

# On the Self-examination of an Educated Person ---From the Perspective of Vipassana

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## Abstract

Education bears the mission of cultural inheritance, and embodies the unique vitality of culture through knowledge transfer. In a specific social environment, education must reflect a certain social will and mode of social operation, and form a generation of cultural accumulation by projecting cultural genes into the inner world of human beings. Education shapes various forms and relationships that people may present in society, and the role of education in this process can be put into practice in different forms and relationships. Among the products produced by education, educated people become models of the knowledge age. Under the influence of different social systems and regional cultures, educated people show different behaviors in understanding and dealing with relationships and events, even distorting and alienating. Therefore, this paper briefly defines the concept of education and educated people, mainly discusses the problems and causes of interpersonal relationships caused by different forms and relationships formed in education, and how an educated person should examine and reflect on himself through vipassana in today's society, so as to standardize his own self-behavior in interpersonal relationships.

## Keywords

Education, An educated person, vipassana , Interpersonal relationship.

## 1. An Interpretation of the Connotation of "Education" and "Educated Person"

What is an educated person? What is education? Before defining the concept of educated people, I think it is necessary to give some explanation to education. Inevitably, there is not a very precise concept to define education and educated people in academic circles, but we can standardize it based on the relatively complete concepts recognized by academic circles.

### 1.1. On the Connotation of "Education"

With regard to the discussion of education, based on different backgrounds and research fields, educational thinkers and philosophers from the East and the West have given different definitions of education from different perspectives. Just like Karl, a German existentialist philosopher in the 1990s. When Karl Jaspers discussed the difference between education and care and control in his book what is Education, he said that the so-called education is nothing more than an activity of spiritual exchange between human subjects (especially the older generation to the younger generation), including the transfer of knowledge, the understanding of the connotation of life, the norms of will and behavior, and the function of cultural transmission to teach the cultural heritage to the younger generation, so that they can be generated freely. And enlighten his free nature[1].For example, Mr. Gu Mingyuan believes that the older generation will pass on the experience of survival to the next generation, which is

education. From the perspective of life, this paper expounds that the essence of education is to improve the quality and value of life[2].As Professor Xiao Chuan said, education is a process of value guidance, a process of leading students to become what we want to be. What kind of people we want to cultivate in our education determines what (curriculum content) we use to cultivate and how (the ways and methods of education) to cultivate[3].However, in China, the concept of education, which is more standardized in teaching materials, is regarded as a kind of activity. In a broad sense, education is an activity that purposefully improves people's knowledge and skills and affects people's ideas. It includes what we call social education, family education and school education. In the narrow sense, education refers to school education [4].

## 1.2. On the Connotation of "Educated Person"

With regard to the concept of an educated person, the definition of a modern nature and meaning is as a person who develops in an all-round way morally, intellectually and spiritually. In a knowledge society, educated people are the symbols, symbols and leaders of society [5]. Richard Peters, an English philosopher and educator who has great influence in the field of philosophy of education, is the first to explain it clearly.

Peters proposed that an "educated person" must have some unique value, but it may not (and cannot) have all the valuable things. This unique value is the yardstick that distinguishes the educated from the uneducated [6].In his work *Ethics and Education* (1966), it is mentioned that "educated people" is the inherent purpose of education, that is, people who have a certain depth and breadth of knowledge and understanding and have "good knowledge" [7]. When the analysis of the non-instrumental aspect of "educated" is based on Socrates' concept of "good knowledge", the depth of knowledge or theoretical understanding, the breadth of knowledge contained in all-round development and "cognitive point of view", and "good knowledge" intervenes in the concept of an educated person as three levels of knowledge. Because of the widespread use of the term "education", it is necessary for us to make a certain preference choice between "educated" and "educated" in the concrete analysis of "educated people". Because the concept of an educated person plays an ideal role for those who regard education as related to the development of such a person [8]. The point of view of Peters, White. J advocates defining the concept of virtue as the center of interpretation of educated people. It is pointed out that "knowledge is the necessary premise of virtue, but knowledge itself is not the end" [9]. it is believed that truly educated people should tend to behave in certain ways, have general qualities, have more moral qualities, and advocate human autonomy and a high degree of mastery in the form of knowledge and knowledge. Why must there be a universal definition of "educated person"? Why does it have to be the same type and trait? White's explanation for this is that educated people have common characteristics, but it is precisely because of their commonality that makes them individuals with different interests, different values and views [10]. Another western scholar Martin. J. R also put forward his own point of view that an educated person must be a person in the complete sense of the combination of mind and body, thought and action, reason and emotion. An educated person should be a "complete person", a person who understands "3Rs" and "3Cs", and who participates in the process of social production and social reproduction [11]. In view of the many concepts put forward by the above-mentioned western scholars on "educated people", Chinese scholars also have unique views on them, just as Professor Liu Zhipeng proposed that "educated people" are people who have experienced a certain degree of school education and whose quality structure has been improved and have specific quality characteristics [12]. For example, Professor Jing Guoping believes that educated people are those who master, possess and enjoy certain knowledge and so on [13].

To sum up, the formation of the concept of "educated person" is based on different values and social and cultural backgrounds. But for the whole society, it has certain commonness. There is

no doubt that an "educated person" is moral. In the specific system of social norms and the pursuit of values, he or she can achieve the social morality and basic obligations that a citizen should abide by, so as to achieve moral socialization and moral internalization. Just like the Book of Rites. As the saying goes in the University: therefore, a gentleman should be careful of virtue first, and virtue is based on virtue. Then be cautious and self-disciplined, nourish the heart and abstinence, and be humble and introspective. At the same time, an "educated person" is bound to experience knowledge fusion from different cultural shocks as well as his own awe and enthusiasm for knowledge. Therefore, morality and knowledge are necessary features and conditions to become an "educated person".

## **2. Interpersonal Problems and Causes Caused by Different Forms and Relationships Formed in Education**

Of all living things, man is the only one who receives education. In the course of human development, with the change of society and the development of productive forces, the relationship between people has changed from simple to complex under the different values of different groups. Some of the problems caused by education have also become social public problems. From a rational point of view, many public problems do not contain a simple sense of right and wrong, good and evil, its emergence is accompanied by complex relationship components and environmental systems. In the modern society with relatively perfect professional system, every educator has received certain education, has qualified subject teaching qualification and comprehensive quality, and has certain professional knowledge, educational knowledge and ability. And the students at school are also receiving education. But why are a series of incidents such as drug abuse, sexual assault, student abuse, student suicide and campus bullying still prevalent on campus? Why do people use knowledge and power to break the law and commit crimes one after another? In terms of the subject and object of the event, anyone can become the subject and object of the event. So, first of all, those who are called highly educated talents, senior intellectuals, and even an educated person, they are all knowledgeable people, but they may not have conscience. Why do people make mistakes and even commit crimes? Part of the reason is a lack of introspection and correct values. The amount of knowledge of a person and the right and wrong of things are not equal, it is limited to certain conditions and circumstances. When they do something contrary to morality and law, according to habitual thinking, people in society will instinctively attribute it to the individual. Whether it is genetic characteristics, psychological desire, emotional venting or from external pressure, in the subjective consciousness of the individual, most people are relatively easy to intuitively judge the good and evil of the event, and in this process, it may have strong subjective values and ideological tendencies from the very beginning. When one's own values are denied or questioned by the outside world, there will be differences and contradictions with others. Of course, in addition to its own reasons, we should also take into account the environment. No matter what kind of environment you are in, when something goes wrong with a person's life package, there will be problems with his or her personal behavior and psychology. Secondly, the closeness relationship in the family environment is very important, and the companionship, communication, education style and economic status of family members are important factors for the formation of personality, interpersonal communication and living habits. Due to the differences in regional culture and social atmosphere, the new living environment may change with the interaction between them. Whether on campus or in society, when it comes to public events, in the face of public questioning, it is easy for most people to push some people or things to the opposite and define them as objects that need to be eliminated or strictly disposed of. To kidnap public issues with their own thoughts and critical ways. Most of the time, we call it a moral issue, it is not necessarily related to morality, it is possible that it is just a habit. It's just

that we don't care about this habit without seriously disrupting public order. However, the evil consequence of connivance is that it loses the opportunity to further grow and move towards a higher level of civilization. It is precisely because of repeated indifference that the so-called habits in our daily life have replaced public order and become a matter of course. All these can explain why all kinds of appalling events occur frequently in society and on campus.

### 3. The Self-examination of Educated People under the Theory of Vipassana

In a society full of interests and power, any nature and type of interpersonal relationship will affect our ideas and behavior because of the interweaving of interests. Out of the instinct of human nature, there are many people who achieve their own goals by unscrupulous means in order to survive and develop. In such a social environment, the selfishness of human nature is so prominent that it is customary to observe the world we live in from our own positions and values. As individuals of society, we have our own independent thoughts and actions, which is the birthright of individuals. But as a member of social groups, especially educated people, we should fully examine the behavioral consequences of our own judgments and choices. As David Foster Wallace said in a commencement speech at Kenyon University, the purpose of education is to acquire a way of thinking. The true freedom given by education lies in teaching people to adjust themselves.

In our daily life, we often lack a mirror to observe our own changes and characteristics. Too many independent opinions and self-centeredness bring us a lot of trouble and confusion. Many times, we worry about the lack of understanding and too many misunderstandings in the world. So, we need vipassana to re-examine and understand ourselves, especially as educated people. Japanese monk Bai Shih (1685-1768) was the founder of vipassana, which was founded by Yoshimoto Eason in 1937. It is a kind of special introspection with pertinence, step by step, certain range and continuous reinforcement [14]. vipassana mainly starts from three angles, thinking about the difficulties or contradictions faced in individual life by analyzing the basic interpersonal relationships experienced by oneself, and reflecting on the relationship between self-existence and others [15]. And then adjust the resulting cognition, emotion, mind and unadaptive behavior, and finally achieve self-awareness and self-reflection to help us understand ourselves, achieve growth and happiness. Its whole exploration process requires individuals to have their own exploration ability. Although it has only three simple questions, it involves the whole life package of the individual and its related memory. Then I will elaborate on these three issues one by one, and analyze how an educated person should examine and reflect on himself through vipassana in today's society, so as to regulate his own behavior in interpersonal relationships.

These three questions, that is, what has he (she) done for you? What have you done for him (her)? What kind of trouble did you give him (her)? The three questions are arranged in this order. Reviewing the events connected to us in the whole social relationship is the core of the vipassana review. He (she) here refers to people who are related by blood or are not related by blood but have close relationships with them. generally speaking, the first object of recollection is the mother, that is, the relationship between mother and child; secondly, the environment in which we grew up-- the family, other interpersonal relationships arise around the family. In the family, such as fathers, siblings, etc., these important intimate relationships around the family are reviewed in order of closeness and closeness, and in a certain time order. This is an important way to promote harmony and harmony in family relations; finally, our growth will lead to emotional connections and dependence between people in the internal and external environment, but cognitive stinginess makes it easy for us to have personal prejudice. and it seems to change the way we behave. So after the intimate relationship, it also involves

friends and many important people in the workplace, especially those who have had interpersonal conflicts and frictions. This stems from the fact that there is no so-called absolute equality in the social relations between people, which comes not from the unjust judgment of the individual from the outside, but from the resistance and contempt for this relationship from the bottom of the heart.

In the first question, we first make ourselves aware of what we have gained. Secondly, we need to achieve a psychological balance on an equal footing. As educated people, we not only have the love given to us by our family and everything that makes us grow up happily, but also have the value and meaning given to us by school and society. This unconditional positive attention comes from love and cannot be measured in any form of material. Therefore, an educated person should always remember how to have these things in life. In striving for the balance between the ideal and one's own ability, take a moderate and decent way to give back; the second problem is what one pays for others, which reflects the value and significance of a person. As educated people, no matter the way they take is spiritual or material, they should try their best to show the power of education in their thoughts and actions, to let culture show its influence and affinity. This role is not limited to promoting and helping those who are eager to receive education, but should also be involved in social governance to promote the development of social civilization; the third question is usually ashamed to express, because it is rejected and rejected in people's subconscious, so the mind will be imprisoned and it is not easy to open up to answer this question. Answers in vipassana are often accompanied by questions such as emotional loss of control, tension and so on. Because this is a process of self-review, it is difficult and painful for individuals to analyze themselves and express fragility, especially what happens with people they don't like. When reviewing, this problem will be more prominent. But this is a necessary part of vipassana. Therefore, as an educated person, you should tolerate and accept who you really are, and even vulnerability is an integral part of yourself. Self-recognition does not need to be evaluated by others, and existence is meaning, which can be obtained by reviewing interpersonal relationships. When you realize this, you will find that the people who pursue these things and attach great importance to these things are not what they really care about most. Only those who remove the external aura and are still around them are the most cherished objects in this life. What cannot be changed in a person's nature is not your existing state, but your self-insight. Just as the diversity of cultures and values in modern society makes it possible for each of us to choose and have the ability to choose the values and paths, we are willing to follow.

All in all, vipassana is an effective way for educated people to examine themselves. The three questions seem simple, but they always make people feel awakened. Because in daily life, you may not give much to others, but you may get a lot. In answering the second question, based on the consideration of others, so from the standpoint of others, we will think hard, what have we really thought about for others? What have you done for others? On the contrary, these facts are rare. The first two questions will make us realize the fact that we are loved, while the third problem is to make us realize that we are self-centered, selfish, aggressive to others, deceiving others and other unfriendly behaviors, so we will feel guilt, even guilt, and there is a big contrast between the two. But to the same extent, they all come from the sensitivity and touch of moral consciousness. As an educated person, he has the obligation to objectively criticize and examine the merits and demerits of his predecessors. This is a shortcut to sum up historical experience and promote better and faster social development. The end result of receiving education is not the social status and decent career resulting from the so-called high academic qualifications and a great deal of knowledge. We should understand that education is only a symbol, knowledge is only a tool, and the level of education and the amount of knowledge are only a measure of the level and level of education received. All educational experiences are the process of promoting self-awakening. Everyone is burdened with the mission of the times, and the

educational changes brought about by the technological revolution and the renewal of knowledge give educated people new responsibilities, as educated people have the ability to judge and change the driving force of this society. and have the right to choose and decide how to change this society.

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