: The principle of classical hermeneutics in Europe and the United States emphasizes the epistemological function, regards the text as the object of knowledge, and tries to incorporate the principles of precise natural science. This is a malpractice. This leads to a crisis of interpretation, which must be restructured by turning to ontology. To become the basis of the entire spiritual science activities; this obviously includes the principles of teaching theory and the theoretical core that it adheres to. What should we do?

3.6. **Students' Understanding Is the Reciprocating Process of Unmasking**

Although all circulated materials are explicit, they always contain questions and are open-minded in anticipation of the occurrence of understanding. Even if they make a report, it is also anticipation. Gareth inherited the teaching of his teacher Heidegger, "He taught us, Think of truth as both Entbergung and Verber mg... Put everything in this confrontation. What is said is by no means everything. Only what is not said (dasUngesagte) Only when we can reach the utterance (dasGesagte) to be expressed, I think this is absolutely correct"; [3] P804 all understanding is to open and uncover the concealer, and ultimately it is self-understanding, "also refers to the concealment in The opening of something in the expression, so that we are now also understanding the hidden thing." [3] P335 is the interpretation of historical relics, which belongs to the dialogue and enlightenment facing the absence, which is a process of infinite openness.

3.7. **Individuality That Varies from Person to Person Is the Spiritual Foundation of Innovation**

It should be emphasized: planning, foresight, pre-understanding, pre-grasp, meaning expectation and other elements. These prior structures are the elements of unmasking and the premise of ontology. Even hidden prejudices constitute the conditions for understanding and the possibility of modification and adjustment. [3] P358 People's Dasein is accompanied by limitations, so prejudice is inevitable, which is often mentioned before creation." Understanding does not belong to the subject's behavior, but the way of existence of Dasein itself." [5] Different from person to person, legal foresight constitutes the dynamic historical horizon of the interpreter, which is in the historical and traditional movement. In the relationship between tradition and the future; the infinite individuality that varies from person to person is the spiritual foundation of national innovation, and this is the relationship between fire and water with one-word and absolutely unified teaching theory. Students' plans for understanding, foresight, pre-understanding, pre-grasp, meaning expectations, etc, each modification may be a new pre-planning of meaning, conflicting plans can be processed with
each other, [6] until the unity of meaning is clearly determined, and finally Only by reaching the understanding of the text can creativity be generated in the understanding.

3.8. The Prior Structure of Student Cognition Should Be Incorporated Into Teaching Theory

According to the above, what should be reflected on is the prior structure of students’ cognition? Has the expectation of meaning achieved through the preview and review? What is the pre-planning for the new class? What state of understanding conditions constitute the hidden prejudice of the students’ minds, and how to adjust them during the class? How can the contradictory and misplaced cognitions hidden in the psychological depths [6] achieve mutual correction? It should be included in research preparation, teaching, and before new teaching. What is worthy of reflection on pedagogical theory is: In the process of introducing new courses, are the above-mentioned comprehension planning, expectations and other elements lacking? Has its legality been confirmed? Is it confirmed in the pedagogical concept: The above-mentioned related propositions are original premises.

3.9. The Game-like Philosophical Vision Enlightens the Teaching Theory

Take games as an example to explain philosophical principles. Facing texts such as teaching materials and teaching materials, we strive for the expansion of meaning and realize the highest meaning; and the real realization of the subject of transcendental meaning is like a game. Gadamer believes that participation is not limited by the rules of the game, mental investment, and rhythm and time. Those who do not belong to the game itself, but belong to the wholeness of the game activity, those who gain the true meaning or belong to those transcendent audiences. The truth of experience often includes a free association with new experience.”Games are by no means a simple object, but have Dasein for those who play the game together,”[3] P791 thus incorporates experience into the way of existence of Dasein The so-called Dasein is Dasein, which was inherited from Heidegger. Dasein refers to being in the process of being born, having life dynamics, and surpassing oneself at all times,[6] being in intimate, predestined, expecting, understanding, grasping. The person in the state of understanding is to question existence, not the person who is conceptualized and objectified. If the education target person is regarded as an object, it may be the dominance of the human soul’s wisdom; on the contrary, game-like participation constitutes the expansion of existence. Teaching comprehension is not purely about the subject’s knowledge of texts and other circulated objects, nor revealing the author’s objective original intent. It is not the relationship between the subject and the object, but the dialogue relationship. Only by participating in it can the truth be obtained; the teaching comprehension and interpretation should be a spatial way of existence, It is the fundamental symbol of human mobility. Education also belongs to the interpretation between teachers and students; the key to reflection is whether to allow the setting of educational goals to focus on Dasein and move towards clarity of meaning.

4. Results

Modern pedagogy and educational concepts should fight against accumulated abuses.

4.1. Education and Teaching Are Spiritual Activities and Should Be Avoided.

Teaching theory should use less objectification and expand the foundation of philosophical thinking. According to the standards of natural sciences such as epistemology and truth coincidence theory, the experience gained in art and other aesthetics is not scientific, nor can it rise to truth; Gahrenheit confirms this is the prejudice of modern science, because scientific method is only one of the ways we know the world. One, we cannot study the world only with this method, nor can we only use its reason to beg for all truth. "Truth and Method" is a symbol
of contemporary philosophical dynamics. It is questioned who can think of scientist Volt when using the word Volt?[8] It is worthwhile to reflect on pedagogical theory: due to the conceptual definition of rationality,[6] poetic spirit is often ignored Connotation, and the selection of multiple meanings based on practicality leads to a disconnect between terminology and original meaning.

4.2. Treating All Teaching Activities as Objects May Cause Accumulated Abuse

Gadamer also believes that "in modern science, this metaphysical view of subscribing the subject of knowledge to the object of knowledge has no legitimacy."[3] P587Rationalism and its methodological autocracy not only ignore many humanities, social sciences, and life. Natural science has also dominated natural science for a long time; this belongs to scientific bias. We should reflect on: Subject assignments, selection exams, and standard answers for each grade are often in place at one time, authoritative and concise. Other reasonable answers of the same status are sometimes regarded as heretics, replaced and excluded! There was no dissent in the hustle and bustle. "Truth and Method" emphasizes that interpretation should fight against accumulated abuses." The hermeneutical universe is always an infinitely open universe"; [3] P812Its openness includes the way we experience history and the way the world naturally gives us, encompassing all disciplines There are no exceptions in the system, the literary theory, and the teaching field. Gahrenheit has repeatedly emphasized breakthroughs in epistemology, methodology, and the principles of interpretation.

4.3. All Understandings of Education and Teaching Are Integrated in the Field of Vision

Gardner emphasized the historical horizon theory of the fusion of the two horizons, and believed that both horizons are infinite and open. On the contrary, excessive objectification is a matter of drawing ground as a prison, but it is a squeeze of thinking space, one size fits all, formatting, only authoritarianism is supreme, and often there is no destiny for integration, forward-looking, and unmasking.

In the field of teaching, the so-called understanding is the open historical horizon of the understander himself and the open historical horizon of the existence of historical transmissions. The two form a fusion of horizons, which is from a mutually different to a connection, facing the future, and unity. Sight. The basic problem of pedagogy is to confirm and achieve this effect history.

4.4. The Premise of Teaching Is to Confirm That the Two Parties Are in A Common Relationship

The horizon of the understander and the interpreter is not closed and isolated, it is a place where understanding communicates in time. The task of the understander and the interpreter is to expand their own horizons and make it intersect with other horizons. This is the fusion of horizons, which is not only diachronic but also synchronic. In the fusion of history, present, and objects And the subject, the self and the other constitute an infinite unified whole.[3] 812According to Gadamer theory, teaching does not only treat students as prescribed objects, but it should be Dasein: The basic premise of the teaching theory is to confirm that the two parties are in a coexistence relationship, the truth is symbiotic in participating activities, and the existence in teaching is life, Dasein in life, not physical positioning.

5. Conclusion

The truth view of teaching theory should be understood in the historical perspective. Regarding the fusion of horizons between teachers and students and between students' textbooks, it is not only diachronic but also synchronic. "The self and the other
constitute an infinite unified whole."[3] Horizon Fusion is applicable to teaching theory, the dialectics is: the remote origins have won the perfect presentity, and the students' understanding is the unity of the two; both teachers and students have an open perspective, which is the unity of questioning and meaning expectations. Every real problem appeals to this unresolved openness; [3] P466and all the understanding of teaching is to open and unmask; [7] it is presented as "a truth of decisive significance, because the essence of historical spirit does not lie in The restoration of the past lies in the intellectual communication with the present life."[3] P232 The occurrence of truth cannot be separated from the historical perspective and achieve the effect of fusion and dialogue. It is clear in historical events. In connection with the teaching theory of our country, the characteristics of disciplines, and the practice of interaction between teachers and students, the discovery also appeals to the history of effect. Only by bidding farewell to the truth correspondence theory can the truth be developed. It should be studied to overcome the utilitarian nature of entering higher education and the difficulty of being restricted by the examination system, which is like walking a tightrope. The basic point of pursuing the truth is transferred to the ontology; only by optimizing the foundation of philosophy and obtaining a transcendent perspective can we face the universe full of infinite openness. In response to Qian Xuesen's question. The reform of teaching theory and management reform is an urgent proposition that has attracted much attention.

References