



Conflict and Growth: on Students' Moral Value Orientation and its Development Path

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Abstract. Family moral education constitutes a subset of moral education. The purity of water sources is essential for familial moral education. This form of education should prioritize the pursuit of harmony over utilitarian aims, promote ethical principles over factual information, and concentrate on direction rather than leniency. Family moral education should promote mutual assistance, empathy, and respect for others as the means to fulfillment; uphold moral superiority and the courage to assume responsibility as the route to happiness; and embrace patience in guidance and the pursuit of opportunities as the pathway to harmony. The primary emphasis of self-moral education is individual awakening. Consequently, investigating normative moral education for adolescents is of considerable significance. Individuals must contemplate and interrogate: What moral principles ought to be upheld? What is the significance of family moral education in this context?

Keywords: Moral education, Family education, Chinese moral value, Chinese university student

1 Introduction

The family constitutes the fundamental unit of social existence. Family moral education denotes the process by which several elements of family life impact the moral development of children. It is a crucial environment for students' ethical development, as it pertains to their individual liberty, societal cohesion, and national prosperity. The Analects asserts: "The purpose of rites is to emphasize harmony." Harmony is the essential element for a flourishing family [1]. A harmonious and secure family setting fosters the development of foundational moral principles in children and aids in the healing of emotional traumas incurred in the external world. Attention and comprehension of the child are essential components in familial moral education [2]. Parents must genuinely care about their children to perceive, comprehend, and engage with them, so establishing the groundwork for moral ideals in familial education. In familial moral education, parents ought to prioritize the moral development of their offspring, regarding the cultivation of virtuous character as the essence of family moral instruction [3].

Nevertheless, in routine familial engagements, shaped by beliefs such as "academic performance is paramount," "grades are of utmost importance," and "only knowledge pertinent to examinations is valuable," the emphasis of familial moral education has progressively transitioned towards the notion that "if it is not assessed, it is not acquired" and "if it does not enhance examination results, it is not worthy of involvement." This transition has resulted in the distortion of familial moral education [2].

Moreover, occurrences such as parental divorce, domestic violence, and other disturbances increasingly undermine the effective operation of family moral teaching. This leads to a lack of parental roles, resulting in inadequate direction for children's moral growth regarding values and worldview. The proper development of a child is inextricably linked to the instruction and direction provided by their parents. The lack of adequate parental education poses concealed dangers to a child's growth and society stability. Therefore, this study proposed two primary research questions:

What kind of moral values should people uphold? What role does family moral education play in this?

2 Literature Review

The Chinese president emphasized the necessity of enhancing moral education, advocating for the cultivation, instruction, and guiding of students in the core socialist ideals, and the continuous improvement of moral development [4]. Moral education should encompass four dimensions: instruction in ideals and religion, patriotism, socialist core values, and the cultivation of exemplary Chinese virtues. In the realm of ideal and faith education, individuals must direct pupils to establish noble goals and firmly cultivate the "four self-confidences." [5] Regarding the education of socialist fundamental values, we must incorporate these principles throughout the entirety of national education to assist young individuals in establishing their foundational life choices. Regarding the education of the Chinese nation's esteemed values, people must critically inherit and innovatively change the admirable moral traits of traditional culture, guiding the youth to embody profound love and virtue [4].

The policy statement has delineated certain provisions about morality, intellect, physicality, and aesthetics to enhance the essential objective of building morality and nurturing individuals [6]. In January 2014, Several Opinions on Promoting the Development of Art Education in Schools were released, emphasizing that "the fundamental task of art education is to cultivate individuals through virtue," thereby delineating a clear direction for the advancement of aesthetic education. In September 2015, the Opinions on Comprehensively Strengthening and Improving Aesthetic Education in Schools were released, emphasizing that "the cultivation of morality and individuals is the fundamental task, and the integration of socialist core values into the entire process of aesthetic education in schools is essential," providing systematic recommendations for the aesthetic education curriculum, pedagogy, and resource development [6].

The incorporation of moral education into China's educational framework is predominantly shaped by governmental policies and initiatives [7]. These policies em-

phasize the importance of moral education in modern Chinese education and seek to incorporate it into the national curriculum. Moral education aims to cultivate positive behavioral habits, patriotism, and socialist values in pupils from primary through university levels, emphasizing national identification, citizenship, and political philosophy [8]. Two methodologies are utilized in education: subject-specific instruction within schools and extracurricular activities, including flag-raising ceremonies, class meetings, and participation in Communist Party organizations like as the Young Pioneers [8]. The educational system progressively familiarizes pupils with Marxism, socialism with Chinese features, Mao Zedong Thought, Deng Xiaoping Theory, and the Three Represents [9], and “Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era”. The emphasis on ethical reasoning, social responsibility, and the moral character of pupils indicates a shift towards a system that promotes morality [10]. A thorough examination of China’s moral education curriculum reveals significant advancements in fostering value-based education and emphasizing moral and social development, while simultaneously merging revolutionary traditional culture with modern history through many methods [6]. This holistic technique transcends academic achievements and promotes comprehensive student development. Enhancing teacher education and classroom methodologies in China is an essential goal for addressing the evolving demands of the education system. Chinese educators play a crucial role in promoting active citizenship by utilizing inclusive classrooms and facilitating meaningful discussions on the topic [9].

Teachers develop a substantial capacity to cultivate a positive school culture that encourages active involvement, critical thinking, and ethical development through their training, mostly influenced by Chinese philosophy [4]. An essential aspect of this development entails integrating more diversified and complete teaching resources that align with the requirements of contemporary Chinese education, departing from conventional texts [10]. These teaching materials must comply with curriculum requirements and educational concepts. They undergo a stringent review and feedback process involving multiple stakeholders to verify their precision and pertinence. Teacher training is an essential element that has experienced significant advancement in recent years in China, including pre-service education, in-service professional development, and continuous in-service training at various levels of teacher education. Ongoing professional development for educators is essential for enhancing the quality of education in China [8]. It allows instructors to be informed about the most recent educational techniques and research discoveries. The incorporation of evaluation and feedback systems into teacher training programs enhances the professional growth of educators, equipping them to address the changing demands of the education system and shifts in teaching approaches [9].

3 Methodology

3.1 Data and Text

The study integrates two primary data sources: the contextual analysis of the film *Bad Genius* and in-depth interviews with university students from Wuhan Communication University.

The first data source is the 2014 Thai film *Bad Genius*, which revolves around themes of academic cheating, moral choices, and the impact of societal pressures on individuals' ethical decision-making. The film serves as an exemplary narrative for analyzing the types of moral dilemmas and value systems represented through the characters' actions. The film offers an opportunity to observe how the value of academic integrity, social pressure, and personal responsibility are depicted in a contemporary setting, aligning with the research questions on the moral values upheld by individuals.

The second data source is qualitative in-depth interviews with five university students at Wuhan Communication University. These students were selected based on their diverse backgrounds, including varying family structures and educational experiences. The interviews are designed to elicit personal insights into the students' moral values, particularly regarding the influence of their family moral education.

3.2 Analysis

3.2.1 Contextual Analysis of the Film *Bad Genius*.

Contextual analysis is employed to investigate the narrative architecture, character motivations, and thematic ramifications in *Bad Genius*. The film depicts a cohort of high school students who resort to academic dishonesty to attain a more favorable future, prompting ethical inquiries regarding integrity, the significance of education, and society norms.

In *Bad Genius*, the protagonists' ethical principles are molded by their familial contexts, underscoring the significance of parental influence on moral choices. The affluent father employs monetary incentives to inspire his son, offering him a car for academic success and facilitating a trip overseas with his fiancée. This pragmatic perspective instructs Bank to address issues with financial means, culminating in his decision to cheat on the STIC examinations, which leads to the dire repercussions of his actions.

Linlada's father, burdened by the aftermath of divorce, prioritizes her academic achievements while disregarding her moral development. When Linlada engages in deceit, her father's response is characterized by wrath and disappointment; nonetheless, he neglects to confront the underlying issue or engage in meaningful dialogue with her. The absence of ethical direction compels Linlada to perpetuate her errors, motivated by the allure of wealth.

Conversely, Bank's parents are uninvolved in his life, providing minimal moral direction. The lack of parental engagement and the emphasis on academic achievement, neglecting moral growth, are essential causes in the characters' decline into unethical

conduct. The narratives of Linlada and Bank illustrate that an absence of equitable family moral education, which emphasizes academic achievement above integrity, undermines ethical ideals and propels individuals towards dishonesty and criminality.

3.2.2 In-depth Interviews.

The second research method involves conducting in-depth interviews with five university students. These interviews explore the personal experiences of students regarding their moral values and the role of family moral education in their lives. The interviews were semi-structured, allowing for open-ended responses while maintaining focus on specific areas of interest.

Interview questions are: *Can you describe the moral values that were emphasized in your family during your upbringing? Do you believe that family moral education continues to influence you now that you are in university? If so, how? How do your family's teachings align with or conflict with your experiences in university? What role do you think family should play in moral education, especially in a society with strong academic competition?*

The comprehensive interviews with university students from Wuhan Communication University yield significant insights into the enduring impact of familial moral instruction on students' beliefs, particularly under academic constraints. The data indicates that familial instruction regarding honesty, fairness, and empathy continues to play a crucial role in influencing students' ethical decision-making during their university tenure.

In the competitive academic landscape, where achievement is frequently emphasized, the majority of participants indicated that their family's moral instruction remains influential in their ethical decision-making. Numerous students indicated that their parents underscored the need of integrity, prompting them to reject temptations such as cheating or circumventing efforts in their academic endeavors. This indicates that the moral values cultivated during childhood significantly assist students in managing academic obstacles while adhering to their ethical principles.

Nonetheless, the interviews uncovered a conflict between familial values and the demands of campus life. Participants observed that in a fiercely competitive academic environment, it is occasionally challenging to align the focus on personal integrity with the pressure to attain good marks. Several students reported that their familial traditions are at odds with the university's "results-driven" atmosphere; however, they persist in prioritizing their ethical ideals. The interviews indicate that familial moral education is essential in forming students' ethical frameworks, enabling them to adhere to their ideals despite external influences. The results emphasize the significance of family as a source of ethical direction, particularly in a society that frequently regards academic achievement as the paramount objective.

4 Conclusion

This study sought to examine the moral principles individuals maintain and the influence of familial moral education in developing these values. Contextual analysis of

the film *Bad Genius* and comprehensive interviews with university students yielded numerous significant insights. The film's depiction of academic pressure, dishonesty, and ethical challenges mirrors wider societal issues about integrity and cultural expectations. It underscores the difficulties encountered by individuals when their particular ethical principles clash with external influences.

The interviews with university students highlighted the crucial impact of familial moral instruction on the development of students' ethical perspectives, while acknowledging that external factors like peer pressure and societal expectations also exert considerable influence. The research indicates that although familial instruction is essential for imparting moral ideals, the wider sociocultural environment—particularly academic rivalry—should also be taken into account when examining moral development in adolescents.

In conclusion, familial moral education is a pivotal element in the formation of the ethical ideals of youth. For optimal effectiveness, it must be bolstered by a comprehensive social initiative to promote and sustain ethical conduct, especially within the academic domain. As kids encounter escalating pressures in their academic and social spheres, a balanced methodology that amalgamates familial lessons and societal ideals is essential for cultivating well-rounded, ethically responsible individuals.

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