

# Cultivation Strategies of Students' Core Literacy in Chinese Traditional Culture Teaching

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## Abstract

**At present, we should promote educational reform and development by developing students' core literacy. It has become an important trend in the development of international education. Based on the inheritance of Chinese excellent traditional culture, analyzing the inevitable relationship between the connotation of excellent culture and the construction of core literacy, and using traditional culture teaching to implement the cultivation of core literacy is the basic task for colleges and universities to enhance students' core literacy. This paper analyzes the traditional culture and the cultivation of students' core literacy, and expounds the relationship between them, in order to provide relevant theoretical basis for the current system construction of students' core literacy cultivation.**

## Keywords

**Traditional culture teaching; Core literacy; Training strategy.**

## 1. Introduction

Based on traditional culture teaching to cultivate students' core literacy is a very good implementation path. Since the 18th National Congress of the Communist Party of China, the educational goal of "Building Morality and cultivating people" has been deeply rooted in the hearts of the people. The voice of inheriting and carrying forward the excellent Chinese traditional culture and strengthening the teaching of traditional culture is growing day by day. The opinions on the implementation of the inheritance and development project of excellent Chinese traditional culture more clearly points out that the education of traditional culture should "run through the whole process of national education". With the official release of the overall framework of "Chinese students' development core literacy" in September 2016, it is not difficult to feel that China is trying to change the current situation of "emphasizing intelligence over morality" and advocate the educational concept and goal of all-round development. In fact, the connotation of core literacy and the goal, content and function of traditional culture education have an internal fit and blending. Traditional culture teaching is an important resource and means to improve students' core literacy, and the proposal of core literacy system puts forward clearer requirements for the development and innovation of traditional culture teaching in the contemporary era.

## 2. The Core Spirit and Contemporary Value of Traditional Culture and Education

With the acceleration of the great rejuvenation of the Chinese nation, traditional culture and education are paid more and more attention. Chinese culture accumulates the deepest spiritual pursuit of the Chinese nation, contains the most fundamental spiritual gene of the Chinese nation, represents the spiritual logo of the Chinese nation, and is the rich nourishment for the

continuous growth and development of the Chinese nation. However, traditional culture has experienced a long fault and the road of rejuvenation is difficult. Many people still have doubts and prejudices about traditional culture and believe that it can not adapt to today's society. But "only its deep metaphor is good, only its deep metaphor is good" (Zhu Xi's Analects of Confucius chapter and sentence collection. Liren No. 4). Only if we have a correct understanding of traditional culture and follow an appropriate path to learn traditional culture, can we pass on the excellent traditional culture of China from generation to generation and regain its brilliance and charm in the present era.

As an education to continue and inherit traditional culture, the connotation of traditional culture education is consistent with that of traditional culture. Therefore, traditional culture education has great advantages in Building Morality and cultivating people. Chinese traditional education emphasizes putting the education of being a man in the first place, but at the same time, it does not ignore the role of knowledge education. For example, Confucius said, "when a disciple comes in, he is filial, when he comes out, he is sincere and faithful, loves the public, and is kind to benevolence. If he has spare power, he will study literature" (the Analects of Confucius. Learning is the first, but he also said: "good benevolence but not easy to learn is also stupid" (the seventeenth part of the Analects of Confucius. Yanghuo). This concept of "being a man first" in traditional culture education determines that it pays more attention to the latter between knowledge and the perfection of the individual spiritual world. "Today's teachers complain about their occupation, talk more, and then ignore their safety, so that people can't be sincere and teach people without using their materials" -- Xueji clearly points out that the practice of only paying attention to the efficiency of teaching and reciting a lot without considering students' physical and mental cultivation will lead to students' inability to face themselves and others sincerely, and it is difficult to achieve the purpose of "teaching students according to their aptitude".

Traditional culture education emphasizes moral education and pays attention to the characteristics of students' inner world. It requires that traditional culture education should not be eager for quick success and instant benefits, but should be gradual. "The way of university lies in making morality clear, being close to the people, and ending at the best of goodness. After knowing and stopping, there is determination, stability, security, and consideration" (Book of rites. University). Traditional cultural education requires all people to pay attention to their inner stability while pursuing the improvement of morality, and do not excessively strive for external honor and disgrace. Mencius. Leaving Louxia puts forward that "Yuanquan gangsters, day and night, Yingke and backward, and spread all over the world". It further emphasizes that education should be carried out step by step and should not be eager for success. In this era of rushing forward, only by accurately positioning the goal, being sincere and upright, calming down, and going steadily step by step, can we make ourselves reach the state of becoming more and more perfect, and then cultivate ourselves and others, cherish the world and shoulder the great trust of the country and the nation.

Traditional cultural education emphasizes the care of the individual's inner world and respect for the law of education itself, which is a good medicine for the utilitarian tendency of today's education. Today's education is one-sided pursuit of scores, ignoring the requirements for students' moral quality and spiritual care for students, which leads to a series of educational problems and serious harm. Today, "test, the magic weapon of teachers, score, the lifeblood of students" is still the mantra of many students. Education has become a mass production factory. The efficiency supremacy of "more, faster, better and more economical" has made us lose our direction. Utilitarian education has cultivated "exquisite egoists". Only by following the characteristics of traditional culture and education and paying more attention to students' moral character and inner world can students really develop into - a complete person, A "sage and gentleman" with "both virtue and talent". A "education" in Shuowen Jiezi The interpretation

of the word indicates the unremitting pursuit and sincere wish of the Chinese nation for education for thousands of years. The value standpoint of traditional cultural education with moral cultivation as the core and paying attention to the characteristics of students' inner world and gradual progress can urge us to reflect on the deficiencies and difficulties in the reality of education and seek a new value dimension for the development of contemporary education in China.

### **3. Relationship between Core Literacy and Traditional Culture Education**

#### **3.1. Consistency of Objectives**

The goal of Chinese students' development of core literacy is to cultivate "people with all-round development", which includes both the goal of pursuing personal lifelong development and the requirement of undertaking social responsibility. Its ideal state is to cultivate people with sound personality with rich knowledge, good comprehensive ability and correct feelings, attitudes and values, which is in Chinese students' development of core literacy. It is reflected in all aspects of. The goal of traditional culture education is to cultivate "sages and gentlemen", which can be summarized as "saints inside and kings outside". In other words, the "sages and gentlemen" in traditional culture need to achieve both internal and external goals: inward, "sincerity and integrity", and strive to achieve the "supreme goodness" of morality and knowledge through their own continuous cultivation and improvement; Outward, we should push ourselves to others, govern the country, level the world, and establish harmonious interpersonal relationships. Both internal and external goals jointly shape a real scholar with "both virtue and ability". Therefore, it can also be said that the "sage gentleman" in traditional culture is an ideal personality based on moral quality, firm belief and rich knowledge.

It can be seen that the goals of "people with all-round development" in the core literacy system and "sages and gentlemen" in traditional culture and education are intrinsically consistent. Both of them are to cultivate intelligent and capable people based on good moral quality.

#### **3.2. Content Blending**

The Humanistic Heritage, social responsibility, sound personality and other aspects emphasized in the core quality of Chinese students' development are the "learning for yourself" most valued in traditional culture, especially the elaboration of social responsibility and national identity, which has been common in thousands of years of traditional classics, "Worry about the worries of the world first, and enjoy the happiness of the world later" (records of Yueyang Tower by Fan Zhongyan), "a humble person does not dare to forget to worry about the country" (Lu You's book of illness), "every man is responsible for the rise and fall of the world" (Gu Yanwu's *rizhilu*. Zhengshi)... These words have inspired Chinese people to constantly improve themselves for thousands of years, and are also a powerful wake-up and reflection against the indifference of collective consciousness in the current society.

The spirit of seeking truth and truth advocated by traditional culture and the dialectical thinking of Taoism and nature should also be inherited as valuable spiritual resources, become the basis for students to cultivate scientific spirit and enhance technical literacy, and inspire them to explore, develop and innovate on the road of science.

Therefore, on the whole, the content of core literacy system and traditional culture education complement and blend with each other. The content of traditional culture can provide historical basis and national characteristics for the core literacy system, and the content of core literacy can also add new contemporary connotation to traditional culture.

### 3.3. Role Complementarity

The consistency of goal and the blending of content make them complement each other and complement each other in the process of cultivating people. From the perspective of the role of traditional culture, first of all, traditional culture education is good at helping students lay a solid foundation for life and establish good morality and lofty ideals. "The Analects of Confucius. Shuer" records: "Zi has four teachings: literature, behavior, loyalty and faith." Among them, except that "Wen" refers to ancient historical documents and can be regarded as the learning of knowledge for the time being, "action", "loyalty" and "faith" are all requirements for human morality, "Zixia: be virtuous and change color. When you are a parent, you can exhaust your strength; when you are a king, you can lead to your body; when you make friends, you have faith. Although you haven't learned in the past, I will call it learning." (the Analects of Confucius. Learning first shows that the purpose of learning and education is to "become a person", showing the consciousness of individual life and the responsibility to others, which is of great significance in today's education The lack of moral education has a strong warning effect, and also provides a feasible path for the implementation of moral literacy education in the core literacy system. Secondly, China's historical and cultural treasures such as classics, history, poetry, songs and Fu have left rich resources for education, and once these cultural genes rooted in the hearts of Chinese people are aroused, they will play a great role and provide great support for cultivating "people with all-round development". Empty preaching patriotic education is difficult to work in the heart, but when we stand on the Great Wall Overlooking the great rivers and mountains of the motherland, poems such as "will be the top of the mountain, see the small mountains" and "picturesque mountains and rivers, how many heroes at a time" will blurt out, and the sense of national pride will arise spontaneously. Traditional culture and education is like a silent drizzle moistening things, silently infiltrating the lives of Chinese people. This infiltrating education can make up for many shortcomings of modern education and imperceptibly improve students' quality and character.

The release of "Chinese students' development core literacy" can also make up for the lack of current traditional culture and education practice to a certain extent. The launch of Chinese students' development core literacy defines the connotation of "people with all-round development", and its requirements for education are clear and detailed. It can help teachers establish appropriate contents, choose appropriate methods and pay attention to the actual gain of students' individual life in traditional culture education. In the "core literacy of Chinese students' development", scientific spirit and practical innovation are included. The emphasis on science and technology reflects China's educational view of complying with the requirements of the times and promoting people's all-round development. This also reminds us that in traditional culture and education, we should be based on the needs of the times, guide it with righteousness, promote lofty ideals, and cultivate generation after generation of high-quality reserve forces for the Chinese nation.

## 4. Cultivation Strategies of Students' Core Literacy in Chinese Traditional Culture Teaching

### 4.1. Take "Benevolence" as the Basis of Quality Education

"Benevolence" is not only the basic view put forward by Confucius, but also the thought of great harmony in the whole Confucian culture. Up to now, "benevolence" has become the basic value in the process of social development. From the perspective of Confucius, "benevolence" is mainly based on love. The highest ideological value pursuit in one's life is to achieve benevolence, and there are many ways to implement benevolence, such as loyalty, forgiveness, faith, courtesy, leniency, sensitivity, benefit, wisdom, courage, etc. Therefore, we can think that the benevolence advocated by Confucius is diversified, which meets all the good virtues that

people need to have in the process of self-development and social development; In the Northern Song Dynasty, Zhang Zai once made a basic interpretation of the benevolence advocated by Confucius, believing that the basic spirit of man is to love all people and all things at the same time. Therefore, this kind of thought of loving people and things is the highest pursuit of our ancestors for themselves and external things in the process of development. It is a very high realm of spirit and has a positive impact. When applied to the cultivation of students' core literacy, it can deeply analyze students' self essence and ideology, Make them realize that human existence is inseparable from the development of the whole society and the world, and the reason why people are human is that they can enhance their understanding of objective things through subjective thought In the construction of their own ideas At the same time, we can also gradually improve our own values and truly realize the equality of things and ourselves. In this process, measuring our own development status in the world and correctly treating ourselves and others is not only the process of helping students form correct values, but also the basic guarantee to improve the cultivation of core literacy.

#### **4.2. Take "Filial Piety and Patriotism" as the Goal of Cultivating Core Literacy**

Filial piety is a key branch advocated by "benevolence". From the perspective of Chinese traditional culture, filial piety mainly refers to the public order of respect and inferiority for parents and elders. In the spring and Autumn period, filial piety was once regarded as the basic criterion to measure family life, and it was also the basic basis to measure whether people could realize "benevolence". However, with the continuous advancement of history, different dynasties have different views on the understanding of filial piety. After the Song Dynasty, most Neo Confucianism scholars believe that filial piety is inevitable and emphasize the extreme "filial piety". Therefore, there are concepts such as foolish filial piety that do not accord with the common sense of humanity.

Up to now, although the current social structure and people's ideological will have undergone essential changes, filial piety is still the main basis for measuring people's ideological quality and moral concept. Modern filial piety has transcended the foolish filial piety in the Northern Song Dynasty. While loving parents and elders, it has gradually extended to caring for others and society. At the same time, it has also established the relationship between man and nature, According to the current social environment, "filial piety" needs to be realized on the basis of "everyone is responsible for the rise and fall of the world" , filial piety is no longer simply based on filial piety, but also gives birth to a variety of systems such as gratitude, patriotism and love for society. These derivative systems are the basic content of the cultivation of students' core literacy. Teenagers are the main driving force for national progress and development, and filial piety in Chinese traditional culture can not only provide the basis for the construction of students' ideological system, but also provide the basis for their clear "filial piety and patriotism".

#### **4.3. Taking "Honesty and Righteousness" as the Foundation of Life**

In terms of connotation, honesty and righteousness is an important part of personality cultivation. In Chinese traditional history, honesty and self-discipline and emphasizing righteousness over profit are the basic basis for judging whether people have good conduct and cultivation. At the same time, "righteousness" has become a highly dominant value system in Chinese history. Confucius extended the theory of "righteousness" described by his ancestors to make it have ethical value. Confucius believed that the foundation of a gentleman was righteousness, and advocated that a gentleman should "think of righteousness in the light of profit" and correctly deal with the relationship between benefit and righteousness. Developed to the period of Mencius, Mencius emphasized that "righteousness should be the first of moral laws" and incorporated it into people's four ends, namely benevolence, righteousness, propriety and wisdom. At the same time, Mencius believed that "benevolence" and



"righteousness" are value systems with equal status and should be the direction of people. Therefore, the "righteousness" in traditional culture emphasizes appropriate behavior, orderly selection and heart direction, which is the moral concept that truly tests human nature. However, from a modern perspective, it is based on people's basic rights, "benefit" and "righteousness". The dialectical relationship between them has also been concerned by many scholars, using the way of unrestricted transcendence of self-interest to safeguard justice. It is not the behavior advocated by the current society, nor can it be used as a correct way to comprehensively improve personality and ideological realm. To achieve a balance between "righteousness" and "benefit" lies in whether people can really distinguish right from wrong at the level of subjective consciousness, and can not damage justice while safeguarding personal interests. Therefore, combined with the current training needs of students, how to correctly deal with the relationship between individual and collective is to clarify the uninterrupted relationship between "benefit" and "righteousness", which is also the key content to be implemented in the process of cultivating core literacy.

#### 4.4. Take "Ceremony" as the Way to Improve Self-cultivation

The "ceremony" emphasized by Confucius is mainly based on the spiritual system formed on the basis of moderation, respect and humility. Harmony is precious, that is, the way to maintain harmony between oneself, others and society. Especially when individuals enter the group or society, no "courtesy" is equal to no virtue. Only by merging etiquette and righteousness can we truly become a gentleman and have the way of self-cultivation. Therefore, from the perspective of "Confucianism" and the implementation of "Confucianism" is the key to the people.

In the traditional development system, "ritual" is an evaluation method of external appearance. At the same time, based on "ritual", it has formed a set of perfect social system and moral norms. Confucius stressed that "ritual" should be combined with "benevolence", that is, only by cultivating both inside and outside, can we truly cultivate morality and promote the perfection of personality. This ideology plays a very strong role in promoting the civilization of the whole society and maintaining a safe and stable social order. However, in the process of historical development, the "ritual" also has some negative development tendencies, such as formalization and coercion. For example, metaphysicians in the Wei and Jin Dynasties once severely criticized the Neo Confucianism of the Song and Ming Dynasties, which proves that Chinese traditional culture has always insisted on taking its essence in the development process. The principle of getting rid of its dross. Therefore, Integrating the essence of Chinese traditional culture into the process of current students' core literacy education, and using the excellent qualities such as humility and comity as the basis of etiquette and music education, can provide moral basis for current students to reasonably deal with collective relations and social relations, and also provide positive spiritual resources for the formation of core literacy.

## 5. Epilogue

At present, the implementation of the construction of the cultivation system of students' core literacy can provide an ideological and spiritual basis for the future development of talents and the harmonious progress of the whole society, deeply study the excellent moral quality in the current traditional culture, and use the wisdom and essence of traditional culture as the basis for ideological and moral cultivation. The core literacy system, which is good and in line with the trend of social development, can not only promote the excellent cultural inheritance of the Chinese nation, but also give full play to its utilization value, make the content of core literacy teaching richer and more persuasive, and provide impetus for the future development of individuals and the prosperity and strength of the country.

## Acknowledgments

1. Weifang University of Science and Technology, 2021 Humanities and Social Sciences Research Project Funding Project (2021RWBS04)
2. The Ministry of Education's first batch of school-enterprise 'supply and demand docking employment education project' project (20220105518)
3. 'Thirteenth Five-Year' Shandong University Scientific Research Innovation Platform Humanities and Social Science Research Base Project (Nongsheng Culture Research Center)

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