

Life History: A New Direction for Drawing on the Value of History Education

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Abstract: In recent years, the rise of life history in China has introduced life consciousness into historical research, and made historical research come back to the life, focusing on health, exploring the history with a real-life and trustworthy figure, and then paid attention to the life cognition, experience and expression of individuals and groups. The value of life history to history education lies in its ability to provide a new perspective for historical interpretation and to provide healthy care for students. In history education, the value of life history can be explored by "deeply describing the life experience of epidemic diseases", "focusing on the environment: exploring the healthy way of life" and "focusing on the individual: highlighting the solemn extinction of life", so that history education can constantly highlight the life consciousness.

1. Introduction

Historical Research is the driving force of history education science. At present, the social scientific tendency in historical research has a profound influence on history education in china. This leads to a history created by human beings, often ignoring the observation of life in teaching; a highly humanistic subject often lacks person in teaching. To make history education pay more attention to human life, life history, which has emerged in China in recent years, is a new direction to supply the value for history education.

2. The rise of life history and its value for history education

Historiography makes continuous progress in the interaction between academia and reality. The new development of historiography contains the reconstruction of historical significance, and its essence is a new concern for the reality. Since the 20th century, a large number of professional history writing can be said: rationality is rich and lacks emotion, have a grand structure but be short of details. There is a macrocosm and a few individuals, Are all elite but have no ordinary people. Looking around the present, the potential devastating conflicts between big powers, the global ecological crisis brought by modern lifestyle, and the global epidemic disease, such as the COVID-19 in the past, not only cause unpredictable potential threats to the fate of human beings, but also cause a significant impact on individual life and mind. Therefore, the so-called new concern of historiography, this paper believes that the empathy understanding of the meaning of

individual survival and heuristic correction, should become the meaning of the topic.

Since the 1970s, the international historians have criticized on the lack of "people" caused by the social scientific writing in historical research, and developed many new branches of history, such as medical social history and daily life history. This trend of historiography faces the suffering, emotional experience and coping mode of human life, and gradually becomes the distinguished school in historical research. During this period, the academic appeal of "returning history to flesh and blood" also emerged in Chinese historians. In the continuous study of social history and cultural history, the perception of human life was noticed. Xinzhong Yu, based on his study of disease medical history, first proposed the concept of "life history". What is the history of life? Xinzhong Yu pointed out that the "core of life history should introduce life consciousness in historical research, let it return to the world and focus on health", and explore "life with flesh and blood in history... pay attention to the life cognition, experience and expression of individuals and groups"[1]. Xinzhong Yu also elaborated the basic connotation of life history from three aspects: "history is written by life", "life is rich and colorful and active", and "health is the pursuit and guarantee of life".[2] After "life" is included in the observation of history, it can not only break the "rational" theory interpretation of material culture and economic structure, provide new kinetic energy for historical interpretation, but also provide human life and health care, restore the wonderful and emotional experience that history should have, and return history to the warm "humanity".

This paper holds that history is created by life. If history education lacks the understanding and perception of life, the emotional experience of life and death, examining the dignity of life and the focus of community health, and only indulging in the grand narrative, students will not be able to truly empathize with the humanistic rhythm of history. Such history education is not conducive to the formation of students' sound personality.

3. The strategy of highlighting the life consciousness in the history teaching

3.1 Deep description: the life experience of perceiving the disease

Medical history focusing on health is the core of the focus of life history. When the disease occurs, the individual physical changes, emotional experience and the concept of life or death can become the object of deep description. As a narrative technique, "Deep description" aims to make people feel immersive through the deep depiction of details, and highlight the individual life experience by perceiving the scene of the disease. Only in the continuous reflection of the history, and to experience the value of life in themselves and in the society, can individuals deeply understand the endless growth of life pursuit and health exploration of human evolution for thousands of years.

Take the Renaissance as an example. An important background to the Renaissance is the Black Death, which occurred in the 14th century. Influenced by the style of the compilation of middle school textbooks, the teaching of Black Death often stays at the level of huge population extinction and its destruction to production. If life consciousness can be injected into teaching and the following deep historical data of the Black Death can be introduced, its historical educational significance will not only stay at the level of production destruction, but also have the ontological significance of life history:

here it began with yong children, male and female, either under the armpits, or in the groine by certaine swellings, in some to the bignesse of an Apple, in others like an Egge, and so in divers greater or lesser, which (in their vulgar Language) they termed to be a Botch or Byle. In very short time after, those two infected parts were growne mortiferous, and would disperse abroad indifferently, to all parts of the body ; whereupon, such was the quality of the disease, to shew it selfe by blacke or blew spottes, which would appeare on the armes of many, others on their thighs,

and every part else of the body: in some great and few, in others small and thicke. Now, as the Byle (at the beginning) was an assured signe of neere approaching death.....some poore ragged cloathes of linnen and wollen, torne from a wretched body dead of that disease, and hurled in the open streete; two Swine going by, and (according to their naturall inclination) seeking for foode on every dung-hill, tossed and tumbled the cloaths with their snouts, rubbing their heads likewise upon them; and immediately, each turning twice or thrice about, they both fell downe dead on the saide cloathes.[3]

Albert Camus said: A person's death is only valued in the presence of others, so 100 million bodies are scattered in a long history, just an imaginary wisp of smoke. [4] At the beginning of the Decameron, Giovanni Boccaccio depicts the painful physical changes of the Black Death and its high intensity of infectivity. When seeing this text description, the suffering of the disease and the fragility of life are perfectly displayed in front of the students, and the tragedy of the Black Death makes people feel deeply on the scene and full of the scene. Through these details, the grand data of the demise of the population will make life ponder on individual life under the epidemic. At the same time, the author's detailed description of the high infectivity of the black Death undoubtedly has obvious enlightenment to the health protection of individuals in the disease:

this tribulation pierced into the hearts of men, and with such a dreadfull terrour, that one Brother forsooke another, the Unkle the Nephew, the Sister the Brother, and the Wife her Husband: nay, a matter much greater, and almost incredible; Fathers and Mothers fled away from their owne Children, even as if they had no way appertained to them.[5]

This description clearly reflects the fission of social emotion when the Black Death occurs. Family warmth and ethics have disappeared in the face of the epidemic. Visible, the most close emotional bond, in the face of life and death is also difficult to withstand the test. When people have long been accustomed to the death of life, the common death so that they are insensitive, the disappearance of life in the hearts of survivors already like a humble dog. At this point, I can not help but ponder a series of questions: tomorrow and death I do not know that will come first, how to spend the rest of their lives, especially in the context of the church's grip on medieval social life. For people who have just experienced four years of COVID-19, the practical significance of this history is also thought-provoking. The relevant descriptions in the Decameron present to us many diverse views of life that are different from "born with atonement":

Some there were, who considered with themselves, that living soberly, with abstinence from all superfluity; it would be a sufficient resistance against all hurtfull accidents.....Others, were of a contrary opinion, who avouched, that there was no other physicke more certaine, for a disease so desperate, then to drinke hard, be merry among themselves, singing continually, walking every where, and satisfying their appetites with whatsoever they desired, laughing, and mocking at every mournfull accident, and so they vowed to spend day and night: for now they would goe to one Taverne, then to another, living without any rule or measure.[6]

To be or not to be, that's a question. Compared to death, the growing mind is more concerned about how to live. In the midst of the Black Death pandemic, some gathered their minds and lived a moderate and quiet life, while some thought that since death was inevitable, it was better to be sober and drunk. The young women of the protagonists of the Decameron give a historical voice of maintaining life and life, and begin to think about what kind of life they should live. In the face of a good man dying miserably within 24 hours, the belief in rational theology advocated in the era of Aquinas soon collapsed, and any artificial explanation of the mysterious natural world became unbelievable.[7] All are equal before the plague, and the authority of religious creed is inevitably questioned. The thought of humanism is manifested in the face of the fleeting life, the increasingly destructive emotion and the declining teaching rights. Respect for life, with human nature to dispel the ignorant medieval divinity, a beam of gradually bright modern dawn gradually appeared on the

edge of darkness. The logic of historical development is gradually made clear in these deep details.

3.2 Focus on the environment: exploring healthy ways to survive

Although life history is derived from the study of the history of medical diseases, as Xinzhong Yu said, "its coverage is obviously not limited to this field". [8] The compatibility of life history means that all academic branches with strong life concern can be included in the category of life history. Among these academic branches, environmental history, with a strong concern for life, focuses on the environment and the way of life of human beings. The extraordinary life meaning is worthy of reference by the historical education circle.

Lihua Wang, an environmental historian, warned: " Human is first of all a living thing, not a ghost away from the world, not an abstract conceptual symbol... because man is a part of nature.[9]" Therefore," the biological attributes and physiological needs of people and their relationship with nature are the meaning of historical research "[10]. It is true that human beings produce and live in the nature, which provides the basic material life needs for human beings, and human activities are also affecting or transforming the natural environment. In fact, the history of human development is also a process in which human beings constantly adapt to, use and transform the nature to serve their own life. With the continuous expansion of consumerism and industrialization, the ecological crisis is getting more and more intense, and the continuous decline of environmental carrying capacity affects the living environment and life health of human beings. Therefore, taking life as the core, focusing on the change of the relationship between man and nature in history, exploring the way of getting along with man and nature, and constantly highlighting the meaning of life in history education, which has the urgency of reality. In this regard, this paper agrees with the "life center theory" as the standard, with the life care as the core, and the new interpretation or revaluation of the historical content of the relationship between man and nature involved in the middle school history education.

For example, the exploration, production, consumption and innovation of energy are an important support for the continuation of life and civilization. However, in the textbook, human use of energy is basically to serve the development of social and economic production at the macro level, and the connotation of the existence of life needs to be further explored. Taking "early human activities in China" as an example, middle school textbooks say that ancient people in China, such as *Homo erectus* *Yuamouensis* and *Homo erectus* *pekinensis*, have learned to use fire, and Upper Cave Man have learned how to make artificial fire; junior high school history textbooks also clearly say that learning to use fire is a milestone in the history of human evolution. How to make students break through the surface memory of the knowledge and pay attention to the meaning of life, this paper tries to interpret and interpret this judgment from the perspective of life:

The use of fire can allow our ancestors to obtain easy to chew food, promote food digestion and nutrition absorption; but also can kill various bacteria parasitic on food, reduce the occurrence of diseases, conducive to the enhancement of physique and continue the length of life. Good genes are thus passed on to promote the continuous human evolution. Fire can keep out the cold. Before ancient humans learned to use fire, they mainly relied on eating, but after using fire, human beings could make use of nature and even get rid of the limitations of nature, and find a more warm, comfortable and safe environment for themselves, to supplement and maintain energy, which is conducive to the reproduction of life. After a long period of exploration, human beings gradually use nature to get out of their natural nests, build more comfortable and beautiful houses, form settlements and form complex human social organizations, and promote the evolution of human civilization. The spread of fire, especially the development of artificial fire technology, can let human beings break through the barrier of nature, hunt more large food, absorb more heat, expand

their footsteps to inaccessible places, improve the human survival ability, promote the expansion and reproduction of the population, as well as the inheritance of culture... Because of the use of fire, human beings have developed a richer division of labor and promoted human civilization gradually.

"The first premise of all human history is, of course, the existence of living human individuals. Thus the first fact to be established is the physical organisation of these individuals and their consequent relation to the rest of nature." It can be seen that the historical fact of the use of fire reflects the exploration of life and health in the struggle between ancient humans and nature, and the conclusion that "it is a milestone in the history of human evolution" has an obvious meaning of life. The discovery and use of energy is no longer only covered by the rigid judgment of "promoting the development of productivity". If the use of fire in ancient humans is a necessary support for life to obtain energy, then the long-term use of fossil fuels such as coal and oil in the industrial age has now exceeded the necessary limit of human survival. In particular, the large consumption of natural resources by the modern lifestyle has already overdrawn the life of the earth and threatened the sustainable reproduction of human populations. In this regard, Toynbee expressed deep concern: He could murder her by misusing his increasing technological potency. Alternatively he could redeem her by overcoming the suicidal, aggressive greed that, in all living creatures, including Man himself, has been the price of the Great Mother's gift of life. Then, we re-examine the value of modern human civilization such as the industrial revolution. This is because the endless pollution incidents emerging in the process of industrialization seriously endanger people's lives and health, and cause a great burden on the country's sustainable development and social and public governance. Therefore, to highlight the care for life and pay attention to the relationship between industrial development and ecological environment, we should spread the values of coordination between man and nature through historical education, and build consensus for green development.

3.3 Focus on the individual: highlight the solemn death of life

Above, the World War I Monument in Watzratot, Hungary. In contrast to many grand and solemn monuments, its unique shape shows that the author does not abstract the dead soldiers as "people" or "heroes", but focuses on the common individual encounters in war: the war is over, the child's wife survived, but the child's father and the wife's husband leave them forever. The strong individual focus of this work makes all the citizens with life perception aware of the misery of war. While touching the emotion of the audience's life, it also reminds the world to face the destruction of war on individual life. For, whether they win or lose, the lives lost are a disaster for their families. In the eyes of politicians, He was one of soldiers; to historians he was a number in a battle; but to his family he was an absent father, an young son, and a dead husband. "Historical research is a unique way of understanding life, understanding society and exploring the world". "Its fundamental task is to organize past experiences for the present and the future". History is driven by human creation, but people here can never be summed up in an abstract "masses of the people". Xuedian Wang, Feng Chen and others pointed out that one of the important academic historical significance of historical materialism is paying attention to ordinary people in history. It is necessary to take ordinary individuals as an important object of examination, and to examine the life experience, emotional attitude and value demands of those who are both historical promoters and transformation recipients in the process of historical development, so as to avoid the lack of "individual" and life caused by grand writing. Among them, major historical events such as war and revolution are often accompanied by the disappearance of many individual lives. At present, the history of life is mainly advocated by historians such as medical social history, environmental history, daily life histor. However, the author believes that starting from the traditional revolutionary, military history and other disciplines, focusing on the life state and life experience of individuals in

the period of major historical change, and paying attention to the life concept and life and death choice rich in history, it is beneficial to enrich the connotation of life history. For history education, the advantage lies in enhancing students' feelings about the cruelty of war and the blood of revolution, and understanding the interactive relationship between individual life and the rhythm of history.

In short, the demise of the huge population caused by the revolution and the war cannot be sealed in the heavy archives and become statistically cold data. History teachers have the responsibility to let the dead souls back to the world, become the life memory of the general public, and cultivate the life feelings of the people. Only the demise of such life can highlight the solemnity of history.

However, in history education, "vision upward", focusing on the individual life and death choices of some elites in history, which can return to the students' historical flesh and blood, and further enhance their understanding of the life and cultural spirit of historical figures. In fact, our history teaching material limited by writing style, Not only the ordinary figures have little ink, but also the elite figures are often unknown, lead to many famous historical figures life choice in history, such as qu yuan, sima qian humiliation writing ji, Tan Sitong generous righteousness, the death of Socrates, etc., Either the writing is simple or the background of history. If their complex experience, delicate emotions and profound thoughts can not be demonstrated, how can they understand their life and death choices, and how can their profound life culture connotation be demonstrated through teaching!

4. Conclusion

The new development of historiography will also bring new inspiration to history education, which has thinking methods and more valuable ideas. The life history, it integrates the new characteristics of Chinese traditional culture and western historiography, pays attention to people's life and health and survival value, and enriches the value connotation of history education in learning from the ancient and the present. It should be noted that although the fundamental purpose of history education in middle school is value quality, the phenomenon of emphasizing knowledge and thinking in practical operation is everywhere. In addition, with the shortage of teaching time, the implementation of value quality in history education is often unsatisfactory. In this case, how to implement the value pursuit of life history in teaching needs more systematic and detailed planning and exploration.

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