# THE ANALYSIS OF INDIVIDUAL TEMPERAMENT AND ACADEMIC PERFORMANCE IN THE COLLEGE ENGLISH WISDOM EDUCATION

Cui Lei[1], and Lee Leok Cheong[2]

[1,2]Faculty of Education and Liberal Studies, City University Malaysia, 46100 Petaling Jaya, Selangor, Malaysia.

**ABSTRACT** – From the epidemic's start, China has fully embraced new technologies like 5G, big data, AI, the Internet of Things, and others to create smart campuses and classrooms for its extensive online schooling program. It overcomes the constraints of time and place and substantially resolves the issues with distance learning. Thus, a number of issues have emerged. Online courses are ineffective for students, some unlawful individuals use platform bugs to profit from "Cheating Courses by Paying," we pay too much attention to the advancement of technology while ignoring the fundamentals of education, etc. Nan Huaijin believes that education should be involved in students' temperament and disposition, "education aims at changing temperament", and the biggest responsibility of education is not to pass on knowledge, but to change customs and emotions. This paper tries to explore the true meaning of wisdom education from the perspective of personality education and solve the problems in current education and build a real wisdom education.

## INTRODUCTION

During the outbreak of the epidemic in early 2020, universities across the country actively carried out online teaching and explored many new teaching models against the background of the Ministry of Education's request to continue classes online at home. Compared with traditional teaching methods, the blended teaching mode reconstructs and designs the curriculum with the help of modern information technology, which not only promotes students' deep participation but also requires students' autonomous learning ability. Colleges and universities make full use of various online teaching resources and teaching platforms to motivate students to master the basic content of courses, mainly through self-study.

Currently, China ranks first in the world in terms of the number and size of online courses during the COVID-19 pandemic. However, it should be noted that behind the boom in online courses are millions of college students who skip classes and pay to cheat them. It has become an open secret in some colleges and universities that they can buy the test package for no more than 10 yuan or less and get a one-stop service.

The rapid development of intelligent information technology puts forward the demand for education to cultivate high-quality intelligent talents to adapt to the development of the future, and wisdom education gradually becomes the breakthrough of reform and innovation.

With the development of human society entering the era of the knowledge economy, many countries increasingly attach importance to the role of education in promoting economic and social development and explore the implementation of smart education in order to compete for a new round of educational reform and innovation development opportunities and improve the international competitiveness of their talents in the future.

## PROBLEM STATEMENT

This study is concerned with certain factors in the ideology of Chinese traditional education that influence the construction of English classes in wisdom education.

First, the deficiencies of the teaching model at that time are highlighted. It pays attention to unity, scale, standardisation and synchronisation; the attention to the individual is insufficient, and the teaching method is mainly indoctrination. The characteristics and requirements of education in the information age are differentiated and personalised, and the use of heuristic teaching methods focuses on enabling students to master the ability to adapt to social changes and cultivating students' self-learning ability (Li & Zhou, 2020). To reform the traditional teaching methods and establish the education system in the information age, we need to build a smart learning environment, carry out the construction of smart education, provide intelligent and efficient education services for students, and promote the personalised growth and wisdom development of students.

Second, the research should also tell the difference between intelligent teaching and wisdom education. Intelligent teaching is a kind of teaching mode that mainly relies on intelligent technology, focuses on teaching scenes, innovates teaching scenes through humanised and intelligent design, and helps teachers to better teach and students to better understand (Yang & Liang, 2021). Wisdom education is a grand systematic project, including a modernised education system, a modernised teachers' system, informationized students, an intelligent learning environment and a blended teaching mode (Liu & Qin, 2021). At present, although a lot of efforts have been made to promote the development of wisdom education from the state to the local government, from the competent departments to enterprises and institutions, wisdom education is still at the level of intelligent teaching, and there is still a considerable distance from wisdom education.

Last, the research needs to make clear the difference between intelligence education and personality education. Due to the negative influence of exam-oriented education, the function of intelligence education and personality education in schools has been seriously unbalanced. In recent years, college students have broken the laws and disciplines, suicide incidents happen from time to time, and the parties of these events often have quite serious personality defects, which makes the personality education of college students one of the problems of social universal concern. The purpose of education is to awaken human nature and to restrain selfish desire. Education should make people deeply understand human nature, guide life to virtues, and realise temperament education (Zhu, 2018).

In all, this research gives us a new direction. Only when we are clear about our inner pursuit of values can we have a proper position and settle down, have space to create, and re-establish the shattered world of values.

## Research Questions (RQ):

**RQ1:** What is the value of the ideology of Chinese traditional education on wisdom education?

**RQ2:** What influence does the individual temperament have on academic performance?

**RQ3:** How do we suggest a wisdom model for English teaching and learning?

## LITERATURE REVIEW

### The Ideology of Chinese Traditional Education

Education, the practice of cultivating people at the high end of the whole society, integrates teaching people knowledge, enlightening people's minds and cultivating people's virtues into one unity. Any kind of education aims at cultivating a perfect and noble cultural personality. As an important carrier of ideology, Chinese traditional culture contains an extremely valuable essence of personality education.

Since the 1960s, globalisation and modernisation have swept the whole of East Asia, especially the Chinese world. The unprecedented popularity of materialism, consumerism, and information technology has made people increasingly anxious. After the fragmentation of life, there is an unspeakable sense of spiritual drift and a profound sense of meaninglessness in life. People feel the crisis of personal settlement and social-moral decline after the development of material culture. During

this period, Master Nan Huaijin tried to improve the world's public moral awareness in the era of globalisation through the Chinese classical humanistic general education by expounding the *Analects* of Confucius, *Mencius*, *Da xue*, *Laozi*, *Zhuangzi*, *Diamond Sutra* and many other classics. (Cao &Chen, 2018) From the end of 1969, he established the East-West Essence Association and gave lectures to the public until the Mid-Autumn Festival in 2012. During nearly half a century, the great educator of Chinese classical humanities has gained great influence. First, the group that personally had contact with Master Nan, including those who personally attended his lectures. These people can be divided into long-term and short-term ones. Since he arrived in Taiwan, according to preliminary statistics, there have been hundreds of thousands of adherents. Even those long-term adherents or those who basically live together for a long time (at least three days or a week) are in the tens of thousands. (Cao & Chen, 2018) Second, when he founded "*Humanistic World*" and *"Insight"*, the number of people exposed to his educational content through the media magazines was also very large. Third, the number of people who read his books and actually received his education is estimated based on the circulation of publishing houses. Since the early 1990s alone, the circulation of legitimate books (Chinese) in mainland China has reached 1 million every year; that is to say, the circulation has reached more than 20 million so far. (Cao & Chen, 2018) There is no doubt that Nan Huaijin is a great educator who devotes himself to Chinese humanities general education and cannot be ignored in the digital age.

## Wisdom Education

### *Overview of Foreign Wisdom Education Research*

Since the 1990s, international research on intelligent learning environments has been increasing, among which scholars in Europe, America, Taiwan province of China, and other places have a great influence in this field. The concept and different forms of wisdom learning environments, their role in teaching, their influencing elements, their evaluation and measurement, etc., are the main topics of the research. The growth of intelligent education overseas can be divided into three phases from the perspective of integrating information technology and education: Computer-assisted Instruction (CAI, the 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 optimisation of technology for teaching and learning. The Japanese government formulated the i-Japan Strategy 2015 in 2009, pointing out the need to deepen the application of information technology in education on the basis of networks and cultivate talents capable of innovative science and technology for future needs.

### *Overview of Domestic Wisdom Education Research*

Although the process of education informatisation 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 informatisation 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 wisdom learning as the fundamental foundation, which constitutes 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, the modern education system, the 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 the 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.

## Research on Blended Teaching Mode

Blended teaching has existed for more than 20 years. From the early days when it was centred on the application of information technology, to the later days when it focused on strategies and methods, and then to the current "Internet +" era when it attaches importance to students' experience and participation, the concept and characteristics of blended teaching, teaching purpose, design and implementation, evaluation criteria and so on have all changed through the changes of The Times.

The research and attempt at blended teaching in European and American universities started earlier and became relatively mature. For example, the United States set up a fund to encourage the development of blended teaching. Colleges and universities at all levels in China also set up special funds to support blended teaching. The competent authorities at all levels generally show an optimistic attitude towards blended teaching and are not fully aware of the possible challenges and problems that may arise in the implementation of specific courses. As A result, the preparation, including hardware facilities, teachers, personnel and technology, is insufficient (Porter et al., 2014). In April 2013, China also established the first MOOC alliance, "East and West University Course Sharing Alliance", which advocates the blended teaching model featuring flipped classrooms and face-to-face discussion.

In recent years, with the rise of MOOC, blended teaching has taken on new connotations. Flipped Classroom is being flipped as a powerful means to enhance MOOC learning, combining online learning with offline discussion -- where students learn online videos prerecorded or designated by teachers, gain preliminary knowledge, and then study in class with teachers on issues they do not understand or have doubts about. It is designed to maximise the learning effect of students. The basic idea is to turn over the traditional learning process, let learners complete the independent learning of knowledge points and concepts in extracurricular time, and turn the classroom into a place for interaction between teachers and students, mainly for answering questions, reporting and discussing, so as to achieve better teaching effect.

Professor He Kehang believes that the blended teaching mode is a kind of teaching mode that can "change the traditional classroom 'teaching as the centre' and emphasise the 'combination of leading and subject'". Traditional classroom teaching is mainly based on simple teaching, and the initiative is in the teacher. The teacher plays the role of "knowledge porter", and the main responsibility is the teaching and transmission of knowledge. In the blended teaching mode, teachers no longer simply transfer knowledge. Based on the combination of online course learning, teachers' main responsibility in offline classrooms is to organise and guide students to explore knowledge, cultivate students' critical thinking, and enable students to have the awareness and ability of knowledge inheritance and innovation. Teachers need to think about "what students need"rather than "what I can give you", which is the important content of college classroom teaching reform. If MOOC is the catalyst for classroom teaching reform, then the blended teaching model, which combines online teaching and offline teaching and is led by MOOC, synthesises the advantages of the two models, truly returns the classroom to students, and becomes the starting point for effectively promoting classroom teaching reform.

## Temperament and Personality

In the history of Chinese philosophy, the topic of temperament and disposition 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 educational backgrounds, 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 behaviour in order to cultivate people's inner noble sentiments and elegant tastes. 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 to be 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 fulfil their good wishes, not evil ones." ).

All of these reflect the love of "putting oneself in others" and practising "humanity" with the feelings of "love", which is the ideal model of practising 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.

## CONCEPTUAL MODEL

A theoretical framework is proposed to study the relationship between the blended teaching method, temperament theory, and wisdom education in the Figure in conjunction with the supports that have been established from the preceding literature.



**IV:** Blended Teaching Mode ⟶ **MV:** Temperament Theory ⟶ **DV:** Wisdom Education
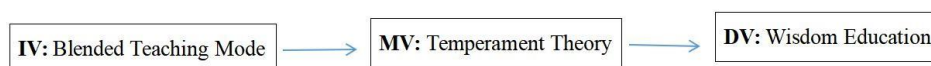
## METHODOLOGY

The research utilised both qualitative and quantitative methodology, and data were collected from the different colleges and universities through online questionnaires. The results of this survey come from different aspects and different respondents. Analysis of the conclusion is of great significance to the future development of college English teaching in wisdom education. The results of this analysis provide clear data support for this paper.

For quantitative analysis, an online survey will be conducted among sophomores in the second half of this year. The data of this study will be collected by questionnaire survey, and the research samples are from college students in Jinan.

### Population and Sampling

The population covers 700,000 students in more than 50 universities and colleges in Jinan, Shandong Province. More than 500 college students will be invited to participate, and in this research, students will be sampled by random online questionnaires.

### Instrumentation

In order to ensure the reliability and validity of the measurement tool, this study tries to use the mature scale that has been used in previous studies for investigation and research. The following scales are included in this research volume.

For this research, I choose the *Chinese Big Five Personality Inventory Brief Version (CBFPI-B)* by Mengcheng Wang et al. It Contains 40 topics with eight items for each dimension. The selection of items in each dimension balanced the statistical index and item content, so these eight items can cover the concept range of the complete questionnaire. The questionnaire was scored on a 6-point scale: 1

completely disagree, 2= mostly disagree, 3= somewhat disagree, 4= somewhat agree, 5= mostly agree, and 6= completely agree.

## Differentiation and Aggregation Validity

The correlation coefficients of all factors of the simplified version of the scale and the corresponding factors of the complete version were above 0.85, the minimum was 0.886 (neuroticism), the maximum was 0.922 (agreeableness), and the correlation coefficients with the non-corresponding factors of the complete version were below 0.4 except for the correlation coefficients of O-b and E, which were above the medium level (Table 2-2). The correlation among all factors in the simplified version of the scale was low except for the significant correlation between openness and extroversion, which reached the medium level.

|  | N-b | E-b | C-b | O-b | A-b |
|---|---|---|---|---|---|
| N-b |  |  |  |  |  |
| E-b | -0.266 |  |  |  |  |
| C-b | -0.248 | 0.201 |  |  |  |
| O-b | -0.121 | 0.407 | 0.207 |  |  |
| A-b | -0.123 | 0.197 | 0.277 | 0.219 |  |
| N | 0.886 |  |  |  |  |
| E | -0.233 | 0.921 |  |  |  |
| C | -0.411 | 0.297 | 0.887 |  |  |
| O | -0.0.47* | 0.364 | 0.199 | 0.885 |  |
| A | -0.200 | 0.268 | 0.316 | 0.250 | 0.922 |

The correlation coefficients between CBF-PI-B and the corresponding factors of NEOPI-R were 0.358 agreeableness, 0.761 extraversion, 0.660 openness, 0.736 neuroticism and 0.846 conscientiousness, all of which reached the level of statistical significance.

The correlation coefficients between CBF-PI-B and the corresponding factors in the Big Five Inventory (BFI) are at the medium and high levels, namely, openness 0.80, extroversion 0.66, agreeableness 0.58, conscientiousness 0.82 and neuroticism 0.83, which are significantly correlated at the level of 0.01.

## Reliability Index

The reliability information of CBF-PI-B factors in different populations was presented. In general, the Alpha coefficient and retest coefficient of CBF-PIB are satisfactory.

## RESULTS & DISCUSSION

Intelligent teaching is the product of deep integration of educational technology with internet technology, big data, and cloud computing technology, and is also a research hotspot in the field of education. Through a questionnaire survey, this study analyses the research status of wisdom teaching and discusses the wisdom teaching model from the perspective of Confucian temperament, personality education and blended teaching model. The practice of wisdom teaching shows that the classroom with wisdom teaching has the characteristics of strong interaction, students' learning enthusiasm and initiative are generally improved, and the average score on the exam is higher than that of the traditional classroom. Based on the panoramic data collected in the process of wisdom teaching, the correlation between the key evaluation indicators is analysed. The results show that students with higher involvement and participation have higher test scores. However, students with good learning abilities may not have high personality scores. The suggestion is that teachers should take effective measures to transform their emotions, guide students to establish and improve their healthy personality and enhance their study involvement and participation so as to promote the comprehensive quality of students.

## CONCLUSION AND IMPLICATIONS

Via mediating constructs, the results of this study will add to the body of knowledge on blended learning, temperament theory, and wisdom education. This study proves that wisdom education and mixed teaching methods are linked, with temperament theory moderating their relationships. Due to its mediation model, which has only been proposed in a small number of previous research and has never been tested with the same factors, this work is special and important. Although the presented model has many advantages, it can yet be improved. For the focus of this study to be effectively applied to the context of wisdom education in college English teaching, further refinements and practical studies are still required.

## ACKNOWLEDGEMENT

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