

Ethical Review of the Alienation of Moral Stories

-Taking "Kong Rong lets pear" Moral Story prototype as an example

Wenli Li

School of Education
Shaanxi Normal University
Xi'an, China
2474255249@qq.com

Abstract—Story is an unfading educational way in China. Moral stories are also one of the main ways of moral education in schools. Moral story itself has dual attributes of knowledge and ethics, and school moral education overemphasizes the knowledge attribute of moral story and obscured its ethical attribute, which leads to the alienation of school moral story. Through ethical examination, we find that the reason for the alienation of moral stories stems from the lack of ethics in moral stories.

Keywords—Moral stories; Kong Rong lets pear; Alienation; ethics; Knowledge

I. INTRODUCTION

The concept of "alienation" originates from Hegel's philosophy. From the standpoint of idealism, Hegel believes that "alienation is the form of self consciousness turning himself into a dissident, and then abandoning such a dissident." [1] In the field of education, why is excessive knowledge orientation, standardization, formatting and compulsive "contrary" tendency of moral education not a phenomenon of alienation? As an important way of moral education, moral stories are also gradually alienated from human beings in the process of moral education in schools, which violate the essence of human beings and the meaning of life. This article takes "Kong Rong lets pear" as an example, taking ethics as a field of view to conduct ethical reflection on moral stories.

II. THE ANALYSIS OF THE ATTRIBUTE OF MORAL STORY

Moral stories have both knowledge and ethical attributes. The two are essential characteristics of moral stories. Since ancient times, moral stories have promoted their moral cultivation and moral statute to the next generation with its remarkable ethical attributes. However, with the transformation of society, the knowledge attribute of moral stories is emphasized by modern people, and the cultivation of virtue is gradually obscured. In fact, the moral and moral attributes of moral stories intermingled and coexist.

First of all, moral stories have ethical attributes. Ethical attribute is the foundation of moral story, and also the important reason for its generation and inheritance. Moral stories differ from scientific knowledge. The former follows the logical path of value thinking while the latter follows

intellectual or logical reasoning. Scientific knowledge is objective and direct, and it can transmit knowledge to students through direct education. The moral story is subjective and indirect, which needs to guide the students' value orientation, stimulate the moral emotion, cultivate the moral will and standardize the moral behavior through the implicit and diffuse way. Moral stories have the following four properties: first, the "human nature" of moral stories. Secondly, the material of moral stories carries rich ethical values, such as bravery, justice, honesty and so on. Third, moral narrative is the process of relationship interaction, emotional resonance and experience of life meaning, and fourth, moral story can ultimately promote the moral growth of people. "Kong Rong lets pear" take "humility courtesy" and "respect and inferiority order" as the ethical value theme, through the association, interaction and experience of the two sides of the narrative, the ultimate realization of the promotion of human virtue growth.

Secondly, the moral story has the attribute of knowledge. The knowledge attribute of moral story is expressed in two aspects, one is scientific knowledge, and the other is moral knowledge. Two The two level of knowledge is contained in the story, and the two become the scientific cognition and moral cognition of individuality, particularity and empiricism through the internalization of the individual. The archetype of "Kong Rong's pear" moral story itself also contains certain knowledge attributes. The "size", "average" and "equivalent" of pears, in fact, are involved in the knowledge of the natural science level, and are objective and fixed knowledge. At the same time, this story is closely related to the moral knowledge and concept of "respecting the old and loving the young" and "modest courtesy", representing the mainstream value orientation of the society. Scientific knowledge and moral knowledge are the expression forms of the knowledge attribute of moral story, but the two are not separated from each other and two opposites. Through the internal absorption and transformation of the individual, moral cognition and scientific cognition attract, match and blend together, arouse the individual's moral conflict, cause emotional resonance, and be the ultimate moral of the individual. It lays the foundation for sex cultivation.

Thirdly, moral stories have both ethical and knowledge attributes. The dual attributes of moral stories complement each other. On the one hand, knowledge attribute is the foundation, and it is the index to stimulate moral conflict and guide ethical

reflection. The knowledge attribute of moral story is a moral cognition and scientific cognition with particularity and individuality through the individual's internalization. Although Kong Rong is young, it needs to be based on the cognition and understanding of "size", "average" and "respecting the old and loving the young", which can lead to the ethical problems arising from the "how the pear should be distributed". On the other hand, the moral attribute of moral story is the value of knowledge attribute. Knowledge itself is an objective and affirmative existence. It is only a matter of "right and wrong" but not "worthless". Value is a relational category. It is a specific relationship between the subject and the object, and it is the relationship between the needs of the subject and the object as the object of need. [2] Therefore, the ethical attribute of Moral Story adds value to its intellectual property, makes the objective knowledge no longer involved with people, and the knowledge is no longer confined to the question of "right and wrong", but is involved in the discussion of "worthwhile".

III. THE ALIENATION FORM OF MORAL STORY

Moral stories contain a dual attribute of knowledge and ethics, which is a complex fusion. "Moral stories are often a narrative form that integrates plot, drama and education." [3] Paul Fitch believes that interpersonal, emotional, imaginative and story like ways are the way of thinking for children to understand moral problems [4]. However, in the actual moral education, the dual attributes of moral stories fail to play effectively. Moral stories are understood unilaterally as intellectual moral education, and their rich ethical colors are obscured. In particular, there are several forms of Alienation:

First, moral high marks on the goal of moral stories. The purpose of moral stories should be to cultivate moral responsibility, pride and mission. The moral high standard makes the moral story blurred to the human nature and even goes against it. The pursuit of moral realm is divorced from the reality of human life, making the moral itself a force to oppress and oppress the real life. The prototype of "Kong Rong let pear" is also worthy of ethical examination. In real life, "not letting pears" is often regarded as an immoral act. As a result, it is often criticized. In fact, morality does not exclude the rational needs of human beings, nor can it stifle or eliminate human instinctual needs by means of it. "Pear" is what children want to get. We should attach importance to and respect this need, rather than belittle and suppress it. "Not to let pear" is a human instinct, but it is regarded as "immoral". In fact, this concept itself contains immoral color. Therefore, "let the pear" and "not let the pear" is not the focus of attention, nor is the standard of judging its moral immorality, the emphasis is to let the children realize the rationality of letting pears or not letting the pears.

Secondly, the authoritarian mechanism of value content in moral stories. Moral story is the epitome of the core concept of the times, and it is an important aspect to embody the spiritual outlook of a nation or a country. However, moral stories carrying core values often present an authoritarian mechanism in the process of inheritance. This authoritarian mechanism abolished the reflective value of individual moral value and the right of personal value choice, resulting in the unity of value and the non-critical of value. Beck once said that value is a

kind of moral value. We are "tuning rather than changing strings". We should be good at accepting the values of the students and guide them on this basis. Therefore, we need to restore moral stories to vitality and freedom. "Kong Rong lets pears" should not only be limited to its surface connotation, but the "pear" can "let", rather than "let", let the children have more autonomy, individuality and critical consciousness in the choice of moral value, and respect the diversity of individual value choice.

Thirdly, the knowledge tendency of the means of Moral Story implementation. Moral stories are devoted to constructing the integrity structure of individuals, which includes five parts: knowledge, emotion, intention, belief and action. The moral story takes the story as the main line, takes the narrative as the medium, carries the corresponding moral knowledge, passes the moral emotion, trains the moral will and faith, and stipulates the moral behavior. By instilling moral stories, the "knowledge" is regarded as the core of the whole moral structure, and the importance of other parts is ignored and the integrity of the structure of virtue is eliminated. The moral concept of "Kong Rong lets pears" is not only regarded as an objective and fixed moral knowledge, but also a process of children's own experience. "Moral knowledge is not acquired by moral reasoning, but by the experience and recognition of people's moral life, that is, through cordial and cordial emotions and telepathy." [5] When children understand moral problems, they often use emotional, communicative and imaginative ways, and moral stories are an effective way to fit the way of thinking of children. Therefore, the "special charm" of moral story itself should be effectively exerting, rather than being suppressed maliciously.

Finally, the utilitarian value orientation of moral stories. The utilitarian value orientation takes the personal interests as the starting point and the basis for the choice of moral behavior, and regards morality as a means and tool to seek personal interests, and examines and interprets the moral rules from the point of view of the individual's interests. The educators have broken the moral chain of the informed consent, taking ethical egoism as the moral basis, and nurturing virtuous citizens by directly inducing students' moral behavior, which has become a part of the reality of moral education in our country. The moral story also has such a problem. Taking "Kong Rong lets pear" as an example, adults often pass on the story of "Kong Rong lets pears" to teach them the moral knowledge and belief of sharing and modesty, and educating them to learn from Kong Rong and understand humility in the future. In fact, this kind of behavior is more of the guidance of a kind of behavior, rather than a complete process of moral generation, which directly crosses the cultivation of moral emotion, will and belief. By enriching the complete plot, the moral story creates an "emotional field" for children, and through the connection of children's understanding and life experience, they find, analyze and establish their own values, that is, internalization.

IV. ETHICAL REVIEW OF THE ALIENATION OF MORAL STORIES

Knowledge and ethics are two indispensable attributes of moral stories. In the course of actual education and teaching, the tendency of moralization of moral stories occupies the dominant position, and its ethical tendency is gradually obscured, and the alienation of moral story runs through the moral story. One of the important reasons for the failure or alienation of moral stories is the lack of ethics in the process of inheritance. That is, The inheritance of moral stories is not restricted by ethical constraints, and it seeks the value orientation of high standard, authority, knowledge and utilitarianism, which will lead to ethical anomie and bring the alienation of moral stories. This alienation has internal consistency, that is, knowledge oriented moral education.

Moral stories gradually desalination of their own unique charm in the process of implementation - moral stories are no longer close to children in the process of inheritance, but are divorced from the real life situation. Moral stories deviate from children's life experience and deviate from the purpose of moral education "cultivating everyone". The reasons for this lack of ethical concern are as follows:

Moral stories explain the unequal nature of the subject. In the inheritance of the moral stories such as "Kong Rong lets pears", adults tend to dominate the interpretation of the story, the arbiter of the value orientation, and the child as the passive recipient. Although the moral story is carrying the rich ethical value, the two sides of the narrative do not realize real relationship interaction and emotional resonance, and can not realize the ethical concern for children. Children have creative, individualized values or emotional experiences, which are also violated in moral education. Which finally deviates from the goal of moral education.

Educators have a biased understanding of the intimate relationship between knowledge, emotion, intention, belief, virtue and structural elements. The structural elements of virtue are closely linked and indispensable, while the excessive

knowledge tendency of moral stories shows that the educator simply understands virtue structure as "moral cognition—moral behavior", which is a kind of leaping value logic. That is, as long as the educator can understand moral knowledge and ideas, he can make moral behaviors accordingly. In fact, this is the simplification of the formation of virtue. The formation of virtue is not simply from knowing to doing. This process contains five indispensable elements: knowledge, emotion, intention, belief and action. This process is a non linear connection, but a process of roundabout and dynamic generation.

V. CONCLUSION

Moral stories are consistent with children's moral cognition, and they can cultivate children's moral emotion and exercise their moral will. In the process of educational practice, the process from moral knowledge to moral behavior is simply understood as the process of moral formation, and the neglect of the cultivation of children's moral emotions is an alienated moral education process. Therefore, while attaching importance to the knowledge attribute of moral story, we should also give full play to the ethical attributes of moral stories, thus helping the integrity of children's moral formation.

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