

Analysis on the Enlightenment of Tang Junyi's Cultural View to the Education of the Times

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Abstract. Tang Junyi is one of the important representatives of modern Neo-Confucianism, who is engaged in education for most of his life. What his philosophical creation should solve is about the way to cultivate the ideal personality. It can be said that Tang Junyi, a philosopher, is also an educator, and Tang Junyi's philosophy is also an educator's philosophy. Based on this, this paper first analyzed the educational philosophy in Tang Junyi's cultural view, and then studied Tang Junyi's educational value theory, and finally summarized the enlightenment of Tang Junyi's cultural view to the education of the times.

Introduction

Tang Junyi (1909-1978), from Yibin, Sichuan, is a famous modern philosopher and a representative of Neo-Confucianism. In 1949, he founded Hong Kong New Asia College with Qian Mu as the registrar. In 1963, he was the first dean and professor of philosophy of the Chinese University of Hong Kong. In 1967, he was the director of Xinya Institute [1]. There have been some studies on Tang Junyi's philosophical thoughts and educational thoughts, but the educational philosophy of Tang Junyi's whole thought is rare. At present, the research of educational philosophy in domestic academic circles is mainly carried out by the scholars majoring in pedagogy, and the research scope is mainly focused on foreign educational philosophy, but the research on Chinese educational philosophy is relatively few. Therefore, it is necessary to study Chinese educational philosophy, especially modern Chinese educational philosophy.

Educational Philosophy in Tang Junyi's Cultural View

Tang Junyi defined educational philosophy from the angle of defining different contents of philosophy. Tang Junyi believed that philosophy consists of three parts: Knowledge theory, existential theory and value theory. Political philosophy, social philosophy, educational philosophy and so on are concerned with a specific cultural field of philosophy, which is the specific application of philosophy in these areas of culture; therefore, they also contain these three aspects of the content [2-3]. In Tang Junyi's view, philosophy can be discussed in all fields of culture and can produced philosophy in different fields. Education is one of the cultures, and the application of philosophy in the field of education is the educational philosophy. The content of philosophy includes three parts: knowledge theory, existential theory and value theory. In terms of content, educational philosophy also includes three parts: educational knowledge theory, educational ontology and educational value theory [4]. Tang Junyi believes that the study of general philosophy often revolves around the three departments of philosophy, while a specific cultural philosophy covers the three departments of philosophy in its own field. From this point of view, a specific cultural philosophy and general philosophy are fundamentally linked. The educational philosophy, of course, is the same.

The distinction between pedagogy and educational philosophy shows Tang Junyi's consciousness on this issue. Analyzing Tang Junyi's definition of educational philosophy from the angle of function, it can be found that for Tang Junyi, there are two main functions of educational philosophy: Explanation and standardization. The former emphasizes the related concepts of education, the theory and the explanatory work of educational activities itself. The contents of Tang

Junyi's so-called "educational knowledge theory" and "educational existential theory" can all be included in this part [5]. The latter emphasizes the proposition and defense of educational value, and Tang Junyi's "educational value theory" belongs to this part. Tang Junyi's basic understanding of the function of educational philosophy is representative to a certain extent, and to a certain extent, it also touches on the essence of educational philosophy. The main function of educational philosophy is to explain and regulate, which has almost become the consensus of the most important educational philosophers.

Tang Junyi's Educational Value Theory

In the educational value theory, Tang Junyi mainly discusses the characteristics of ideal education and its realization. According to Tang Junyi's definition, the main concern of educational value theory is as follows: "what should the goal of education be? What the goal of education should focus on? The development of personality or group? In self-education and mutual education, what is the relationship between people and themselves? The emphasis of education is to make people inherit the whole history and culture of the past, or to adapt to the needs of the present society, or to complete the whole personality? What is the value of education? What are the final standards of the value of the various educational methods and systems of education that are constant? What is the ideal education for human beings? How should we gradually implement this more desirable education?" These problems concern the characteristics of ideal education and its realization [6].

In the discussion of educational consciousness, Tang Junyi distinguishes different levels of educational consciousness. In his opinion, "the lowest educational consciousness is the educational consciousness which is mixed with one's own biological instinct and mainly for the purpose of satisfying one's own instinct"; "higher educational consciousness is the consciousness of unselfishness to continue culture to the educatee"; "higher educational awareness, that is, for the affirmation of the educatee and for the automatic use of rationality to accept the cultural personality"; the higher level is that "the educator must not only have the consciousness of being taught as his own, but also have the content of the culture created by the educated person, and the consciousness of the content of the culture is beyond his own experience." The highest educational consciousness is to make the individual of nature become the individual of culture, and to make the world of human culture permeate the world of nature, and the person who rises in the world of culture in the world of nature [7]. Although the discussion here focuses on the perspective of cultural philosophy, it can be clearly found that Tang Junyi's highest educational consciousness mainly points to two goals: The perfection of individual personality and the prosperity of human culture. Human culture is created by individual, so the main goal of education can be summed up to make individual personality perfect. It can be said that the ideal education is the most conducive to achieve the goal of education. This understanding is consistent in Tang Junyi's thought.

Tang Junyi also discusses the characteristics of ideal education from the perspective of specific educational methods. For example, he said, "the method of education is the actual situation of the personality interest and physical and mental development of the educatee, and if it is convenient to adopt, it must be convenient to adopt all kinds of methods [8]. Because the educational consciousness not only contains the educator's own cultural consciousness, it also contains the knowledge of the nature, psychology and habits of the educated. There is such a convenient way of doing so with this physical, psychological, and customary life." This is to emphasize the important role of teaching students in accordance with their aptitude. In particular, Tang Junyi believes that philosophy plays an important role in the process of cultivating ideal self. Tang Junyi holds a broad view of philosophy, which is different from the general view of philosophy as knowledge. He thinks that philosophy is an existential science, which can be seen from his definition of philosophy. As mentioned above, Tang Junyi holds that "philosophy is a kind of existential study which makes people act in the realm of being by thinking of the intellectual and the existential, and makes the human become the existential theory that passes through his knowledge and action". In Tang Junyi's view, the purpose of philosophy is not to acquire some specialized knowledge, but to transform knowledge into human behavior and ultimately to become an ideal existence. In explaining the

mission of his philosophical system, he once said, "the goal of our theory of man is to achieve the true existence of our life." The ideal education is to realize the ideal self, and the purpose of philosophy is to realize the ideal self. In this sense, philosophy is the education, and it is the ideal education [9].

In the educational value theory, Tang Junyi puts forward that the goal of education is to cultivate the ideal self, and the ideal education is conducive to the realization of this goal. And it is demonstrated. In Tang Junyi's view, philosophy is also an ideal form of education. The goal of philosophy is to give full play to its educational function so that everyone can achieve his ideal self.

The Enlightenment of Tang Junyi's Cultural View to the Education of the Times

Tang Junyi's educational theory is discussed from the perspective of educational consciousness. In his view of education, educational consciousness belongs to a kind of cultural consciousness, and the purpose and content of this kind of cultural consciousness must be determined by rational choice. The educational methods he talked about are adapted to the individual interests of the educated and the actual situation of their physical and mental development. There are many educational methods, but they should be adapted to the nature, physiology, psychology and habits of the educated. Educators should adapt themselves to the consciousness of natural physiology and psychology by their own cultural consciousness. In his view, educational consciousness is the cultural consciousness that the educator transcends and permeates human's natural consciousness, and transform its natural consciousness into the consciousness expected by the educatee in the cultural consciousness, so as to meet the expectations of the educatee in the cultural consciousness. This can achieve the purpose of edifying, transforming the educatee, thus continuing the human culture to live in the future. In this respect, educational consciousness is different from political and legal consciousness. The people of the political and legal consciousness are the general individual, and the desire to achieve in the education consciousness is not the general individual. It is the completion of the individual personality and the edification of the cultural life. In the educational consciousness, the individual appears as an integrated individual, which is also the objective consciousness reflected by the educational consciousness. And Tang Junyi's way of teaching and friends is also based on people's subjective consciousness, and the spirit of the subject can transcend the limitation of time and space so as to achieve the blending with people. The duty of the teacher is to preach, and the duty of the student is to learn, so that the Tao can not be denied to the world, thus pushing the cause of education from one country to the whole world and the universe, and building the spirit of human culture. This is what the greatest sense of education said by Mr Tang. Education is to respect personality, and the purpose of education is to continue the human culture [10]. Respecting people and respecting personality is the first educational idea in modern education, and its philosophical foundation is people-oriented. In the education, the students' main consciousness is faced, and the life value of the individual is respected. Only in this way can we truly achieve a kind of equal education and continue the human culture between preaching and learning. There is no hierarchy in education, and everyone can be a saint. It is a great encouragement to be a learned youth, as long as a little bit of the country is in the process of learning. Education has no national boundaries, which is also the shining wisdom of Tang Junyi's educational philosophy.

Summary

Although Tang Junyi did not regard educational philosophy as his main field of study, nor did he refer to his philosophy system as "educational philosophy", we can say that Tang Junyi's philosophy actually contains a educational philosophy. Tang Junyi has also been practicing his educational philosophy in his life of educational practice. The current study of the history of Chinese educational philosophy has neglected the modern Chinese philosophers. Under this background, the study of Tang Junyi's educational philosophy should have positive significance.

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