

Mutual construction of literature and Taoism, self-cultivation : the way to break the situation of teacher 's ethics curriculum from the perspective of ' Analects '

Guanzhong Wu *

Faculty of Education, Tianjin Normal University, Tianjin, China, 300387

* Corresponding Author Email: wuguanzhong2004@163.com

Abstract. This paper focuses on the teachers' ethics curriculum in normal schools, reveals the realistic dilemma of the contradiction between form and demand, the internal limitation of form, and finds the isolation of subject and object and the isolation between subjects. Based on the traditional Chinese concept of "culture and Taoism", this paper proposes a reform path of "culture and Taoism mutual construction and Rida on human", through which the isolation of subject and object is eliminated, and the isolation between subjects is reconstructed by "Rida on human", so as to provide a theoretical and practical scheme for solving the formalization crisis of teacher ethics education.

Keywords: The Analects of Confucius, Teachers' ethics course, Harmony between culture and Taoism.

1. Introduction

The Outline of the Plan for the Construction of a powerful Education Country (2024-2035) clearly states: "Adhere to the first standard of teachers' ethics and spirit, improve the long-term mechanism for the construction of teachers' ethics and spirit, and strictly implement the 'zero tolerance' of teachers' moral misconduct." This policy orientation emphasizes the core position of teacher ethics education in teacher education. Under the background of the new era, independent teacher ethics courses such as Teacher Professional Ethics, which aim to improve the teacher ethics of normal school students, are not only related to the talent reserve of high-quality education development, but also carry the historical mission of transforming the traditional modernity of Chinese teachers. This paper reveals the realistic dilemma of teachers' ethics curriculum, and puts forward the reform path of teachers' ethics curriculum based on the traditional Chinese concept of "culture and Taoism", so as to provide theoretical support and practical plan for solving the formalization crisis of teachers' ethics education.

2. The realistic dilemma of independent teacher ethics curriculum

2.1. Contradiction between "form and demand"

Based on the text analysis of the relevant content of independent teacher ethics courses in the training programs of 20 normal colleges, the following characteristics are found: For the goal of teacher ethics training, all colleges put "teacher ethics cultivation" in the first place, among which the courses with a high correlation with teacher ethics account for 53.7% on average, showing a strong value orientation. However, 11 of these institutions included the teacher ethics programme as a "teacher education module" rather than a dedicated curriculum. The remaining 9 universities offer independent teachers' ethics courses, but the credit Settings show "symbolic" characteristics - the maximum 1.5 credits (a normal university), the minimum 0.5 credits (a local normal college), accounting for the total credit ratio of normal students is only 1.2% to 4.8%. This inverted phenomenon of "high goal of teacher ethics" and "idle teacher ethics curriculum" is just like Wang Fuzhi's criticism of "leaving the Tao to learn from words, and the Tao is becoming more obscure", reflecting the contradiction between "form and demand" of independent teacher ethics curriculum:

the teacher ethics requirements of normal students are infinitely higher in the concept level, but they cannot bear their needs in the implementation of the curriculum.

2.2. Limitations within "form"

Based on the text analysis of the teaching syllabuses of 9 independent teacher ethics courses, three structural contradictions are found:

(1) Curriculum content: 87% of the courses directly adopt the text framework of the Code of Professional Ethics for Primary and Secondary School Teachers, deconstructing teacher ethics into six knowledge modules, including "patriotism and law-abiding - Love one's job and dedication - care for students", and should be deconstructed into concepts, connotations, values and other contents. (2) Teaching methods: Although all syllabuses indicate the "combination of theory and practice", the actual teaching is still dominated by theory teaching, accounting for 82.4%. The so-called "practical links" were mostly limited to classroom discussion (14.3%) and video observation (3.3%), lacking the intervention of real educational situations. (3) Course evaluation level: 100% of the courses are closed-book exams, with questions focused on concept discrimination (such as "the difference between teacher ethics and teacher style") and standardized retelling.

3. Multiple isolation of the dilemma of independent teacher ethics curriculum

3.1. "Separation of culture and Tao" -- isolation of subject and object

At present, the dilemma of the teachers' ethics curriculum is manifested as the knowledge-based curriculum content and the limited curriculum evaluation. "Xueji" said: "Today's teachers, groan its account, more of its message, and in the number and then do not care about their safety." . This phrase directly refers to the dilemma of the current teachers' ethics curriculum. The contents of the "Code of Professional Ethics for Primary and Secondary School Teachers" and other courses are simplified into recitation clauses, the connotation of teachers' ethics is narrowed into quantifiable knowledge items, and the curriculum evaluation system has become a means to test these "knowledge items". Normal students cannot grasp the spirit of teachers' ethics deeply from the curriculum. The fundamental lies in the knowledge-based content [1] -- the curriculum content is constructed based on the reference to the Guiding Standards, and the curriculum development relies on the traditional curriculum development mode, but the traditional curriculum development mode is limited to the content of the curriculum as knowledge, and the spirit of teacher ethics contained in the resulting curriculum goal is gradually dissolved in the process of knowledge. It forms the contradiction between "subject" (teachers and students) and "object" (course content) in the teachers' ethics curriculum.

When the content of the teachers' ethics curriculum is hollowing out, the content of the curriculum cannot carry the spirit of teachers' ethics, and in fact it falls into the dilemma of "separation of literature and Taoism" in the Analects of Confucius. Liu Zongyuan, Zhou Dunyi, Zhu Xi and others have elaborated on "Wen Tao" and its interpretation, but there are differences in the understanding of "Wen", which is divided into "wen" of language form and "wen" of literary accomplishment [2]. In this paper, the understanding of "text" in the teachers' ethics curriculum is based on the meaning of "text" in the form of language, that is, the explicit and specific curriculum content in the teachers' ethics curriculum. The understanding of "Tao" in the teachers' ethics curriculum refers to the spirit and requirements of teachers' ethics for normal students in the curriculum objectives. Taibo, The Analects of Confucius, says: "Sincere and studious, keeping the good way of death" [3]. Under the curriculum logic of "separation of literature and Taoism", students can not understand the connotation of teachers' ethics (" Tao ") from the curriculum content (" literature "), can not form "faith" in teachers' ethics, and there is no "studious".

3.2. "Separation of teachers and students" -- isolation of subject from subject

Under the curriculum logic of "separation of literature and Taoism", teachers and students become the relationship between "indoctrinators" and "receivers" of "knowledge", the teaching method of teachers' ethics curriculum is gradually simplified, and tends to be one-way transmission of "lecture-receiving", which makes the relationship between teachers and students degenerates into the "discipline relationship" described by Foucault, and there is no emotional connection between the subjects of the curriculum. The teacher's "Tao" is difficult to pass directly, as Zi Gong said, "Master's articles can be obtained and heard." The nature of the Master's words and the way of heaven cannot be obtained but heard." In his Economic and Philosophical Manuscripts of 1844, Marx put forward objectiveness: "Man, in practice and in theory, regards class - his own class and the class of other things - as his object." The connotation of objectiveness means that people take society and others as the objects of their own knowledge and practice, and also take themselves as the objects of knowledge and practice [4]. In the teachers' ethics course, when teachers and normal students are isolated, they cannot regard each other as activities of understanding and practice, and they cannot complete the objective activities, that is, they cannot realize the transmission of "literature" and "Tao". On this basis, in the objective activities, normal students and teachers can understand and practice each other's teacher's ethics, so as to realize and achieve them. To sum up, teachers' ethics curriculum falls into the dilemma of inter-subject isolation because of the isolation between subject and object.

4. Reconstruction of teacher ethics curriculum under the perspective of the Analects of Confucius

Tan Chuanbao pointed out that the current Chinese society is still under the influence of Confucian culture, and Confucianism is deeply rooted in the spiritual integrity of the Chinese nation, and the true connotation of contemporary teachers' ethics should be gradually excavated from China's long-established Confucian culture [5]. The Analects of Confucius, as the most classic work of Confucianism, has not formed a perfect system of teachers' ethics, nor has it formed a perfect curriculum of teachers' ethics, but it still contains rich spirit of teachers' ethics, which has important value for resolving the multiple conflicts faced by teachers' ethics curriculum.

4.1. 'The unity of literature and Taoism, the mutual construction of literature and Taoism' - the reconstruction of the relationship between subject and object

4.1.1. "Unity of Literature and Taoism" in the Analects of Confucius

Although Confucius did not clearly express the concept of "Wen" and "Dao", he still paid attention to the combination of "Wen" and "Dao". For example, "The Analects of Confucius · Yongye" said: "Wen Zhi Bin" [3], it is precisely in the emphasis on the unity of form and connotation, that is, the fundamental idea of "the unity of Wen and Dao." Based on the core concept of "unity of literature and Taoism", Zhou Dunyi first clearly put forward the concept of "literature to carry Taoism" in "Tongshu · Wenci", regarded "literature" as a tool to carry "Taoism" to clarify the relationship between literature and Taoism, and established the classic expression of "unity of literature and Taoism." Zhu Xi said: 'The root of the text, the text of the branches of the road. The deep meaning of this interpretation is that the logical root of "Wen to carry Tao" lies in "Wen is born from Tao."

4.1.2. New Connotation of "Unification of Culture and Taoism" in Teachers' Ethics Curriculum -- "Mutual construction of culture and Taoism"

In the teacher's ethics curriculum, to break the "separation of literature and morality", we must resort to "the integration of literature and morality", but we cannot resort to "literature carries morality" based on the logic of "literature is born from Tao". One of the obstacles to "literature is based on Tao" is that the current curriculum content framework of moral ethics courses is mainly built by teachers based on the "Guidance Standards for Primary and Secondary School Teacher

Training Courses". Teachers cannot complete the "literature" of every part of the curriculum content. Born through their own "Tao", the requirements for teachers' moral quality are too strict. The second obstacle to "Wen from Tao" is that even if teachers complete the "Wen from Tao" of all course content, "Wen" is not generated by the "Tao" of normal school students, and it is doomed to fail to realize the "Wen from Tao" of normal school students. If normal school students are required to participate in curriculum development, they will face problems such as insufficient resources at the institutional level or lack of system for content formulation at the normal school level.

Teacher ethics courses must be based on the basic concept of "integration of literature and morality" and build a "cultural and moral" relationship that is suitable for the current teacher ethics courses. If you look closely at the "unity of literature and Tao", "literature carries Tao" only expresses one end starting from "Tao". "The Analects of Confucius·Zihan" said: "Do I know? Ignorance. Some humble man asked me, but it was empty. I knocked on both ends and exhausted it." [3]The "two ends" emphasized by Confucius mainly refer to multiple aspects, levels, etc. of the same thing, while the "literature" and "Tao" in the teacher's ethics curriculum are originally of the same origin, that is, the "two ends", and these "two ends" must be "exhausted". Therefore, in addition to the "end" of "literature to carry the Tao", "the integration of literature and Tao" can also start from the "end" of "literature" to realize "elucidating Tao in literature", that is, based on the existing course content, re-create and re-elaborate it at the personal level. This process will inevitably realize the inclusion of "Tao". Teacher ethics courses should start from both ends of "literature and morality" and complete the echo of "literature and morality"-"mutual construction of literature and morality". The concept of "mutual construction of literature and morality" requires teachers and students to not only get rid of the shortcoming of "separation of literature and morality", but also overcome the practical dilemma of "literature carries morality". At the same time, starting from both ends of the connotation of teachers' ethics ("Tao") and the course content ("Wen"), we will build a harmony of the three-dimensional relationship between "Wen", "Tao" and "person" at the personal level.

The effective implementation of "mutual construction of literature and morality" in the practice of teacher's ethics courses must be based on teachers' re-processing and re-creation of existing course content. During the curriculum development stage, each institution should organize and form a curriculum development community composed of subject experts and front-line teachers. Based on the text interpretation of the "Professional Ethics Code for Primary and Secondary School Teachers" ("Wen"), it should combine its own profound understanding of the moral spirit ("Tao") and combine it with personal educational experience to write "My View of Teachers' Ethics" to form a school-based curriculum resource library. Each teaching unit setting contains a dual structure of standardized text and teachers' perception, promoting the externalization of teachers' ethics at the teacher level, and realizing the harmony of the three-dimensional relationship between "literature", "Tao" at the teacher level and "human" ethics.

4.2. "Rida to people" -- the objective reconstruction of inter-subject relations

4.2.1. "Objectivism" in the Analects of Confucius

Confucius also expressed many similar expressions on the connotation of object activities. "The Analects of Confucius·Yongye" says: "A benevolent person wants to establish himself and establish others, and he wants to reach others." "The Analects of Confucius·Xian Question" records: "Ancient scholars are themselves, but today's scholars are people." Confucius pointed out that if individuals want to establish moral qualities in their hearts, that is, "establish oneself", "achieve oneself", and "cultivate oneself", they must let others establish moral qualities in their hearts, that is, "establish people", "achieve people", and "stabilize people". The 'Book of Rites · The Doctrine of the Mean' says: "A sincere person is not just himself, so he becomes something. To achieve oneself is benevolence; to achieve things, to know." Then it emphasizes the inevitable connection between "establishing oneself" and "establishing oneself", that is, the latter is the inevitable prerequisite of the former. This points out the core of the objective-oriented activities in the teacher's ethics curriculum. When teachers complete the "integration of literature and Tao, and the mutual construction of

literature and Tao" of the curriculum content, and complete the harmonious state of "literature", "Tao" and "person" of themselves, that is, when teachers "become themselves", it is not enough. "The Analects of Confucius·Gong Ye Chang" says: "The Master's articles can be heard while you can be heard; the Master's words about nature and the Way of Heaven cannot be heard while you cannot be heard." Confucius had completed the construction of the three-dimensional relationship between "Wen", "Tao" and "person" at the individual level, but for his disciples, they could only "hear" their "Wen" but not "hear" their "Tao". Therefore, it is also necessary to "establish a foundation for others" to complete the "foundation" of normal school students, thus forming an objective coupling body.

As the core concept of "Rieter to People", as an object coupler, inevitably involves its effective implementation. "The Analects of Confucius·Yongye" says: "Being able to draw comparisons from others can be said to be benevolent." Confucius directly pointed out that the basic path and method of "benevolence" lies in "being able to draw analogy from close proximity" and seeking analogy and speculation from the closest point, and the closest point is undoubtedly the self. Therefore, the practical approach of "establishing oneself in others" is to speculate on the feelings and thoughts of others based on one's own feelings and thoughts, thereby realizing resonance between people and realizing "establishing oneself" and "achieving talents". Zhu Xi summarized it as "promoting oneself to others"[6].

4.2.2. The relationship between "Lida and people" in the teacher ethics curriculum

Based on the concept of "establishing oneself in others", in the practice of teacher's ethics courses, we can realize the promotion of oneself and others between teachers and students. At the level of "harmony" between teachers and students, if teachers want to cultivate the teachers' ethics of normal students, they must make the teachers' ethics "close to themselves", that is, based on their deep understanding of the practical problems they encounter, and use their true feelings to note the course. Students feel sincere and naturally form a state of "believing in and eager to learn". For example, the course content should appropriately add "moral narrative" to the teacher's own life experience, which means "being able to draw close examples", which uses self-critical matters to express the abstract "Tao", thereby arousing the resonance of normal school students and realizing the three-dimensional harmony of different teachers' ethics. The objective connection between "people" in harmony. There is a limit to self-promotion based on this method, because teachers' understanding of teachers' ethics based on practical problems they encounter is limited, and only part of their understanding of teachers' ethics. Teachers must develop towards the realm of self-improvement and others, that is, creatively build other parts of teachers' ethics that have no practical problems, and no longer need to be based on existing experience, such as creating moral dilemmas to cut to the core of moral issues, or using role-playing to simulate teachers' ethics Dilemma and so on.

At the same time, we must also pay attention to the "Ji" born as a teacher. A free dialogue mechanism should be established in the teacher's ethics curriculum. Students can study the problems they encounter and establish an individual practice path of diary review, so as to achieve a deep understanding. Teaching based on this can be used with teachers. The connotation of some teachers' ethics resonates, thereby giving full play to the initiative of a "pioneer person".

5. Conclusion

To sum up, the practical dilemma facing teachers' ethics curriculum in normal colleges cannot be ignored. The contradiction between "form and demand", the internal limitation of "form" and the isolation between subject and object and subject have greatly restricted the quality of teachers' ethics education. The rich spirit of teachers' ethics contained in the Analects of Confucius provides a valuable ideological source for the reconstruction of teachers' ethics curriculum. "Mutual construction of culture and Taoism" breaks the deadlock of "separation of culture and Taoism", so that teachers and students can build a harmonious three-dimensional relationship of teacher ethics from both sides of the connotation of teacher ethics and the course content, and realize the reconstruction of the subject-object relationship. "Lida in people" emphasizes that through self-promotion, the objective

connection between teachers and students is established, so that teachers and students can influence each other and grow together in the process of teacher ethics cultivation, and effectively solve the problem of isolation between subjects. This reform path not only provides a feasible solution to solve the formalization crisis of teacher ethics education, but also injects new vitality into the inheritance and development of the traditional Chinese teacher ethics. In the future teacher education, we should deeply practice the idea of "mutual construction of culture and Taoism, and reach out to people", continuously optimize the teacher ethics curriculum, so as to cultivate more excellent teachers with both morality and talent, and lay a solid foundation for the high-quality development of education.

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