

# The Relationship Between Teaching and Learning in Ancient Chinese Teaching Thought

Qianqian Lu

School of Education and Physical Education, Yangtze University, Jingzhou, 434023, China

## Abstract

Teaching is the most basic educational practice in which both teachers and students participate. In ancient China, teaching has long been regarded as the main form or way of cultivating talents according to specific educational purposes, and the role of teaching has been emphasized. The teaching at that time was mainly to teach Confucian classics, which was the main way to implement feudal political education and moral education, with the purpose of cultivating talents for the rulers. The historical development of teaching is the continuous construction of the relationship between teaching and learning caused by the contradictory movement of guidance and generation. The contradiction between teaching and learning is the inherent contradiction in teaching and its process. Deep understanding and correct handling of the relationship between teaching and learning is the eternal theme of teaching theory and practice. Through combing the relevant literature research, it is found that the relationship between teaching and learning in ancient times mainly emphasized the mutual benefit of teaching. At this time, the mutual benefit of teaching is more prominent.

## Keywords

Teaching relationship between teaching and learning teaching and learning.

## 1. Research Status on The Relationship Between "Teaching and Learning" in Ancient China

Research in any subject area must begin with clarifying the meaning and usage of basic concepts. Concepts are the cells of thinking, "True thoughts and scientific insights can only be obtained through the labor of concepts." Because "teaching", as the most basic concept of teaching theory, not only specifies the object of teaching research, but also specifies the level and orientation of research, so the basic meaning and usage of "teaching" should be clarified first. "Teaching" has different meanings in Chinese and English, and both have a process of evolution. In today's Chinese educational literature, there are different interpretations of "teaching", which can be summarized into four usages, namely "teaching", "learning", "the joint activities of teachers teaching and students learning", and "teaching students to learn". Among them, "teaching students to learn" can best express the connotation of teaching, revealing the logical connection and organic unity of teaching and learning in teaching.

### 1.1. The definition of "teaching" and "learning"

"Learning" to check "Shuowen" to check which radical? - "Ministry of Education". "Shuowen·Sanxia·The Ministry of Education": "教, enlightenment also. From teaching, 冫, 交, Shangmeng also, sound. Learning, seal script proficiency." (Da Xu Ben, page 69). [1] It can be seen that "learning" (教) is derived from teaching. It is a pictophonetic character formed by adding a pictograph "冫" and a phonetic character "交" on the basis of teaching. The original meaning of "teaching" is: "whatever is given by the superior will be followed by the subordinate". [2] The ancients paid attention to teaching by example. When there were no

schools at the beginning, people followed the actions of officials in the government and imitated them to learn some knowledge about social life. That is to say, the upper and the lower are effective. This is the original purpose of "teaching". Therefore, the word "teaching" has two meanings. One means that those above set an example for the people below, and the other means that the people below should imitate the words and deeds of officials above. Sometimes it can only refer to "Xiaoxiao" "Shiming·Shiyu": "Teaching, imitating, and imitating what is done." [3] Judging from the shape of the oracle bone inscriptions, the upper two hands look like they are counting chips, indicating that you are studying, and the shape of the house below, indicating the place of learning. The combination of the two means "study under the house". The bronze inscriptions continued to add another word "branch", which means holding a stick, so as to emphasize the meaning of "supervising and guiding". "Shuowen Jiezi" said: "Learning, enlightenment." [4] It is the meaning of enlightening children and making them conscious. Therefore, (Qingshu four joint editions, p. 1048) "Shiming" does not explain the word "xue", this is not Liu Xi's negligence, but in his view, "teaching" and "learning" are originally the same thing. [5] The word "teaching" actually has two aspects of "teaching" and "learning". It was later differentiated into two meanings and replaced by two glyphs. It can be said that "teaching" and "learning" are originally the relationship between ancient and modern characters. [6].

## 2. Research on the Relationship Between Teaching and Learning in Ancient Chinese Teaching Thought

### 2.1. Focus on learning, supplemented by teaching

First of all, the point of view is that most people think that the relationship between "teaching and learning" in ancient times is "learning as the main and teaching as the supplement". Corresponding to the current "student-centered theory". Wang Cesan pointed out in his teaching essay that the "ancient" here mainly includes two stages of social development, namely slave society and feudal society. [7]. They are all private ownership societies based on self-sufficient small-scale production, and they are all societies with varying degrees of personal dependence. At that time, productivity was low, writing was first created, written knowledge began to accumulate, and specialized teachers were also being formed. With the separation of mental labor and physical labor, school education is also differentiated from productive labor. In the slave society, schools, as independent educational entities, had already played an important role in social and political life, mainly used to train officials and professionals to serve the ruling class. In ancient society, there was no requirement for school education to cultivate various talents. The number of educational objects was not large, and the teaching content was simple. The ancient society did not put forward the task of cultivating productive workers to the school, the number of people who entered the school was not many, and the number of students taught by a teacher was quite limited. Therefore, the mode of individual teaching. In our country, this method continued until the end of the Qing Dynasty. Guo Xiaochen once described the scene of family school teaching in the Qing Dynasty in "Holding the Belly Collection": "There was a burst of crows making noise in the evening wind, and all the disciples showed their throats: 'Zhao Qiansun, Li Zhou, Wu Zheng', 'Heaven and Earth Xuanhuang Universe Hong'." [7] "Thousand Characters" is a complete translation of "Jianlue", "Hundred Surnames" Bili "Prodigy" [8]. There is one outstanding person who reads "Da" and "Zhong" three lines a day." [9] Students in the same classroom read their own books, and the teacher faces a group of students with different levels and calls them to teach in front of him. This is the general situation of ancient Chinese family schools. Sometimes in higher-level academies, some collective teaching and group teaching also occurred. For example, Hu Yuan in the Song Dynasty divided students into different studios according to their interests, and "made each class live in groups to give lectures." [10] But far away It is not a class teaching with strict rules and

regulations. There are, however, a number of laws that regulate the individual characteristics of school organizations. As in a law enacted by Solon, schools were closed from sunset to sunrise. There are also statutes that require children to be assembled in groups at schools. But even though the children were in the school at the same time, the teacher did not teach the whole group of children at the same time: he taught each child individually. This way was preserved through the Middle Ages until the middle of the seventeenth century. In this kind of ancient school teaching activities, the situations and characteristics of "teaching" and "learning" are as follows: (1) The age of entry of each student is not consistent. The duration of study and completion may vary for different students. At the same time, different students have different learning content and learning requirements, and the learning progress of each student is also different. Everything varies from person to person, so it is impossible and unnecessary to establish a universally applicable "teaching" and "learning" system. [11](2) During the teaching process, because teachers establish direct contact with each student and provide individual guidance, there is too much repetitive work, and there is no time and energy, and it seems unnecessary to provide collective guidance to students with different learning content and progress. Few teachers research and improve their teaching. Ordinary private pads and private schools only teach children to read and write. Higher-level schools and academies have a kind of individual teaching of self-study tutoring. First, the teacher specifies the teaching content and the students learn by themselves. It is carried out through conversations, questions and answers, etc., and seldom gives systematic explanations and professors on a certain topic. Although the real development of the teaching process begins with the requirements of teaching, in the whole teaching process, it is "teaching" because of "learning", and the teaching activities are mainly organized according to the situation and needs of learning. In the relationship between teaching and learning, Focus on learning. This form of teaching makes it possible to teach students in accordance with their aptitude and inspire teaching. It's just that although this kind of loose teaching organization focuses on learning, due to the lack of teachers' planned and organized systematic teaching, students don't learn much and teaching efficiency is low.

The improvement of ancient teaching methods also reflects that the relationship between teaching and learning in ancient times is based on "learning", and it is also reflected in the advocacy of "inspired teaching". The word "enlightenment" comes from "The Analects of Confucius. Shuer", "If you don't get angry, don't inspire, don't talk about it, if you take one corner and don't use three corners to counter it, you will never return." [12]. It means that to teach students, the teacher should not rush to enlighten the students until the students are in a positive thinking state of seeking to understand but not fully understanding, wanting to speak but unable to speak. Three, don't repeat it to him for the time being, let him think about it for himself, and talk about it if he can't figure it out. That is to say, the teaching process should start from the students' cognitive doubts and confusions, and should be carried out when students "seek clarification but fail to obtain it, and cannot express what they want to speak"; the fundamental task of teaching is to stimulate students to be independent Think, actively explore, and help students understand and comprehend through inspiration, so that students can receive the effect of "knowing ten by hearing one thing" and understanding by analogy. [13]. The state of "anger" also contains non-cognitive factors, which can be understood from the perspectives of needs, interests, thirst for knowledge, and learning motivation. Teaching should solve the problem of internal motivation of learning, that is, to mobilize students' learning initiative, including stimulating students' thirst for knowledge and arousing learning motivation. [14]. For example, Wang Shouren advocated that teaching should conform to children's temperament and encourage children's interest, that is, "always keep the heart of a child", and believed that "most of the feelings of a child are happy to play and not afraid of restraint, just like the first sprout of grass and trees, when they are comfortable, they will be

organized. If it is destroyed, it will weaken.[15].If you teach young children today, they will tend to be encouraged, and if they are happy in the heart, they will be able to advance themselves." [16].Wang Fuzhi emphasized that teaching should start from the students' "self-study" and "self-study".If you do not have the will to self-educate and try to teach it, it will be useless to teach."The heuristic teaching advocated by ancient Confucianism emphasizes that students devote themselves to the teaching process, not only the participation of intellectual factors, but also the participation of non-intellectual factors. Those who are not as good as those who are happy" (Discourse. Yongye), [17] mobilize the initiative of students, inspire students to think independently, solve students' difficult problems, and give full play to the guiding role of teachers.

In ancient schools, teaching was based on teaching, learning was the main focus, and the purposeful direction and focus of the entire teaching process were implemented to promote students' learning.Based on the educational practice of their own personal experience, ancient educators formed the teaching concepts and ideas such as heuristic teaching, question-and-answer teaching, and the combination of learning, thinking and action through experience summarization. The rudiment of Guan Hui, which contains the truth of education, still glows with strong vitality and spiritual power.

## 2.2. Teaching and learning

The second point of view is that "teaching" and "learning" complement each other and promote each other."Study Notes" "Its appearance means the formation of specialization in ancient Chinese educational thinking, and it is a good start for the development of Chinese educational theory" [18] (P98).As the category of education in "Xue Ji", teaching and learning is the most classic interpretation of the relationship between learning and teaching.It emphasizes that teaching and learning are both the behavioral responses of the subject itself, and discusses the characteristics of "teaching as learning" in ancient education, teaching and learning promote each other and complement each other."Teaching and teaching benefit each other" comes from Confucius's saying "I am never tired of learning and teaching others, what is the benefit of me."The discussion in "Xue Ji" "Although there are delicacies, you don't know the purpose of eating them; although there is the ultimate way, you don't know the goodness of learning.Therefore, learn and then know not enough, teach and then know difficulties. If you don't know enough, you can reflect on yourself; if you know difficulties, you can strengthen yourself.Therefore, it is said: "Teaching and learning also benefit each other".[19]."Dui Ming" says: "Study and learn half", what does this mean! "The literal meaning of this sentence is: Even if you cook a good dish, you can't appreciate its deliciousness without tasting it; even if you have a profound truth, you can't appreciate its beauty without studying hard.Only through learning will you discover your lack of ability: only through teaching as a practice will you find that your teaching quality is not high.When you know that you don't know enough truths, you will urge yourself to study hard; if you know that you don't know many truths, you will let yourself study hard.From a deep meaning point of view, this passage mainly has two connotations: first, no matter how good the laws and principles are, you must understand them carefully to improve your understanding, and only by learning from others can you make up for your own shortcomings in certain aspects , to improve themselves: Second, without teaching, teachers will not know their own shortcomings. [20]."Teaching" is an important means to stimulate "learning", and "learning" is an inevitable measure to solve the difficulty of "teaching".Learning and teaching complement each other, requiring teachers to cooperate with each other, learn from each other, and grow together.Therefore, the "teaching and learning" in "Students" is a spiral process. In the process of teaching students, teachers realize their own shortcomings and start their own learning activities. They learn from others as well as students; Under the guidance of teachers, they discover their own deficiencies, and learn more from teachers. In this

way, teachers' teaching and students' learning leverage, inspire and promote each other, and achieve mutual progress. Zheng Xuan and Kong Yingda commented on the category of teaching and learning. After semantic analysis of the text content of Zheng Xuan and Kong Shu, it is not difficult to find that the subject of learning and teaching is the same, and the behavior of learning and teaching is the identity transformation of the same subject in different contexts. , that is, the self-reflection of "asking for oneself" ("learning will see the shortcomings of one's own practice") and the self-improvement of "doing not to be tired" ("teaching will see what one has not achieved") of the same subject. Similarly, the mutual benefit between learning and teaching is also the mutual promotion between learning and teaching behavior of the same subject. [21]Zheng's note points out that both "learning" and "teaching" are the behaviors of "self", and Kong Shu also believes that it is the behavior of "self" who has "one's weaknesses" and "one's incomprehension". It is half of learning to benefit oneself. "Just as Kong Shu pointed out that "this ceremony is the long learning of Mingjiao", which shows that the "learning" talked about by Zheng Annotation Kong Shu is the "learning" in "learning for oneself", and "teaching" is what "learning" should be. The meaning is another form of learning, which is to realize the learning of "being yourself-adult". Therefore, "teaching is mutually beneficial" refers to the "learning" that includes "teaching" in the ancient "learning for oneself", indicating that "teaching" is the proper meaning of "learning", and "teaching" and "learning" are opposite to "learning". Both are "learning" of "learning for oneself". The main purpose of the section "Teaching and Learning" is to clarify the principle of "teaching and learning". In "learning for yourself", the subject of "learning" is "self", and both learning and teaching are the behavior of "self", which reflects the characteristics of "learning by learning" in ancient education. [22]

Chen Mo interpreted the value of self-cultivation in the field of teaching and learning from the Confucian "self-improvement" to "teaching others to be useful" from "self-cultivation three-dimensional" to "teaching others to be useful", reaffirmed the "full knowledge" of "teaching and learning" that "teaching others is half of learning for oneself". All in all, "begins with learning from the classics, completes oneself and combines internal and external ways, and then contributes to the full contribution of learning" [23] (P164), which is exactly the main purpose of teaching and learning.

Finally, it is believed that the relationship between teaching and learning in ancient times is that "teaching is the leading role, and learning is separated from teaching" which corresponds to the current "teacher-centered" view, and this view is concentrated in the method of "recording learning". In the early days of human school teaching, people's understanding of teaching was very simple. They regarded teaching as a kind of dictation, indoctrination and mechanical memory. The teaching methods were simple and rude, often resorting to reprimand, punishment and corporal punishment. Schools in the Western Zhou Dynasty had records of "pushing for teaching punishment", beating students with a ruler and forcing them to study. Even in "Xue Ji" there is the educational principle of "Xia Chu Erwu, accept its prestige", which became the basis for later "If you don't beat people, you can't be an adult, and beat them until you become an official". [24] Even in the "democratic" ancient Athens, the use of corporal punishment on children was quite common. For example, in the preserved historical materials, there is a writing board on which the teacher wrote a sentence: "Son, if you don't want to be beaten, you can You have to work hard." The discipline in medieval schools was even stricter, and students were often knocked unconscious and disabled. The basic characteristics of this kind of teaching are that teaching does not focus on learning, mechanical indoctrination, ignoring students' understanding and internalization of teaching content; learning is separated from teaching, and only memorizes the teaching text specified by the teacher. Xunzi in the Spring and Autumn Period and the Warring States Period even raised the status of teachers to the same position as heaven, earth, emperor, and relatives, emphasizing students' unconditional obedience to teachers.

"The study of remembering questions" not only has a "long origin" but also a "long history", extending to modern times and even today. In the era that Mr. Cai Yuanpei lived, this teaching method was still popular. When explaining this kind of teaching scene, he pointed out: "Little monks say that chanting sutras is already tasteless, and we are tired of this cycle." [25] It damages the physical and mental health of students and treats students as passive learning machines.

### 3. The Relationship Between Contemporary Teaching and Learning

From the existing research, it can be concluded that the research on the relationship between teaching and learning in ancient times generally focuses on three different viewpoints: viewpoint 1, "learning-based" corresponds to the current "student-centered theory", due to the ancient teaching organization form Restrictions and emphasis on individual teaching also provide realistic conditions for the emergence of methods such as teaching students in accordance with their aptitude and inspiration and induction. It also makes students' learning a dominant position and teachers' teaching a secondary position. This kind of thinking is conducive to respecting the subjective status of students, but it ignores the leading role of teachers. Viewpoint 2: The relationship between teaching and learning in "Xue Ji" is a classic discussion of the relationship between teaching and learning in ancient times, emphasizing that teaching and learning are both the response of the subject itself, and discussing the characteristics of "teaching as learning" in ancient education, teaching and learning complement each other. Viewpoint 3: Emphasize that "teaching is the leading factor, and teaching is separated from it". Among them, the most typical one is "learning by remembering questions", teaching does not focus on learning, but mechanical indoctrination. It corresponds to the current "teacher-centered theory". Its fundamental flaw is that it only bases teaching on the basis of human attachment, passivity, and imitation, ignoring the play and stimulation of students' subjective initiative, ignoring the value of students' personal experience, and ignoring the individual transformation of social requirements; Pay attention to the mechanical acceptance of knowledge, neglect the cultivation of students' intelligence and ability, let alone the development of emotion, attitude and personality: only emphasize the unilateral teaching of teachers, and it is impossible to see that the essence of the teaching process is teaching and learning. The organic unity of interaction, guidance and generation. [26]

Through the combing of the relationship between "teaching" and "learning" in ancient Chinese teaching thought. The view of "studying first, teaching as supplementary" is conducive to respecting students' subject status and promoting students' thinking, but it ignores the leading role of teachers. The viewpoint of "teaching first" is conducive to our deep understanding of the true meaning of "teaching" and "learning", taking history as a mirror, taking its essence and discarding its dross. In short, to analyze the relationship between "teaching" and "learning", we must see both learning and teaching; to see the connection between the two, we must also see the dialectical unity of this connection. Any statement or practice that belittles, rejects, ignores, or even denies the status, function, value and significance of teachers' teaching in teaching is wrong, unreasonable, inconsistent with the laws of education, and cannot meet the actual needs of teaching. It is harmful and not beneficial, and will damage the effectiveness of classroom teaching. Teaching research cannot separate "teaching" from "learning", nor can it be vacillating between the two. This kind of research will never touch the true meaning and significance of teaching, but needs View teaching with a relational and holistic way of thinking, correctly treat and properly handle the relationship between teaching and learning. In short, the foundation of teaching is to achieve students' self-learning and independent development. However, teaching is the transmission of class experience, and teachers' teaching is always the premise and foundation of students' learning.

Finally, I think the most appropriate relationship between "teaching and learning" is "teaching and learning complement each other" and "teaching complements each other". Teaching is based on learning, and learning is guided by teaching; there is learning in teaching, and teaching in learning. In this, there is you in me and me in you, so as to realize the natural unity, mutual symbiosis, opposite and complementary, dialectical transformation of teaching and learning. It is a symbol of the intergenerational inheritance and continuous development of human subjectivity.

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