

On Xu Teli's View of Lifelong Learning

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Abstract: Xu Teli is a model of lifelong learning, and his life is also a life of learning. He believes that learning needs to be learned from use, and learning is lifelong; Lifelong learning should include open-mindedness, perseverance, diligence and creative learning criticism; The methods and approaches of lifelong learning are embodied in diligent writing, grasping the essentials, step by step, learning and thinking, and on-the-job learning. Xu Teli's concept of lifelong learning can play a guiding role in today's lifelong learning and teacher moral education.

Keywords: Xu Teli; Lifelong learning; Teacher ethics

The requirements for lifelong learning are put forward in the professional ethics of teachers in China. The explanation of lifelong learning is: "Advocate the scientific spirit, establish the concept of lifelong learning, broaden the horizon of knowledge, and update the structure of knowledge." Concentrate on business, have the courage to explore and innovate, and constantly improve professional quality and education and teaching level. ^[1] This puts forward more specific and clear requirements for lifelong learning for primary and secondary school teachers.

The founder of our school, Xu Teli, is a famous educator, in the long-term period of revolution and construction, Xu Teli formed the idea of lifelong learning, and personally practiced, truly achieved the activity of learning as old as possible.

Xu Teli "never tires of learning" and is a model of lifelong learning. This has clear implications for today's teachers' professional ethics and personal development.

1. How to view lifelong learning

Xu Teli attaches great importance to learning, and has always practiced the concept of lifelong learning in his lifelong learning and work, and has made systematic and in-depth discussions from the theory. "Learning is indispensable for everyone and especially important for young people. ^[2] Encourage young people to read more and read more useful books. The couplet to a young shop assistant, Wang Hanqiu, said: "I often read about family and country books; It doesn't help the body and mind. Xu Teli said: "Learning must be epochal: because successful scholars in history are all for the purpose of transforming and building the new era at that time." ^[3] The study in Japan in the year of his establishment, the work-study in France in the year of not being confused, and the study of Marxism and Leninism in half a hundred years all reflect the characteristics of Xu Teli's lifelong learning.

2. The attitude that lifelong learning should have

2.1 Be humble

Open-mindedness is an important attitude in learning. Be humble and demand that learning be free from complacency and self-righteousness. Xu Teli said: "The first problem of learning is humility. "To be humble is not to be self-righteous. Xu Teli inscription: "Seek truth from facts, not be self-righteous." "It is pointed out that in learning, there should be an open-minded attitude. The phrase seeking truth from facts has become a guide for Marxists to act. On the basis of inheritance, Xu Teli gave play to refinement.

2.2 Perseverance

The quantitiveness and permanence in Xu's view of learning have been unanimously recognized by researchers. Quantification is the embodiment of perseverance, the concrete method. Perseverance and long-term perseverance are the qualities and attitudes required for learning. Xu Teli said in the article "Some Hopes for Young People": "For young people, the most important thing to learn is the word 'Heng'. ^[3] 624 In 1961, Xu Teli said in a conversation with reporters: "Everyone must have an abacus for

himself, how much do he plan to read a day? How much to read in a year? How much to read in a lifetime? Have a plan. Even if you learn a little bit a day, as long as you keep stopping, you can get knowledge. The problem is perseverance, perseverance. This word ‘constant’ is particularly important for the study of young people.^[5] 193 All of this points to the importance of perseverance in learning.

Xu Teli’s perseverance in learning is influenced by traditional culture. He used the famous quote of the Confucian “The Mean” to encourage himself: “If a person is capable, he is hundred; Ten people are capable, and they are thousands. If you can do this, foolishness, you will understand; Although soft, it must be strong. The gentleman is self-improving. Some researchers believe that “Xu Teli’s spiritual achievement of self-improvement in learning has led to his success in learning and eventually become a strong driving force for university scholars.”^[6] 207 At the same time, there was also the influence of the Legalist Guanzi. Xu Teli said: “My outlook on life is governed by Legalist thought. “What the tube said had a big impact on him. The Pipe Herdsman says: “If you don’t do it, you can’t get it, you can’t do it for a long time, you can’t do it again.” “Be realistic in doing things, do what you can, and don’t do things that are difficult to achieve.” The self-study plan formulated by Xu Teli is in line with his own reality, and he has formulated that he will not give up halfway, will not be influenced by the outside world and give up, and people require themselves to speak responsibly and persist in learning in a difficult environment.^[7]

2.3 Creative learning criticism

Xu Teli attaches great importance to learning and creativity. “The reason why man is higher than other animals and greater than animals is that human beings can create conditions, change the environment, and transform the world, without being slaves to the objective world.” “Our education should emphasize creativity and revolution, and not surrender to material difficulties and the backwardness of the masses.”^[2] 82 Xu Teli told educators that in their work, it is necessary to “boldly display creativity and persistence, and train young people and children to become creative workers who work and work together, and use both hands and brains.” It can be seen that China’s education policy requires the cultivation of talents with innovative consciousness and creative ability, which is also the basic quality necessary for learning. Creative learning needs to be built on inheritance. Xu Teli advocates the extensive absorption of all cultural heritage of mankind.

3. Methods and approaches to lifelong learning

Xu Teli said: “Learning must have methods and positions, and we must master the correct methods. “In his lifelong study, Xu Teli has formed many fruitful learning methods.

3.1 Diligent pen and ink

Xu Teli personally practices the concept of lifelong learning, and among the learning methods practiced by Xu Teli, the most praised is the method of not knowing pen and ink and not reading, which can be described as the secret of reading and learning. Xu Teli practiced the diligent learning method of pen and ink, and while achieving great results, he left more than 500,000 words of reading eyebrows.; Li Guoguang and others edited and published “Xu Teli Reading Mei Criticism”, which allows reading to appreciate the diligent style of former sages. Some books show many small paper sticks in the sky, on which the summary or main points of the content are written. Dong Chuncai spoke highly of this: “Old Master Xu, good at reading, and strive to understand well. Whenever I have a thought, I gladly make an eyebrow. Quite insightful and admirable. Such a serious study is worth learning.^[4] 177 The method of diligent pen and ink is often necessary for researchers.

Xu Teli is self-taught, and one of the profound experiences of his lifelong learning is to achieve “three to” when reading and studying: “Start with the first eye, then the heart, and again for the hand.” This is contact-analysis-creation.

3.2 Step by step

Learning needs to be gradual, and Xu Teli has set an example of this. Xu Teli proposed a quantitative step-by-step approach, while opposing unrealistic greed and “doing what we can.” Learning French at the age of 43, “I was stupid and I couldn’t learn a word or two every day, so I decided to study and was not afraid that French would be difficult to learn.” After learning French, “it was easy for me to learn German and Russian.”^[2] 3 It is precisely the step-by-step learning method that allows Xu Teli to benefit tangibly, always keeping pace with the times and keeping pace with the times.

3.3 Learning and thinking about it

Xu Teli summarized the learning experience: “Learn, keep learning.” Ask, ask if you don’t understand. Thinking, everything must be thought by one’s own mind. Discern, distinguish between right and wrong. Okay, do it. This means that learning is not just about learning a lesson, memorizing or repeating on the surface, but also about thinking, discerning, and going through some efforts

to discredit the truth and absorb abandonment. When in doubt, be good at asking. One of the tests of learning results is to do it and apply it to practice.

Learning to think and act conforms to the epistemology of dialectical materialism, from perceptual understanding (learning and questioning) to rational understanding (thinking and discernment), and then from rational to practice (action), which is the principle that the learning method needs to follow. The researchers summarize this: “There is no end to learning”; “Asking is the quickest way to seek knowledge”; “Thinking, everything must go through the thinking of one’s own mind”; “Discern, distinguish between right and wrong”; “Walk, do it”,^[6]194-196 roughly makes the literal meaning clear. From the point of view of learning methods, learning must be doubtful, and there are doubts to ask.

Epilogue

Some researchers regard Xu Teli’s concept of lifelong learning as an integral part of the concept of learning, in fact, the concept of learning should be regarded as an integral part of lifelong learning. Lifelong learning is a continuous, long-term and overall learning, and the specific learning objectives, principles, and significance are all specific discussions. At the time of the rise of lifelong learning and lifelong education theory, it is more necessary to summarize Xu Teli’s lifelong learning practice and theory.

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