

On the Construction of Philosophy System of Learning

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Abstract

Learning is not only an individual experience activity, but also a common practice activity with some regularity in today's society, and it is the basic motivation to continuously promote the development and progress of human society. The cognition of the regularity of learning is deepening with the development of the times and social progress. Under the condition that learning has become a ladder to promote social progress and lifelong learning has become a consensus, especially under the condition that artificial intelligence has ever influenced human behavior, questioning the nature and regularity of learning and exploring the construction of a philosophy system of learning will be conducive to promoting lifelong learning and forming a positive force to promote social development, with typical ethical significance. This article will discuss from three aspects: why the philosophical system of learning is needed, why it can be constructed and how it can be constructed.

Keywords: learning, the philosophy of learning Learning

is not only an individual experiential practice, but also a common regular practice in the society nowadays, as well as the basic motivation for the progressive development of human society. We learn and deepen our knowledge of the regularity of learning along with the development of the times and the social progress. Today, learning becomes a ladder for the social progresses, lifelong learning becomes a consensus, especially artificial intelligence has unprecedented effects on human behavior, on this background, it will help more people develop the habit of lifelong learning to pursue the nature and regularity of learning and explore the construction of a philosophical system for learning, which is a positive force for social development, and has typical ethical significance. The philosophical discussion about learning has come into being when learning gets concerns as a kind of social activity, and it has been in various civilizations. For example, Confucius is the pioneer who made a systematic summary of learn and created his own learning philosophy in the history of Chinese. (Zhang Hua, "Learning Philosophy"). However, as a special philosophical study, it began in the beginning of 20th century and developed fast in the 1980s and 1990s.

This article will, in three aspects, discuss the philosophical system of learning: why it is need, why it can be constructed, and how it is constructed. It should be noted that the so-called learning refers not only to learning at school, but also to any activities that help the social individuals consciously obtain subjective information and experience from the objective and form rational judgments or get practical skills. The so-called philosophical system first refers to the thinking and exploration of learning at the view of philosophy; secondly it refers to what learning consists of, the

value of learning, the understanding of the regularity of learning in the philosophical sense; thirdly it refers to the intrinsic logical connection among what learning consists of, the value of learning and the understanding of the regularity of learning.

I. why it is needed to build a philosophical system of learning?

A. It is needed for deepening the understanding of the regularity of learning.

In a general sense, philosophy is a worldview and methodology. Therefore, people always analyze and grasp the essential characteristics and regularity of the complex social practice activities with the help of philosophical views, such as reform philosophy, educational philosophy and so on. Thus, when quoting the so-called XX philosophy, people tend to be cautious and generally apply them to the social activities with certain characteristics or the organized social activities. And the "learning", that seem to be an individual activity in the traditional view, has been given new meaning in the new era. Learning is no longer just an individual matter, especially unlike the past when it was only the privilege of the certain special classes. It becomes an universal phenomenon in the whole society and the basic motivation for the continuous development and progresses of individuals, organizations and society.

We constantly deepen our understanding of the regularity of learning along with the development of society. Under the new conditions, we need to learn the regularity of the learning of the sages in the view of philosophy. The traditional learning is often based on the accumulation of knowledge, which had probably been the case since the sages passed their knowledge to their students. Learning is accumulating knowledge, which is not only learning about the indirect experience, but also learning about the direct experience, such as the proverb "learning from time to time" advocated by Confucius, the eastern sage, while the model of "reading thousands of books and traveling thousands of miles" is considered to be the most successful basic learning model. After Confucius, the Confucian has always emphasized applying the knowledge, and learning while practice (in some eras, due to the negative effects by the Chinese imperial examinations, learning was isolated from practice). Chair Mao, the great man, also emphasized that we learned from both learning and practice. However, under the era that is featured with Internet networking, informationization and digitization, learning has beyond our old cognition, for example, the nature of learning, the value of learning, the ways to learn, the methods of learning, the efficiency of learning and the evaluation of effects, etc. we have different standard from the traditional one for them. It is of important and realistic significance to re-examine learning and its regularity in the view of philosophy.

B. Nowadays, the artificial intelligence (AI) has unprecedented effects, which will be continuous stronger, on human behaviors, it is of great ethical meaning to further explore the philosophical cognition of learning and construct a philosophical system of learning.

The artificial intelligence (AI) has been developed deeply and used in a wide range, and that has been the current trend, so learning has a new meaning for human evolution. We don't want to be defeated by what we create. In terms of the relationship between man and machine, in fact, we always have the most basic consensus that the machine created by man must serve for man, not for taking place man. That is why human ethics exists. The reason why machines can replace man in some activities is because the machines are more precise and stable under certain given conditions, which satisfies the human interests. But the machines do pose challenges for humans. Humans must evolve on their own. There are two aspects of the direction of human evolution: one is about material, that is, the further self-optimization of the physiological structure which is line with the law; the other one is spiritual, that is, the ability to change themselves and the objective environment through continuous learning. Therefore, it is necessary and a must to study the regularity of this traditional activity which is also new, and we need to face it in this unprecedented era.

II. why can we build a philosophical system of learning?

The construction of the philosophical system of learning comes from the interaction between subjective and objective conditions when we are learning and practicing. To judge whether a thing needs to be and can be understood in the view of philosophy, it should be based on the following situations: First, the thing affects human behavior extensively and profoundly, that is, the so-called necessity; second, the thing itself is of some kind of inner Logic whose internal regularity can be known and used by people, that is, the so-called possibility; third, people can subjectively recognize it and try to explore it, that is, the so-called requirements of subjective cognition.

A. The previous research has laid a solid foundation for the construction of the philosophical system of learning.

Both in the East and West, many philosophers have made in-depth researches and elaboration on learning. In modern times, along with the development of industrial civilization, the western scholars should make in-depth observation and practice of learning from the perspective of education in response to the social needs, and make profound discussion on the value of learning, the ways to learn, the methods of learning and the nature of learning. In modern China, Chinese have a strong complex of saving the country with education and rejuvenating the country with talents, and the discussions on learning from the perspective of education are very common. In the contemporary era, especially in the era of Internet networking, informationization and digitalization, the discussions on "new learning", especially from the perspective of philosophy, have gradually attracted the attention of more scholars, which provides a

sufficient academic reference and reference for the discussion of the construction of the philosophical system.

B. The universality of learning provides objective conditions for exploring the construction of the philosophical system of learning.

At present, the situation, where learning has become the common driving force to the development and progress of human society, not only calls for us to think positively, and learn the learning activities in the view of philosophy, so as to better guide our learning and practice; but also because of the ubiquitous learning activities, it is possible to be realized to study and construct the philosophical system of learning.

III. how can we build a philosophical system of learning?

The essence of learning is the process or conscious behavior of self-inputting information, processing information and outputting information by the learning subjects out of their own needs. This is not only about acquiring the knowledge and skills, but also the process of self-realization. The philosophical system of learning should be studied in the aspects of the value of learning, what is learning about, the classification of learning, the scope of learning, and the learning laws.

A. The value of learning. Value refers to the purpose of the objective and subjective behaviors.

The value of learning is the purpose of learning activities by the learning subject. The value of learning has different aspects which are mainly about: on one hand, because the needs of the learning subject can be satisfied, that is, the individual value of the so-called learning subject; on the other hand, the needs of the learning subject can be satisfied, and that also satisfies the needs of organizations or society and even the country, because in terms of social values, the society consists of individuals. The learning activities of the learning individuals are generally good to the benign development the society, especially to the deep exploration and discoveries of the essential attributes of human beings. In terms of individual value, there are two theories: the instrumental value of learning and the purpose value of learning. The so-called instrumental value of learning is that learning is no more than a tool and means for learning subjects to get in better social class; the so-called purpose value of learning is that learning is to free the learning subjects and realize a better life. The discussions on the value of learning not only help the learning subjects to develop correct and scientific values of learning, so that make them study consciously and on their own initiatives, but also help the learning activities and learning subjects to get more attention from individuals to organizations to society and even the country, and help guarantee and realize the learning rights and the learning conditions.

B. What is learning about.

That refers to the learning subjects and objects, methods and the environment for learning (including technical conditions, etc.) We can't understand learning activities more thoroughly, study them and gain a better understanding of the factors and regular characteristics that affect the

effects of learning, unless we make it clear that what is learning about. And by doing so, we can make better guides for our learning and practice.

As to the learning subjects, since nowadays learning has become a basic approach to self-change, self-building and self-improving, so the learning subjects can refer to not only individuals and organizations (so-called learning organizations), but also the society (so-called constructing a learning society). We need to understand the different learning subjects, so that we make better learning organizations and construct a better learning society. And that is of great significance to the benign development of the society and individuals.

The object of learning, that is, what we learn, is the objects which the conscious learning of the learning subjects is about, including various knowledge, skills, and various information; and all knowledge, skills and information except that of the subjects, also the process of the interaction between the learning subjects and objects, and what they have made. It should be noted that the process of learning is not only about the input, processing and output of the external information, but also about the improvement of the subjects in subjective cognizance. We should try to understand the learning objects, not only for understanding "what to learn", but also for a better understanding of "why to learn".

As to the learning tools, they refer the technical tools that can assist learning and make learning easier. Learning tools are often the methods to facilitate learning and improve learning efficiency, including the information carriers that is helpful for learning, and the input and output auxiliary carriers. The former includes typical traditional books (newspapers) and modern electronic books (newspapers, films and television), while the latter typically refers to the traditional learning tools and various electronic products in modern sense.

The environment for learning is the one in which the learning subjects study. It is the micro environment for learning (including the teaching environment and the self-learning environment), the macro-background of policies, economics and cultures, and the scientific and technological conditions having effects on learning. Studying the environment for learning can be a reference for constructing a more favorable micro-environment for learning and a good macro-environment for learning, in-depth discussion and analysis, and a good micro- and macro-environment for individuals or organizations and even for the country.

C. The classification of learning.

It is beneficial to a better understand of the nature of learning and make use of the regularity of learning. There are different perspectives on the classification of learning, if look at it from the perspective of the subjects of learning, it can be individual learning and group learning; from the perspective of learning methods, it can be independent learning and learning at school, while learning at school can be passive indoctrination learning and active research learning; from the perspective of the subjects' learning approaches, it can be learning from the indirect experience (based on textbooks) and learning from direct experience (based on practical experience), non-media learning (ie, learning in the traditional ways) and media learning (new implantable learning) and so on. What is emphasized here is non-media learning and

media learning. Today, the development of brain science, neural network science, bionics and AI technology make it possible to realize media learning, the so-called new implantable learning. However, media learning is not based on the subjective and objective cognition and logical judgment by humans, nor is it subject to the subjective emotions of human beings, but based on the artificial intelligence program operations out of the control of human, which makes ethical risks inevitably exist.

D. The concept of learning.

It is also the scope of learning, mainly including learning attitude, learning motivation, learning cycle, learning method, learning evaluation, learning efficiency, and learning effect, etc.

learning attitude. Attitude is a man's continuous mental tendency to the objective things based on value judgments, and is the reflection of values in the specific choices. Learning attitude is the continuous continuous mental state of learning based on the individual value judgment. Learning attitude decides the continuous learning state of the learning subject. A good learning attitude helps the learning subject overcome difficulties in studies and get better results in learning.

Learning motivation. Learning motivation comes from how the learning subject think of studies, and is also influenced by the learning subject's confidence in studies. The clearer the perception of learning's value is, the more possible it can be realized, the stronger motivation the learning subject has; the stronger the learning subject's confidence is; the stronger motivation the learning subject has. And visa versa.

Learning cycle. It is the staged learning of the learning subject, and a basic period for evaluating the learning effects or self-evaluation. Different evaluation requirements different learning cycles, which should be based on the learning situation of the learning subjects as possible as it can. The scientific and orderly learning cycles will help the learning subjects to go into a better learning state and improve the learning effect.

Learning methods. There is no specific learning method that is suitable for everyone. But we know the basic rules of learning. For example, do repetition properly, that is, if you do so in line with the forgetting curves, you can memory what you have learned better; for example, do proper practice and apply what you have learned, if you do so, you can not only consolidate your memory, but also encourage yourself to think deeply and make the learned knowledge systematized, sorting your knowledge into different modules.

Learning evaluation. Learning evaluation is to evaluate the effectiveness of learning activities, which is carried by the learning subject or the teachers or other third parties (including the stakeholders) to influence the learning subject's behavior. There are two types of learning evaluation: closed-loop evaluation and open evaluation. The former is usually carried by the learning subject or the teachers; while the latter is usually carried by other third parties (including the stakeholders).

Learning efficiency. It is the ratio of the learning cost, including that of time and money, and the learning effects in a certain learning cycle.

Learning effects. It is the knowledge acquired by the learning subject after a certain learning period, as well as the maturity for the learning subject in

thinking and behaviors. It is a measure for the knowledge, quality and ability of the learning subject after the learning period, and it is measurable.

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