

# Study on The Path of Moral Education in Primary Schools From "The World of Knowledge" to "The World of Life"

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## Abstract

A person's good behavior and high moral character are developed gradually over a long period of time in his or her life. Education at the primary school level plays a fundamental role in self-education and guidance throughout our lives. However, the obvious problem with today's primary school moral education is that it is far from life and too institutionalized. Such moral education is not enough to evoke emotional resonance in primary school students' hearts and minds and to make them truly appreciate virtue, and primary school moral education should move towards regular life. Therefore, this study will explore the process of transforming the curriculum content of primary school moral education from knowledge inculcation to life experience, return to students' lives, and start moral education from the most fundamental life, in order to shape and cultivate their good moral qualities and improve the effectiveness of moral education.

## Keywords

Moral education, Primary education, Back-to-life moral education.

## 1. Introduction

The use of the word "lonely" to describe moral education originates from the time of my primary school apprenticeship. When the class was deducted points for improperly sorting rubbish, the teacher felt that the class was being held back by the student in charge. The teacher's essential aim should have been to teach the students to sort their rubbish carefully and to protect the environment in the first place, but the reasoning she used struck me as inappropriate. It is not just the teacher, but the school is also trying to develop children's habits for social life, with training focused on correcting mistakes, with the ultimate aim of not dragging the class down. The habits and obligations that schools require students to develop are not obligations to life, but obligations to the school. This kind of moral education that is detached from society and from future life is lonely, and so is moral education that is taught by the book and has half of its lessons in Chinese. The externalization of education and the intellectualization of moral education is already visible. Therefore, moral education should be based on love and return to life.

## 2. Love-based Moral Education

Love is the foundation and pursuit of moral education, and education means loving people. According to his understanding of human beings, Lu Jie[1] has proposed that "to return to life is to return to human beings themselves". Life is a special activity of human life, which is based on practice. The human being is his life, and life is the activity of human life. Moral education is therefore a special form of care for children, guiding them in the construction of their own lives.

Love in moral education means recognizing, appreciating, and respecting each child and using his or her life experience as the basis for a moral curriculum theory.

### **3. Back-to-life Moral Education**

"The study of moral knowledge is not to raise awareness, but to lead a moral life"[2]. The process of moving from the "world of knowledge to the world of life" is the process of bringing moral education back to the value of life education - back to the practice of life. Therefore, moral learning must permeate the teaching process of moral education classes, in the experience and reflection of life experiences, and in the understanding of the value of morality to life.

#### **3.1. Changing the purpose of education: from moral cognitive education to happiness education**

When the purpose of moral education is explained from the perspective of love, it is understood to mean that children learn to love themselves, others, and life. The purpose of moral education, which is based on life, is to promote happiness. One of the things that struck me when I was studying the philosophy of compiling the textbook was the courage to rebuild a life. Research has shown that the most important cause of suicide is that the person who commits suicide feels that the hope of happiness has been extinguished, and moral education is an important way of helping people to regain the courage to live by helping each person to find possible ways of achieving happiness. While moral awareness education puts children in bondage and shackles, happiness education lays the foundation for their future lives, so that they can understand that being a moral person is not a requirement of the group, but for their own future happiness and fulfilment.

#### **3.2. Reconstructing the teacher-student relationship: from traditional teaching to guidance and exploration of life**

According to Dewey[3], traditional teaching and learning emphasise preparing students "for the distant future". During the apprenticeship, I always heard, "You will not fit in later if you do not follow the rules and regulations now." Traditional pedagogies seem to be fond of making students learn in the name of the "future", as if their present learning itself is meaningless, ignoring the value of real learning life itself.

Therefore, the teacher-student relationship in moral education needs to be reconstructed in such a way that the teacher is merely a transmitter of life experience, a guide, and a peer to the students, and that the teacher should guide and enlighten students according to his or her own understanding of morality and life experience. The "teaching and learning" in moral education is about teachers and students each opening up their unique life experiences to the other, and gaining insights from each other's existence, and developing new insights and experiences of life.

#### **3.3. Changing the content of education: going beyond moral knowledge to the pursuit of the ideal life**

If love is the base of moral education, transcendentalism is the flower that blossoms on this base. Transcendence is not just the transcendence of moral knowledge, but also the never-ending pursuit of a possible world. Lu Jie[4] wrote, "Education is more important to enable one to explore what the ideal life might be and to establish the belief that life can be better." Based on this, he called for the content of education to learn to reflect on life, to change it and to live beyond the present.

This has also reshaped my educational philosophy. Perhaps I should try to look at education from a transcendent perspective, believing that every child can become better and doing my

best to fulfil this possibility on the basis of seeing the possibility of them becoming good and kind. Education is not about coercion, and it's not about being a handmaiden, it's about guiding and helping the educated to build themselves.

### 3.4. Innovating educational methods: from transmission to dialogue

Knowledge can be transmitted, but the experience can only be conveyed in dialogue, which is the most fundamental method of moral education in life. The dialogue I understand exists in the relationship between "person-self", "person-person" and "person-object". In the 'person-self' dialogue there is a constant reflection on "how I should behave as a moral person". In the "person-person" dialogue, teachers and students should build an equal relationship rather than a "teacher-student" relationship, and open up their spiritual world to each other for communication. The "person-object" dialogue exists in nature. Nature enlightens the mind, while man becomes the interpreter and guardian of nature, achieving a harmonious relationship between man and nature. What is taught in ethics classes cannot be confined to books, nor can it be confined to the small world of the classroom, but nature education and ethics education can and should be integrated. To a certain extent, the moral climate in our society nowadays is also due to the fact that people have lost their sense of the good spirit of life because they have become so isolated in the tangle of modern civilization[5]. The rebuilding of human virtue through nature and the reopening of human self-knowledge can also be an important way to innovate moral education methods.

## 4. Conclusion

Love is the base point for moving from the world of knowledge into the world of life. The four key fulcrums are the pedagogical goal of happiness education, a mutually guiding teacher-student relationship, transcendent teaching content and a dialogical teaching method. Moral education is the most fascinating education, and even though there are problems with it in my field of observation, the reality is never the end of pedagogy, and moral education is always on its way to becoming better.

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