

Conflict And Coordination: Analysis On Dilemma And Countermeasures For Citizen Moral Education In The New Era

Yan Li

College of Marxism, Sichuan University, Chengdu, Sichuan, 610065, China

Keywords: Citizen Morality, Moral Education, Dilemma And Countermeasures.

Abstract: As socialism with Chinese characteristics ushered in a new era, the space, environment, media, and mission of citizen morality have undergone new changes. Civic moral education is exposed to the contradiction between good and evil standard judgement, the dilemma of interests and moral justice, the dilemma of norms and human relations, development problem of materialization and humanization. Imbalances in many aspects are the reasons for conflicts in civic moral education. Based on this, this paper is aimed to consolidate the foundation of moral education and strengthen citizens' ability to think and judge independently; give full play to the role of citizens' moral self-control based on the focus of moral education; combine explicit and implicit education to improve the methods of moral education; perfect evaluation system and establish a normalized rigid system constraint; implement the promotion mechanism, consolidate technical support and material security and build other paths to coordinate citizen moral education in the new era.

1. Introduction

Citizen morality as a kind of social consciousness changes with the development of the times, and also plays an important role in the progress of the times. The report of the Nineteenth National Congress of the Communist Party of China emphasized to conduct in-depth implementation of the civil moral construction project. Citizen moral education is the core element of the citizen moral construction project. As socialism with Chinese characteristics ushered in a new era, citizen morality has been exposed to unprecedented new situations and new problems, which requires us to stick to Marxist standpoint, viewpoints and position and look for effective countermeasures.

2. New situation of citizen morality in the new era

2.1. New space of citizen morality: transformation of family and profession to society and country

In the new era, the carrier of citizen morality has transformed from family and profession to larger space in society and the country, which highlights the importance of citizen morality. In the new era, with the increasingly close connections between people and between individuals and society, and the mutual integration of family, occupation, and society, as well as the gradually blurred boundaries, individuals may work in the family, or have multiple social identities. Citizen morality can influence family, occupation, and society simultaneously. Therefore, only expanding the carrier of citizen morality to the space of the country can it possible to standardize and restrict morality more reasonably. When explaining citizen morality, we should connect all units organically and set in the wider space of the country rather than discussing the relatively scattered units of families, professions, and society separately.

2.2. New environment of citizen morality: transformation of acquaintance society into acquaintance-stranger mixed society

In the past, social interaction in our country was prominently characterized by acquaintance society. Blood relationship, kinship, geographical relationship, karmic connection, academic

affiliation and other relationship have widely influenced citizens' social life. People handle matters by relying on acquaintances. The accelerated development of economy, politics, culture have generated higher demands for the effective operation of social intercourse. Handling affairs in accordance with rules and regulations greatly reduces people's socializing costs compared with relying on human relations. Some scholars pointed out that the acquaintance society has changed to stranger society. The author believes it is more suitable to call it an acquaintance-stranger mixed society. Indeed, citizens interact more with strangers in accordance with the rules when dealing with matters, but people with acquaintances still handle matters by relying on social resources. It can be seen that in spite of the interiorized modern system concept among people, human relations are involved. The increasingly complex citizens' moral background requires us to analyze the situation from different perspectives.

2.3. New media of citizen morality: transformation of traditional media to new media and we-media

The dissemination of morality depended on traditional media in the past, that is, newspapers, radio, television, and magazines. Due to the limitations of traditional media, the dissemination of morality was not timely. Reports after rounds of screening has established influence from top to bottom, leading to fewer opportunities for citizen to speak. In the new era, the dissemination of citizen morality based on new media is intensively embodied in we-media software such as WeChat, Weibo, Tik Tok, Kuaishou, which allow every ordinary citizen to timely display their moral life through text, pictures, videos, audio, etc., and spread widely. Other people can also express their opinions or comments. It is not difficult to find that in the new era, the substantial increase in the exposure of citizen morality leads to citizens' influence from bottom up which involves a broader range. Due to the attention to a certain moral event, forces from different regions, classes, and fields of society are collected together.

2.4. New technology of citizen morality: transformation of machine information to artificial intelligence

According to the refined and vivid summary of the great historical role of science and technology by Marxism, science is "a powerful lever of history" and "a revolutionary force in the highest sense." Science and technology have profound impact on citizen morality. As General Secretary Xi Jinping pointed out at the tenth meeting of leaders of the BRICS countries, "We are undergoing technological and industrial revolution in a wider range and in greater depth." In the new era, the fourth industrial revolution characterized by artificial intelligence and big data has come, which will change the development path of citizen morality. Artificial intelligence directly affects morality intelligence by emancipating human physical and mental power, which also means that it will replace a lot of simple and repetitive mankind work. As artificial intelligence affects citizens' survival and development, has great development potential in the future, we should attach more importance to this unprecedented new situation.

3. The conflict of citizen moral education in the new era

The dilemma of citizen moral education refers to the contradiction as moral subjects in face of different choices cannot select one. Citizen morality is embodied in the conflicts between heterogeneous moral systems and the conflicts within homogeneous moral systems.

3.1. Contradiction of judgement: conflict between good and evil standards

The priority of morality is to judge good and evil. However, the standards of good and evil always change, and there are different standards of good and evil in different moral systems. Morality as a social consciousness is relatively independent. The leftover of feudal social morality and the infiltration of western capitalist social morality have influenced the development of the socialist moral system with Chinese characteristics. The conflict of citizen morality in the new era is first manifested in the conflict of good and evil standards. The definition of good and evil, self-

interest or altruism, individual or collective, have incurred chaos when making choices. Due to lacking clear and explicit judgment, a few citizens even go against to the standards of the socialist moral system.

3.2. Dilemma of interests and moral justice: conflict between interests and morality

Even aware of the good and evil in the same moral system, why does the dilemma exist? This is essentially manifested in the conflict between interests and morality. During his tenure as editor-in-chief of the Rhine newspaper, Marx, touched by the theft of forest trees, pointed out that farmers stole things because of material deprivation, which cannot be explained in law, philosophy and history. The most important thing is to satisfy the people's material needs. Material interests are the foundation and precondition of ethics. It is worth noting that one cannot excessively pursue interests and ignore the active counterforce of moral norms.

3.3. Dilemma: conflict between norms and human relations

In the new era, with the transformation of acquaintance society to acquaintance-stranger mixed society in social interaction, and the gradual improvement of rules and regulations, human relations are also inevitable. While obeying the rules, people feel reluctant to ruin the friendship. Hard to turn down the warm-hearted offer, people often violate the principle, which result in a dilemma. Some executives and government officials are constrained by emotions rather than being tempted by money and choose to escape from norms and eventually make huge mistakes. Delightfully, strengthening Party self-discipline has been promoted comprehensively since 18th National Congress of the Communist Party of China. The work of combating corruption and uphold integrity has been carried out intensively, and the modernization of the rules and regulations have won popular support. With the progress of system construction and the public's deep recognition of moral norms, we have reasons to believe that the conflict between norms and human relations will gradually be alleviated.

3.4. Development problem: conflict between materialization and humanization

With the emergence and rapid development of big data and artificial intelligence, the conflict between materialization and humanization in citizen morality has been highlighted while bringing conveniences to moral life. First, how to morally constrain artificial intelligence? With the widely application of artificial intelligence in various fields, such as unmanned driving, companion robots, medical robots, military robots, how is it possible to claim responsibility in case of accidents and how to morally cultivate them await responses as soon as possible. Second, will the competition between humans and things be humanized or materialized? The application of artificial intelligence in the above-mentioned fields is directly manifested in competition between humans and artificial intelligence products. A large number of simple repetitive mankind work is replaced by robots. The ordinary people's mental and physical strength, learning and growth cannot develop as fast as intelligent machines. Ignoring the human factor and seeing only the material factor has become the social development trend. what followed is the reform in the ethics of families, occupations, social units and the overall citizen morality.

4. Path of coordinating citizen moral education in the New Era

4.1. Consolidate the foundation of moral education and strengthen citizens' ability to think and judge independently

Faced with the complicated social phenomena, the most important thing in citizen moral education is to cultivate citizens' ability to think and judge independently. First, how to understand morality? It is necessary to be alert to the theory of moral uselessness and theory of moral omnipotence. In spite of its specific functions, it never means all problems are moral issues. People should clearly think and judge the definition of morality. Second, for a specific moral phenomenon, citizens should carefully think about its cause, its internal nature, the correlation with other events, and methods for effective management and prevention, rather than blindly criticizing or ignoring.

Third, focusing on citizens' own moral behavior, how to judge the standard of right and wrong, how to take actions, and the impact of citizens' own behavior on himself, others, and society deserve citizens' serious attention.

4.2. Give full play to the role of citizens' moral self-control based on the focus of moral education

Since ancient times, "cautiousness" has been advocated in the excellent moral culture of China, that is, one should be cautious for his own behavior without supervision. Today, we still emphasize "cautiousness", that is, self-moral-control and self-restraint. First, citizens must enhance border awareness. Noble moral state is advocated in citizen morality construction, but there is still much space to cultivate moral boundary awareness. There should add multi-dimensional hierarchies in moral norms, involving its advancement and extensiveness. The second is to treat oneself objectively. In face of many conflicts of citizen morality, to solve the imbalance among various elements, the most important thing is to make a breakthrough from one's own, to objectify oneself rather than over-self-concentration, try to treat oneself objectively. Adam Smith mentioned in "The Theory of Moral Sentiments" that people should not only love neighbors like yourself, but also love yourself like neighbors. Smith's ideas inspire us to observe ourselves from a rational perspective, objectify ourselves, and think appropriately from the perspective of others or society rather than himself. This will be more helpful for citizen morality construction.

4.3. Improve the methods of moral education and combine explicit and implicit education

It is necessary to pay attention to the method of combining explicit education with implicit education. In "What Is to Be Done", Lenin emphasized that "workers could not have had a sense of social democracy, which can only be instilled from the outside." Moral education requires external indoctrination and instruction. Family, school and society can form a joint force. It is necessary to adhere to the development law of educators, pay attention to the connection and advancement of educational content, adapt to the situation, advance with the times, and innovate with the trend. Different from other skill education, moral education essentially focuses on people's ideological work, which is complex and takes long time. Therefore, explicit education can never be ignored. In other words, infiltration education in life should be conducted and mass civic moral education practice activities should be carried out. A good teacher's kindly influence is the best way of education. The practice activities with the characteristics of close to civilian and infiltrative can attract the masses to participate with activities as the carrier, which can be an important way to strengthen citizens' moral education in the new era. It is necessary to make good use of the valuable moral education resources contained in important festivals and anniversaries, launch necessary etiquette, ceremony, and courtesy activities, guide citizens to improve their etiquette, ceremony, and courtesy awareness, thereby constantly enhancing their moral cultivation.

4.4. Perfect evaluation system and establish a normalized rigid system constraint

The disjunction between cognition and practice urgently requires us to implement an evaluation mechanism for moral education. Education is aimed to strengthen moral education and cultivate people, which is the first priority. As recorded in "The Commentary of Zuo", "The first is to establish virtue, followed by making contributions, and then expounding ideas, which is said to spread far and immortal." Developing noble character is the most superior thing. Looking at the actual education system, there are strict evaluation mechanisms for students' knowledge and skills and teachers' scientific research capabilities. But the most important moral education evaluation mechanism has not been well implemented, resulting the inspection of morality into insignificant indicator in work and life and even gradually being ignored. To perfect the evaluation system of citizen's morality, it is a must to quantify and specify the standards of assessment and evaluation to achieve credibility and feasibility, to prevent and overcome formalism. Citizen's morality is manifested in all aspects of social life. Citizens with their own perception and judgment towards others. It is necessary to pay great attention to theoretical and practical research and establish a

normalized rigid constraint so as to develop it into an important basis for citizens' work and learning in social life.

Conclusion

With the development of the society's material civilization to a certain level, citizens' moral level must escalate to a new height, otherwise the society will develop difficultly like a wagon without wheels. We can improve the moral level of citizens from all aspects by effective use of the convenience brought by materials and technology, thereby achieving the harmonious and stable development of society.

Reference

- [1] Karl Marx Frederick Engel, Collected Works: Volume 19, Beijing: People's Publishing House, 1963.
- [2] Karl Marx Frederick Engel, Collected Works: Volume 17, Beijing: Central Compilation & Translation Press, 1986.
- [3] Selected Works of Lenin: Volume 1, Beijing: People's Publishing House, 1972.
- [4] Lenin. What is to be done: the first volume, Beijing: People's Publishing House, 1971.
- [5] Book editing team. Xi Jinping: The Governance of China, Foreign Language Press, 2014.
- [6] Gong Haiquan, et al. Contemporary Citizen Moral Education, Beijing: Central Literature Publishing, 2000.
- [7] Luo Guojie. Problems and countermeasures of ideological and moral construction in the new era [J]. Journal of Renmin University of China, 2000(05).
- [8] Cao Hui. Research and reflection on citizen moral education in New China over the past sixty years, Studies in Ethics, 2009(05).
- [9] Wang Xuefeng. Citizen Moral Education and Enlightenment of Primary and Secondary Schools in Singapore, Studies in Foreign Education, 2002(08).
- [10] Feng Yonggang. The Necessity and Path selection of Constructing a Modern Citizen Moral Education System, Theory and Practice of Education, 2017(04).