

INDIVIDUAL ENJOYED TEACHING: THE DEMANDS OF TEACHING UNDER THE BACKGROUND OF THE GLOBAL COMMON GOOD

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Abstract: In 2015 UNESCO released a new report, Rethinking Education: Towards a Conceptual Shift towards the 'Global Public Good', which redefines knowledge, learning and education, emphasizes the humanist spirit of education, and suggests that education and knowledge should be defined as a 'common good' that requires the collective efforts of society. The "common good". However, in the existing teaching process, the lack of humanism and the proliferation of instrumental theories are still the curse of teaching, which makes individual enjoyment obscured, and the teaching falls into the situation of "mechanical thinking" and "man-made tools", so that the educational value of the global common good cannot be realized. The value of education for the global common good cannot be realized. Adhering to the spirit of the report, it is not difficult to find that individual enjoyment is the same as the report. Only by paying more attention to the individual enjoyment function of teaching and constructing an evaluation system for individual enjoyment can we break through the fence of "mechanical thinking" and get rid of the "man-made tools". The shackles of "man-made apparatus" will be broken through the fence of "mechanical thinking" and get rid of the shackles of "man-made apparatus", and it will also become a practical way to promote the common value of education for human beings.

Keywords: Individual enjoyed teaching; The global common good; Pedagogical claims

1 INTRODUCTION

In 2015, UNESCO released a new study, Rethinking Education: a Conceptual Shift Toward the Global Common Good? which reaffirms the core concept of a humanist view of education as a guide to education. Looking at teaching and learning in the light of the report's core concepts, we find that existing teaching and learning have become mechanical tools for inculcating knowledge. As Thomas Berry describes it, "To let children live only in connection with concrete, steel, wires, wheels, machines, computers, and plastics, and to let them experience hardly any original reality, not even to teach them to look up at the stars at night, is a deprivation of the soul that deprives them of the deepest experience of life.[1]" In other words, if our teaching imparts only one-sided, detached, fragmented knowledge that is outside the life and practice of society, such knowledge will not only fail to interest students, let alone enjoy them, and certainly will not promote the spirit of humanism, but it will also embark on the path of no return to atrophy. Thus, this paper takes the concept of the global common good as a perspective, diagnoses what is wrong with the existing teaching, and proposes the teaching of individual enjoyment on the basis of it, so as to answer the question: how should the teaching in the context of the era of globalization practice the spirit of humanism?

2 INTERPRETATION OF INDIVIDUAL ACCESS TO INSTRUCTION

Individual enjoyment refers to the use of something by an individual for material or spiritual fulfillment. When our teaching is infused with individual enjoyment, it also means that it must provide spiritual fulfillment to our students. Whether the individual enjoyment function of teaching is innate or acquired, we need to re-examine the concept of teaching in order to better understand the essence of individual enjoyment.

2.1 Review of the Concept of Teaching and Learning

The concept of teaching has evolved from the day it appeared to present a variety of interpretations. In order to understand the true meaning of teaching, we need to clear up the definition from these various interpretations. In Chinese vocabulary grammar, teaching consists of two words: teaching and learning, the meaning is that teaching focuses on imparting and receiving behavior, and learning favors inner feelings and gains. Taken together, we can grasp the meaning of teaching from the two dimensions of "imparting imitation" and "gaining in the heart".

2.1.1 The dimension of instructional technology

Education was created to satisfy the needs of life, so it is natural to think of education as a way of life or as a technique. It is for this reason that the nature of pedagogy can never be completely separated from the scope of the "normative disciplines". Therefore, "teaching" in pedagogy is undoubtedly regarded as a technology, a tool for acquiring knowledge through technology. As stated in the Chinese "Record of Learning": Preventing students from making mistakes before they occur is called prevention; Providing education at the appropriate time is called timely; Education that does not go beyond the talent and age characteristics of the educated is called conformity with order; Mutual learning and complementing each other's strengths and weaknesses is called mutual discussion. These four points are experiences of

successful teaching. In his teaching activities, Socrates in the West also used the question-and-answer method, thinking that the course of teaching was similar to the maternity technique, so he called his teaching method the maternity method. Plato, in his book "The Ideal State", while treating education as a tool of politics, also considered teaching as a technique of acquiring knowledge. In Herbart's book "General Pedagogy", although teaching is played out in more detail, it still focuses only on the method by which students receive the material.

These facts are clear examples of how teaching is viewed as a technology. It can be said that at this point in time, teaching is a "thing outside the body" independent of the individual, and the individual enjoyment of teaching has not yet really begun.

2.1.2 Teaching the dimension of individual enjoyment

Another view is that teaching involves people, their feelings and their values. For example, Confucius said, "It is not a pleasure to learn and to be learned. In the nineteenth century, under the flourishing of natural sciences and humanities, teaching and learning continued to be divided into different types, and people began to look at "teaching and learning" from a psychological point of view, reflecting the important influence of "enjoyment" on the individual within the individual. As a result, the individual enjoyment of teaching and learning has gradually become more valuable. For example, Rousseau's "Emile" proposes to use love to make children grow naturally, and advocates the implementation of the education of love rather than the application of coercion, which should be human-centered. After Rousseau, Johann Heinrich Pestalozzi brought Rousseau's education of love into full play. With the opening of modernization, we are faced with a complex world, both material and spiritual. A variety of philosophical trends are colorful, a variety of pedagogical pluralism coexist, but also on the "human" this proposition has never stopped discussing. Such as Whitehead on the "human" has a profound understanding, in his eyes, each student is "a living human being, is a creative and aesthetic interest in the concrete existence"[2]. Here, Whitehead will be "people" individual understanding of further deepening, and individual enjoyment function to a new level of understanding. Dewey after the twentieth century in the teaching practice, also fully interpreted the connotation of the individual enjoyment function and should achieve the goal. He believed that "education must begin with a psychological exploration of the energies, interests and habits of the child". In this way the child's learning becomes part of the child's life; it is no longer passive reception or listening, but active absorption or experience. "Going to school is a joy; child management is no longer a burden and learning is easier.[3]" It is thus clear that the individual enjoyment function of teaching exists objectively and has a historical tradition; it is not a far-fetched statement, let alone a subjective and artificial idea.

To sum up, only by giving full play to the enjoyment inherent in teaching itself can we satisfy the spiritual needs of the individual student.

2.2 Definition of Individual Access to Instruction

To summarize, for each individual, in addition to the acquisition of appropriate knowledge, teaching should also have a function of enjoyment, which points to the spiritual world within the "individual". Some scholars have summarized the essence of this function as follows: "In the process of receiving education, one obtains a sense of satisfaction and fulfillment of self-improvement, and experiences the freedom and happiness in education.[4]" Therefore, we call teaching with the function of individual enjoyment "individual enjoyment teaching".

The so-called individual enjoyment of teaching refers to the fact that teaching enables each individual to experience joy, happiness and a kind of spiritual enjoyment while acquiring the corresponding knowledge. This is in fact the kind of teaching that Confucius envisioned as being "enjoyable". Therefore, only by giving full play to the inherent enjoyment of teaching can we satisfy the spiritual needs of the individual student and enable him or her to have a happy experience while receiving knowledge.

3 DIAGNOSIS OF INDIVIDUAL ACCESS TO INSTRUCTION

In summary, the individual enjoyment function of teaching is innate. At some point, the individual enjoyment function of teaching has been obscured, and further restoration of this function requires a re-diagnosis of the current state of teaching.

3.1 Emotional Empathy of Indifference

As the process of globalization continues to advance, the multiplication of knowledge, information explosion makes people more and more in favor of technology, in favor of knowledge, resulting in the teaching of individual enjoyment of the function of obscuring, which leads to the blind pursuit of technological advances in educational activities, so the emphasis on the feelings of the pursuit of the spirit of the spirit of the spirit is ignored, so that the students have become emotionally unavailable devices. Cai Yuanpei once said: education is to help the educated person to give him the ability to develop his own, complete his personality, and human culture can do a part of the responsibility, not to be educated people into a special apparatus. However, when we are teaching knowledge, we still can't get out of the mechanical mode of thinking, and we eliminate emotions from our learning.

Narrow value orientation, so that the teaching of the lack of humanistic spiritual significance, so that the human emotions more and more indifferent, prompting our teaching has become a standardized "input - output" scientific assembly line, as if the teacher as long as to complete the process, will have completed the task of teaching. Such steps consistent teaching process, so that teachers with preset goals to "kidnap" the student's mind, to complete its mission of

educating people, with a thousand teaching routines, to the student's mind filled with a variety of "standard answers", become a rewrite knowledge "machine". This "machine" has no emotions, does not know how to question, and is afraid of making mistakes. When their spiritual needs are not satisfied from the teaching, feel the loneliness and emptiness brought by knowledge, they lose the enthusiasm for creativity and the joy of inquiry, the campus is full of indifferent faces exactly the same as their own, and what a sad picture!

3.2 Lack of Humanism

Whereas the humanistic spirit originally endowed the individual with subjectivity and was the cornerstone of the individual's enjoyment function, today we are facing the challenge of a lack of faith in the humanistic spirit. This challenge extends to teaching and learning, obscuring its function of individual enjoyment. Under the major mission of learning "knowledge", we have almost forgotten that the most fundamental connotation of education is to educate people.

As far as teachers are concerned, society lacks the necessary humanistic care for teachers, and still regards them as mere "pedagogues", believing that the task of teachers is to do a good job of teaching so that children can achieve high grades. Teachers feel the pressure, and thus in the teaching of "step by step", diligently, they can not feel from the teaching process to create the joy and happiness of interaction. As far as students are concerned, the loss of the humanistic spirit of certain courses of knowledge more and more alienated from the students' lives, easy to cause students to resist knowledge, naturally, no enjoyment can be said. Teachers and students in the field of knowledge in the diligent labor, but such labor is only superficial, ignoring the soil under the field, where the roots of plants reach out, but also ignored the wonderful scenery around. This stays at a shallow level of learning is undoubtedly to quench the thirst of plums, lack of emotion and value of the depth of learning makes the teaching process boring and tedious. It can be seen that our students in the most passionate golden years passively received too much, difficult to understand the knowledge instilled, poor to cope with a variety of duckling teaching and examination, this inhumane teaching, is the double strangulation of the students' souls and bodies.

3.3 The Ills of Instrumental Rationality

Since the Industrial Revolution, modern science has brought unprecedented changes to people's lives. People try every possible way to extract rich returns on knowledge, in this competitive game of interests, instrumental rationality is favored by the people, so in the field of education, the emergence of a "technology-centered" one-sided instrumental rationality orientation, showing excessive enthusiasm for new technologies and the blind use of the scene, people have to improve the technology to the efficiency of the classroom, the pursuit of knowledge teaching returns, "tainted" teaching is more like a norm, a technology. To the classroom for efficiency, the pursuit of knowledge teaching returns, "tasteless" teaching is more like a norm, a kind of technology. Under such a trend, such characteristic words as "exam-oriented education", "load-shedding" and "college entrance examination pledge" have come into being in the Chinese context, which in itself is paradoxical: the logical starting point of teaching itself is not purely for the purpose of learning and teaching. The logical starting point of teaching itself is not purely for the examination, when knowledge becomes the first, the status and value of knowledge overrides the faith, how can we talk about letting people to pursue poetry? Teaching, as a tool, has no sense of beauty, and when weighing material gain and spiritual enjoyment, people do not hesitate to choose the former and abandon the latter.

There is nothing inherently wrong with techno-instrumental rationality, because human beings have the need to pursue certain utilitarian values to create material civilization. "But this utilitarian value must not obscure the significance of knowledge for the spiritual world of man, nor threaten his pursuit of a meaningful life, or else knowledge will most likely be alienated into an antagonistic force for man's happy existence.[5]" We can't ignore the demand for examination, but within the framework of "examination oriented", teachers use traditional teaching methods and modern Internet means to process and package knowledge, so that students have an interest in active learning. When a person becomes a slave to the rules and regulations, he or she is not a creative and free being, trampling on the individual's right to enjoy teaching and learning, and extinguishing the individual's sense of innovation.

4 INDIVIDUAL ACCESS TO TEACHING AS A CLAIM TO THE CONCEPT OF THE COMMON GOOD

Lack of enjoyment of teaching has been in trouble, it is as a scholar in our country described, "education is to lead students to the 'living' road, rather than with inanimate knowledge of the accumulation of their original creative space, forcing them into a dead end.[6]" It seems that the return of individual enjoyment of teaching has been imperative, and we can no longer afford to be half-hearted. The return of individual enjoyment of teaching involves the spiritual world of each individual, and will inevitably put forward higher requirements for us.

4.1 Breaking Through the Fence of "Mechanical Thinking", Revitalizes Teaching and Learning

Society should be the forerunner in breaking down the fence of mechanical thinking, i.e., breaking down the utilitarian view of teaching and advocating an enjoyable value of knowledge teaching. In the conceptual transformation of the whole society, individuals will naturally be influenced by this general environment and regard teaching as an object that can be enjoyed.

Secondly, society should reshape the humanistic spirit. Today, material civilization has reached a certain level, in contrast to the lack of spiritual civilization. We should realize that material poverty may not mean spiritual poverty, but material wealth never means spiritual wealth. Therefore, the humanistic spirit advocated by society should be a spirit that makes people extremely rich in spirit and realize the meaning of "human" existence. In the teaching of knowledge, the individual who is imbued with the humanistic spirit is "a subject of knowledge who has awakened to his or her inner nature.[7]" With this humanistic atmosphere and culture as a foundation, the individual's function of enjoyment can be better realized.

Therefore, teachers should shift from the single teaching value of imparting knowledge to a teaching value that emphasizes both "teaching" and "enjoyment". The core concept should be: teaching is not "teaching" for the sake of accomplishing tasks, but "teaching" for the sake of spiritual fulfillment. Sometimes, looking at things from a different perspective may have a different effect. For example, when dealing with advanced students, teachers should hold the idea that they still have unlimited possibilities for improvement, and that turning such possibilities into reality is the embodiment of self-worth, the improvement of quality, and the ability to bring self-spiritual enjoyment. In this way, teachers will not only focus on the amount of knowledge taught to students, but also find the possibility of enjoyment from students, then teachers will go smoothly on the road of knowledge teaching.

Accordingly, students should change from a passive view of knowledge learning to a view of knowledge learning that emphasizes both "learning" and "enjoyment". The core concept should be: knowledge learning is the process of improving one's own quality and enriching one's own spiritual world. For example, when receiving new knowledge, students do not think too much about "what can I do with this knowledge", but should think more about "what aspects of this knowledge can bring me spiritual enjoyment". Only in this way can individual enjoyment of teaching return.

4.2 Freeing Teaching and Learning from the Shackles of the "Human Instrument"

Classroom as the most important form of teaching organization, related to individual enjoyment of the function can be effectively highlighted, so we need to pay attention to the art of classroom teaching, which requires every teacher in the state of mind, the momentum of the "heavy as light" style, and dare to pursue the highest realm of the art of teaching, and dare to challenge the authority, and dare to transcend the spirit of self! The spirit of teaching. In the preparation of each teaching link, they are like walking on thin ice, like being in an abyss, and carving carefully.

First of all, to enhance the art of classroom teaching, this art does not mean that the teacher to the lesson how fancy, ups and downs, but really through the teacher's thinking, rooted in the students' lives, according to the art of the person. Knowledge away from the students' life experience is difficult to arouse the interest of the students, and not let the students from scratch to construct knowledge, which is too cumbersome and time-consuming, not to directly instill the results to the students, which becomes the examination-oriented education. Rather, it is about carefully selecting the key, focal points in the process of knowledge generation and formation, and helping students to make connections between knowledge and their own experiences through this node. The art of teaching usually requires careful carving and polishing, and teachers need to exert great initiative to study and reflect. Teachers need to be able to master the classroom so that people can feel the satisfaction and happiness of creation through this artful activity. At the same time, when the teacher painstakingly to operate a kind of teaching art, which is itself a creative enjoyment. From the choice of teaching content to the selection of teaching methods, from the formation of teaching strategies to the growth of teaching wisdom, in the practice and reflection, the teacher's "artistic means" constantly renovated, "artistic approach" more clever, "artistic style". "Artistic style" is more distinctive, teachers and students can enter the "artistic realm" that brings infinite enjoyment.

Secondly, an equal teacher-student relationship should be established to rectify the "dominant" status of teachers in the past, and the relationship between teachers and students in teaching should be developed into one of equality, understanding and inter-subjectivity. This relationship is dynamic, it leaves room for students to play creatively, leaving teachers and students in the "you and me" resonance to expand the space for individual development, so as to enjoy the joy of growth. At the same time, this relationship is also democratic and open, the teaching process of the evaluation of students is no longer a perspective of a voice, under the pluralism to meet the needs of students in all aspects of development, "open to avoid monism, in order to avoid unidirectional linear, in order to be full of poetry.[7]"

The third should reflect the emotional care in teaching, knowledge teaching must be changed from single development of students' cognition to "knowledge" and "emotion". There is no profession like teaching, the spirit of interaction between life so often, so that people can get the joy of communication, so from the teaching design to teacher-student dialogue should be full of emotional color and rhythm of the heart. Mechanical explanation will only make the knowledge into a dry "chicken ribs", teachers want to get students' recognition, emotional resonance, not only to grasp the content of the teaching and the spirit of the organic integration of students, taking into account the interests and characteristics of students and pay attention to their own charisma to care for students. After all, do a "no love" teachers than to do a "no knowledge" of the teachers of the students more harm.

4.3 Creating "Individually Accessible" Contexts for Enjoying Teaching and Learning

In order for teaching to reflect enjoyment, it is necessary to create "individual enjoyment" scenarios in teaching, abide by the principles of induction, authenticity, proximity, cooperation, harmony and unity of conflict, hierarchy, act on students to awaken their emotional responses, create a learning atmosphere, and enjoy the process of exploring

knowledge. Johann Amos Comenius once said, "All knowledge begins with the senses", and famous soviet educator Zankovalso proposed that "knowledge that is not reinforced and warmed by one's positive emotions will make one apathetic". Teachers warm up knowledge with emotion, add love to make knowledge softer, and such a teaching situation can satisfy the psychological needs of students. The atmosphere of the classroom is no longer dead, serious and rigid, teachers and students between the emotional stimulation and collision set off a thousand waves, resonance of the soul, after the class can also be in the hearts of the students ripples, recalling the memory. Such an atmosphere can greatly stimulate students' interest in learning, to achieve the purpose of letting students enjoy the learning process, increase their emotional experience.

In order not to let the individual enjoyment function of teaching fail or even degenerate, firstly, we should create a situation close to the students' life and understand what they think and need. Secondly, we should pay attention to the image, effectively stimulate students' association and imagination, combine the characteristics of the subject, explore the charm of the subject, closely follow the teaching content, help students understand the abstract content of the books, stimulate students' interest, and master the true knowledge. Once again, it should contain valuable questions to guide students in a goal-oriented manner and adapt to the current cognitive level of students, as well as novel and vivid to stimulate students' desire for knowledge. Finally, and consistently, it should include emotions that motivate, inspire, and promote "meaningful learning" for students. We should also create the conditions, when we teach into the life to cherish, to enjoy, we will not deviate from our meaning as "human", in order to let the freedom, joy, happiness and the light of beauty shine on the road of education.

As the scholar Li Zhaocun said: "Teaching is no longer just a matter of knowledge acquisition and skill cultivation, but also a matter of children's happiness and freedom, the legitimacy and reasonableness of curriculum knowledge, the morality and ethics of the teaching process, and knowledge acquisition and spiritual education in knowledge acquisition, and so on, which will be presented in front of our eyes[8]. "In the face of these problems, the individual enjoyment function of teaching can no longer remain "behind the scenes". As the core of education, if the teaching of knowledge cannot effectively fulfill this function of enjoyment, how can we expect education to cultivate individuals who are truly self-reliant? Imagine if we feel more in front of the classroom teachers and students to the classroom knowledge teaching aspirations, in the classroom to hear the students of the classroom expression of happiness and happiness, which in itself is what a happy thing.

COMPETING INTERESTS

The authors have no relevant financial or non-financial interests to disclose.

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