

A Comparative Study of Responsibility and Integrity Education Between China and the West

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Abstract—As an important part of ideological and political education, the education of responsibility and integrity has received widespread attention in China and the West. However, due to the different historical traditions and cultural backgrounds between China and the West, the connotation, concept and form of responsibility and integrity education also have their own features. On the basis of comparing the two, this paper draws lessons from the successful experience of the West in order to promote the development of the theory and practice of responsibility and integrity education in China.

Keywords—China and the West; responsibility and integrity education; comparative study; reference

I. INTRODUCTION

As an important part of ideological and political education, the education of responsibility and integrity has received widespread attention in China and the West. However, due to the different historical traditions and cultural backgrounds between China and the West, the connotation, concept and form of responsibility and integrity education also have their own features. China's responsibility and integrity education tends to be collective, altruistic and emotional in its educational connotation, while the West tends to be individual, egoistic and rationalistic; China's responsibility and integrity education tends to be more macro and abstract in its educational concept, while the West's responsibility and integrity education tends to be more micro and specific; China's responsibility and integrity education focuses on explicit education in its educational form, while the West focuses on tacit education. On the basis of comparing the two, this paper draws lessons from the successful experience of the West in order to promote the development of the theory and practice of responsibility and honesty education in China.

II. CHINA TENDS TO BE COLLECTIVE, ALTRUISTIC AND EMOTIONAL, WHILE THE WEST TENDS TO BE INDIVIDUAL, EGOISTIC AND RATIONALISTIC

Social existence determines social awareness, which is a basic concept of Marxism. Morality, as a part of social awareness, is a reflection of social existence, especially social and economic relations. Due to the differences of socioeconomic culture in different countries, responsibility

and integrity education at home and abroad have different connotations and features.

A. China's Concept of Responsibility and Integrity Is Conceived in Agricultural Culture and Has the Features of Collectivism, Altruism and Emotionalism in Educational Connotation

First, China's education of responsibility and integrity tends to be collective and altruistic. In the feudal society of China, which developed on the soil of the natural economy of individual peasant, family and clan is the subject on which people depend. People's activities are very narrow. Responsibility and integrity are aimed at a small range of "acquaintances". The integrity and responsibility of society are often extended from the integrity and responsibility to family and clan. China's concept of responsibility and integrity emphasizes the obligation of the subject, "emphasizing that society is the basis, that is, society comes first. When there are conflicts between individuals and society, the interests of society and the collective should be given the priority [1]." That is to say, in social life, it should not put the rights of individual in the first place, but should fulfill its obligations to the collective to others with due diligence. From Mencius' sacrifice of life and Zhang Hengqu, a great scholar of the Northern Song Dynasty, who was to establish his outlook of life for heaven and earth, to point out a common road for the people, to inherit the knowledge of Confucius and Mencius and other saints in the past, and to open up a foundation of permanent peace for the future generations of the world, and to Fan Zhongyan's "Should worry before the people fear something will happen, and be happy after the people are happy". They all set aside the gains and losses of personal honors and disgraces without exception, thus reflecting a strong spirit of altruism.

Secondly, the education of responsibility and integrity in China tends to be emotional. China's concept of responsibility and integrity has a strong human ethics standard and the color of "respecting relatives", that is, moral choice and judgment are dominated by human emotions, while the binding role of law and social rules is ignored. Responsibility and integrity are mainly maintained by the self-discipline of the subject, which is of personality, self-discipline and emotion. Responsibility and integrity are

closely related to people's identity and reputation. For example, the traditional morality of our country stipulates ten principles of human beings: father's love, son's filial piety, elder brother's loyalty, younger brother's respect, husband's righteousness, father's open-mindedness, the elder's kindness, the younger's obedience, emperor's sincerity and minister's loyalty, which all start from the perspective of human's role in social relations, but lack of concern for the integrity of human personality as a social individual. For example, a father, out of moral obedience to "father's love", tends to choose to cover up his children, ignoring the restrictions of the law, even in the case of his children's violation of the law and taking into account their feelings of kinship and the responsibilities of human relations.

B. Western Responsibility and Integrity Education Have Strong Individualism, Egoism and Rationalism in Its Connotation

First, responsibility and integrity education in the West tends to be more personal and egoistic. The concept of responsibility and honesty in the West has developed from commercial culture, which requires people to go out of their families to participate in commercial trade and free competition, and to face a broader public space. Therefore, their family and clan awareness is weak, and their individual awareness is strong. They sprouted the awareness of "responsibility" and "integrity" out of the need of reality. As Marx described when discussing commodity exchange, the realization of each commodity exchange is a two-way process of implementing obligations, fulfilling promises and gaining power and realizing benefits. Capital is not so much the boundary of any kind of business transaction as the basis used for the establishment of good integrity [2]. In the course of economic trade and commercial activities, people find that only when everyone is honest and responsible for their own actions, can social life be carried out in a normal and orderly way, and can the maximum of personal interests be realized. The object of "responsibility" and "integrity" of westerners is everyone who has dealt with themselves and is the code of conduct among strangers. This rule breaks the restrictions of geography, consanguinity and popularity, which is of universality and openness. This view of responsibility and integrity of individualism and egoism has obvious disadvantages, but it can also stimulate people's creativity and promote the continuous development of society, which is the universal requirement of human self-progress.

Secondly, the responsibility and integrity education in the West has a strong color of rationalism. Western concept of responsibility and integrity is based on rationality and independent spirit, showing the features of rationalism. Western moral choices and judgments are not dominated by emotions, but by the norms of social contracts and laws. They focus on what people do rather than people, which is a kind of contract morality evolved from identity morality.

III. CHINA'S EDUCATION OF RESPONSIBILITY AND INTEGRITY TENDS TO BE MACRO AND ABSTRACT IN EDUCATIONAL CONCEPT, WHILE WESTERN EDUCATION OF RESPONSIBILITY AND INTEGRITY TENDS TO BE MICRO AND CONCRETE IN EDUCATIONAL CONCEPT

A. China's Education of Responsibility and Integrity Tends to Be Macro and Abstract

First, it is embodied in macro-abstractness of the educational objectives. China's responsibility and integrity education is based on the national unified moral education policy and guiding ideology. It does not determine specific educational objectives and contents according to the actual situation of the educated, and lacks hierarchy and specific pertinence. For example, it is necessary to carry out macro-education such as "sacrificing one's life for justice", "devoting oneself to the country" and teach students to become reliable successors of socialism. However, it is more necessary to focus on how to educate students to be responsible for their own words and deeds, and advocate examination integrity and academic integrity. The more specific and targeted the content of education, the more remarkable the effectiveness of education is. Only by achieving the educational goals at each level can the ultimate educational goals be guaranteed.

Secondly, it tends to instill macro spiritual concepts into the educated. China's education of responsibility and integrity lacks specific steps, guidance of specific methods and operability. China's responsibility and integrity education always tends to regard the deeds of great virtue and justice as the object of education and propaganda, while ignoring unimportant people and small deeds that shine with responsibility and integrity in life. The school's "responsibility" education always emphasizes the students' responsibility to the society and the country, but neglects the students' self-cultivation education. Therefore, skipping classes, cheating in exams, committing suicide and other irresponsible and dishonest behavior can often be seen in colleges and universities, making people question the feasibility and effectiveness of China's responsibility and integrity education.

Thirdly, the content of education tends to be macro and abstract. China's education of responsibility and integrity focuses on instilling theories into students with ideological and political theory course as the main carrier. The content of education is over macro and abstract, which does not combine responsibility and integrity education with social practice, tending to be separating theory from practice.

Fourth, the education of responsibility and integrity in China is a kind of "should" education. The education of responsibility and integrity in China lacks the guarantee of legal system, mainly relying on the moral self-discipline of educators, which is a kind of "should" education. The education of responsibility and integrity advocates that people are supposed to be responsible, honest and a useful person, but this "should" is often only a loud slogan, which lacks not only the reward system for the "should" behavior of the educated, but also the punishment system for the "should

not" behavior. Therefore, the concept of "should" responsibility and integrity education can hardly be translated into concrete moral behavior of "must".

B. The Responsibility and Integrity Education in the West Is More Microcosmic and Concrete

First, the educational objectives of responsibility and integrity education in the West are more micro and concrete. There is no clear macro-goal for responsibility and integrity education in the West, and some countries do not even have a unified guiding ideology. They are more inclined to determining specific goals of responsibility and integrity education in accordance with reality, which are close to life, good for innovation and of strong operability. Different from China's moral education goal of cultivating talents who are the pillars of the country and society, the West aims to cultivate qualified citizens, pays more attention to the improvement of the personality of the educated, and the goal is more micro, concrete and closer to reality.

Secondly, the content of responsibility and integrity education in the West is more microcosmic and concrete. The west emphasizes that from the micro perspective, it tends to derive the specific content and mode of education from the macro-abstract educational concept. For example, integrity education in American colleges and universities is divided into examination integrity education, academic integrity education, credit repayment integrity education and other major aspects, and based on the needs of different levels, it creates "theoretical basis construction mode", "understanding mode", "value clarification mode", "value analysis mode", "moral cognitive mode" and "social action mode" to ensure the implementation of the content of education.

Thirdly, responsibility and integrity education in the West emphasizes the combination of theory and practice. In the process of education, responsibility and integrity education in the West not only teaches theory to the educated, but also requires the educated to apply theory to solving practical social problems. Responsibility and integrity education are often integrated with volunteer service and social practice.

Fourth, responsibility and integrity education in the West is a kind of education that combines "should" with "must". The western education of responsibility and integrity attaches great importance to the system construction. It is a kind of education that combines "should" with "must" to regulate the content of responsibility and integrity education in detail through the system so as to supervise and restrain the moral behavior of the educated.

IV. CHINA FOCUSES ON EXPLICIT FORM OF EDUCATION, WHILE THE WEST FOCUSES ON TACIT FORM OF EDUCATION

A. The Responsibility and Integrity Education of China Tends to Be an Explicit Form of Education

The responsibility and integrity education of China is dominated by open and formal explicit education. The

educators, contents, objectives and objects of such explicit education are all "exposed".

Firstly, the political purpose of responsibility and integrity education in China is obvious, ignoring the concern for students' personality, dignity and value. In our country, responsibility and integrity education basically aims at training qualified builders and successors of socialism. It emphasizes the normative role of responsibility, integrity and talent education in students' thinking and behavior, while ignoring the intrinsic driving role for students' own development.

Secondly, there are special educational and propaganda organizations for the education of responsibility and integrity in China. Taking the CCP and League organizations and teachers of ideological and political courses as the main educators of responsibility and integrity education, regarding Marxism, Mao Zedong Thought, Deng Xiaoping Theory, Xi Jinping's important thought and scientific development concept as the main contents of responsibility and integrity education, Chinese educators instill the theory, significance and requirements of responsibility and integrity education into the educated objects through ideological and political moral courses and Marxist theoretical courses, which makes the content and form of responsibility and integrity education relatively single-faceted. On the one hand, this explicit education is easy to cultivate students' collective awareness and obedience to social norms, so that educated can systematically grasp the theory and method of responsibility and integrity education in a relatively short time, which is conducive to speeding up the socialization process of the educated. However, due to the lack of individual concern and emotional exchanges, the enthusiasm and creativity of the educated are not brought into play. Most of them are subjected to passive acceptance and lack of emotional internalization. The concept and awareness of responsibility and integrity are not pursued through moral practice and moral experience, but mainly through passive cramming of theory, so it is difficult for the educated to internalize the content of responsibility and integrity education into the individual's spiritual character, which easily leads to the disconnection of thought and action, and students seemingly comply in appearance but do different thing instead.

B. The Responsibility and Integrity Education in the West Focuses on the Tacit Form of Education

First, it shows the concealment of political purpose in education. In the process of education, educators should not expose their political purposes as much as possible, and at the same time dilute the role awareness of the educated, so that they can voluntarily receive education under the guidance of completely autonomous awareness, and actively learn for their own development. Although western countries emphasize the intrinsic relationship between education and politics, they also recognize the strict differences between them. They regard the education of responsibility and integrity as a kind of activity to cultivate people. The education of responsibility and integrity should be consistent with the mainstream political ideology, but it pays more attention to the personality, dignity and value of people

instead of always catering to politics. Therefore, most of the responsibility and integrity education in western countries do not rely on the special ideological and political education, but integrate the responsibility and integrity education into the extensive civic education, religious education, moral education and value education, and combine with the humanities and social sciences courses of philosophy, literature, art, law and economics, so that students can learn the knowledge of humanities while receiving moral education of responsibility and integrity imperceptibly, and improves their own political judgment before they know it.

Secondly, the West places a particular emphasis onto the influence of tacit factors such as environmental atmosphere on the infiltration of responsibility and integrity education. Just like John Dewey, a famous educator in the modern west, a good moral education scenario can help the educated to get corresponding good moral experience, which can promote the development of human morality and make the educated conscientiously cultivate good moral quality. "If he can't figure out his own solutions and find his own way out, he can't learn anything; even if he recites some correct answers, 100% correct, he still can't learn anything [3]." Therefore, he strongly advocates guiding students to develop moral level in environmental practice, making students voluntarily pursue the true meaning of morality under the influence of moral environment, and putting moral knowledge into moral practice. Through the research, it is found that western countries generally attach great importance to the positive role of the tacit factors of environment and social moral scenarios in the education of responsibility and integrity. The most prominent one is the United States, which will use all places and opportunities to educate citizens in responsibility and integrity. In San Francisco, the main streets are named after important historical figures, and the whole street is almost a story collection of American celebrities. When people walk in it, they can't help but be infected by celebrities' deeds in an unexpected manner. From deep down inside their hearts, they naturally sprout a belief in success and a strong sense of responsibility. In Disneyland, the United States uses high technology to make Lincoln's statue vividly re-enact the famous Gettysburg Address. The audience's emotions and colorful speeches interact with each other and naturally generate a sense of responsibility for human emancipation and equality. This moral experience may be more impressive than the education Chinese students received in ideological and political theory course of an entire semester, which has a more far-reaching impact on them.

V. CONCLUSION

Through the comparative research of responsibility and integrity education between China and the West, it can be found that they have their own characteristics and strengths as well shortcomings. Out of the reflective and alert attitude toward the moral education status in China, the article may have more criticism and doubts about China's responsibility and integrity education, while this paper tends to give more affirmation and praise to the western education, but this is not to prove the superiority or inferiority. The real

significance of comparative research lies in finding objectively the difference and connection between them, extracting the essence from the rough, drawing on the strengths to make up for the weaknesses, and making use of them for our own purposes. On the whole, the education of responsibility and integrity in the West has the following guiding and reference significance for our country.

Firstly, responsibility and integrity education should coordinate the relationship between collectivism and individualism, altruism and egoism, emotionalism and rationalism, so as to avoid the abnormal development of responsibility and integrity education caused by over bias.

Secondly, the education of responsibility and integrity should combine macro-abstraction with micro-concreteness, which should not only focus on macro-layout, but also emphasize micro-implementation. The education of responsibility and integrity should not only focus on the unified guiding ideology and macro-objectives, but also refine the objectives and contents of responsibility and integrity education into different stages and levels in line with the actual needs and from different perspectives, so as to pertinently carry out education work step by step, and create a new education model of "micro-responsibility", and "micro-integrity". Meanwhile, it is necessary to strengthen the relevant system construction, provide practical system guarantee for the education of responsibility and integrity, and transform the education of responsibility and integrity from slogan to actual action.

Finally, it is needed to expand and enrich the form of responsibility and integrity education by combining explicit education with tacit education. Through carrying out colorful practical activities and giving full play to the function of "expressing principles" of humanities and social sciences, a good moral scenario can be created for the educated, so as to provide them with opportunities of moral understanding, analysis and selection, enable them to comprehend the contents and norms of responsibility and integrity education through their own moral experience, and cultivate good moral quality in practical moral practice. Only by constantly finding and solving their own problems and learning from each other's successful experience, can the healthy development of the education of responsibility and integrity be promoted in China.

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