

# The Teacher-student Relationship Using Dialogue as a Bridge

## -- Research on the Teacher-student Dialogue in The Analects

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### Abstract

The maintenance of the Teacher-student relationship is based on dialogue as a bridge, and today's boundary of Teacher-student, the control of socializing and the tool of communication inhibits the emergence and development of Teacher-student dialogue. Through the study of the dialogues of Confucius and his disciples in The Analects, it is found that their dialogues are characterized by diversity, equality, suitability, creativity and motivation. According to these characteristics and the rigidity of the current social Teacher-student dialogue, the author puts forward specific suggestions on the way of the current Teacher-student dialogue, in order to solve the problems presented by the current Teacher-student dialogue from the source, and promote the improvement of teachers' teaching ability, to improve students' sense of inner participation.

### Keywords

The Analects; Teacher-student Relationship; Teacher-student Dialogue.

### 1. The Performance of the Rigid Teacher-student Relationship

The Teacher-student relationship is a fixed, long-term and equal two-way relationship between teachers and students in a specific teaching situation. The main way to maintain the relationship between teachers and students is the dialogue, including classroom dialogue and life dialogue. As a bridge to maintain and improve the Teacher-student relationship, dialogue plays a major role in teaching. Due to the utilitarian nature of its goals, today's teaching activities are gradually showing a trend of mechanization and benefit. The communication and interaction between teachers and students participating in teaching activities also show the characteristics of bounded, controlled and instrumental. These characteristics hinder the normal dialogue and communication between teachers and students, and this kind of non-positive dialogue and communication will prevent the relationship between teachers and students from moving towards intimacy and harmony.

First, the boundedness of Teacher-student identities inhibits the generation of Teacher-student dialogue. Bounded means that in the Teacher-student relationship, teachers and students, as independent individuals, are connected only because of teaching activities, this one-way, static connection creates an invisible identity barrier between teachers and students. This kind of boundedness promotes the emergence of teachers' "Monologues" in the communication between teachers and students. "Monologues" are the teacher's singing along, accompanied by the students' mechanical listening. Teachers become technical handlers, controllers and masters of communicative life, while students are only passive recipients and indoctrinators [1]. This bounded identity has formed an unequal and one-way "teaching-learning" Teacher-student relationship, which hinders the communication between teachers and students.

Secondly, the control of Teacher-student communication damages the atmosphere of Teacher-student dialogue. In the communication between teachers and students, dialogue content and evaluation are the main components. However, the teacher's "Monologues" controls the content

of the dialogue, and the students' opinions are put aside, and the feedback is based on the evaluation, whether the teacher's teaching method is appropriate or not, and whether the teaching content meets the developmental needs of students. The controlled communication between teachers and students forms an atmosphere of alienation and indifference, which is harmful to both academic exchanges and daily exchanges.

Finally, the instrumentality of Teacher-student communication limits the form of Teacher-student dialogue. The communication between teachers and students is maintained only by imparting knowledge related to the course, and the guidance of teachers has also become the main form of dialogue between teachers and students. In such a situation of communication, teachers neither know whether students can fully understand the content they teach, nor can they understand what knowledge the students lack; neither can they fully understand the students' learning status, nor can they help students better life. The instrumental communication between teachers and students cannot make teachers consider the specific situation of each student equally, knowledge exchange content also hinders the realization of diverse forms of dialogue between teachers and students, which is the opposite of the advantages of teaching diversity.

## 2. The Characteristics of Teacher-student Dialogue in The Analects

There are three thousand disciples under Confucius, and people such as Zilu and Zizhang are all outstanding. It can be seen that Confucius have a lot to learn as a teacher. Most of Confucius' teaching are conducted through dialogue. Throughout the Analects, there are hundreds of dialogues between Confucius and his disciples, and presents the characteristics of diversity, equality, suitability, creativity and motivation.

### 2.1. Variety of Conversation Types

There are many Teacher-student dialogues in the Analects of Confucius. The author divides them into six types: Asking, as the name implies, is that students ask and Confucius answers; Guidance, Confucius took the initiative to instruct students through something or someone; Informed, Confucius emphasized rituals, and gave advice to students on the questions and details of rituals; Criticism, Confucius advocates independent thinking and active expression of his disciples, but he will criticize some views that are different from his; Debate, Confucius and his disciples respectively expound their own views on a certain matter or person; Symbiosis means that teachers and students discuss a certain point of view for many times and form a new point of view.

In the Analects of Confucius, there are 55 dialogues of asking for advice, but only 13 dialogues of guidance. In The Analects of Confucius, there are 55 dialogues for Asking but only 13 for Guidance. Students' initiative to Asking is the main body of the Confucian Teacher-student dialogue, which is accompanied by Confucius' action explanation. At the same time, there were 12 Criticism, 9 Symbiosis, and only four Informed and Debates. Various types of dialogue helped Confucius and his disciples establish a good Teacher-student relationship, the application of various methods, for example, when Lin Fang asked about the origin of propriety in "Eight Yas Chapter Four", Confucius's method of seeing the big from the small and knowing the book by seeing the small is also the driving force for promoting the harmonious relationship between teachers and students.

### 2.2. "I and You" Equal Dialogue

Relationships are reciprocal, and the power of relationship's meaning must not be eroded by disregarding this point of view. [2] Martin Buber's modern dialogue philosophy, on the basis of the traditional "other", puts forward the dimension of "you" in a revolutionary way, thus transforming the unequal and opposite "I-He" relationship into "I-You" relationship, which

Buber calls a "dialogue" relationship. This is a relationship of intimacy, blending and equality. The two sides of the dialogue to sincerely tell and respond. Although there is a distance between them, it is precisely this incentive that makes "I" and "You" connect while maintaining a tension, so as not to drown in the whole and lose itself. Between Confucius and his disciples, it is precisely such an equal Teacher-student dialogue relationship that does not lose itself.

In the dialogue between Confucius and his disciples, the most characteristic and the most difficult to achieve today is the equal relationship between teachers and students. In "Advanced Chapter Twenty-six", there is a dialogue between Confucius and four disciples. In the dialogue, Confucius and his disciples are in a completely equal relationship. Confucius would also say before, don't dare to say it because I am old, and then listen to the explanations of the disciples. This equal communication atmosphere is also one of the main reasons why his disciples respect Confucius. In the Analects, there have been many scenes of Confucius and his disciples debating their views. It is precisely because of the equality of teachers and students that students can question and refute teachers. But today's students put the teacher's words first and lack their own thinking. This kind of Teacher-student relationship inhibits the generation of dialogue, and it is also an alienated and rigid Teacher-student relationship.

### **2.3. "Four Basic" and Appropriate Education**

Confucius advocated teaching students in accordance with their aptitude, and this idea permeates all of his dialogues with his disciples. The later generations know the character, strength and weaknesses of his disciples through the Analects, which is enough to show that Confucius cared and attached great importance to the personal characteristics of his disciples. Through the research on the dialogue between teachers and students, the author found that Confucius did not only teach students in accordance with their aptitude, but "four basic" of education, namely, according to aptitude, time, event, and place. Confucius often combined these four points to teach students. There are four sections in "Governing" about asking filial piety. Four people asked Confucius about filial piety, but Confucius gave four kinds of answers. These are exactly different answers Confucius gave according to the different identities and personalities of the four people. Another example is Confucius' answered to Fan Chi. Fan Chi asked Confucius many times for advice. Because Fan Chi often served as Confucius, he would follow Confucius to different places. In different places because of different things, Confucius would give Fan Chi different answers to help him understand. This kind of "four basic" education is in the same line with the appropriate educational philosophy. In ancient times, students were often individual concepts, but in modern times, students refer to collective concepts, and the corresponding teaching organization form also has individual teaching gradually developed into collective teaching. [3] Confucius's "four basis" education was realized because Confucius faced a single or a small number of students when answering or guiding, and his disciples were all opposed to Confucius day and night. In today's classroom teaching system, it is difficult to do this. "Appropriate education" emphasizes that the growth of each individual student is obtained and practiced through active dialogue in specific classrooms, classes, grades, schools, communities and other activities and interactions. [4] "Appropriate education" is proposed because many teachers only pay attention to the regularity and commonality of the collective, while ignoring the individual differences of students. Although it is impossible to realize the education of Confucius' "Four basic" in the true sense, it is more necessary to adjust and coordinate the commonality of the collective and the differences of the individual to provide students with suitable education.

### **2.4. "To Teach is To Learn" and the Co-creation of Teachers and Students**

Although the term "To teach is to learn" first appeared in the book "Book of Rites, Book of Learning" in the Warring States Period, it is also condensed thinking of Confucius and other predecessors. The original meaning refers to the interaction between teachers' "learning" and

"teaching", and jointly promotes their own development. [5] And this original intention was based on the high social status of teachers at that time. With the changes of the time and the development of society, the connotation of "To teach is to learn" has also undergone certain changes. The new changes in the Teacher-student relationship make "teaching" be understood as "teacher's teaching", and "learning" as "student's learning". Under such a change in the meaning of words, the common learning between teachers and students has also become a vital part of the communication between teachers and students. In the Analects, Confucius and Zixia once discussed a poem in the Book of Songs. Confucius broadcast the questions raised by Zixia on demand, and Zixia could express his own opinions, so Confucius said that Zixia could enlighten him. This is the connotation of today's teaching and learning.

The collision of teachers' thoughts and students' thoughts is through the dialogue between. Debate-style and symbiotic dialogue is the most productive of new ideas. This is the Co-creation of teachers and students. Sharing and co-creating happiness between teachers and students in education requires not only the collision of wisdom between teachers and students in the teaching process, but also the establishment of a harmonious and equal relationship between teachers and students in the entire educational process. Teachers should respect the individual feelings of students, Students should communicate openly and honestly with teachers. Teacher-student Co-creation in the dialogue also requires teachers to have the art of asking questions, how to fully inspire and motivate students to fully express their ideas, and how to gradually make students think more deeply and comprehensively. This goes back to the original meaning of "To teach is to learn", how teachers "teach to learn" and how to "learn to teach".

### **2.5. "Reward and Punishment" and Affirmative Education**

Confucius has never been stingy with his own evaluation of students, and his timely praise and decisive criticism are reflected in the Analects. Timely praise for the progress of students can enhance students' self-confidence and make students more enthusiastic and passionate about learning, and decisive criticism can correct students' mistakes and help students' positive development. Confucius' evaluation of his disciples is very rigorous and moderate. There are often praised first and then derogation, or first derogation and then praises. The greatness of Confucius as a teacher is also to be considerate of students, and the humanistic care of students is also what teachers need today. Criticism is very common in today's teaching. Teachers are never short of criticism when dealing with students, but motivation is what teachers often overlook. There is definitely a reciprocity feature. If you are interested in my point of view, it will raise the same concerns I have with your point of view. [6] The teacher's words to the students certainly help the students to build up their self-confidence, and at the same time, it is more to let the students improve their attention and pay more attention to other points of view. This reciprocity is not found in critical or teacher-monologue lectures. At the same time, affirmation can also stimulate the vitality of students and help them to think and participate more actively. Appropriate criticism on the basis of affirmation will not hurt the self-esteem of students.

### **3. Dialogue is the Bridge to Build Teacher-student Relationship**

Through the discussion and research on the dialogue between Confucius and his disciples in The Analects, the author believes that in order to build a new type of Teacher-student relationship, it is necessary to use dialogue as a bridge, through various dialogue methods, equal dialogue subjects, and harmonious dialogue atmosphere and flexible dialogue evaluation make the relationship between teachers and students form an equal, intimate and dynamic balance.

### 3.1. Build Equal Dialogue Subjects

Equal subjects of dialogue are the foundation of the Teacher-student relationship. If the teacher regards the student as the recipient with only his "Monologues" in his heart, and the student only regards the teacher as the authoritative representative of knowledge for teaching textbooks, then the Teacher-student relationship will only can be stay in a controlled, instrumental rigid state. Teachers and students, as the subjects of dialogue, should have equal identity, equal status and equal right to speak. In this state of equality, students can ask questions and express ideas about teachers' speeches. Teachers also need to respect and listen to students' opinions. Equality of dialogue subjects weakens the authoritative status of teachers in traditional classroom teaching, and forms a dialogue-style classroom model. Many researchers say that the conduct of conversational classrooms can prepare students for democratic participation, Help students acquire diverse perspectives, and conduct more in-depth explorations of ethical issues. [6].

### 3.2. Creating a Harmonious Atmosphere of Dialogue

A free and harmonious atmosphere of dialogue can allow students to give full play to their subjective initiative, and at the same time can enhance the relationship between teachers and students, and promote the common development of teachers and students. The creation of the atmosphere lies in the beginning of the dialogue, and the main creator is the teacher. How to create a free and harmonious atmosphere at the beginning of the dialogue, the teacher's opening remarks are very important. Humorous opening remarks are a good choice. Humor in life is the highest level of humor. Telling a joke is not called humor. Funny jokes or behavioral humor will instantly make students enter a relaxed state. When students want to continue listening to what the teacher has to say next with a smile, the introduction of the theme and the adjustment of the middle atmosphere are also very important. In addition to the humorous opening, music can also be used as a way to create an atmosphere. In ancient time, "music" was also a very important course, and the soothing effect of music was also beneficial for creating a classroom atmosphere. At the same time, the description of the story and the setting of the place can create a good dialogue atmosphere. The creation of the dialogue atmosphere is actually the creation of the students' psychological environment. When the students subjectively give up the confrontation with the teacher and are willing to actively participate in the dialogue, such exchanges are meaningful.

### 3.3. Adopt a Variety of Dialogue Methods

From various dialogue methods in Confucius, it can be found that the methods vary from person to person and from event to event. For students, the most important thing is to stimulate their independent thinking, so questioning and answering are essential steps. There are many ways to ask questions, and the most important thing is to be inspiring. In the Analects, Confucius often uses continuous and repeated questions to help his disciples learn. For the current classroom dialogue, more questions are used without follow-up, so the use of continuous questioning in the dialogue classroom can promote students to establish good logical thinking, help students think actively, and ask questions repeatedly can also help students to deepen the learning content and form the habit of thinking in many aspects. Confucius's explanations to his disciples are mainly different from person to person and event. At the same time, he also adopts the form of answering questions on behalf of students. Question answering can fully stimulate students' thinking, which is similar to continuous questioning. Confucius advocates "speaking but not doing", so his education for his disciples runs through his teaching and dialogue. The dialogue of Confucius' "Four basis" fully demonstrated his humanistic care, so if today's teachers want to do this, they must fully integrate into the students' lives, understand the advantages and disadvantages of each student, and choose the appropriate content for conversation. Dewey pointed out that the method is not something external and material, the



method is nothing but an efficient treatment of the material. [7] Therefore, the choice of method should be based not only on the person, but also on the content of the choice.

### 3.4. Use Flexible Dialogue Evaluations

When a dialogue is over, the evaluation of the dialogue is the final part of the dialogue. The evaluation is divided into two parts, a summary of the dialogue itself and an evaluation of the speaker's point of view. At the end of each dialogue or the end of the course, teachers should summarize and refine to help students digest the course content, and evaluate each student participating in the dialogue to help improve. Evaluation should not only focus on students' learning results, but also on students' development and changes. At different stages of development, students will have different changes. Through continuous growth, students' performance in dialogue is also constantly changing. Teachers should detect these changes in time, Make developmental evaluations on students, and help students grow and adapt better. In the dialogue evaluation, it is also necessary to use a more positive evaluation, replace criticism with encouragement, help students build a healthy personality, and cultivate students' self-affirmation.

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