

卷首语 From the Editors' Desk

The Contemporary Transformation of Educational Mechanism for Knowledge Innovation

——Dialogue on Finland's Education and China's General Education

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Abstract: In Finland, the knowledge-infusing education has been transforming toward the practical-contextual education. The practical-contextual education is the combination of knowledge innovation and education genesis, which motivates the education of specialized knowledge and endows it the energy of knowledge innovation and education genesis, especially while it is facing the challenges from the electronic information age. The key conditions for the success of Finland system of education are the two, the pedagogical ideas of holistic development of humanity, and the respects for teachers in the whole society. On the basis of this, the practical-contextual education with freedom is different from any other pragmatic education which always view education as some sorts of tools. In contemporary China, the construction of innovation system is the crucial direction for modernization, however, it can not be confined in instrumental rationality and the research of specialized fields, it should be expanded as the reformation of social institution and the building of culture on which the innovation system can rely. General education that provides the cultural cultivation and the cognitive structure of liberal creativity for the education of specialized areas, is the crucial consideration for the transformation from instrumental rationality to holistic development of people. At the same time, it contains the fundamental motivation for the innovation in the future China.

Key Words: Finland's education; China's general education; the practical-contextual education; pragmatic education; the whole person education

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1. Features of Finland's Education Which is Praised as "Number One in the World"

Paulos Huang (hereinafter referred to as "Huang"); Finland's Education which has been ranked first in the world by the United Nations for many years has attracted global attention especially since its recent announcement that it will gradually cancel the setting of professional disciplines. I have lived in Finland for more than 20 years and have many contacts with the education sector in Finland,

Hong Kong, Taiwan and mainland China, so I pay special attention to the comparison between Finland's Education and China's Education.

On the surface, the main features of kindergartens, primary schools and secondary schools are that they have short class hours, less homework and fewer exams. Their teachings are mainly conducted in a relaxed way that seems like "playing". Students are not encouraged to compete, but to cooperate. At the same time, international organizations after their tests and evaluations have come to the conclusion that the quality of Finland's Education is among the best in education all over the world. As one of the world-famous Nordic welfare countries, Finland's leading competitiveness, integrity, livability, human happiness index, etc. are also indirect proofs of its education quality.

Many scholars believe that Finland's success is mainly due to its education and the construction of national character. I have talked with Ms. Sirkka Liisa, an official in the Finnish Ministry of Education, about the reasons for Finland's achievements. She gave me two reasons. The first is equal access to education, whether it is in the capital Helsinki or in the countryside, everyone receives the same education. Secondly, the Finns' character cultivation is supported by their unique values and social atmosphere.

As a Chinese scholar who is pursuing general education in university, what do you think about these phenomena I have listed?

2. Finland's Education Reform: Returning from the Disciplinary System to the Practical Context

You Xilin (hereinafter referred to as "You"): The educational circle in mainland China has been concerned about Finland's Education reform for a long time. Recent news about Finland's Education reform that it will merge and even to a large extent cancel traditional disciplines, orients to a new educational model that faces problems and life situations. This has caused widespread discussion in the China's Education and cultural circles. Although this news was later corrected that this shift was not as simple as people had thought. However, as you said, this is indeed the basic character and direction of Finland's Education. Therefore, what I am concerned about is the enlightenment of theory contained in such a shift to China's Education.

It is true that both Chinese and foreign countries have educational practices and theories that are close to the surface of Finland's Education reform. More than a hundred years ago, progressive education pioneered by Francis Wayland Parker (1837—1902) in the United States emphasized the organization of curriculums with practical problems as the core and took the students' individual experience and method adoption as the education goal. Its naturalism and pragmatism are much like those of the Finnish reform. In terms of its form, it is also very similar to the traditional China's Education. That is, it pays attention to draw inspiration from practical problems and situations. The teaching of Confucius is also about giving advice and inspiration from specific behaviors and speeches. Of course, they also have core subjects such as "Six Arts", but the education goal of subject learning is "the cultivation of being a man", which is to cultivate human behavior and excellence. This is the common trait of both eastern and western classical education. The education in Greece,

Rome and even the Christian monasteries still maintain the principle of the “Seven Arts” subject to “humanitas” or to freedom and faith. That is to say, the knowledge of subjects in classical education has never been completely independent of the education goals, and the scope of knowledge of subjects is rather a different practice platform for educators to develop the main qualities.

Tao Xingzhi's^[1] life education movement is a modern fusion of Chinese practical education model and American progressive education. Later, I will introduce the reform of the new life education in the basic education sector in Shenzhen in recent years which is to revitalize that of Tao Xingzhi's. This reform is closely matched with Finland's Education reform. It is worth noting that this oriental classical practice or pragmatism is highlighted in the educational thoughts of contemporary China, especially represented by Mao Zedong: education must serve the actual production and education must be practice-oriented. However, the basic law of social development in modern times is that if education is to be practical for production, the most effective one is to be professional and to conduct sub-disciplinary education. After the founding of the People's Republic of China, we learned from the Soviet Union and transformed universities into practical training institutions for professionals. It really did serve the political and economic development of China at that time. This was also the reason why mainland China immediately resumed professional education in university after its reform and opening up. In 1957, the Soviet Union launched its first artificial satellite that stimulated the United States to shift from a pragmatic and progressive educational model to a professional education model, but it was combined with general education at a higher level.

This review enables us see a basic framework, that is, the unity of the relationship between the professional subject knowledge system education since modern times and general education including Finland's Education reform. The revolution in education during the Cultural Revolution, however, shifted from professional education to anti-intellectualism. This is exactly where the profundity of the problem lies. Why should Chinese contemporary education refocus on practical situation education after resuming professional subject knowledge system education for several decades? There are related issues that need to be carefully sorted out and analyzed.

The direct cause is of course the drawbacks of China's exam-oriented education that have being criticised by the public for decades, but the origin of exam-oriented education is professionalism education (note: professionalism education is different from professional education). In the 19th century, Humboldt established the University of Berlin in the fiasco of the Franco-Prussian War, and introduced the modern scientific research institute represented by Newtonian Physics into the university with a tradition of self-cultivation. The modern professional universities formed in this way therefrom became the university paradigm in countries like the United States and China. But almost at the same time, general education movement that was unveiled in the Yale Report (1828) became the balance of professionalism education. Under the background of electronic computer technology taking increasingly more professional knowledge education, the make-up of general education for professional education has become more prominent as the leading direction of

[1] Tao Xingzhi(1891. 10. 18—1946. 7. 25); a famous educator in China and thinker who created a model of China's modern education.

education. Traditional professional education faces a profound crisis in the era of knowledge economy. It needs not only the orientation of cultural values, but also to return to the situation of knowledge generation to activate innovative mechanisms.

It is precisely in the above-mentioned context that it is necessary to look at the significance of the era of Finland's Education reform and return to practice, and to understand the local context of China's attention to general education and the Finnish model in the new era. In short, the contemporary general education reform, including Finland's Education reform, is a response to the classical education at a higher level in the contemporary context. The Finnish reform represents the trends of practice in Europe and, to some extent, all regions and countries where mature modern civilizations exist. They are reversing the teaching system that is based on professional disciplines which are formed since modern times to the practical problem situation before the differentiation of professional disciplines. To be more profound, it is to return to the context of education nomenclature.

China has a tradition of emphasizing on practical education. It requires a distinction between the cutting-edge education model of Finland today that returns from the knowledge system to the context of practical problems. Finland's Education is based on the accumulation of knowledge in the science disciplines of the West since modern times, as well as the liberal democratic traditional culture of autonomous interaction between teachers and students during the teaching process and its civilization. In particular, one of the more direct considerations is the strong individual freedom created by the special relationship between Finland and its Protestantism. The social and political meaning of the elective courses in European and American general education is essentially the pedagogical embodiment of individual freedom to choose rights, which also becomes the cultural condition of individual differences required for technological innovation. The accumulation of these modern civilizations and the cultural background of modernity have no corresponding mature form in China. Therefore, Chinese tradition of "education for practical services" and "based on practice for education" is in essence a focus on technology and utilitarianism, which is pointed out by Li Zehou^[2] in his statement about Chinese tradition of "practical rationality". This utilitarian orientation of technology is, however, precisely the opposite of modern scientific knowledge and professionalism. The reform and opening-up subverted the extreme non-professional practice of the Cultural Revolution and returned to scientific expertise. Thus, the scientific professional knowledge system and its tradition received unprecedented courtesy. The combination of extreme respect for professional knowledge and lack of a tradition of freedom has shaped the prevailing recording and exam-oriented attitude of contemporary Chinese students. It essentially has transformed the authoritative political worship of Cultural Revolution into a knowledge system and its education system worship. Contemporary exam-oriented education worships professional divisions and their knowledge systems and the Chinese tradition of experience pragmatism. They form two poles in China's Education. But fundamentally they are still pragmatic and they all reject the spirit of scientific innovation.

These two poles are not part of Finnish practical-contextual education. Finnish practical-

[2] Li Zehou: a famous philosopher who was engaged in the study of Chinese modern ideological history, philosophy and aesthetics.

contextual education is not a kind of pragmatistic education. It is a paradigm shift that the modern scientific paradigm has accumulated to the continued development of science itself. This requires a review of the history and origin of science. Although modern science and its technology have the drawback of subjecting to market economy, the increasing departmental system of science has become an obstacle to scientific development. However, it is still rooted in the Greek concept of truth. The Latin etymology of modern science concept including science not only leads to Greek abustani, but it is also consistent with the philosophy of philosophia. Therefore, they have a profound metaphysical background of truth pursuits, and are by no means a practically driven result. On the contrary, it is precisely after changing the practical techniques of ancient Egypt and Babylon that the mapping and astronomical observation techniques in these areas were transformed into philosophia and astronomical science by philosophia. These are what people in modern China, including those in the May Fourth Movement unaware of when accepting the concept of science. The worship of science in the late Qing Dynasty was due to the worship of the practical effects of technology. They only saw the practical function of the ship and cannon in strengthening the national power, but did not see the pursuit of truth behind it, not even the root of the faith. In recent years, Chinese scientists and thinkers have begun to translate and write about the above-mentioned philosophia and religious origins of science on a large scale. Its essence is the contemporary deepening of the May Fourth Enlightenment.

3. Three Dimensions of Finland's Education

Huang: Thank you, Professor You. Your observations and analysis are quite profound. I remember when Imperial University of Peking was established, Emperor Guangxu made a famous speech in which he expressed the threat of the Western firearms to China he had deeply felt. He also felt the incompetence of the traditional “Master-saying” education. In other words, Imperial University of Peking valued modern education was established in order to deal with the challenge of instrumental rationality. Therefore, the formulations of “learn from the advanced technologies in the West in order to resist the invasion of the Western powers” and “traditional Chinese values aided with modern Western ideology”, etc., are actually forced direction and thinking of education in contemporary China. This is the first point you have just mentioned that the education in contemporary China starts with practical rationality or instrumental rationality being its focus. Obviously, Finland's Education reform underway is not based on practical rationality.

Indeed, when our education starts from instrumental rationality and aims at practical rationality, there will be key subjects, non-key subjects, useful subjects, useless subjects, major subjects, sub-disciplines, good majors and bad majors etc. that are based on the choices conducted by practical rationality. In contrast, Finland's Education now advocates phenomena, situations, and thematic education as the core. It does not start from instrumental rationality or practical rationality. Newton's reflection from the landing of apples is an exploration of physical phenomenon as the deep nature of the universe and nature. This kind of exploration is based on the love of essence of truth and thus transcends utilitarianism. Therefore, if we re-examine the study of Western basic subjects, we will

find that the most important thing is precisely the philosophia feelings of the researchers. The scientific activities are carried out for the pursuit of super-utility of “philosophia”, which is purely for the pursuit of truth. I believe that when it comes to Finland’s Education, it cannot be known well until this point is clear. And you have pointed it out very deeply. This is what I am quite agree with.

However, there is another point. Finland’s Education reform leaves us the impression that it seems to break the classification of disciplines and transcend modern instrumental rationality, just as the classification of general education and professional/specialized education in China. Then, does this mean that Finland stresses on general education rather than professional/specialized education? Such understanding is consistent with the context of Finland’s Education to a certain extent but not exactly. My observation is that the core of Finland’s Education is to educate the person as a person, rather than a talent or technician. Therefore, the principal goal of Finland’s Education is, in the case of an child in a kindergarten, nursing which refers to build up the body of the child and his mind by giving him a sense of security so that he can grow up easily. Based on this, the so-called knowledge will be added. This is the same case with education in primary school stage in Finland. That is, it does not only pay attention to the student’s physical body and technical knowledge but also the deeper things of being a human. There is even a third spiritual dimension that involves beliefs and values. Therefore, the issue of whole-person education that stresses on the three dimensions of body, mind and soul or soul body is very important. Then, to be precise, it is after graduation from junior high school that there will be a preliminary diversion of training different people into talents or technicians that some go to vocational schools or specialized schools to learn skills. In high school, some people will enter the transitional stage of professional studies such as medical schools, business schools and law schools beforehand. However, high school education is mainly preparing for ultra-utilitarian university life and the pursuit of wisdom for wisdom. Therefore, in university education, apart from the obvious link between several majors and employment, there is basically no direct relation between them in the overall department of humanities. This is the second point worthy of special attention that I have seen in Finland’s Education.

Thirdly, one of the topics in Finland’s Education that I particularly like to discuss is its focus on “cultivating students as human”. Is it consistent with the idea of general education that have been raised in mainland China today? Moreover, is there any comparability between this and the Chinese tradition that Emperor Guangxu would like to get rid of? Or is the general education advocated by mainland China taking back the things that Emperor Guangxu would like to get rid of? Will these problems be solved by reviving Chinese studies? Could Professor You analyze from these aspects?

4. Finland’s Education and General Education Reform in China

You: Dr. Huang, the questions that you have just raised are quite compound as it involves many important issues. Although it cannot be cleared up in this discussion alone, we can still outline it roughly.

As you have just mentioned, Finland pays special attention to the cultivation of human integrity in the basic education stage, as well as this conscious intention to abandon or isolate utilitarian

educational intentions, which is in stark contrast to China's Education. Today, there is a very popular slogan in China, that is, "Don't let your child lose at the starting line" Where is the starting point of this line? It starts at the age of three for kindergarten children. With more than fifteen pages of off-campus tutoring materials to gain admission to prestigious kindergartens, the child is placed in the competitive track of future elite schools and their majors, and also future superiority. Not only is the orientation of utilitarianism and market economy, but even extreme competition still exists at the cultural and psychological level, and it is far-reaching to dominate China's Education and people today. You mentioned that Finland "does not encourage competition among students, but emphasizes cooperation". This is very important, for it guarantees from the educational design the modern civilized law of education for all people. It is the education policy of contemporary China that education is for all people being educated. However, from the ranking in kindergarten to the college entrance examination, it is the elimination system that is implemented in China's Education, which leads to de facto unequal education. The practice of excluding poor students from the school so as to chase relatively higher average score and ranking, is in essence the deprivation of their rights to education. Worse still, it may cast these teenagers into the underclass directly or indirectly and thus they become anti-social members. A more far-reaching impact is that education has become a source of the vicious competition culture of contemporary China, and so the Chinese national character has been internally distorted. One of the superficial meanings of general education is to correct one-sided specialization of education, but the public meaning of being general does not only concerns with intellectuality but also sociality. It requires universal education for all educated people, which is well defined in its original Latin expression "Studium generale" ("Participants from all sides participate in learning") when the monastery was transformed into a university (Universitates; Grand Assembly). Before the 19th century, general education generally referred to the general term for primary and secondary education. In the early 19th century, Packard (A · S · Packard), an American first made certain its sense in higher education in the relationship with college professional education. However, general education is not only a category of higher education in the narrow sense thereafter, but also retains all the pedagogical significance in a broad sense. The reform of Finland's Education has highlighted the latter as the frontier of all educational developments in the era of globalization, including higher education, basic education and amateur learning.

Although the criticism of the above-mentioned practices is strong, it tends to focus on general humanistic discussions rather than social scientific analysis based on China's social structure. For the nation-states with a long history of oppression, it is a regular phenomenon to compete for education. In East Asia, South Korea is a case in point. But South Korea has already reflected on its far-reaching damage to its national quality and began to change it with "happiness education". The driving force for China's transition to modernization comes from the survival and development since modern times. This historical background has positioned education as a competitive tool for nation-states. Although this position has its historical legitimacy, it is bound to limit the humanity of education. The large population of China and the rapidly expanding education scale since the 1990s have internalized this international competition into the competition of domestic social class stratification. Education has been the main flow mechanism for Chinese people to change their social status since the Sui and Tang Dynasties, and has evolved into a cruel battlefield for survival contemporarily. Such

social reality is bound to make it impossible of equality in education, and also the cultivation of human integrity, and the belief in the true, the good and the beautiful. Division of arts and sciences in high school stage is neither a technical vocational education diversion as Europe's legitimate social division of labor, nor a gymnasium that is part of liberal liberal arts education in Germany and France. Rather, college entrance examination as the director stick of education in China is the structural tampering of the basic goal of quality education for the national basic education.

Therefore, under the above crisis, the cultural quality education that began in China in the 1990s and the unprecedented appeal to general education in 2015 have the incomparable heavy and urgent significance of Finland's Education reform. The education crisis has become one of the key issues in the modernization of China. This is also the background that a group of Chinese first-class intellectuals who have broken through their majors and undertaken the general education since the 21st century.

General education is not simply a remedy for the lack of humanities education. Although general education is often taken as merely a kind of humanistic education, a key neglect is that the concept of "humanities" is not the "arts" in the "literary arts" and "science" categories that gradually formed after the fourteenth century. The "Seven Arts" of *humanitas* in the era of Cicero included both the rhetoric that is regarded as a liberal arts today, as well as the music of art, the "sciences" such as astronomy and geometry that are separated from modern specialisation. However, they were actually neither "literary arts" nor "science", but rather an educational activity that must be accepted as a civilized "free man" who is different from the barbarians. It was similar to the "Six Arts" in the pre-Qin Dynasty of China. There were not only "shooting" and "driving" that were actually the spiritual cultivation of etiquette and temperaments which seemed to be the tool training on the surface but also the historical reading of knowledge that stimulated the sense of destiny and the thinking training of amazing Zhouyi^[3] thought. This is what Confucius called "the teaching of whole person" which has no beginning and end. The so-called "device" is to place one's own learning to the instrumental purpose. "bachelor in a way"^[4] is to place one's behavior in the pursuit of truth. This meaning is similar to the word *philosophia* that refers to Greece loves wisdom.

Therefore, China's "general education" is not a cultural imitation or transplant of the American education model. It is based on its own local experience. The immediate background of the unprecedented rise of general education in contemporary China in 2015 is the recent specific situation of competition among nation-states. That is, the Chinese government and top leaders have clearly realized in recent years that the Chinese economy, as the world's second largest world economy, has been exchanged for its low labor and environmental pollution. These two resources are no longer sustainable. Therefore, we must change the economic growth model at the downstream of global economic chain, and strive for the upstream of technological innovation. The pursuit of technological innovation upstream depends directly on the innovation of the university itself as the mother of modern technology. General Secretary Xi Jinping proposed at the Fifth Plenary Session of the 18th

[3] also known as *The Book of Changes*, it is said that it was written in the Western Zhou dynasty, is the theoretical source of natural philosophy and human practice in Chinese traditional ideology and culture

[4] those who study are interested in learning and practicing the teachings of the saints.

Central Committee: “We must insist on innovation and development, and put innovation at the core of the overall development of the country, and constantly promote innovation in all aspects such as theoretical innovation, institutional innovation, technological innovation, and cultural innovation. Make innovation all through the party and the state, make innovation become more common in the whole society.” Speaking at the National Conference on Political and Ideological Education in colleges and universities (2016-12), he put innovation more directly into college education: “Our need for higher education is more urgent than ever. The desire for scientific knowledge and talents is stronger than ever. The strategic decision made by the CPC central committee to accelerate the construction of world-class universities and first-class disciplines is to improve the level of China's higher education and enhance its core competitiveness.”

The question that needs to be considered in depth is: Can the mechanism of professional innovation be acquired by the limitation of strengthening the profession itself? China's innovative national policy today should not only be understood as directly related to the support of professional conditions, not to repeat the strategy of instrumental rationality since modern times, but must be extended to innovative social institutions and cultural and ideological environments (for example, freedom as the most intrinsic part of the innovation subject). Therefore, it is impossible to fundamentally cultivate innovative mechanisms, even technological innovations in specialized disciplines, to achieve goals only by equipments or funds. Innovation as a driving force for human civilization, especially modern civilization, is far from the implementation of policy. It requires a comprehensive study of natural sciences, social sciences and humanities. I refer here only to the motivation of science. From Galileo to Newton, the rise of modern physics has a profound background of beliefs. Christian natural theology regards nature as the work of God and firmly believes in its laws, which has become the background of the rise of modern natural science. Whitehead's *Science and Modern World* that has become a classic has a systematic discussion of it, whereas the Chinese intellectual circle remains unclear about it and still rely mainly on the technological needs of the market and the promotion of economic profits, which is one-sided and superficial. They ignore an important fact that the original motivation of scientists is not for practical purposes, but for the pursuit of truth. We can see from Einstein's theory of relativity and his equation of mass energy interchange that he only marveled at its beauty and symmetry, but these purely scientific discoveries which initially had no utilitarian factors became the fundamental theories that significantly changed the production of modern society. If we do not understand the spiritual realm of scientific originality, and think that scientific and technological invention is a professional technical interpretation, we can never enter the state of innovation. This analysis also includes humanities and philosophy. Contemporary Chinese humanities scholars are also involved in the utilitarian competition of the title to earn a living, and lack the individual's sincere meditation on the truth (this corresponds to the highest structure of the modernity of the individual directly confronted by the Lutheran revolution in the Finnish Protestant region, It becomes the premise of the belief in the concept of enlightenment.) It is also a social limitation that historical works cannot be expected to produce in contemporary Chinese humanities.

In 2015, an article by Professor Chen Zhiwu of Yale University which was widely spread on the Internet pushed general education into the focus of the comparison between China and the United

States. This article mentioned that China had taken over from South Korea and Japan the position of the world's low-end processing plants, while the United States had strengthened its general education more firmly. The foundation of American technological innovation lies in its general education, which especially emphasizes the suppression of specialization tendency in the undergraduate stage so as to enable students to obtain a complete training in terms of imagination, intuitive judgment, speculation and value stance, thus providing them with a deep foundation and a source of creation in the professional stage. Released in 2015, UNESCO issued the "Education 2030 Action Plan". It is worth noting that this education program for all mankind and with a special focus on the third world and the lower society is aimed at the structural unemployment caused by the era of knowledge economy. Responsive vocational and technical training has been transformed into lifelong education, and its content has not only included specific technical professional learning, but also emphasized thinking training and emotional aesthetic quality education. This shows that the contemporary educational reform represented by general education has covered all areas of education, not just elite innovation education.

Therefore, compared with the general education spontaneously promoted by scholars since 2005, the general education background emerged in China in 2015 has been added directly with more national strategic factors. In November 2015, Peking University, Fudan University, Tsinghua University and Sun Yat-sen University established the "Four-School General Education Alliance". In June 2016, six prestigious universities in China including the Chinese University of Hong Kong joined the alliance and established the "Ten-School General Education Alliance of China". Since then, Chinese universities have successively established general education institutions. In March of the same year, China released the outline of the 13th five-year national development plan, which put forward for the first time "implement the system of classifying academic and applied talents, a combination of general education and professional education, strengthen practical teaching, and focused on cultivating students' creative innovation and entrepreneurship", "accelerate the construction of a learning society". Only combined with the above background can these national policies be understood.

Since the rise of general education in the United States in 19th century, it has always contained two meanings. One is to strengthen cultural cohesion by criticizing and reflecting on modernization. The other is to provide an innovative mechanism for the development of modern science and technology. This is also the two basic points of the university since the 19th century. Newman's university philosophy and Humboldt's founding of the University of Berlin represent the former and the latter respectively. Today's general education in China still includes these two aspects. General education should educate Chinese youth with complete personality, including inheriting the essence of traditional culture and cultivating all aspects of modern citizenship. This cultivation includes two aspects: on the one hand, it is the source and impetus of scientific innovation that support the government's most urgent nation-state competition, which is metaphysical; on the other hand, it directs to a more fundamental goal that surpasses the nation-state competition, which is mentioned by Dr. Huang and represented by Finland that the higher reflection and promotion is based on the modern civilization, and the development of the nation-state lies in the happiness and freedom of the people. Such social development goals necessarily require corresponding education goals: to aim at the

full development of human beings, rather than to regard people as an adjunct, machine or part of a future competitive market and profession. This is also the idea that Marx always adheres to. In China, there is still a big gap between this concept and reality. The combination of educational utilitarianism and career-oriented professionalism is a virtual discussion of this humanistic concept. Therefore, even if they do not object to it orally or in writing, the actual education model is to exclude Marx's idea of all-round development of humanity.

Now, I am going to enter a question that has not been expanded yet. It was originally proposed that the Finland's Education reform showed a grand historical change, and it was necessary to return from the modern sub-specialty education a comprehensive phenomenon of practical problems and practical situations as a practical education in the context of embryology. What is the social background and historical background behind such a transformation? The difficulty of scientific development in modern times with the increasingly fine branching specialization is that the finer the research object and the more specific the division of labor, the more alienated the interconnectedness and overall existence of real things. Thus, overall system connectivity requires intersection and integration between disciplines. This call has been popular since the middle of the twentieth century. A series of interdisciplinary subjects have been identified as the direction of the discipline. Regarded as the most cutting-edge and leading discipline in the 21st century, cognitive science integrates six major disciplines including philosophy, psychology, linguistics, anthropology, computer science and neuroscience and generates eleven new interdisciplinary disciplines. This makes cognitive science a hub of contemporary scientific innovation and crossover. The modern physics revolution, which was based on relativity and quantum mechanics, changed the philosophical basis of the subject and object, spirit and material separation of the professional disciplines that laid the foundations of modern physics. Cultural studies and its contemporary electronic communication have become a contemporary field in which traditional humanities such as language, literature, history, ethics, and religion are integrated. In particular, the artificial intelligence represented by computers has replaced human traditional activities at an unprecedented speed, which makes the unique nature of people a major issue. The humanities (spiritual science: Geisteswissenschaften), which was coined in the late 19th century, has unprecedentedly shown its pivotal position in the integration of natural sciences and social sciences in general education. The in-depth exploration of the spirit of the subject not only makes the traditional concept of the soul a domain of religious theology revitalization, but even becomes a frontier subject of empirical science.

The "scientific revolution paradigm" (Thomas Kuhn) of contemporary professional disciplines is changing at an unprecedented rate, though in an uncertain state which prevents us from transforming into teaching materials. However, it has a practical embryology that can be shared between technological innovation and educational innovation. That is, returning from the knowledge inheritance of the professional division to the original problem situation of knowledge generation and innovation. The problem situation constitutes the original point of knowledge generation. For example, the natural ecological crisis is a problem encountered by our contemporary people. This comprehensive problem involves the requirements for multidisciplinary practice integration. We are faced not only in geography, climatology, and human ethology, but also in the political interests of nation states and their distribution. The Kyoto agreement finally becomes a game between the

nation-states that emit carbon dioxide. They make us realize that the overcoming of the natural ecological crisis involves even international political science. In this way, our students naturally ask for the learning and mastery of professional knowledge from the practical situation facing a specific problem and from the standpoint of practice integration. This is not only the practical motivation for professional learning, but more importantly, they see the roots of innovation in professional disciplines in the practice of embryology. They will enter political science, climatology, geology, some comprehensive disciplines including ecology, as well as agriculture, soil science, etc., to carry out their professional studies. At this time, their learning is no longer the traditional knowledge infusion and recitation, but the active quest for problem-solving. This kind of learning inevitably activates professional knowledge including the classics of the library. In this activation, as it is confronted with contemporary problems, they entered the endless cultural inheritance and renewal of hermeneutic meaning, thus refreshing the professional disciplines they have entered. This has enabled the development of contemporary science and technology and its traditional education in the sub-discipline to gain the vitality of inheritance and renewal. Returning to the basis of original problem and knowledge generation, and then re-entering the professional learning with innovation and professionalism, this constitutes an innovative education system. The undergraduate education reform announced by Stanford University in 2016 encourages continuous study in universities and social practice, and can span up to 20 years.

The transformation from the knowledge system to the practice requires the comprehensive transformation of education mode. The personal experience and the consciousness of problems will restore its maternal status at the higher level of human knowledge innovation. It consists of a series of things. For example, the perception and reflection of body consciousness becomes the starting point of intrinsically understanding the philosophical history of concept propositions, and the observation and understanding of the local knowledge of the place of life becomes the basis of the world's geography and history learning, and so on.

What is important is how teachers can introduce professional learning in a timely and appropriate manner when faced with problem situations. In the 1990s, when I visited Zhongyuan University in Taiwan, I communicated with Professor Lin Zhiping and Professor Wang Huangsan about the integration of holistic education in humanistic significance and professional education. They cited some examples. For example, of computerized education, ethics can be interspersed, such as cautiousness; there is also the issue of not attacking others on computer networks, the issue of legal awareness, and the human criticism of "viruses" in the teaching of computer technology. However, there is still a need to form a more general logic system or pedagogical system.

5. Reform of Finland's Education on Cancelling and Merging Some Disciplines

Huang: Professor You just made a very good speech. The problem of knowledge originating and situational education that you mentioned is a focus of the recent education reform in Finland. You mentioned the problems of environment and natural ecology, the Helsinki Education Bureau takes this Baltic sea environmental issue as a teaching theme in many elementary schools in Helsinki and

asks the schools to organize courses. They basically take “the environmental changes in the Baltic Sea” as a theme. Then, the teacher divides the students into two groups, and asks them to explore the problem on their own initiative by consulting biologists, meteorologists or oceanographic experts, visiting the Maritime Museum, and even creating and displaying pieces of art out of rubbish from the Baltic Sea, etc. As you just mentioned, the role that Finnish teachers have to play is that they take a step back, push the students to the front, and then give them various clues to solve the problems on their own initiative. According to your analysis, it can be said that Finland's Education is precisely the combination of knowledge generation and learning, which may be the most attractive part of Finland's Education. At this point, please talk more about the important features or contributions of this kind of education.

You: What you have just said gives me a more specific understanding of Finland's Education. In fact, it also confirms one of my long-distance speculations and observations, that is, through the problems faced by the contemporary people and times, the practical attitude of solving this comprehensive problem naturally appeals to the help of science and knowledge, thereby promoting students study with the motivation to solve problems. In such a learning process, the role of teachers is much higher than that of indoctrinated education. Between the problem consciousness in the practical situation and related disciplines, the teacher has restored the enlightening and guiding role of the intermediary in the original meaning of the word teacher (or the “lighter” in Buddhism). But the question that still arises is, to what extent does such professional learning go? This is what I am more interested in. For example, is the teaching going to take for a long time? As problems fade or are resolved, professional learning will naturally diminishes or stops? I don't think so. In order to solve the problems on the Baltic coast, a student gradually enters the relevant disciplines. His direct motivation is to solve the specific problems that arise from practice, but this may well be a cause that leads him to science which may fascinate him about the subject itself. It is entirely possible for him to continue to learn and delve into and become an expert or scientist in this field.

Huang: Yes. Taking the Baltic pollution as an example, it is exactly what you said that it is to solve problems and cultivate students' interest. This exactly confirms the differential correlation between the knowledge generation in the purpose and motivation of the modern tool and utility rationality and the learning acquisition as you just mentioned. For example, the research on the Baltic environmental pollution just mentioned, on the surface, can be understood as a utilitarian and pragmatic act to solve environmental problems. However, it is far from the essence of Finland's Education.

This is also reflected in another experiment. What does the school ask the students do? It allows the students to go to the forest to observe. Why do the leaves change color in autumn? Why they become so beautiful and colorful? Students are led to the forest with mobile phones and take pictures. There they collect all kinds of leaves, and then contact biologists, botanists and meteorologists with their questions, or they collect leaves and branches to make a work of art. In this experiment, students simply marvel at the beauty and magic of nature and explore why nature is like this with scientific methods. When scientific methods do not work, they continue with historical methods. When historical methods do not work, artistic means will further be used to experience, transcend and innovate. Through my life in Finland for more than 20 years, I have observed closely

by participating in the education of my children through attending the parent conferences and interacting with teachers, other parents, professors and education experts, as well as children, I found out the power of Finland's so-called "innovative" education that its innovation is not stimulated by a utilitarian purpose such as making a fortune or solving practical problems, it is derived from the marveling at the magic and beauty of the leaves. It is not for utilitarian purposes, the resulting metaphysical, utilitarian and instrumental benefits are just its by-products.

You: I am very grateful to Dr. Huang for the second example, which is very profound. The marvel at the discoloration of the leaves and the beauty of the natural scenery is at a different level from the solution to a specific utilitarian practice of the Baltic. Although both have problem situations. However, the former is confined to the practice of utilitarian goals, while the latter is about people's closeness and love for nature by which the aesthetic consciousness developed is far higher and more fundamental than the former, and the far-reaching shaping of the human soul and spirit. From this point on, it will cause Newton's surprise and contemplation on the falling of apples as you mentioned. Without such childlike innocence and curiosity and appreciation for nature, we can see many apples falling every day but is indifferent. This is the difference between a customary utilitarian thinker and Newton. And a true future scientist, or someone who can really come up with new discoveries in the field of professional divisions, should start with such a kind of admiration and appreciation for the discoloration of the leaves. Therefore, such cultivation is, in my opinion, extremely important and fundamental. I will pay close attention to, collect and design such issues.

By the way, you have been asking about the comparability of the general education in China today and the education reform in Finland. General education, as I have already described, has its own background in its rise in China. From that statement, you can see that it is somewhat different from the current educational reform in Finland. In fact, the education reform in Finland is representative of the higher stage of mankind, which the general education in China is still difficult to achieve. Like the general education in the United States, the rise of general education in China, is under the pressure of market economy and the competition of nation-states, and the resulting cultural identity and quality decline require the support of education reform. In the Second World War, the rise of the Nazis threatened the recognition of Western culture itself. The history of Western civilization was included in the compulsory courses of general education in the United States at that time and became an issue of national culture and humanistic value identification. General education almost assumes the mission and responsibility of preserving national culture and cultivating the wisdom of humanity. In the transformation of China's modernization, the ancient traditions and new traditional cultural values were abandoned, which led to value nihilism and hedonic money worship, as well as similar problems. The general education reform of Sun Yat-sen University and other universities in the 1990s, especially relying on the cultural immersion of traditional culture and classics-reading, is obviously the same idea. Although Hutchins, the president of the University of Chicago, placed the classic eternalism and cultural inheritance on the scientific and technological innovation in a Newman's standpoint. General speaking, the cultural civilization education and technological innovation in American general education are not in opposition. This model is precisely what China particularly agrees with today.

Huang: Thank Professor You for your supplementary explanation of the comparability of the

education reform in Finland and general education in China. This understanding and analysis is very important. In my opinion, the general education that China is pursuing now has been well popularized in many aspects in Finland.

Now, let's go back to the innovative issues caused by the phenomena, situations, and thematic education just mentioned. This may be closely related to the development of artificial intelligence you just mentioned, such as VR. Some people predict that in a few decades, half or more of our jobs will disappear; what type of new jobs will be there? We may not know. In the face of the competition between humans and robots, I think that the education in Finland can grasp exactly the subjectivity, flexibility and unpredictability of human beings, that's where innovation comes from. This may be a special concern for future education. Otherwise, according to the development of artificial intelligence, the machine will take you away once humans set a certain procedure, just like driving a car and going to a certain destination according to the target set by GPS. There is not much innovation here. However, if we rely on this way and let people compete with the machine, we are bound to fail. Machines are capable not only of statistics, but also of analysis and reasoning. However, the machine does not have the concept of "soul" that you have just mentioned as to be revived from tradition, and that's the essence which makes man human, which distinguishes him from the machine and from the object. This may be what Finland's Education strive to get back to, to cultivate a student as a person as opposed to adding a little bit of literary in the humanities or sciences and so on which we have just said about general education in general. This, I think is very interesting. If you have nothing to add to this question, I would like to turn to another one.

In such a context, for example, in China, many parents, teachers, and students are complaining about the obvious utilitarian exam-oriented education. However, no one dares to take their children as test subjects. It is understandable that high school students not try reform, for they will soon face the college entrance examination. Many parents would not be willing to reform if the reform ruined their children's access to college education. However, now not only high schools dare not to reform, even kindergartens can not get rid of the threat and injury of this exam-oriented education. This depresses me. Against this background, context and specific circumstances, Mr. You, what do you think we can do? Specifically, what can moral education do in order to cultivate students to be human?

You: Moral education is an ancient Chinese tradition. As a principle of "ruling the country by virtue," no matter how different the content of "virtue" is, it remained basically unchanged. Even the revolution of the Cultural Revolution was the highest moral education they understood. Therefore, moral education is no stranger to the Chinese. However, it is precisely today that mainland Chinese when in contact with people at home and abroad, will generally make others feel a kind of recognized anger. Of course, there are social reasons for this anger. When civil society is not mature enough for people to enjoy the dignity and treatment of its citizens, they will defend their own interests in a primitive way. But the virulence as a cultural significance goes far beyond self-defense. It is even manifested in the so-called "Competition on Huashan Mountain" style of fighting for the possession of the right of truth peculiar to Chinese academic circles.

However, there are various modes of moral education today. Lifestyle and social interaction at every historical stage naturally requires and spontaneously produces moral and ethical functions. Without its protection, individual freedom and social organization cannot exist. Moral education not

only points to the ethics between people, but also highlights people's awe of nature and even belief in the experience of modern ecological crisis. It is a goal of general education to reverse and overcome the domination and division of nature shaped by modern professional education. This brings us to a higher level. In the distinction and discrimination between human and machine, it actually requires to constantly return to the core principle of the highest educational philosophy, that is, the fundamental point of irreplaceable human nature. It is not only a theoretical proposition of a college, but also a focus of deep intention of all people's living behavior that cannot be eliminated. If you fail to recognize this focus, there will likely be a great deviation and mistake of the teaching aim and curriculum design. Without respect for human nature, moral education often degenerates into oppression. Once I was asked to develop a code of ethics for university teachers, and I explicitly refused it. Because the moral life of modern civilized society is based on natural demonstration and learning imitation mechanism, it should not reward or punish the external compulsory supervision by administrative means. Therefore, for such a kind of moral control and education, I even hold a negative liberalism position that Isaiah Berlin said.

Is there a need for moral education as an education subject? In my opinion, it should be immersed in various subjects. Not only traditional humanities such as philosophy, ethics, education and other subjects need to consciously highlight moral education; even in the knowledge transfer of natural sciences, it should be accompanied by moral education. When doing scientific experiments, students should be able to understand the sublimity and fundamentality of scientific experiments, and not create data for their publication. Examples of Madame Curie, who died of cancer at the cost of discovering radioactive elements, should be introduced so that young people can appreciate the noble realm of scientists' dedication. Such moral education should be integrated into all disciplines. Jean Piaget (1896—1980), the leader of the Geneva School, has confirmed this in his research on epistemology and child psychology. The sociality of anthropology makes even the simple perception of the individual implies a minimum of ethical intention.

Huang: That's right. Thank you. What are the challenges teachers have encountered in China's exam-oriented education? Especially the teachers in primary and secondary schools, they are under pressure from parents, students, school evaluations, rankings and so on. The teacher plays a crucial role in making a real and radical difference in education. If the teacher in this context loses himself or loses the right educational philosophy, education may be more difficult. In this case, how can we start with concrete actions bit by bit, not just asking teachers to be noble emptyly?

You: This involves the relationship between education and its social system. The educational reform in Finland is actually in the background of a mature modern civilization. Therefore, the institutional arrangement of human relations and occupations, including personal income and social rewards and punishments, is basically fair, or it tends to be more natural and reasonable. Teachers in Finland enjoy a higher social status than social elites such as ministers, entrepreneurs and so on. I was moved to hear that Finnish teachers were exempt from evaluation because "He has become the best person as a teacher. Does he need to be evaluated again?" However, there is no denying that in China, not only in basic education but also in all education industries, there are evaluations that makes teachers miserable. You didn't mention the practices in universities just now. Actually they can only be harsher. The suicide of several young and talented university teachers in 2015 was just a

case in point. Such cruel competition cannot be seen as normal. It necessarily requires an institutional reflection. The difficulties of China's education reform also lie here. It is not a simple epistemological issue, but a game of interests. By saying this, it is not meant to put the teachers' own efforts and education reforms aside and wait for the radical changes in the social system. On the contrary, I have said this on different occasions, including the inaugural meeting of General Education Center of Shaanxi Normal University. "We don't have to wait for a perfect social system or education system to provide us with all the prerequisites for general education reforms, because the general education reform that we are carrying out is itself a practical promotion and change for a more perfect social system and its education system." Education reform is not only an education system, but also an extension to social system reform. Therefore, I really appreciate the idealistic actors in the field of basic education in Shenzhen, who quoted the verse "It is better to light the candle than to curse the darkness." when I first met them. I have quoted this poem twice in a WeChat group that I chair in general education. Some people misunderstand that I am diverting criticism of negative realities into the romantic discourse of literati. Actually it is not so. This is a two-fold problem. Our reflection and criticism of realities should not lead to negative cursing after complaints, but should act positively. In the early twentieth century, in the chaos of warlords, pioneers such as Yan Yangchu^[5], Tao Xingzhi, and Liang Shuming^[6] carried out bottom-up education reforms from village to county. A group of young educators, such as Ye Wenzhi from Shenzhen Education Research Institute and Xue Duanbin from Jintian Primary School in Luohu District, proposed to inherit Tao Xingzhi's construction of new life education to save children six years ago from exam-oriented education. A painstaking and groundbreaking transformation has taken place in every link from curriculum design to extracurricular activities. Today, the trend of Shenzhen citizens including those of Guangzhou sending their children to schools in Hong Kong has been reversed. The children of these schools are not only feeling happier, but also begin to grow into high-quality humans. It was my honor to witness this movement and being touched. (Zhao Songguang, a famous education philosopher over 80 years old and former President of Xinghai Conservatory of Music, demonstrated and conducted the experiment for the third-grade math reform of Jintian primary school with the aid of double crutts). At present, only a few such educational reforms in China have appeared in marginal institutions or private schools, such as the experiment of general education reform in Beijing's famous private Yizhuang Primary School. However, with the popularization of general education, the origin of exam-oriented education will be significantly changed, and the mechanism of pushing back will be formed to reform basic education. The word "backforce" is also a key word in the experiment of the special economic zone at the beginning of China's reform.

Huang: Thank you. Your words reminds me of the fact that it is said some parents in China are now doing American-style home schools. Instead of letting their children go to schools, they teach them at home, or have some parents united to teach. Although they have made such an attempt, there is also a risk of doing so, that is, how should their children face the college entrance examination and

[5] Yan Yangchu(1890. 10. 26—1990. 1. 17): an educator in China who advocated to educate the masses, first of all the peasants, through the establishment of civilian schools, so as to create new citizens.

[6] a famous Chinese thinker, philosopher and educator who mainly studied the problems of life and society, also known as the last great Confucian in China

other issues in the future.

I also want to talk about the class teacher system in China, which does not seem to have a completely similar system abroad. Finland also has the role of class supervisor, similar to that of class teacher in China, but with a much smaller function. For example, under the pressure of teachers in various disciplines as we just mentioned, the class teachers must carry out the achievements of their own disciplines, as well as moral education and so on. So, to put these aspects together, can the class teacher bear the buffer or have a chance to try? For example, they have to deal with the relationship with the principal, with the teachers, with the parents, and with the students. Is there a unique condition for class teachers? For the educational philosophy and education reform we have just talked about, how can class teachers play a lot of possible roles without being able to expect a perfect system or social environment?

You, Dr. Huang, in fact, you have raised two questions. The first is how to see the trend of returning to traditional private school or family education. After entering modern times, the speed of human socialization has accelerated at an unprecedented rate, far beyond the limited time and space experience of ancient life. The new socialized experience and its intellectual inheritance can no longer be borne by individuals or families, but by socialized educational institutions and schools and their educational systems. As for the abuse of school education system or the crisis in the contemporary era, will it encounter a radical rebound? Is it possible for individuals to return to their homes for family education and even succeed? This, of course, does not rule out success stories. However, I think there is a clear view that it cannot be a model for promotion.

The second is about the class teacher system. I agree that there must be a discretion. Can a modern society place adult freedoms or human rights in the hands of one person? When I was in academic exchange at the Chinese University of Hong Kong in the 1990s, I was sensitive to this awareness for the first time. They refer to “counselor” as a brotherly companion rather than an administrator. This counselor is really important. From a pedagogical point of view, there is a very important law of the educational positive direction when age difference is repeatedly mentioned. That is, the age differences between the students and the counselor should not be big, rather they should be close to each other in age, like the relationship between the older children and the younger ones. If so, the younger will be influenced by the older and there will be a natural learning and imitation of the latter. The older children should be chosen from excellent college students, graduate students or young teachers. Now some college students go to primary schools in remote mountainous areas to do volunteer work. They not only undertake courses in teaching subjects, but actually act as counselors, and those children become their little friends while they become the big brothers or sisters of those children. Such an educational role, if we are to universally implement it, needs to be justified and institutionalized with reasonable social rewards. Then we should choose such excellent young people to be the class counselors of college students. They not only serve as bridges and intermediaries for professional education and thus as teaching assistants, but also include practical problems, life issues and emotional counseling. In this sense they are veritable mentors. This is actually close to the mentoring system in the organization form of general education. There are other similar functions. For example, some universities in China learn from the Chinese University of Hong Kong in their conjunction of general education and establish the college system in which students with different

professions and grades live together.

Huang: Thank you. The kind of counselor or tutorial system that you just mentioned mainly involves universities. If we look down, what about primary and secondary schools? This class teacher is obviously different from the counselor we just talked about. Do you have any suggestions for the the class teachers in primary and secondary schools?

You: To be sure, the class teachers in primary and secondary schools are more important. Because the students in these schools are still under age, and their outlooks on life are more malleable. The shaping of their ways of life and behavior as well as the cultivation of taste has a close relationship with the class teachers. The teachers in primary and secondary schools are far closer to the role of class teacher than those in universities. They actually have closer contact with students. In fact, they assume the role of life counselor, psychological counselor, or management counselor invisibly, but it does not involve more spirit and morality. If there is, they tend to be administrated and externalized. It is high time we raised this to a higher level of spiritual and personality cultivation. It is indeed extremely important to have courses and training for class teachers in this respect and be promoted. Because they in some sense take on the role of parents, especially for those children live on campus. Take myself as an example, I grew up in a boarding school, and the memory of the class teacher is hard to die.

Huang: Could you give some advice on how to be a good class teacher? Or what can we do in this context of globalization and future challenges? We have no way to change the overall situation, but in what aspects can we do in order to be a good class teacher?

You: I suggest the best way to train class teachers is, as I just mentioned, to choose some excellent representatives from the primary and secondary schools that have carried out life education reform like Shenzhen Jintian primary school or Luohu district foreign language school.

They have the forefront and in-depth experience of activities at basic level to communicate. Theoretical training and improvement of teacher education experts need to be based on this exchange of experience.

Huang: From the perspective of theoretical discussion, the class teacher is one of the phenomena. Nowadays, education officials, teachers and researchers from many countries come to Finland to learn from the Finnish model of education. However, experts in Finland have made it very clear that the Finnish experience and model cannot be transferred to another country but only some of the important elements can be introduced. Since we have talked so much today, what elements of Finland's Education do you think can be used in China?

You: I think the most striking thing is of course the organization of courses in the problem situations, including the two levels represented by the two examples you mentioned.

One level is the design of problems based on practice. This is different from the more abstract thematic curriculum organization in universities (for example, the "Life and Death" multidisciplinary teaching at Chung Yuan Christian University in Taiwan). Of course, for the children in primary and secondary schools, it may not design environmental problems on the Baltic coast, but it seems more appropriate to design more routine topics, such as disputes with classmates, how to communicate and interact with teachers, and direct experience from affairs like how to improve the traffic order of the neighborhood. The latest goal of Jintian Primary School is to expand the "life" platform of life

education from schools to families and communities. However, it includes a combination of academic and intellectual germination. Therefore, this kind of curriculum organization based on practical situations or situational problems enables children to have a natural and healthy attitude towards knowledge from the very beginning, and weaken the sense of strangeness or even opposition of knowledge system.

Second, what interests me most is the course organization that first with the observation, curiosity towards and collection of natural phenomena, and the desire to knowledge learning naturally occurs, then teachers or counselors guide them to visit the corresponding museums or classrooms to study. Of course, this procedure can also be alternated. I still remember the visit of my son to dinosaur fossils and other biological specimens at the Natural Museum in Beijing before he entered school that led to his later habit of collecting and making biological specimens. His room was nailed with a lot of insect samples. Once he picked up a stone and it seemed to have a strange trace, he insisted that there were ancient creatures in it, and forced me to take him to the biology professor for inquiry. This hobby may not last long, or a certain practical situation and the problem may disappear, but the curiosity towards nature and the spirit of scientific inquiry will be internalized into his cognition, personality and cultural psychological structure, and thus the “transfer” as one of the core concepts of general education takes place, which is an important goal of general education. This is also the theme of my speech at the inaugural meeting of China Ten-School General Education Alliance at Tsinghua University in 2016.

中文题目:

知识创新教育机制的当代转型:芬兰教育与中国通识教育的对话

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摘要:享誉世界的芬兰教育正在从专业知识传授教育转向实践情境教育。实践情境作为知识创新与教育发生学的结合母体,使电子信息时代面临困境的专业知识教育获得了知识创新与教育发生学的活力。人性全面发展的教育理念与全社会对教师至高尊崇的文明,是芬兰教育成功的核心。由此奠基的自由探索的实践情境教育深刻区别于手段地位的实用主义教育。作为中国当代核心方向的创新机制建设,不能仍然基于工具理性囿限于专业学科自身的攻关研究,而必须扩展为创新机制所依托的社会制度与文化建设。通识教育对专业教育提供的主体文化素养与自由创新认知结构,是从近代以来富国强兵的工具理性转向信仰与热爱科学真理并以人的全面发展为目的的教育枢纽,也是包括专业学科在内的中国社会创新机制建设的基础动力。

关键词:芬兰教育;中国通识教育;实践情境教学;创新机制建设;实用主义教育;人的全面发展教育理念

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