

Example Education: The Way to Show Teachers' Teaching Ability

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Abstract: This study uses the literature research method to analyze the practice path of teachers' teaching ability. The effectiveness of model education is the core yardstick to measure the level of teachers' teaching education. Starting from the dimension of "relationship", awaken model education and generate "personality value" with "model"; open model education with "positive interaction", promote "model follow"; and ignite model education with "sharing and responsibility" to seek "symbiotic benefit". However, the addiction of "false relationship" leads to the defects of teaching schema, teaching motivation and teaching purport, which is not conducive to the "real collective" of model education. In order to lead the model education to truly enter the realm of perfection, we should explore the original form, realistic pattern and ideal picture of model education to realize the "self-nature" of model education. In a word, model education is an effective way to show teachers' teaching ability.

Keywords: Example Education; Teachers' Teaching Ability; Education Level

1. Introduction and Research Trends

Example is different from "model", which does not refer to specific "people" or "groups", appearing as a continuous spiritual treasure house, and observing the interaction between "me" and "non-me" and the generation of personality." How to guide learners (to live well)" is the basic part of role model education. The effectiveness of model education is the core yardstick to measure the level of teachers' teaching education, and the teaching ability is the cornerstone of teachers' education. It is not only related to the purpose of model education clarification, but also related to its path selection and design (Figure 1). To be specific,

feeling the body and mind, penetrating inside and outside is the effective concept of model education to follow, purport to integrate "internalized in the heart", "externalized in the form" to the perfection of the environment. Among them, this guidance is developed in a form of value, which falls on the unity of teaching rules, teaching behavior and teaching law, thus drawing the learn intention of learners from naive ignorance to maturity, and learning practice from external rhythm to endogenous self-discipline. In fact, to achieve the teaching success, example education still needs to overcome the difficulties. First, the ethical background of the difference order pattern inadvertently endows the model education with a starting point of "private", tearing the endogenous connection between the model and education. In both cases, the relationship between model and concrete "person" is blurred or equated, which narps the noumenal significance of model education and leads to the contingency of model overtaking the permanence of model. Three, in the use of "the power to impress people" to carry out model education, the teaching law behind the model phenomenon is ignored, leading to the incompatibility of legal power (external legislation) and ethics (internal legislation). In this way, use literature research, in order to effectively radiate the "power of example" and realize the goal of human nature perfection, we should explore the way of "self-improvement", so as to better highlight the teaching ability of teachers.

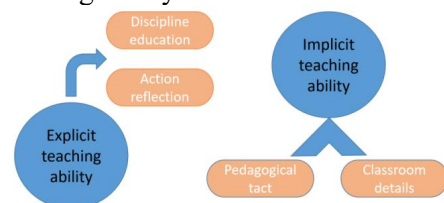


Figure 1. The basic Structure of Teachers' Teaching Ability

2. Research Question

In essence, an example is a personality symbol.^[1] The "non-objectification" and "non-ready nature" of personality give the example the role of "behavior doer" and its dynamically generated relationship attributes. Model education is to influence, inspire, motivate, guide and shape oneself, others and even symbionts continuously in the course of behavior with the spirit and personality paradigm of model. However, the ambiguity of the boundary between "I" and "not me", the wavering of empirical example and pure example, and the assumption of the internal connection between silence and noble dedication make the model education deep in a "false relationship". That is, example education ushered in some kind of defective independence, which, as the ruling force of alien change, wantonly promotes the relationship of "opposition" and "rejection".

2.1 The Excessive Publicity of Egoism Destroys the Teaching Schema of Example Education

Compared with individualism, the traditional ethical soil of "difference order pattern" in China prefers egotism. Everything takes "me" as the center for concrete development, and takes "private" as the background color, stressing the ambiguity of the boundary. Example education is related to the generation of personality and the perfection of human nature, which requires us to get out of egoism and show it as the perception of "me". According to the degree of perception, it is divided into natural realm, utilitarian realm, personality realm and heaven and earth realm.^[2] Corresponding to the behavior of "talent", "profit", "righteousness" and "serving heaven" respectively. The excessive publicity of egoism easily leads to the "I" staying in the level of pursuing nature and paying attention to practical interests, which is inconsistent with the teaching success pursued by the model education ("just its righteousness, not seeking its own interests "and" transcending the secular and self-serving "), and destroys the traction of the model education for learners and the individual's internal drive to the good. On the one hand, egoism focusing on "me" and "private" leads to rejection of the interaction between learners and role models. "I" as the

center, "I" is the beginning of everything is the core purport of egoism. In reality, once an example is established, a sense of resistance, disgust, and even hatred is easily with others. Because, under the framework of egotism, setting an example is not to demonstrate and guide, but to expose the weakness of "I", pointing to criticism and humiliation. This is completely intolerable to egotism, and inevitably leads to antagonistic conflicts between role models and learners. This is also an embarrassing situation that may be encountered in the actual education work. On the other hand, egoism based on "difference" and "order" leads to the subjective flow of learners' judgment. "Difference order" is related to "human relations order".^[3] Among them, "difference" is shaped like a water ripple, with "I" as the center, extending outward to form a circle, which is pushed farther and thinner, pointing to the distance between different circles, reflecting the closeness of human relations. "Order" shows a kind of discipline, which is an order that exists before the individual and has a mandatory binding force on the individual. In this way, when setting role models and carrying out education, learners are easy to be influenced by blood, geography, industry, interest, and form subjective preference for a certain or a certain role models, thus affecting the judgment of learners on different role models. In short, we should move from "self" to "for him" and maintain the operating background of model education.

2.2 The Superficial Promotion of Experience Material Weakens the Teaching Power of Model Education

To realize the ultimate direction in the field of teaching by preaching the property of educating people by example is a practical method often adopted by both normative ethics and material ethics. The difference lies in that the normative ethics represented by Kant follows the logical order from teaching law to example education, while the material ethics represented by Max pays more attention to the original nature of the value of example. Here, we do not intend to discuss the merits, nor do we take the idea of "choose one and abandon one" development. These two kinds of ethical ideas have their corresponding continuous inspiration to the reality. In fact, we have been

doing so, promoting the example in multi-form and multi-channel ways. However, if the model education stays in the superficial state of phenomenon and rules, and ignores the teaching laws behind it, it will easily lead to the irrational behavior of "teaching for teaching's sake". First, it ignores the legality of teaching. The reason why role models are widely publicized and used to inspire the public is because this educational phenomenon is in line with teaching rules. According to this logic, the model education that stops at empirical materials can not be beneficial to the teaching category itself, and it is not conducive to the public's beneficial thinking about the teaching logic behind the model phenomenon and model behavior. Second, it ignores the purity of teaching. "How should I act" is a problem that everyone should face and solve.^[4] "compliance with obligation" and "out of obligation" are two completely different behavior tendencies. If the model education stops at the superficial publicity of experience material, it will easily lead the public to stay in the behavior stage of "out of obligation". Finally, it neglects to respect teaching law. Examples in history and experience often show the goodness of their own behavior, but this is not another kind of shading - what makes our code of conduct conform to it, whether it is a sense of respect for the law, or a mere imitation of the act. It should be clear that whether the occurrence of imitation behavior or not has great instability, and is often affected by the field, situation, and even emotion. In short, the organization and implementation of model education, while paying attention to the quality of experience, should also observe the teaching law behind the phenomenon of model and model behavior. The occurrence of good behavior is based on "I want to do so", rather than "want me to do so".

2.3 The Teaching Context of Silent Dedication Overshadows the Teaching Purport of Example Education

In the conventional cultural context, dedication are often closely associated with obscurity and no return. Dedication and low-key gradually become a pair of twins, advocating "silent noble". In a sense, this can indeed prevent the occurrence of "hypocritical" behaviors such as performance and show in the "education field", aiming to set up a "firewall" for model

education. But it is important to note that silence is not and should not be the full connotation of role model dedication. The original intention of example entering the public world is to "change evil and improve good". Under the guidance of this teaching orientation, example education constantly helps "me" to confirm "who I am" and answers "who I want to be". However, the convention has a strong inertia force, covering the real standard to measure the degree of model dedication-the authenticity of benefits, rather than silence or not-lead to the disorder and inefficient effect of model education. On the one hand, the society of strangers is ushered in, and the example is reduced from silent dedication to unknown. With the change of times, the "rural society" based on blood and geography gradually declined, and the stranger society arrived.^[5] This is a complete subversion of the ethical and cultural level, and the "difference order pattern" and "status pattern" are gradually declining. There is a educate vacuum in the public sphere, gradually losing the sense of familiarity, intimacy and trust. In this way, if the model education still sticks to the "silent dedication", and does not pay attention to "promote publicity", the model including the model, will become a kind of "talk" after dinner, even no one knows. On the other hand, idol worship replaces role model recognition, entertainment, vulgarization is filled among them. In a sense, "idols focus on objectification and aesthetic appreciation, emphasizing to meet the immediate entertainment needs of worshippers".^[6] Among them, the generation of idols mainly depends on commercial operation, which is a commercial production process, and it is difficult to promote teaching. The occurrence of idolatry mostly comes from the elements unrelated to the value qualification, such as appearance and human design, which is a special product after the alienation of emotional identity. Individuals are immersed in the low-level sensory stimulation and enjoyment brought by idol worship, which covers up the teaching attributes of example paying attention to personality generation and spiritual plasticity. In short, we should adhere to the educate orientation of "changing evil and improving good", observe the operation reality of example education, and observe the effect of education.

3. Method and Application of Problem Solving

3.1 Entering the "Real Collective": the Perfection of Model Education

Model education is carried out in the "real collective", which is reflected in the coexistence and combination of subject and object under the multi-dimensional relationship such as stranger self, society and symbiosis, and highlights the interaction and self-state (Figure 2). Among them, the interaction is related to the formation of the "stimulus-reaction" connection state in the "education field" composed of examples and learners. Self-state refers to the teaching level, teaching ability and teaching development direction formed by paying attention to example and their mutual influence during the phenomenon of education and behavior. Based on this, the targeted reconstruction and interpretation of the model education from the dimension of "relationship" is beneficial to further understand the ideal pursuit of the model education.

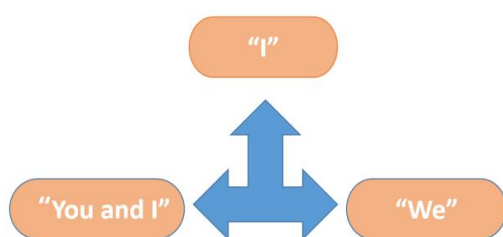


Figure 2. The constitution of Human Relations

3.1.1 The Relationship Between Stranger and Self: Awaken Model Education with "Model" and Generate "Personality Value"

In the relationship, "I" corresponds to oneself, and "non I" corresponds to stranger and self. The appearance and influence between "self" and "not self" is the essence of self relationship. In the example education, "I" refers to learners, "non I" attributed to the role model. However, because the model does not observe the existence and its real attributes, it corresponds to the continuous filling of the spiritual treasure house, which is a kind of value guidance. This requires that we must rely on phenomenology to look for a contrast existence in reality as an example, and then find a real observational existence for "me" to serve the perfection of human nature. The

introduction of the "model" connects the role model with the specific people.^[7] The so-called model is the actual person. Because of its intention and behavior is in line with teaching norms and teaching laws, it was established. About examples and models, examples are the foundation of models, and models exist based on examples and carry on continuous behavior. The example has permanence, the model has contingency, the loss of the model will not affect the value attribute of the example. In this way, "I" and the "model" that more or less reflects the value attribute of the example have launched communication in life, and awakened the model education to a certain extent. Although, this arousal is a kind of incomplete local awakening, but also provides a steady stream of ideological resources for learners to generate personality. First, the common value of the example and the individualization of the model, the original teaching state and the appreciation of the model after the contact, all mean the continuous growth of personality value. On the other hand, the emergence of the model, the emergence of the model examples, the connection of question and answer, dialogue, imitation and practice, provide the possibility for "I" to overcome the "preference" and realize the growth of personality attributes.

3.1.2 Social relations: open up example education with "benign interaction" and promote "example following"

The realization of people must rely on social relations and the cultural attributes behind them. Example education is to realize the benign interaction between learners and role models. This process involves value and behavior, and is the linkage between the learner's initiative, emotion, perception, cognition, experience, etc., and the distinctive epochal, advanced, progressive character and model (concrete and vivid image) of the model. Whether the effectiveness of model education is achieved effectively depends on the maintenance of repeated interaction between the two. This state is the key element to promote the outward expansion of model education. Because, it weaves an interactive network for learners and examples, and the model constantly moves in each network node, playing the role of smooth "dialogue" and continuous "practice". In this way, it will reach a more ideal state-example following. The

so-called example following refers to the learners' voluntary dedication to the example. This kind of dedication is the learner's infinite access to the personality value contained in the example, until the establishment of an order in line with the value connotation of the example in oneself. On the one hand, the learners follow the noumenon significance of the example. Here, following is not "following", "obeying", nor "willing", "thinking" or "doing", but a dedication to its "existence and so" after understanding the value connotation of the example. This value in the original sense should exist in a state that precedes will and behavior. On the other hand, learners and examples grasp the value order in the "same thinking and isomorphism". The premise of realizing "same thinking and isomorphic" is to be attracted. At the behavioral level, learners often show that they work together with or after their role models in order to realize their "dedication" to their role models. This is to reveal the operation mechanism of model education from the ontological significance.

3.1.3 Symbiotic relationship: igniting example education with "sharing and responsibility" and seeking "symbiotic benefit"

Different from the community mentioned by Ferdinand tenness, the symbiont is born in the social structure of strangers, which aims to break the "homogeneity", break the strict boundary between "acquaintances" and "strangers", "insiders" and "outsiders", and eliminate the closed, narrow and exclusive "recognition" mechanism, which is an operation in a strange state. In this sense, the symbiont should show a richer connotation and a broader extension than the community. In essence, an "I" is no longer a monad or a "ignored" or "hidden" individual, but an "I" of the "we". For the public, examples, including models, were initially unfamiliar. This means that example education should not only be rooted in the soil after the transformation of social structure, but also have the courage to admit the existing reality of "strangeness" between learners and role models. Returning to the symbiotic relationship, learners and examples not only have their own interests, but also realize a kind of benefit sharing in the interaction of multiple subjects. This kind of sharing is initiated by self-interest, and then forms a "spirit of contract" in the joint participation, and then the responsibility arises

at the historic moment. Because, the contract binds everyone, no one can escape. This is an effect that the acquaintance society cannot achieve, which always provides some kind of "shelter" for shirking responsibility. Sharing and responsibility rely on the "interest binding" to ignite the spark of the relationship and interaction between the personality value contained in the example and the "strangers", and then move towards the symbiosis and common benefit. It is a move away from "centrism" (egocentricity or other-centricity), seeking a limited tolerance and responsibility of the self towards the other. Starting from the social structure, this paper analyzes the reality and necessity of model education.

3.2 Returning to the "Perfect State": The Way of Self-Transformation of Example Education

Self-reliance determines how example education comes into being, how to develop sustainably and maintain innovation and vitality. The self-transformation of example education is to instruct the example education to eventually become itself, and to become an independent, inseparable and unique integration. This uniqueness has been grasped by the role model education. This is a self-fulfilling journey of example education. First, starting from the "id" state, "self" state and "superego" picture, we explore the original form, reality and ideal picture of example education. Relying on the innate instinct of "demonstration imitation", the time practice of "stimulating practice", and the understanding of "body and mind", they lead the example education to the teaching success of "internalized in heart" and "externalized in form", and realize the unity of teaching law and example phenomenon, teaching rules and teaching behavior.

3.2.1 With the innate instinct of "demonstration and imitation", the traction of the original form of example education

"Self" refers to the original beginning. Focusing on example education is not only a manifestation of natural attributes, but also a manifestation of value significance. Of course, the original sense of example education must be explored from the two main subjects of example and learners. Because, the permanence, value and orientation contained in the role model, the dynamic generation of

the personality value manifested by the learners, the embodied perception of teaching rules and public order conscience, and the observation and imitation of good behavior, all of them effectively observe the "self" state of the role model education - natural endowment and natural value.. This shows that the demonstration of example and the imitation of learners is the innate instinct of example education to face itself and return to the original. On the one hand, grasp the regional and non-regional, dig deep demonstration model of resources. The regionality of role models refers to the inextricable connection between role models and local customs in a certain region. Taking the advanced groups in Xinxiang as an example, Xinxiang City in Henan Province, located in the hinterland of the Central Plains, In the far more than half a century of history, A large number of advanced models have emerged successively, including Shi Laihe, Zheng Yonghe, Wu Jinyin, Liu Zhihua, Zhang Rongsuo, Geng Ruixian, Xu Fuqing, Pei Chunliang, Fan Haitao and so on, Have produced a unique "advanced group phenomenon"^[8], Formed Xinxiang advanced group spirit, Contains unique spiritual characteristics ——Self-reliance, hard work and entrepreneurship, Not greedy, not occupied, selfless dedication of the noble character. The hyperregional of role model, not affected by the region, mainly reflected in two aspects: one is the existence of shared role models; the other is the integration of role models formed through cross-language, cross-regional and cross-cultural communication activities. In this interweaving of regional and super-regional, there is a treasure house of resources filled with examples. On the other hand, the advantage of "group pattern"^[9] should be used to give full play to the natural value of observation and imitation in model education. "Group pattern" pay attention to the existence of individuals, believe that learners are in the collective, and have the right and obligation to express themselves, show themselves and develop themselves. This provides a "recognition mechanism" for learners. This mechanism gives learners the legal status of example observation and imitation. In short, the original form of model education should be guided by the innate instinct of "demonstration and imitation".

3.2.2 Practice by "Stimulating Practice" and Transcend the Reality of Model Education

"Self" refers to reality. Focusing on example education reflects the existence and awakening of the consciousness of example education itself. Among them, in order to form a benign interaction between role models and learners and promote the iterative development of self-state, it is necessary to build a correlation channel to embed each other. This channel mainly plays a coordinated and regulatory effect. It is worth noting that in the process of learners moving close to the existing cognitive system or moving forward to convey the value orientation, we should not only stimulate the corresponding driving force of the behavior subject, but also adhere to the learned learning. To resolve to overcome preferences, and then to achieve the real transcendence of the reality of example education. On the one hand, respect the teaching law and form a determination. The formation of determination fundamentally depends on the boost of cognition, emotion and will. First, grasp the essence of the teaching law. The law regulates people's life with its universality. Second, inspire a sense of respect for the teaching law. Respect is an emotion that concerns the motivation of "people"^[10], which can continuously improve the recognition and belonging of the law. Third, form the intentionality of respecting the teaching law. The acquisition of such intentionality should be based on the improvement of teaching judgment, and the process of improvement mainly lies in the game situation or teaching dilemma. On the other hand, use continuous practice to overcome preferences and correct teaching behavior. There are two ways of continuous practice: dialogue style, question-and-answer style. Whether it is dialogue or question and answer, they all follow the basic approach of "example questions- -throw examples- -concept induction- -thought guidance". At this point, the example is more like the "midwife" of the learners in the ideological value. Of course, the practice can be carried out in a variety of carriers, including exemplary examples, creative examples, fables and sayings, and even teaching puzzles in life. In the debate, discussion and communication, generate confusion, out of prejudice, and then realize the continuous correction of their own

teaching behavior. In short, we should practice by "stimulating practice" and transcend the reality of model education(Figure 3).

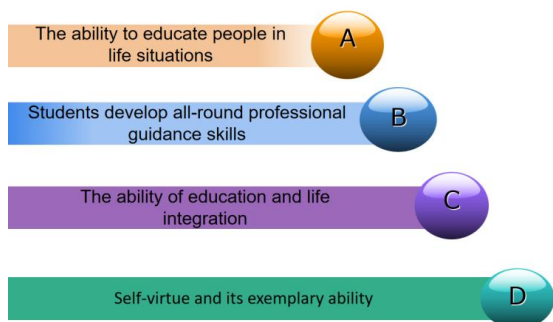


Figure 3. Practice Elements of teachers' Teaching Ability

3.2.3 To Achieve the Ideal Picture of Model Education with the Understanding of "Body and Mind"

"Superego" means complete. The example education highlights the integration of internal conscience, social norms, teaching judgment and other aspects. The emergence of any relevant state of growth between learners and role models contains the elements of changing the body and heart. It not only observes the interaction of body and heart between learners and models, but also pays attention to the evolution of their physical and mental states, especially the value-added efficiency at the learner level. With body and heart, heart feeling and body, body and mind sense is a state of perception that example education should pursue, and achieve the ideal picture of example education in the understanding of body and mind. On the one hand, in the physical understanding, to understand the "better life"^[11]. In the embodied state, learners have the dual attributes of both subject and object, which is the interaction between cognition, body and environment. This shows that learners should focus on physical practice, rely on voluntary services, public welfare activities, publicity activities, etc., and to realize the active construction of laws, rules and cognition among role models. On the other hand, in the "heart nature" of understanding, enrich the spiritual home. It focuses on the contact with external objects in the body, the development of external thinking with "mind nature", and the acquisition of perceptual consciousness, value concept and teaching practice in a cognitive paradigm of "mind and body are not equal". Because the example appears as a continuous full of spiritual

treasure house, has a strong value leading effect, as learners, the thought resources provided by example should start from self-cultivation and reach to "dedication"; We should always use example to cultivate righteousness in order to "not be moved". In this way, "mind nature" focuses on the training of "heart", the formation of "tenacity" and other educate qualities, and then reach external things, and finally connect inside and outside. In short, we should achieve the ideal picture of model education with the understanding of "body and mind".

4. Discussion

Combing through relevant literature, it is found that it is common logic to classify model education and teacher teaching level. The research mainly focuses on the basic connotation, generation basis, major value and practice path of each other, and the results are fruitful. However, knowledge supply, theoretical system, cooperative consciousness, problem consciousness, practice sinking and other aspects still need to be strengthened. In particular, it is manifested in the following two aspects: First, the two basic concepts are unified. Second, based on the background of The Times, organic discussion. This is also the difference between this study and previous studies.

5. Conclusion

The study takes model education as the entry point, and analyzes the presentation path of teachers' teaching level, hoping to strengthen the construction of teachers and improve the level of education. However, this study has insufficient attention and research on how stranger society can ensure the effectiveness of role model education. See the following for the detailed conclusions:

- (1) With the innate instinct of "demonstration and imitation", the traction of the original form of example education.
- (2) Practice by "stimulating practice" and transcend the reality of model education.
- (3) To achieve the ideal picture of model education with the understanding of "body and mind".
- (4) Model education is an effective way to show teachers' teaching level.

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