

Research on the Connotation of In-depth Teaching and its Enlightenment

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Abstract

Today, with the competition for talents all over the world, there is the most direct relationship between teaching and talent training. How to move towards the depth of teaching is a problem that must be considered in the field of education. Many researchers have pointed out that deep teaching is the way to solve the problem, about what is deep teaching, This paper interprets the connotation of in-depth teaching on the theoretical basis of Guo Yuanxiang, Feng Qi, Wang Fengyan and others' research on deep teaching, knowledge and wisdom. It also reveals that in the concrete teaching, we should pay attention to "wisdom" when establishing the teaching goal, pay attention to "quantity, class and level" when choosing the teaching content, pay attention to "practice" when adopting the teaching method, and pay attention to the teaching evaluation. Attach importance to "qualitative change".

Keywords

In-depth teaching; knowledge; wisdom.

1. Introduction

What is it about in-depth teaching? First of all, I start from understanding what is depth, depth has three meanings, one is the distance down or in. The second is the degree to which things develop to a higher stage. The third is the degree to which the nature of things is touched. Because the nature of teaching is definite and has nothing to do with distance, the explanation of depth is only the second "the degree of development of things to a higher stage". Therefore, in-depth teaching is the process of the development of teaching to a higher stage. So is there a stage in teaching? How many stages are there? What is the phased content? What is the relationship between stages? The answers to these questions are conducive to a deeper understanding of the concept of in-depth teaching. This paper mainly takes Guo Yuanxiang's internal structure of knowledge as "symbol, logic and meaning" and Feng Qi's "turning knowledge into wisdom" from the perspective of philosophy. Wang Fengyan understands deep teaching from the definition of "wisdom" in the direction of psychology and the "phased evaluation" of SOLO.

2. The Theoretical Basis of the Connotation of In-depth Teaching

2.1. The Definition Basis of In-depth Teaching: Guo Yuanxiang's "Symbol, Logic and Meaning".

2.1.1. Educational Standpoint of Knowledge

Guo Yuanxiang advocates discussing teaching from the standpoint of knowledge education. He believes that the relationship between knowledge and teaching is very important. The problem of knowledge is not only a classical problem of pedagogy, but also a practical problem of teaching reform. How to treat knowledge is a problem that must be faced and solved in teaching.

He opposes understanding knowledge from traditional epistemology in teaching, and believes that in education and teaching, knowledge should not be directly transmitted to students as an objective, definite and universal existence, and only the accumulation of quantity should be pursued. This will lead to the final acquisition of students only a simple possession of knowledge, can not really achieve the purpose of education. If we really want knowledge to act on the development of students, we need to regard knowledge as a kind of subjective, personalized and valuable existence. In education and teaching, we pay more attention to the reproduction of knowledge and the development of human beings. When students take the initiative to acquire knowledge, what they get is not only the simple symbol of knowledge, but also the wisdom behind the knowledge and the way to understand the world.

2.1.2. "Symbol, Logic, Meaning" of Knowledge and Teaching

With regard to the discussion of knowledge and teaching, Guo Yuanxiang transcends the division between the forms of knowledge and advocates a profound analysis of the internal structure of knowledge "symbolic representation, logical form and meaning". He believes that symbols represent "knowledge about the world" and that the achievements of human cognition are presented in the form of symbols, but this should not be regarded as the whole of knowledge in education and teaching. But through the transformation of teaching activities to generate the condensation of human rational wisdom and moral wisdom. Logical form embodies the way and process of understanding the world, allowing students to experience knowledge rather than being told. The significance of knowledge has an important relationship with people's thoughts, emotions and values. If we want to deeply and completely understand and master knowledge, these three parts are indispensable. Deep teaching is the unity of logic teaching and meaning teaching from symbol teaching to logic teaching and meaning teaching, and enriches the level and value of teaching.

2.2. The Purpose Basis of In-depth Teaching: Feng Qi's "Turning Knowledge into Wisdom".

Feng Qi is a philosopher in modern China. On the basis of merging Chinese and Western philosophy, he breaks through the tradition of epistemology, focuses on the relationship between wisdom and knowledge, and makes use of the traditional idea of "turning knowledge into wisdom". Throughout his life, he has deeply discussed a series of problems in the transformation of knowledge into wisdom. He regards "wisdom" as an important goal of human cognition. Teaching is one of the important means of human cognition, so it also has important enlightening significance for the purpose of in-depth teaching.

2.2.1. The Relationship between "Knowledge" and "Wisdom"

In defining knowledge, Feng Qi thinks that knowledge is opposite to ignorance and can be stated in language and sentences, that is, "the domain of famous words". With regard to wisdom, he said that wisdom is the unity of sex and the way of heaven talked about in China, is the ultimate understanding of the universe and life, is infinite and inexhaustible, that is, "beyond the realm of famous words." Knowledge is clear, while wisdom is comprehensive as a whole, knowledge is external, objective and universal, and wisdom is internal, subjective and individual. Although knowledge is different from wisdom, the acquisition of knowledge is the premise of the generation of wisdom, wisdom contains knowledge, the transformation from knowledge to wisdom is dynamic balance, and this transformation is not the accumulation of quantity, but the leap of quality.

2.2.2. Two Leaps in "Turning Knowledge into Wisdom"

Feng Qi believes that the development process of human cognition includes two "leaps" from ignorance to knowledge to wisdom. For the first time, the contradiction between knowledge and ignorance was solved by leaps and bounds. Knowledge here has not only theoretical

knowledge, but also moral knowledge, self-knowledge and other knowledge. Only when the subject appears and is aware of this ignorance, cognitive activities will take place. This unity of knowledge and ignorance is manifested as a problem. The second leap is to solve the contradiction between wisdom and knowledge. Knowledge and wisdom do not depend on the difference of quantity, and more knowledge does not mean more wisdom. The ultimate goal of cognition is to generate wisdom, so it is necessary to "turn knowledge into method" and "turn knowledge into virtue".

2.3. The Content Basis of In-depth Teaching: Wang Fengyan's "Both Morality and Ability".

If students are to be taught wisdom in teaching, what is the clearer content of wisdom? How to promote "the generation of wisdom" in practical teaching? Wang Fengyan's research answers these questions very well. On the basis of inheriting the Chinese tradition of "knowing and acquiring wisdom", from the perspective of psychology, he believes that wisdom is a kind of comprehensive psychological quality acquired by individuals through both experience and practice on the basis of their intelligence and knowledge. In essence, it is the alloy of good morality and intelligence, and the organic unity of conscience and good deeds.

2.3.1. Wisdom is "Having Both Virtue and Talent"

From the study of Wang Fengyan, we can see that "virtue" and "talent" are the internal composition of wisdom, "virtue" is good virtue, from motivation to means all come from the "good heart", and finally produce the result of goodness. From a psychological point of view, motivation has obvious directivity, which will guide the individual to act in a specific direction, and plays a role in the process of action. Intelligent individuals choose to work for the well-being of others or of mankind as a whole. Kindness is easier than good deeds. In order to balance motivation and effect and choose the best behavior, you may need to mobilize good emotional control, social skills, and so on. "talent" is intelligence, the need for a normal or even a high level of intelligence, enough practical knowledge, a good way of thinking, and so on. Normal intelligence is the premise of wisdom. When we solve the problems of science, life and life with high efficiency, novelty and morality, we need good intelligence as the basis. Wisdom needs to make comprehensive use of knowledge, and closely link knowledge with practice. If there is not enough knowledge to support it, we will not be able to make appropriate choices in the face of complex problem situations. A good way of thinking is the key to wisdom. The whole, dialectical, innovative way of thinking is an important component of wisdom.

2.3.2. "Human Wisdom" and "Material Wisdom"

According to the nature of the talents contained in wisdom, Wang Fengyan and Chen Haobin divide wisdom into "human wisdom" and "material wisdom". "human wisdom" mainly points to the field of humanities and social sciences, and "material wisdom" mainly points to the field of natural science. "Human wisdom" is about human wisdom, which is in line with the pursuit of the wise in Chinese traditional culture, and is more reflected in philosophy, management and other humanities and social sciences. "material wisdom" is about the wisdom of things, in line with the Western tendency to "nature" and "physics", and is more reflected in mathematics, chemistry and other natural sciences. However, the two are not separated, either or not, often in the specific problem-solving, the two are integrated, but pay more attention to the difference.

2.4. The Evaluation Basis of In-depth Teaching: the "Phased Evaluation" of SOLO.

"SOLO" is the acronym for "Structure of The Observed Learning Outcome", meaning "observable structure of learning outcomes". The theory of SOLO classification and evaluation originated from Piaget's theory of cognitive development stage, which embodies the qualitative change process of students from low-order thinking to high-order thinking.

SOLO is based on problem solving, which is divided into five levels: pre-structure level, single-point structure level, multi-point structure level, related structure level and extended structure level.

When the students are in the pre-structure level is the initial stage of learning, problem-solving thinking is more confused, almost impossible to answer questions according to clues, or wrong questions. When students are at the level of single point structure, students will only pay attention to individual points, the level of thinking is low, and it is difficult or biased to answer questions. When the students are in the level of multi-point structure, it is difficult for students to sort out their knowledge, although they can get more key points, but they can not make them connect with each other. These three levels belong to the low level of thinking and can not make a completely correct conclusion in dealing with the problem.

When students are in the level of relevance structure, students can carry out a better extraction and generalization, has been in a higher level of thinking, students can fully answer questions, and solve more complex problems. When students are in the level of abstract expansion structure, students have been able to cite one example, and make some innovative answers, in different question situations can answer questions at a high level. These two levels belong to the high level of thinking, which can apply knowledge comprehensively and make creative and challenging answers.

3. Enlightenment from the Study of the Connotation of In-depth Teaching

3.1. Pay Attention to "Wisdom" When Establishing Teaching Objectives.

A clear teaching goal will point out the direction for the overall promotion of teaching. When establishing the goal of teaching, we should go beyond the requirements of knowledge mastery and emphasize the generation of wisdom. With regard to the embodiment of "wisdom" in teaching objectives, in the past, it was often dismembered into the mastery of knowledge, the acquisition of skills, the formation of emotional attitudes and values, and so on, but little emphasis was placed on how to embody "wisdom" as a whole. When the relevant teaching workers establish the teaching goal, they should pay full attention to "wisdom". After the position of wisdom in the goal is clear, teachers will take this as the guidance and pay attention to the cultivation and evaluation of students' wisdom in the work of education and teaching.

3.2. Pay Attention to "Quantity, Category and Level" When Choosing Teaching Content.

Reasonable and rich teaching content can more efficiently promote the teaching from quantitative change to qualitative change, so that students can generate wisdom through the study of knowledge. What is rich? First of all, there is a wealth of quantity, for example, in a class, teachers should lead students to complete the study of specified chapters as far as possible, rather than just a small part of the content, delay the progress of teaching in the early stage, and speed up the speed of students to swallow the study in the later stage. The second is the abundance of quantity. In addition to paying attention to the study of theory, we should also pay attention to enriching students' metacognition and the cultivation of values. The overall growth of students will help students to generate wisdom more easily. In addition, the level is rich, because the learning development of students will have different stages, the same group of students also have different levels, the level of rich teaching content can meet the different needs of students at different stages. It also helps the same group of students to get what they want.

3.3. Pay Attention to "Practice" When Adopting Teaching Methods.

Wisdom needs to be shown in practice. Only by constantly applying knowledge in practice can we achieve the goal of "transforming knowledge into wisdom" in in-depth teaching. The

practice in teaching can be expressed in many forms, such as the solution of problems, the completion of tasks, the construction of models, and so on. Different knowledge can be shown in different forms of practice. Teachers should pay attention to "practice" when adopting teaching methods. Set different practical requirements for the content learned, give students the opportunity to use knowledge to generate wisdom.

3.4. Pay Attention to "Qualitative Change" in Teaching Evaluation.

Teaching evaluation attaches importance to the transformation of students' quality is to attach importance to the realization of students'"wisdom" goal. In many teaching evaluation, teachers pay too much attention to the scores formed by mastering knowledge, neglecting the comprehensive application and examination of knowledge, skills, values and so on. That is, too much attention to the accumulation of knowledge and ignore the qualitative change of students' wisdom. However, only by paying attention to this qualitative change in teaching evaluation can we reduce the probability of training high-score and low-ability students, really let teachers and students take the generation of wisdom as the goal, and realize the essential demand of teaching.

4. Conclusion

In-depth teaching is the unity of symbol teaching to logic teaching and meaning teaching, and the aim is to generate wisdom. In the concrete teaching, we should pay attention to "quantity, class and level" when choosing the teaching content, pay attention to "practice" when adopting the teaching method, and pay attention to the teaching evaluation. Attach importance to "qualitative change". In-depth teaching is of great significance, and its connotation and enlightenment still needs to be explored for a long time in order to guide classroom teaching to the depths.

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