
The Value of Personality Education in Wisdom Education in China

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Abstract

Cultivating individual life wisdom is the ultimate goal of wisdom education. Wisdom education should not only stop at the construction of smart campus, the design of smart classroom, the renewal of smart learning, the laying of smart classroom and other changes in school education forms, but also extend to the society. With the support from all walks of life, we will make wisdom education to accompany people's lifelong growth, and take cultivating their life wisdom as our unswerving goal.

As an educational institution originating from and growing up in China, the Traditional Academy represents the typical form of ancient education. In the traditional academy personality education, the logic of character cultivation, the practical reason of cultivating personality, the characteristic orientation of humanness and the way of advocating daily moral education are undoubtedly enlightening and referential for cultivating new people of the times. It has long been proposed that humanistic spirit should be permeated into the teaching of professional courses to improve the humanistic quality of college students.

Keywords: *wisdom education, personality education, the Traditional Academy, humanness*

1. Background of the Study

Currently, China ranks first in the world in terms of the number and size of online courses during the COVID-19 pandemic. Compared with the traditional teaching method, the blended teaching mode reconstructs and designs the curriculum with the help of modern information technology, which not only promotes the deep participation of students, but also demands their independent learning ability. Universities make full use of online teaching platforms such as MOOC and other online learning resources, so that students can master the basic content of the course through self-study.

According to an article from *China Comment* on 25, July, 2021, "Cheating courses by paying" is hitting online education in universities badly. According to statistics from the platforms such as "97 Learning Website" and "Nana" that were shut down by the police, the college students who buy such services are widespread across the country. The five platforms were able to control more than 40 mainstream MOOCs such as

Super Star, Wisdom Tree and Chinese University MOOC. They use hacker tools to capture and crack the key packets of the formal online MOOC platforms. Their technology can realize many functions, such as "Cheating the courses for a second", "changing the score of the exams", "extracting the exam paper" and "passing the exams". "Paying to swindle the courses" not only seriously has damaged the network security of online course teaching, but also caused a serious impact on the quality of higher education and students' values.

2.1 Introduction

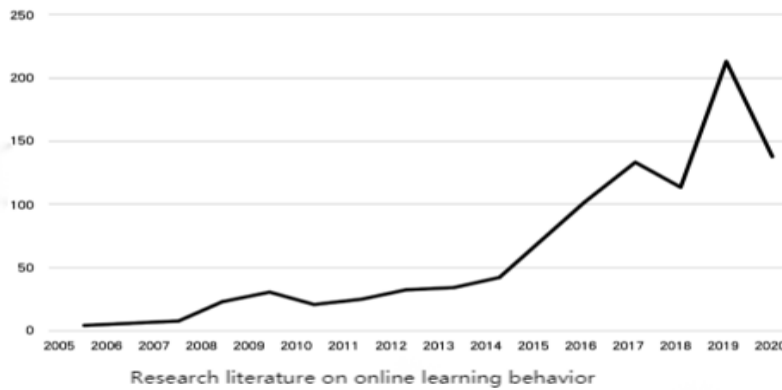
This paper describes the previous works which form this research's theoretical model. It begins with an analysis of appropriate theories used in this research. Next, this study elaborates the personality education of Chinese Traditional Academy as a model of wisdom education and followed by the discussion on the development of the variables and an elaboration of the relationships between constructs. Lastly, all the linked hypotheses, encompassing all incorporated variables in the theoretical framework, are rationalized and summarized.

2.2 Theoretical Underpinning

This section address the theoretical background of this research. Just as Creswell has said (2009), a theory is "an interrelated collection of constructs shaped into propositions or assumptions that indicates the connection between variables." Meanwhile, Sekaran (2013) detailed that a good model needs to contain a sound theory that provides justification for the relationship among variables. The aim of the research is to examine wisdom education determinants specifically the personality education from Chinese Traditional Academy education with deep humanistic feelings.

2.2.1 Research on wisdom education

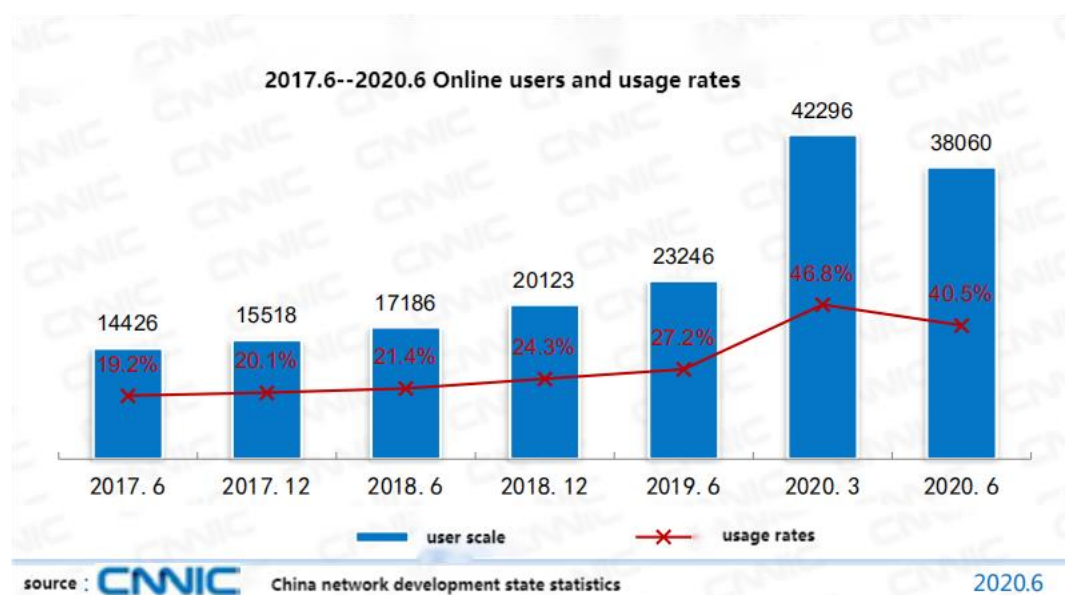
Smart education revolution led by artificial intelligence technology is on the rise. Various new applications of smart education have greatly empowered the development of wisdom education. With the gradual deepening of cross-border integration of various fields, smart education has become a hot topic in the academic circle.



Overview of foreign wisdom education research. Since the 1990s, international research on intelligent learning environment has been increasing, among which scholars in Europe, America, Taiwan province of China, and other places have a great influence in this field. The research focuses on the concept and types of wisdom learning environment, teaching function of wisdom learning environment, influencing factors of wisdom learning environment, evaluation and measurement of wisdom learning environment, etc. From the perspective of the integration of information technology and education, the development of intelligent education abroad can be divided into three stages: Computer assisted Instruction (CAI, 1960s and 1970s), Intelligent Teaching Systems (ITS, 1980s to early 21st century), Intelligent Education System (IES, 2008 - present). The current frontier focus of smart education in the United States is to create a new ecology of smart education through the reconstruction of a series of links, such as education mode, education governance, education content, education evaluation and teaching methods, based on the support and optimization of technology for teaching and learning. The Japanese government formulated i-Japan Strategy 2015 in 2009, pointing out the need to deepen the application of information technology in education on the basis of network, and cultivate talents capable of innovative science and technology for future needs.

Overview of domestic wisdom education research. Although the process of education informatization in China is later than that in some developed countries, the theoretical research and practical exploration of wisdom education in China have been closely following the international trend and gradually formed the Chinese characteristics of the development of wisdom education since the upsurge of wisdom education research in 2010. *Wisdom Education: A New Realm of Education Informatization* published by Professor Zhu Zhiting in December 2012 triggered a wave of discussion on wisdom education and established the theoretical basis for wisdom education research. Based on the perspective of educational informatization development, Professor Zhu Zhiting and others proposed that the development of wisdom education should take the intelligent learning environment as the technical

support, the wisdom teaching method as the catalyst and the wisdom learning as the fundamental foundation, which constitute the core elements of wisdom education. Wisdom education, intelligent environment, wisdom teaching method and wisdom talents constitute the framework of intelligent education research. From the perspective of system elements theory, Professor Huang Ronghuai believes that wisdom education is an education system consisting of five elements, namely, modern education system, modern teacher system, the teaching mode of intelligent learning environment for digital generation students, which has five typical characteristics of perceptual adaptation, care, fairness and harmony. Based on the perspective of education ecology, Professor Yang Xianmin believes that wisdom education is an education information ecosystem of IOT, intelligence, perception and ubiquity built by the new generation of information technologies such as Internet of Things, cloud computing and wireless communication. According to Professor Chen Lin et al., wisdom education is a new form of education supported by highly informationized development. At present, smart education has been rapidly transforming from 1.0 to 2.0.



2.2.2 Personality Education

Personality is the total of complete and stable behavioral tendencies related to the individual and the society. It is a set of social action tendencies of a person in the social situation, and a kind of individual psychological traits shown in the process of social activities (Lawrence Purwen, 2001). Personality is the dynamic organization of individual in the psychophysical system, which determines the uniqueness of human adaptation to the environment. The healthy personality is not controlled by unconscious forces, nor by childhood trauma or conflict (Huang, 2021). The mentally healthy person functions on a rational and conscious level.

The education and cultivation of sound personality mainly include: first, develop good daily habits and healthy lifestyle. Good daily habits are the foundation of good morality, and the formation of healthy life style is the beginning of forming healthy values and outlook on life. Second, develop a positive psychological tendency. Mentally healthy people love life, devote themselves to career and family, face everything in life positively, and have the ability to objectively evaluate themselves and have the necessary self-confidence. They are often brave to face a lot of problems in work and life, and deal with them positively, seeing them as stepping stones to progress and maturity. Third, develop good interpersonal habit (Bai&Chen, 2021). Interpersonal habit does not refer to the interpersonal relationship in the general sense, but refers to as a manifestation of personality, which is the natural tendency and internal force of people to develop in the interpersonal relationship. The strength of personality, the most reliable business capital, it will only appreciate and never depreciate. Many young people fail to realize this. Personality is closely related to people's innate talent, but more closely to the cultivation and education of the acquired living environment and habits, and also to the specific ethnic culture (Wei, 2022). Because personality is actually the unity of common human culture and psychological characteristics of personality, the cultivation of personality is not only a sign of personal growth, but also a mark of national character.

In the history of Chinese philosophy, the topic of temperament and personality has been constantly developing and deepening. Confucius was the first to introduce human nature into the evaluation of social ethics. Later Confucian masters, such as Xunzi, Mencius, Dong Zhongshu, Zhu Xi, Wang Yangming and others have expounded on this. This thesis only takes the viewpoint of Confucius as the theoretical basis.

In the *Analects of Confucius* - *Yang Huo*, Confucius said: “性相近也，习相远也。” It means that everyone is similar in human nature, but due to the different social and education background, everyone's attitude and style of doing things will be very different. At the same time, Confucius regarded benevolence as the basis of human nature and the core content of social ethics and moral evaluation. Confucius also made rites to regulate people's behavior, in order to cultivate people's inner noble sentiment and elegant taste. Therefore, he proposed “克己复礼”, requiring people in daily life to refrain from unseemly lust to achieve the goal of benevolence. Only when you truly face your inner passions, can you do what you want and not exceed the rules. Therefore, Confucius attached great importance to the cultivation of human inner passions, but rarely talked about temperament and dispositions directly. In the process of ethics and moral education for his disciples, Confucius expressed his requirements on human inner nature and emotions, such as “己所不欲，勿施于人” (Do not do to others what you do not want done to yourself.) “己欲立而立人，己欲达而达人” (He who wants to

achieve success should let others succeed as well.)“君子成人之美，不成人之恶” (A gentleman helps others to fulfill their good wishes, not evil ones.”). All of these reflect the love of "putting oneself in others" and practice "humanity" with the feelings of "love", which is the ideal model of practicing humanity proposed by Confucius in the theory of human nature. Therefore, Confucius' benevolence is a philosophy of emotion, which shows the consciousness of following one's heart without exceeding the rules on the basis of temperament and disposition.

In the Confucian ontology of human nature, the relationship between temperament and disposition is an important one. In different periods, confucians have different understandings and interpretations of temperament and disposition, but they are all about human nature and moral judgments on human behavior in the real society. The judgment of the good and evil of human nature was closely related to the political, economic and cultural development background of the society at certain time. Therefore, the exploration of the neutrality and emotion of human nature has a certain practical reference significance. Under the current background of cultivating socialist core values, the ultimate goal of education is to cultivate people's healthy mind and interest, let the “seven feelings” and “six desires” keep in line with the bottom line of humanity, embody the heavenly principles in the lust of man, disclose human desires in natural justice, and endow people with benevolence, righteousness, honesty, loyalty and filial piety to be virtuous.

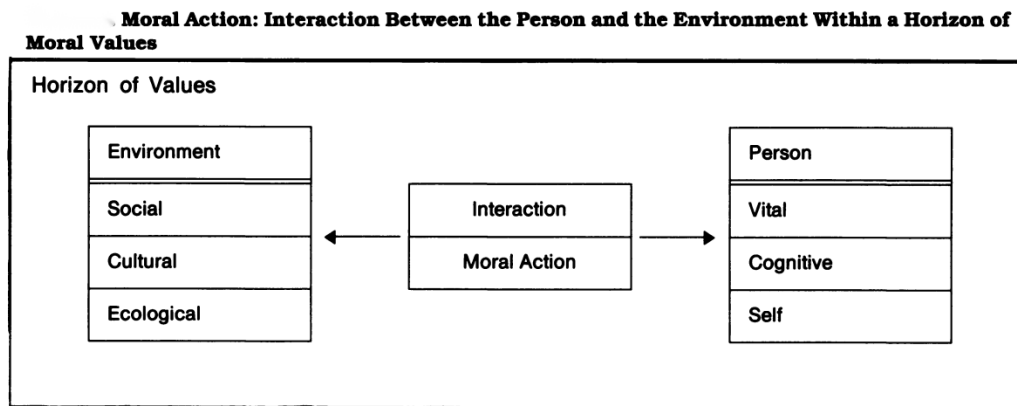
Educators are faced with living human beings, and should cultivate their inner healthy and elegant tastes to form their noble characters, and at the same time develop their different inner potentials to cultivate living people with both moral integrity and ability. Educators should try their best to make everyone successful, make the whole society develop harmoniously, and realize the initial intention and ultimate goal of education. To sum up, the theory of temperament and disposition can indeed guide people to cultivate a kind of moral responsibility, which cannot be moved by the outside world.

From the psychological perspective, the Erikson-Knowles theory (Knowles, 1986) describes moral development as a life-long process in eight stages from the first year of life to older adulthood. Each stage is characterized by an ego crisis and a virtue which is achieved when the crisis is successfully resolved. Each virtue represents a strength of the self.

Erikson's Developmental Stages

	Virtue	Ego Crisis
Childhood:	Hope	: trust vs mistrust
	Will	: autonomy vs shame and doubt
	Purpose	: initiative vs guilt
	Competence	: industry vs inferiority
Adulthood:	Commitment	: identity vs role diffusion
	Loving	: intimacy vs isolation
	Caring	: generativity vs stagnation
	Wisdom	: integrity vs despair

The main features of the Erikson-Knowles theory of moral action are presented in Figure 2. The expression, "horizon of values" indicates that the person-environment interaction has a moral dimension, because it is seen by the acting person in a values context. "Horizon" is used here in the sense of the background or context which gives meaning to our activities (Keen, 1975). The centred part of Figure 2 represents moral action. In the Erikson-Knowles theory, moral action is conceptualized as a bipolar interaction between a subject pole (the person) and an object pole (the environment). This conceptualization differs from that of some other modern theories, such as behaviorism, which emphasize reaction to the environment rather than interaction with it. The present theory gives the person a more proactive role in moral action.



This theory explains the interaction and influence between human and environment, reveals the significance of educational intervention, but does not explain the relationship between human nature and education, as well as the channels of educational intervention. Traditional education attaches great importance to human nature and human feelings, while modern education pays too much attention to the imparting of knowledge and skills, ignoring human itself, resulting in many students' psychological problems, and even some serious consequences. Thus, temperament education is indispensable.

There are many reports or articles about the personality of contemporary college

students, and there is no need to list them here. A basic conclusion can be drawn from various factual reports or articles, that is, the main aspects of contemporary college students are worthy of affirmation, but there are indeed many problems in personality that cannot be ignored. Some college students just want to find a lucrative job in the talent market after graduation, without intrinsic career impulse, not to see the long-term development of society. Without the guidance of psychological motivation beyond utilitarianism, they only plan themselves with external secular goals, but in the end they only get some superficial practical knowledge and skills, their thinking mode and knowledge structure are still not correct and solid, and their comprehensive cultivation psychological quality is often poor.

The basic function of education is to cultivate people with sound personality. Cai Yuanpei put forward that the purpose of education is to cultivate healthy personality. The great poet Goethe said that a person's greatest happiness consists in the positivism of his personality. In this sense, under the background of the new era, the foundation of healthy personality education should be the universal value of mankind. Plato, the ancient Greek philosopher, said: "Education is to guide young people by restraint and develop their proper rationality." Chinese educator Tao Xingzhi believed that education is life education based on lifelong life, and the purpose of education is to cultivate people with the ability of action, thinking and creation. The original intention and purpose of education is to stimulate people's wisdom, promote people's all-round development and personalized growth, whether it is to cultivate people's rational or thinking ability.

China is an ancient civilization with a long cultural tradition and a fine accumulation of historical culture, which greatly stresses honesty education. Confucius attached great importance to the establishment of social values and self-cultivation of personality education. Confucius' elaboration of honesty and credit has the most profound influence on personality education in China. Confucius advocated self-cultivation, family harmony, governance and world peace, integrating individual, family, society, country and the interests of the world into one, and cultivating a sound and perfect personality.

Aristotle of ancient Greece advocated liberal education and expected to realize the value of freedom through personality cultivation. His thoughts had a profound influence on the late Renaissance humanism education and formed the educational ideal of ancient Athens. Beauty and goodness are the basic components of personality education.

In the past few decades, while promoting science and technology education, the developed countries started the personality education movement with humanistic education as the core. The aim of education is to educate people, and the core of education is personality education. In the middle and late 1980s, great changes took

place in the field of moral education in the United States, which began to pay attention to personality education and established various personality education organizations. In addition, a number of works on personality education have been published. In the 1990s, American schools began to implement the holistic personality education program, which was oriented towards common social values, advocated the values of mutual promotion between east and west, and advocated the values of material and spiritual unity, so as to adapt to modern development. Holistic personality education includes the all-round development of human beings and focuses on cultivating students' ability to face and solve practical problems, such as solving interpersonal conflicts, ethics, moral values, avoiding drugs, correct sexual concepts, healthy marriage and family values, etc. Since the implementation of the reform, American personality education has achieved great results. From the traditional imparting of intellectual development knowledge and skills to the cultivation of personality and deepening of humanistic quality, the future education will inevitably promote personalized education.

In the traditional Chinese Confucian educational thoughts, it attaches great importance to self-cultivation and moral education, which has played a huge role in promoting the stability and development of ancient Chinese society. Therefore, in the theoretical and practical research of temperament education, we should fully absorb the excellent educational tradition of Confucianism. Temperament education is closely related to moral education and humanistic education. In a certain sense, temperament education is an important part and main content of moral education and humanistic education. Strengthening moral education and humanistic education can promote the development of individual temperament and conversely, strengthening temperament education and cultivation can also promote moral education and humanistic education.

Since the reform and opening up, with the collision of various cultures and ideas, values are increasingly diversified. The more and more fierce social competition, coupled with the problems in the education concept, system and other aspects, make college students lack the learning and inheritance of Chinese history and traditional national culture, and lack the necessary understanding and practice of China's traditional excellent moral norms. The humanistic education of college is facing severe challenges. In the spiritual world of college students, the mainstream value orientation is not prominent enough, the core value not clear enough, and the pragmatism and utilitarianism too prominent. College students pursue material life and worship the authority of money rather than scientific knowledge and truth. Moreover, most contemporary college students are post-90s, and many of them are the only child and grow up under the comprehensive care of the whole family, which makes them lack of good psychological quality, weak sense of social responsibility, self-supremacy in life and affairs, lack of unity and cooperation spirit, hard-working, but a strong tendency

for hedonism. There are many reasons for these problems, but it does much to our education department who ignores the personality education of students. It is because of the weakness and lack of personality education that college students are easy to accept the negative influence of foreign culture. In the context of the diversity of social values and systems, many people's inner confusion and emptiness need to be filled by the essence of traditional culture. Therefore, it is of great significance to explore the essence of traditional culture for the construction of sound personality of contemporary college students.

According to *Yang Huo* in *The Analects of Confucius*, Confucius believed that human nature is similar, that is, human nature has commonness. However, Confucius did not eliminate the differences in people's personalities, and explained that the differences between people are mainly determined by acquired factors such as learning and cultivation, with practice being far apart. Therefore, Confucius put emphasis on teaching students according to their aptitude, and hardly discussed abstract human nature.

Master Nan Huaijin believed temperament and human nature belong to the question of philosophy and life science. Nan Huaijin once said, "In ideology, nature is called temperament. What is the intrinsic? Children are born with themselves, not from their parents. ... Not only human, but every living thing has different temperaments, which we now call personality differences."

The interpretation of the intrinsic as personality solves the dilemma of Mencius and Xunzi's abstract theory of human nature, and is in line with Confucius' thought of teaching students according to their aptitude. Education is related to human nature. If a young man makes a mistake, should we forgive him or let him self-reflect for a correction? Or punish him? This is a big problem of human nature.

An ancient Chinese saying goes, "One mother gives birth to nine children, each of whom is different." So it's not true that endowments are entirely genetic. But Buddhism makes it very clear that endowment is the seed brought by oneself. Buddhism calls it seed, which is the seed brought by oneself. Therefore, it is the nature of one's own intrinsic disposition that brings about temperament, and the influence of parents' inheritance, family, age, society and education are all called increasing upper predisposition. Increasing upper predisposition is a kind of help to affect the development of that species." This confirms the possibility and feasibility of acquired temperament education.

The purpose of education is not to teach him knowledge, but to transform a child's innate bad personality. Therefore, real education does not just depend on school, but on family education. Children have a lot of personalities, a few of which are advantages inherited from their parents. Some children are bad-tempered, and some children are

very melancholy, which are derived from their parents. All kinds of characteristics of children are related to their parents. So education starts from family education.

Temperament education is not only the responsibility of moral education, or psychological education, but also the responsibility of teaching activities of all subjects. We should not only pay attention to the function of formal curriculum, but also pay attention to the role of informal curriculum, that is, implicit curriculum, so as to form the trinity of school, society and family.

Temperament education is closely related to moral and humanistic education. In a certain sense, temperament education is an important part and main content of moral and humanistic education. Through strengthening moral education and human culture education, individual temperament quality can be promoted. On the contrary, moral education and humanistic education can also be promoted by strengthening temperament education and cultivation.

2.2.3 Theory of Chinese Traditional Academy

Chinese Traditional Academy is a cultural institution with many functions such as collection of books, teaching, consecration and academic research, as well as an important carrier of Confucian culture which attached great importance to personality education. The personality education in traditional academies is carried out in two ways, namely, cultivation in educational practice and penetration of academy system culture, through academy consecration, diary teaching and academic program design, with the cultivation logic of character and practical rationality of personality cultivation. Humanness are incorporated into the education process to advocate daily life, which contains rich traditional moral education resources. Understanding the moral concept and mode expressed by the traditional college personality education can provide inspiration and reference for the school moral education in the new era, that is, emphasizing the cultivation of character is the logic of school moral education, practicing the cultivation of personality is the practical reason of school moral education, and emphasizing the humanistic feelings is the school moral education. To advocate the principle of daily practice is the necessary way of school moral education (Huang&Liu, 2021).

Although there is no "personality" in ancient China, the origin of personality education is very early. According to the two levels of "sage" and "gentleman", Confucius designed a set of Confucian ideal personality standards with the core of cultivating people's moral subjectivity, and called on people to realize the ideal personality of "sage inside and king outside" by means of "determination", "self-reflection", "practice" and "self-restraint". Confucius' thoughts and practice on the ideal personality paradigm laid the tradition of Confucianism paying attention to personality

education. There are abundant records and deep concerns about personality education in Confucian classics. The ideal personality, the specific content, cultivation method and realization path are discussed in the *Analects of Confucius* and *Mencius*, and also recorded in *Xunzi* and other classics.

The personality education in the academy mainly follows two paths: one is through consecration activities and diary teaching, pointing to the morals education and willpower cultivation of students; Second, through the behavior treaty in the school rules, the daily speech and deeds of students are specified in detail, and through the system design and cultural construction, the ideal personality of students is shaped. Morals are the core of personality, and the cultivation is an important content of personality education in the traditional academy. To some extent, the character of a gentleman described by Confucianism is a person with high morals. The sacrificial activities of the traditional academy had the effect of cultivating the moral character of students, which was considered as "teaching without words". On the one hand, the consecrated of each academy must be the sages and teachers who have been strictly selected for virtue, outstanding learning and close relationship with the academy (Huang&Liu, 2021). The worshiped offered by traditional academies show remarkable characteristics different from official schools, including Confucian masters, neo-Confucianists, famous officials and religious symbols.

In some academies, students can even express their opinions on the selection of the consecrated, so as to generate a sense of identity more easily and stimulate the motivation for practice. On the other hand, the sacrificial ceremony of the academy is solemn and sacred, so that every student could be immersed in the scene and learn from the talents. Although the people worshiped in the academy have passed away, "the people in the academy can still perceive the personality charm of the sages and scholars, and feel the aspiration of becoming sages." In this way, consecration has the function of personality education and traditional education."(Huang&Liu, 2021) It can be said that the academy consecration embodied the moral qualities of the ancient philosophers with gentleman personality, and from the offerings, sacrificial instruments, and prayers that the disciples could perceive the inspiration of the teachers, get close to the virtues of the sages, and form a profound moral recognition.

The cultivation of willpower is an integral part of personality education. Strong will can help college students overcome the difficulties encountered in academic study, withstand the frustration of failure, and maintain themselves in the complex environment after leaving college in the future. The cultivation of willpower includes the generation of self-confidence and self-control. The diary teaching method of traditional academy has the effect of cultivating the quality of students' will, which is considered as "the teaching of moistening ". Generally speaking, there are two forms

of diary, one is the reading diary recorded by students with their reading experience or doubts, and the other is the action diary, recording the daily speech, behavior and research progress. The former can help students improve the level of learning and the ability of independent thinking; the latter can help students to self-examine themselves every day, regulate speech and behavior, and forge students' self-discipline and self-control. Taking the daily diary as an example, the format of the daily diary is determined by the academy and the students should follow it carefully. Such as the Longmen Academy in Qing dynasty, in a diary there are four parts: "morning" "before noon" "after noon" and "evening", from the following five aspects: "worship" "idleness" "righteousness" " " and "regular routine work". In addition, in order to ensure the authenticity of students' records and the effect of rectifying moral words and deeds, on the one hand, many academies will print warning statements on the first page of the volume and each page of the diary book. On the other hand, some academies use a combination of student summary and teacher evaluation to encourage students to correct misconducts. For example, Mingdao Academy requires teachers to read the daily diary once every two months.

It can be said that the diary teaching method in traditional academy does have a certain effect in generating students' self-confidence and self-control. Students record their learning experiences and introspect their moral words and deeds every day, and teachers regularly check and evaluate them to help them make progress, thus completing the cultivation of students' willpower. Hu Shi's father, Hu Chuan, who studied in Longmen Academy when he was a teenager, experienced the college's diary teaching method and kept all the diaries and schedules of that year. Hu Shi appraised that this kind of diary teaching "is completely the academy spirit within the Chinese civilization tradition".

Just as what Li Hulin has discussed in his *Modern Personality Education Theory*: "What kind of personality a person forms depends fundamentally on the cultural content he receives. What kind of cultural content he accepts is ultimately determined by his cultural environment and his whole life." Although personality cultivation is necessary and important in daily educational practice, effective personality education is a long-term and all-round process, which needs to be realized through the joint efforts of education and influence. In Chinese history, the total number of academies has reached more than 7,000, including the world-famous White Deer Cave Academy, Yuelu Academy, and some unknown rural academies, which are all over the country, each with its own characteristics and leading style. In its long or short development history, each academy pays attention to forming a unique cultural atmosphere and spiritual environment, and penetrates and reflects the goal of personality education for students into all aspects of their own cultural construction, so as to combine cultural penetration

with daily educational practices to form a positive force of personality education for colleges and jointly complete the task of cultivating ideal personality for students. The establishment of academic rules in is a kind of cultural penetration way of personality education.

To guide students to develop their personality with institutionalized rules design seems too harsh and severe, but full of educational humaneness. Academy rules are not a cold "sanction" on students, but a way of infiltrating system culture to build a bridge for personality education from one shore to the other.

In 1901, the 27th year of Guangxu's reign in Qing Dynasty, the Chinese Traditional Academy had already announced its withdrawal from the historical stage. The three traditional functions of the academy - teaching, consecration and collection of books - either have been differentiated or ceased to exist. However, as an educational institution originating from and growing up in China, traditional academies represent the typical form of ancient education. Although the goals, contents and methods of personality education in today's educational environment certainly have limitations of the times. The most significant is that the goal of personality education today has changed from cultivating "gentleman personality" to cultivating "new people of the times". However, in the traditional academy personality education, the logic of character cultivation, the practical reason of cultivating personality, the characteristic orientation of humanness and the way of advocating daily moral education are undoubtedly enlightening and referential for cultivating new people of the times. Under the background of socialism with Chinese characteristics entering a new era, facing the new journey of the great rejuvenation of the Chinese nation, we must selectively inherit and carry forward the moral education resources of Chinese traditional personality education.

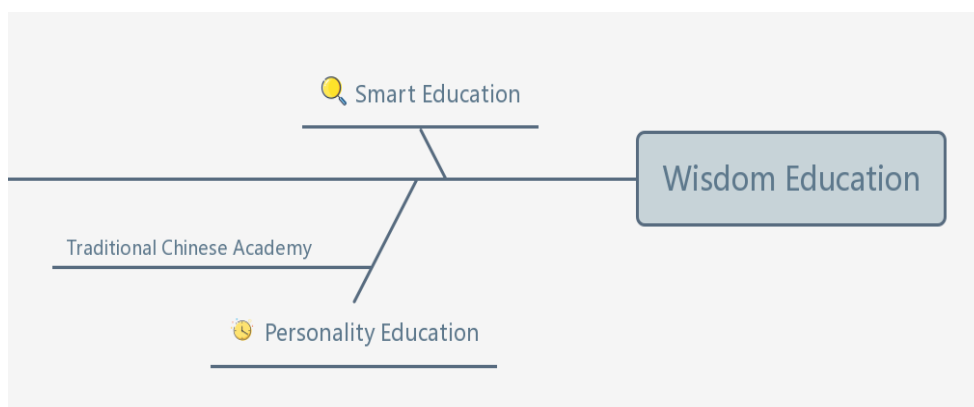
2.3 Justification of Selected Theories

From the above reviews, all of them profoundly expounded the value and importance of personality education. For wisdom education, just as what Professor Zhu Zhiting and others has put, the development of wisdom education should take the smart learning environment as the technical support, the wisdom teaching method as the catalyst and the wisdom learning as the fundamental foundation, which constitute the core elements of wisdom education. Confucius' elaboration of honesty and credit has the most profound influence on personality education in China. Confucius advocated self-cultivation, integrating individual, family, society, country and the interests of the world into one, and cultivating a sound and perfect personality. Tao Xingzhi and other great educators believed that education is life education based on lifelong life, and the purpose of education is to cultivate people with the ability of action, thinking and creation. The original intention and purpose of education is to stimulate people's

wisdom, promote people's all-round development and personalized growth, whether it is to cultivate people's rational or thinking ability.

The Traditional Chinese Academy dedicates to forming a unique cultural atmosphere and spiritual environment, penetrates and reflects the goal of personality education for students into all aspects of their own cultural construction, so as to combine cultural penetration with daily educational practices to form a positive force of personality education for colleges and jointly complete the task of cultivating ideal personality for students. The logic of educating people in the traditional Chinese academy has provided the cultural tradition for the current school to carry out the personality education.

2.4 Theoretical Framework



2.5 Summary

Cultivating individual life wisdom is the ultimate goal of wisdom education. There are still the following difficulties in cultivating individual wisdom through wisdom education. First, the generation of wisdom is a complex process in which individuals grow from within. Individuals need to undergo multiple metamorphoses such as behavior, thinking and ideology to reach wisdom. The real height of wisdom is beyond the reach of ordinary people. Second, at present, the transfer of individuals to the end of wisdom mainly depends on the transformation of technology enabling education. Its operation logic mainly points to the basic knowledge and thinking ability of individuals, but it lacks the structure of moral and emotional dimension in the connotation of wisdom. In the face of these difficulties, we should always stick to the height of life wisdom. Wisdom education should change its focus on the educational form of technological change to the shaping of life wisdom, so as to generate the educational wisdom that integrates intelligent technology, science of education, and art of education, and leads individuals to a new height of life wisdom such as truth, kindness and beauty. In addition, the pursuit of life wisdom is not only the mission of school education, but also the goal of people's life. Wisdom education should not only stop at the construction

of smart campus, the design of smart classroom, the renewal of smart learning, the laying of smart classroom and other changes in school education forms, but also extend to the society. With the support from all walks of life, we will make wisdom education to accompany people's lifelong growth, and take cultivating their life wisdom as our unswerving goal.

Teachers should be oriented to the cultivation of thinking and integrate the teaching knowledge of technical subjects in order to improve students' thinking ability. Although wisdom teaching is the embodiment of the educational wisdom of intelligent teachers, in the field of wisdom education, education wisdom needs to be generated because of the development of students' individual wisdom, and individuals with life wisdom can be cultivated because of educational wisdom. Therefore, there is a symbiotic relationship between teachers' educational wisdom and students' individual wisdom. In other words, developing students' individual wisdom is the main task of intelligent teachers. The educational wisdom of intelligent teachers should be fully covered by the framework of students' core accomplishment and realize the all-round development of students.

Nowadays, with the globalization of economy and the network of information, the loss of university humanistic spirit is a worrying problem. The loss of university humanistic spirit is directly reflected in the loss of some college students to their own existence. They lose their faith in ideal, their pursuit of life and they are confused about morality. How to guide students to understand the world, the dynamic development of the times and society, how to cultivate and establish their correct values and world view, how to make them grow in confusion in growth continuously surpass themselves, how to arouse their enthusiasm for creativity, this is a major difficulty and urgent task in front of us. It has long been proposed that humanistic spirit should be permeated into the teaching of professional courses to improve the humanistic quality of college students. In English teaching, teachers and students should take humanistic literacy as the common pursuit of the goal.

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