

The Predicament of Moral Education and the Analysis on Its Realization

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Abstract

In the era of diversified social life, the moral education in our country is facing with some predicaments: the lag of traditional morality and the conflict of social modernization; the lack of family ethics education; the trust crisis caused by overdraft of social trust; the value orientation of human being under the social division of labor under the development of science and technology. In the new period, it is of great practical significance to explore the effective path of moral education. Moral education should be oriented by the correct value. In the practice of moral education, we should fully understand that moral education is not a saint education, and moral education should go for public education. Moral education should be based on fairness, be oriented by people, affirmative to rationality of self-interest. We should enhance the effectiveness of moral education and establish a moral education system with Chinese characteristics so as to provide a powerful spiritual driver for the economic and social construction in our country.

Key words:

Moral Education; Predicament; Effectiveness; Realization

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Morality is converted into personal quality through education and cultivation. Social morality, professional ethics, family virtue and personal morality are the common components of moral construction. A stable state and harmony society require the construction of social morality. We have to explore the development of economic, political, legal, and cultural undertakings

and the specific ethical values and moral norms that people need for their spiritual lives, and change them into people's moral qualities. Moral education is an important means to shape morality. In general, moral education is a purposeful moratorium on educated people. Topics include raising moral awareness and understanding, cultivating moral feelings, exercising moral will, establishing moral beliefs, cultivating moral qualities and cultivating moral habits. Since ancient times, the progress of social civilization has always contained the progress of moral civilization. The Chinese nation has always attached importance to moral construction. Since the founding of new China in particular, the state has taken ethical construction to a new height. It has regarded moral and law as important governing strategies for constructing the country. Moral education is an important part of cultivating the value orientation of civil society and plays an important role in cultivating citizens' moral qualities. However, the current moral education in our country is facing some predicaments, and the goal of moral education is achieved satisfactorily.

1. PREDICAMENTS FACED IN MORAL EDUCATION

1.1 The Lag of Traditional Morality and Confliction with Modern Society

Mr Zhongpin Hu has proposed that our understanding on morality, for thousands of years, is based on feeling, willing and correctness, which contains excessed irrational effects. In Confucianism's culture, 'charity' is the core. It consists of filial piety, Fraternity, loyalty, forgiveness, courtesy, knowledge, courage, respect, tolerance, honesty, cleverness, virtue. "The three cardinal guides and the five constant virtues" are also promoted by the governing class. "Exemplary person values justice however petty person values profit" has significantly affected China's cultural and social development. Since

the establishment of People's Republic of China, "public profit over private profit" and "all for the public" have also oriented mainstream culture. We should notice that "public over private" is an elite behavior, however, self-benefiting is human nature. The traditional morality completely opposes the rationality of self-benefiting, which also opposes humanity. In turn, it splits personality. "Unmatched behavior and statement" and "noble statement and dirty mind" provide theoretical basis to hypocrite culture.

We have to admit that traditional moral education does have positive effect on developing objects' daily behavior standards and part of personalities. However, in Information age, concerns of society and family are increasing with the age of the educated people. Currently, personal characters and achievement are emphasized and promoted. The traditional moral education brings positive effect to moral education of people and eliminates development of personal characters at meantime. Does it really make teenagers independent, creative and strong by teaching people to be "temperate, kind, courteous, restrained and modest"? In the economy-oriented business era, lacking of independence and innovative spirit, Confucianism's moral restricts will not able to provide spiritual power for the current generation of young people, which is the future of the society. The current international competition actually is the talent competition. The next generation that we need should be capable to inherit outstanding national traditional culture, international sight and ambitious mind. Feudal dynasties, which were prevalent in Confucianism, were often overwhelmed by brutal "strong barbarians". "Lagging behind leaves one vulnerable to attacks" is a profound lesson from history. Lacking of advanced culture and ethical civilization is a factor that accounts for the nation's lagging. The traditional moral education is idealistic with nature of humanity buried. It is often manifested as pursuing ideal and respecting beauty, however sometimes beyond reality. Therefore, under the conditions of reform and opening up and the development of market economy, diversification of social life brought by social modernization will inevitably change people's values. The independent personality and innovative development emphasized by modern society will inevitably lead to the individualization of personal behavior and diversification of value choice. The nationality of the traditional morality is not conducive to go abroad and connect the world. Under the premise of inheriting the traditional ethics of the Chinese nation, we should pay attention to the actual demands of China's reform and opening up and socialist market economy development, as well as the new connotation of civic morals, for instance the competition mechanism and competition consciousness resulted from social modernization inevitably. For example, patriotism education in today's society should have international vision and awareness, consider how to go abroad and

exchange information with other nations and countries, learn from others' science and technology and management experience, and seek the development of our own nation.

1.2 The Lack of Family Ethics Education

Since the emergence of families in human society, family education has always been valued by the society as a form of education. China has conducted a thorough study of family education since early time. Confucianism has also taken "self-improving, managing family, governing state and bring justice and virtue to the world" as the highest pursuit of personal ideal. The emergence of a large number of classic books on moral education in history has had a profound impact on the history of moral education and is also one of the important symbols of the highly developed civilization in Chinese history. Family as a cell of society is an important carrier of moral civilization construction. However, with the continuous promotion of economy and society, family education in our country is getting more and more impact.

There is still a long way to go in order to build a modernized country in China, but the rapid modernization of society has led to the prevalence of modern diseases. Small family and high liquidity are necessary to the post-industrial era. In this regard, family, a beautiful harbor once entrusted with the best feelings of mankind, has become a luxury hotel and residence for luxury decoration.

The accelerated life pace, the sharply increased single-parent families, the excessive publicity on sex equality and the economic pressure in society have led to the voluntary or forced removal of housewives from their families, participating the competition in society a female man. Regardless of success or not, the possibility of overall happiness reduction in the entire family is greatly increased. The emergence of a large number of professional women leads to rapid decay in living standards and happiness comparing children's predecessors. A happy childhood and happiness of multigenerational family are distant dreams.

In the view of family members, home is no longer warm and lovely. It is just a cold accumulation that provides modern goods. Fast-paced life makes parents, who are rarely met, gene communicators and food suppliers in the sense of biological relation. Therefore, as a family, the traditional Chinese elders play a more and more minor role in demonstrating the education and moral behavior of their younger generation and parents to their children. In the traditional Chinese family rules education based on the culture of filial piety, honesty and amity education appears to be very weak.

1.3 Overdrawn Social Trust Leads to Confidence Crisis and Blind Conformity

For a healthy society, the level of trust matches the level of civilization in society. In China, the media is more publicized with very few references to negative effects. When the negative impact occurs, the public, who is

accustomed to positive publicity, is hardly prepared for the negative effects. Naturally, the negative effect will be magnified again and again in the public mind. For example, the public has placed great hopes on reforms of education, health care and housing, which often fail to meet the expected goals and disappoint the general public. Particularly, there is incredible news, for example someone has just sung red songs on stage and however went to prison after a while. Another example is the internet and phone call fraud. As time passes, the crisis of trust in the fatal issue of modern society has emerged. No talking to strangers, no believing in people, or even in oneself since they themselves may create the illusion and any decision may be fallacious. Naturally, the positive “guidance” from society, schools and families hardly arouses resonance, but rather people’s questioning. Is “Lei Feng” real in history? Is he really willing to benefit others instead of himself as advertised? How in reality can not I find such a person? Why does the standard of life of “public servants” who have solemnly vowed to be honest and clean is higher than most “masters”? Why those hardworking and outstanding students from normal families are hardly employed after graduating from school, however those from servants’ families have positions that have been decided already? Can “phenomenon of secondary students”, “educated poverty” explain whether knowledge can really change the fate?

Suspect arises and confusion will be hardly solved in a long time. No one knows who is reliable, which inevitably leads to the emergence of conformity. The power of the group may be able to protect themselves, hence many people like to follow the crowd. Lack of principle results it difficult to have a firm belief, let alone morality. For example, in the field of education, some educators are not seeking meritorious but no mistakes while teaching, losing the ability and personality of independent thinking, which lacks of basic professional ethics. In such an environment, it is bound to lose its innovation ability. This phenomenon exists in various fields in China, which severely restricts China’s sustainable development.

1.4 Social Labor Division under the Development of Science and Technology Led Changes in People’s Value Orientation

With the rapid development of science and technology, especially after the Internet Era, social material is extremely rich, abundant science and technology products enter people’s daily life. Pragmatism suggests that science and technology are paramount in conquering nature and increasing material consumption. Humans indulge in their own shrinking and black box created by them, losing their own creative value and unconsciously becoming prisoners of their own great creativity. It leads to alienation in depth and shifted value orientation. The finely fixed division of labor makes the essence of the people one-sided, simplistic, and deformed. Human labor then loses the joy

and rich social significance. People completely become items attached to the machine, depending on “high-tech” products. People unconsciously and tirelessly subordinate themselves to the division of labor as slaves to obtain means of subsistence, and have gradually forgotten to seriously think about the existence of human beings. Due to the pursuit of money and material life, people’s outlook on life and values has changed. The worship of money, egoism and hedonism have led to moral decline.

Social division of labor has largely contributed to the development of society, but it can not make people’s creativity fully enhanced. Instead, it makes all people (workers and capitalists) into a system driven by materialism slave. Money has become the master of all things, but morality has become a vassal. The evaluation of a person’s value in business system depends on what he has, regardless of virtue and the kind of person. The grand existence of private ownership makes it difficult to eliminate this deformed labor division and social value-orientation. Also it is not able to make people become the real subject.

2. THE EFFECTIVE PATH TO CHINA’S MORAL EDUCATION

2.1 Moral Education Should Be Public Education Instead of Saint Education

For a long time, China’s moral education unrealistically advocates a kind of “saint morality” and “heroic morality”, or “mythological morality”, such as role models based on “all for public without asking for profit” are often lacking of human reality. They are “heroes filled with all people except themselves”. Or they are moral models who are sick and persist in their working positions. These let the general public feel moral models are terrible, incredible and not achievable and leave no choice but away from them. However, we must admit that in a certain historical period of time, the examples of perfect heroic models have inspired a generation of people and provided a powerful spiritual force for the construction of the country. However, in the era of postmodernism, which emphasizes reflection on suspicion, the single “superficial integrity” inevitably casts doubt on its authenticity and even suspects the unspoken motives behind its excessive publicity.

People are the sum of social relations. In other words, people are the sum of many kinds of roles and need to undertake many kinds of obligations. They are sons or daughters of parents, husbands or wives, fathers or mothers, leaders or subordinates, taxpayers, performers of rights and undertakers of obligations. When a person unilaterally devoted all to society or others, he must have forgotten all his responsibilities. From a certain point of view, such people do not have the typical meaning, which is difficult to gain wide agreement.

2.2 Fairness Should Be Precondition of Moral Education, Affirming the Rationality of Self-Interest

Fairness usually means that people should act according to certain social standards (laws, moralities, policies, etc.) and in a fair and order manner. They are important moral qualities of system, system and important activities. Fairness composes equity in opportunity, process and result arrangement of citizens' participation in economic, political and other social lives. Fairness and justice measure the development of a country or social civilization. Equity and justice means that the interests of all sectors of society are properly coordinated, the contradictions among the people and other social conflicts are properly handled, and social fairness and justice are effectively maintained and realized.

Moral education is an important part of constructing a harmonious society and must be based on fairness as well. Fairness and justice are the cornerstones of modern society. "More public interests and can greatly promote the development of all social undertakings. Due to intensified social competition, the rules of "natural selection and survival of the fittest" in modern society have been widely recognized. In our country, the pursuit of the maximization of the individual's reasonable interest in the capital market has also been endorsed and supported by national laws. It will also play a huge role in promoting the modernization of our country. Zhongping Hu, in his *Criticism of the False Sexuality Education of Our Country*, pointed out that "the core of morality must also be fairness, that is, justice and equality. Fairness means justness and reasonableness of equal opportunity and profit distribution of interests and rights. In simple terms, fairness means 'it belongs to who deserves it' in condition of fairness". We must not encroach upon the interests of others, neither harm others nor ourselves. We advocate friendship and we can not hope for others as "working hard and giving honor" (Hu and Liu, 2001). It should not be rewarded by those who deserve no honors. A society that blindly demands the selfless dedication of the people is not ideal. It is difficult to mobilize social forces, let alone promote the great development of society.

The fair theory put forward by Stacy Adams, a famous behavioral scientist in the United States, tells us: "A man's enthusiasm for work is not only related to his actual rewards, but also to the people's level of equitable distribution of remuneration. Consciously or unconsciously, comparing the one's labor cost and one's labor profit with others and making their own judgment on whether they are fair or not. The sense of fairness directly affects the work motivation of the staff and workers. Therefore, in this regard, the process of stimulating motivation is actually a process in which people make a comparison and judge whether they are fair or not and guide them accordingly." Therefore, moral education

should have a realistic basis and a comprehensive reflection of the reality of human nature. Humanity has both decent side, which is other-interest, and altruistic side, which is self-interest. Whether admitted or not, they exist objectively and reasonably. It is also one of the motivations for stimulating people's struggle and promoting social development.

2.3 Moral Education Should Adhere to the Correct Values as the Dominant

The core values are not only personal values but also public values. They must be translated into the voluntary pursuit of the general public, making them powerful ideological weapons for cohesion, guidance and regulation of all social classes and interest groups. It also leads and standardizes the development of various social undertakings in China. Comrade Xi Jinping pointed out in a profound sense: "The core values are actually a virtue, which is both an individual morality and a grand morality, which is the moral virtue of the nation and society." The construction of moral education in our country must be guided by the correct value orientation, embodying the long-term interests of the country as well as the will of people and humane connotation which is people first.

In advocating the correct values, we must uphold the principle of people first, respecting the status of the masses, paying attention to the interests of the people and their desire for value, and promoting the all-round development of people. In the social construction centering on economic construction, we must persistently regard people's all-round development as a Point of departure. The all-round development of man and the great development of society are mutually reinforcing. They are mutually conditional and mutually causal. Moral education must also reflect the inclusiveness and complexity of human nature. Only by combining the characteristics of the times can we enhance the effectiveness of moral education.

Moral education is a complicated systematic process in which many elements interact with each other. Only by correctly understanding human nature, combining the essence of our traditional culture, abandoning their dross, guiding people with the correct values, regarding people as the first and fairness as the core, combining our country's national conditions and the characteristics of the times can we truly establish a moral education system with Chinese characteristics and provide a powerful spiritual force for the modernization of our country.

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