

"Ancient Chinese" Course Cultural Bottom Line Education Based on OBE Concept

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ABSTRACT

The teaching of ancient Chinese should not only be from language to language, but should be taught in the context of traditional Chinese culture. The article analyzes the problems of the application-oriented undergraduate ancient Chinese curriculum. Based on OBE theory, it discusses the cultural bottom line education of ancient Chinese curriculum from the aspects of course design, cultural bottom line, and thinking about teaching practice.

Keywords: *OBE educational idea, Ancient Chinese courses, Cultural bottom line, Education.*

1. INTRODUCTION

OBE (Outcome Based Education) concept is also called achievement-oriented education. It is based on the learning results or results-oriented education concept of the design of teaching activities driven by students' learning results. Ancient Chinese has a unique social role in the process of inheriting traditional culture. The teaching of ancient Chinese should not only be from language to language, but the ancient Chinese curriculum should be studied in the context of traditional Chinese culture, so that the value of language is corresponding. It is displayed in the cultural environment, which makes the language rules and cultural information in ancient Chinese teaching complement each other. Bottom line thinking, as a scientific thinking method and practical philosophy, plays an important role in the teaching of ancient cultural courses. Only by using bottom-line thinking and understanding the customs, cultural psychology, ways of thinking, and values of the ancients can we master the key to ancient Chinese.

2. COURSE DESIGN OF ANCIENT CHINESE CULTURE CASED ON OBE CONCEPT

The "Thirteenth Five-Year Plan for National Education Development" clearly states that "we

must promote the transformation of qualified undergraduate colleges into application-oriented schools, truly transfer the school-running ideas to serve local economic and social development, and shift the orientation of school-running to training application-oriented and Technologically skilled talents come up to enhance students' employment and entrepreneurship capabilities." As an application-oriented undergraduate university, Xi'an Fanyi University has a very clear positioning, aiming to cultivate advanced application-oriented talents with professional skills and enhance the employment competitiveness of students. This training goal makes ancient Chinese, a professional basic course for Chinese language and literature, closely linked with it in the teaching reform. According to the review and analysis of the ancient Chinese teaching reform literature of China HowNet in the past five years, it can be found that the current domestic scholars' research on ancient Chinese teaching reform mainly focuses on the theoretical teaching effect field. On the one hand, it is mostly a study of the effectiveness of its teaching; on the other hand, it is about its specific application in teaching. Of course, according to the relevant research results, it also shows that domestic scholars have always attached importance to language theory, and there is little mention of practical teaching aimed at improving students' language use ability.

Under the premise of obeying the concept of OBE education, this study takes the purpose of learning of applied talents as the goal of teaching, optimizes the learning content of applied talents, and enhances the effectiveness of their learning. The specific design is as follows:

The main task of the driving link is to stimulate the learner's desire to learn. This study takes one semester (16 weeks) as the research cycle and carries out four types of practical design. Adjust the teaching content of "Ancient Chinese" currently in use, highlight its applicability, and improve the quality and effectiveness of teaching.

Through the connection between the ancient Chinese knowledge system, the ancient and modern Chinese connection, the connection between ancient Chinese and other subjects, the connection between ancient Chinese theoretical knowledge and practical life, highlighting the practicality of ancient Chinese courses, let the ancient Chinese theoretical knowledge come out of the classroom and improve the practical application of ancient Chinese.

In order to facilitate students' learning, the OBE education concept revolves around the students' learning achievements, through teacher evaluation, student self-evaluation, student mutual evaluation, teacher-student cooperation and other methods to guide teachers to continuously optimize teaching methods and complete the practical tasks of students Comprehensive evaluation of the situation.

The OBE theory was originally introduced in response to the problems in the training of applied talents in my country. This research is mainly to solve the problem of "separation of learning and use" in the teaching of ancient Chinese. This study seeks to enable students of Chinese language and literature majors to practice the OBE ancient Chinese course for one semester to strengthen students' ability to apply knowledge and innovation.

Through the study of this subject, students of Chinese language and literature majors can effectively complete the preset goals in the OBE classroom. Specifically, it can be viewed from two aspects: one is to increase the student's "participation". Through driving stimulation and the help of associations, the overall class participation of students is improved, and the traditional "teacher speaking, student record" model in the traditional classroom is changed; second Enhancing the students' "acquisition", through self-evaluation, through the practical tasks, students can fully demonstrate their innovative ability, ability to deal

with integrated information, organizational planning ability, etc.

3. THE CULTURAL BOTTOM LINE OF ANCIENT CHINESE COURSES

Marxist materialist dialectics believes that the development of a thing from quantitative change to qualitative change requires a certain amount of accumulation, to a certain extent, that is, a breakthrough of a critical value, the nature of things will change, and new things will be produced. The bottom line embodies this critical value. Once the bottom line is exceeded, new contradictions may arise and even bring irreparable losses or irreparable errors. The "bottom line" has two sides of two. The bottom line not only points out the possible risk challenges and the worst situations that can occur, on the other hand, it also indicates the beautiful results that characterize the bottoming out.

From the perspective of materialism, the bottom line with social value must be an objective boundary that conforms to the reality of social development and reflects the needs of the social process. It cannot be a subjective conjecture in the human mind. "Bottom line thinking" reflects a scientific way of thinking that starts from reality, integrates theory with practice, seeks truth from facts, and seeks truth and pragmatism.

From the point of view of history, the so-called "bottom line" is historical development, not eternal. "Bottom line thinking" is not only a kind of thinking determined by past history, but also a predictive thinking about the possible consequences of future active activities and active regulation. This is a historical nature rather than a natural boundary.

Bottom line thinking is a systematic philosophical thinking. It not only thinks about where the bottom line is and what harm it will cause if it crosses the bottom line, but it also makes us think about how we should hold the bottom line once contradictions are transformed and grasp it in the uncertainties of the future. Actively, how to predict the crisis and transform the crisis to find a breakthrough and find new opportunities. It can be seen that the bottom line thinking is the practical application of Marxist philosophy in the field of thinking.

From the time the curriculum was set in the 1950s, predecessors such as Wang Li and Lu Zongda have positioned the nature of the ancient

Chinese curriculum in the category of "an important tool for cultivating the ability to read classical Chinese". This training goal is proposed in view of the fact that Chinese language and literature researchers in the 1950s and 1960s have a low reading ability in ancient Chinese. With the development of higher education, the talent training model is becoming more and more diversified. Especially in the context of the construction of current application-oriented undergraduate colleges, Ancient Chinese is one of the basic courses and compulsory courses for Chinese language and literature majors in ordinary colleges and universities. It is to enable students to master the basic knowledge of ancient Chinese, improve the ability to read ancient books, so as to better inherit China's excellent traditional culture, enhance the humanities of college students, and lay the foundation for language and language work and classical Chinese teaching in primary and secondary schools. However, as far as the current status quo is concerned, the reasons for the disconnection between the purpose of the opening and the actual teaching effect are: first, the students lack the cultural identity of the course, and they generally feel useless and difficult to learn; second, the lack of course practice links; Third, the teaching method lags behind. Therefore, to cultivate students' sense of cultural identity and understand traditional Chinese culture, we can truly understand the profound connotation carried in ancient Chinese.

First of all, since ancient times, China has established a country based on agriculture. Farmers have worked on the land, fixed on the land from birth, and lived on the land. They are very simple, unselfish, stable in behavior, and focus on agriculture and accumulate wealth. People gather together to know the roots and the bottom, and they are unwilling to flow subjectively. Generations continue, no matter whether they are rich or barren, they cannot flow arbitrarily, because the land is fixed, and the feudal dynasties of the past are especially true of population control. In this way, the position of the monarch is stable. If you abandon agriculture and devote yourself to industry and commerce, farmers will easily migrate. Once the country is in trouble, they will be clever and act treacherously. They will be turned upside down and stay away from them. Without the heart of living and working, the country will be put in danger. It will cause the country to incur losses and destruction. This also means that the birth of a family with blood as a bond includes three kinds of relationships in the five ethics of Confucianism

within the family: father and son, brother and couple. The family system has become the implicit support of the ruling system of successive dynasties. This, in turn, further made people fixed on the land and difficult to move, including the readers of the landlord class.

The production method of agriculture in the Yellow River Basin provides a stable living environment for our ancestors. We work at sunrise and sunset, and production and labor throughout the year are strictly in accordance with the laws of nature. "The Chinese nation has formed a simple and pragmatic national character. Taking blood as a bond, they gathered together to form a lifestyle that pursues stability. It has been followed from generation to generation, shaping the national psychology of seeking stability without change. This kind of psychology affects the Chinese way of thinking and value choice, and makes the traditional Chinese culture more stable and deeper into the depth of national psychology. The vast majority of Chinese people are happy to settle down. Their underlying psychological need is a sense of bottom line security. Anything they do is carried out on the premise of guaranteeing the bottom, to avoid the occurrence of new situations and new changes under their own uncontrollable conditions.

Secondly, the sense of anxiety is a sensible and far-sighted consciousness of dealing with affairs in a vigilant and calm state of mind. From the beginning of the week to Confucius and Mencius, from worrying about the monarch to worrying about the Dao, worrying about the people, and worrying about the world, the connotation of the worry consciousness has become more and more abundant. Later generations may worry about the decline of the monarchy, or worry about the danger of the nation, or worry about the hardship of the people of Li, that is, under different historical conditions, people with lofty ideals have different specific worries. The sense of anxiety is a sense of social responsibility and historical responsibility, as well as insight and prevention of potential crises. People with a sense of sorrow are often able to perceive hidden dangers in their lives and are willing to act on it, rather than expressing their pure feelings of compassion there.

The basic setting of life in the universe in Zhouyi is cyclical. Everything and everything in the world are changing. When anything develops to the extreme, there is a tendency to move to the other extreme in the opposite direction. The way of this

change is to start over and over again. This is a summary of intuitive experience. The ancestors looked up at the starry sky and saw that the sun and the moon alternated and never ceased. In short, everything is going back and forth, and back and forth. This thought has a huge impact on the Chinese nation and has helped us overcome difficulties in the long historical process. The Chinese therefore often remind themselves to be at peace, and not to be pessimistic even in extreme difficulties.

Anxiety is expressed as concern for life, anxiety about people's livelihood, anxiety about the future and destiny of the country. Under the influence of the consciousness of anxiety, there will be anxiety and anxiety about the possible dangerous situation, and insecurity will follow. People use this to be vigilant, and will put into practice, make efforts to prevent in advance, focus on the overall situation, prevent the slightest progress, and actively take measures to keep the bottom line and avoid any situation that may affect stability. As we all know, bottom-line thinking is a retrospective way of thinking, which is to carefully analyze the actual situation and analyze the worst result that can be accepted by itself. On this basis, establish the bottom line, value the negative influencing factors, take precautions, and always Taking the bottom line as a vigilance, staying in peace and thinking, do not relax, do not slack, focus on the long-term.

Finally, in Chinese culture, the real world is the world of the person in front of us. The way individuals are saved is to be able to feed and place their own "body". Our pragmatic spirit has become a secular culture.

Our thinking habits are more based on experience rather than abstract logic. Our secular expression is not to pursue the other side of the world or the eternal existence of the soul, nor to explore the mystery of the theoretical world, but to advise people to stand on this side of the world and regard "for "Life and people's lives" is the goal of real life value. Westerners are more "analytical", tending to take matters out of context, avoid contradictions, and rely more on logic, which is closer to Plato and Aristotle's division of the world into a real world and a spiritual world that transcends the ontology Related. The focus of Western philosophy is to seek wisdom, which is the principle behind numerous affairs, rather than the settlement of daily public affairs, not practical public affairs. The development of practical rationality has made ancient China a leading

position in the fields of astronomy, calendar, mathematics, etc., but at the same time, emphasizing experience, intuition, and practical value orientation has led to the relative neglect of theoretical discussion. This old value orientation hinders the further development of traditional science and technology, so that in modern China science and technology fall behind. In contrast to Western culture, learning does not aim to "use the world to apply", effectively promote the development of theoretical science, and the rapid rise of modern Western technology.

Confucianism pointed out a way for people to "use the world": to cultivate oneself and to govern the country and the world. The emphasis is on the pragmatic spirit of paying attention to this world. Learning must be useful. Confucius said that "reciting 300 poems and teaching them with politics" means the relationship between learning and using. Learning should be combined with bowing, learning should be combined with participation in social life and politics. Chinese people have always regarded virtue and thrift, hard work and down-to-earth virtue as their virtues, and they have focused on practical rationality in this world and pursued the satisfaction of happiness in this world.

4. REFLECTIONS ON THE APPLICATION OF OBE CONCEPT IN ANCIENT CHINESE CULTURE EACHING PRACTICE

The teaching process of the OBE education model is mainly student-centered, focusing on cultivating students' self-exploration and self-learning abilities, so as to improve teaching efficiency and teaching quality. The traditional education model takes teachers as the teaching center and teaches students around the established teaching process. This teaching model focuses on the teaching of textbook theoretical knowledge, and it is easy to ignore the cultivation of students' ability in practice and other aspects.

Compared with traditional classrooms, OBE requires students to change traditional learning concepts and habits, actively participate in classroom activities, enhance autonomous learning ability, and achieve "combination of learning and use". OBE not only requires teachers to actively play the leading role in the classroom, but also requires teachers to become result-oriented designers, scholars and leaders. When implementing a new education model, students and

teachers inevitably have an adaptation process. In this process, they can be used interchangeably with the traditional education model, so that students can compare and appreciate the differences and advantages and disadvantages between OBE and traditional teaching methods. Later, increase the rational understanding of OBE.

The addition of four practical links is the main feature of this subject. Follow the guidance of OBE theory, take students as the center, reform traditional teaching methods, and realize teaching activities from "emphasis on learning" to "combination of learning and thinking", "closedness" to "openness", "indoctrination" to "dialogue" ", "Knowledge" to "ability", stimulate students' curiosity and exploration, develop students' innovation potential, and further improve students' ability to apply knowledge, solve practical problems and innovation ability .The purpose of learning ancient Chinese is not only to improve the reading ability of ancient books, but also to enable students to better learn and master modern Chinese and improve their ability to interpret modern Chinese. Although ancient Chinese has gone through thousands of years, its stability is still its distinctive feature, and much vocabulary and its usage are inherited by modern Chinese. For example, many idioms in modern Chinese come from ancient Chinese. To use them accurately, you must clarify the source of allusions and the exact meaning of each word in the idiom.

Through the application of OBE theory to the design of ancient Chinese courses, and use the reverse design of teaching activities to implement the method, observation method, analysis method, etc. to track and record the students' learning behavior and learning effects in the learning process and Analysis, so as to achieve the teaching purpose of improving the application ability of ancient Chinese for students of Chinese language and literature majors.

5. CONCLUSION

OBE takes the purpose of application-oriented talents learning as the goal of teaching, optimizes the learning content of application-oriented talents, and the output of learners is its motivation. Therefore, the application research of OBE in ancient Chinese courses has important promotion value:

The "reverse design forward implementation" method used in the research can expand its

application scope, which is beneficial to the reference and learning of other courses and disciplines;

It can effectively mobilize the faculty of the Chinese Language and Literature major of Xi'an Fanyi University, set up the teaching team of all subjects of the OBE Chinese Language and Literature major, and compile the teaching materials in line with the actual teaching of the Chinese Language and Literature major of Xi'an Fanyi University.

ACKNOWLEDGMENTS

Fund Project: School-level education reform project of Xi'an Fanyi University "Research on the teaching reform of the integration of ideological and political education and traditional culture in ancient Chinese courses"(K23B01).

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