

A CROSS-CULTURAL COMPARISON STUDY OF MORAL EDUCATION
BETWEEN CHINESE AND AMERICAN SCHOOLS AND ITS IMPLICATION

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Abstract

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Under the Supervision of Dr. Dennis Ciesielski

A society without morality can not survive in the world. Schools play a very important role in moral education, which will help students fashion their characters. Different cultural tradition breeds different education, as the typical representatives of Eastern and Western culture, both China and America attach great importance to moral education in schools.

This paper will discuss the importance of moral education, compare its contents, analyze China and America's moral education characteristics and phenomena, probe into teachers' role in moral education and the problems and challenges existing in moral education, and explore the implications of moral education on each other. With the study, both nations and the teachers can draw on each others' merits and raise the level together to further the cause of world peace.

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Chapter one:

Introduction

It goes without saying that morality plays a very important role in our life. It will affect the future of the society as well as the whole country. Both Chinese and American governments attach great importance to students' moral education, and it plays a vital role in a nation's development and strength.

In China, the CPC (Communist Party of China) and Chinese government attaches great importance to students' moral education and call it the lifeblood of all economic work. Moral education is one of the most important tasks of schools, and efforts to raise ideological and ethical standards are the core of Socialist Spiritual Civilization Construction. According to Wang (2005), as the base of personnel training, the fundamental task of schools is to cultivate a new generation of people with lofty ideals, moral integrity, good education and a strong sense of discipline, which embodies the nature and direction of Socialist Spiritual Civilization Construction. Schools must help students build correct values and outlooks on life and world, which is regarded as the mentor and motive of the whole Chinese nation.

While moral education in America has also experienced many vicissitudes at different times in its development. During the second half of the 20th century, due to the Civil Rights movement, the Feminist Movement and the Vietnam War, the American society had never been so divided. On the one hand, the US economy developed very rapidly, and on the other hand, the aggravated social problems, moral confusion and moral crisis in schools made the United States enter a period of revitalization and rehabilitation. In his study, Li Qing (2005) mentions in his research that many American

scholars, from different angles, conducted in-depth study on the practical problems in moral education and created some influential models of moral education. Among them are Kohlberg and his cognitive moral development model, Raths and his values clarification model, and Newman's social action model. Kohlberg holds that moral development is built on the basis of cognition and is closely related to human cognitive activities and their levels, and the key of moral education is the development of children's moral judgment ability (Li, 2005). According to Li (2005), Rath's value clarification model emphasizes such four crucial factors as caring for life, accepting the reality, stimulating further thinking and increasing individual potential. Newman's social action model focuses on training students' ethical behavior. He argues that moral education should focus on improving students' ability needed when conducting social activities.

There are also some works on moral education in America. In the book *LEARNING FOR LIFE Moral Education Theory and Practice*, Andrew Garrod says that since World War II the regulation of conduct in the United States has become problematic. This condition has been recognized by ordinary citizens in the soaring crime rates, illegitimate births, neglect of the public good and increase in special and individual interests, preference for fame, fortune and power, gross immoral acts by public figures, and fascination of the media and the audience with spectacles of evil. Garrod (1992) holds that the troubled control of social behavior in the United States is suggested by the fact that this nation has no commonly accepted set of standards that can guide its citizens' actions. Under the new circumstances, the nation is facing new moral crisis.

China and America are the typical representatives of Eastern and Western culture, and both governments attach great importance to moral education in schools.

Governments at all levels, through the direct supervision and guidance, should ensure that the moral education would not become a mere formality. Former U.S. President George Bush pointed out in his “America 2000: An Education Strategy,” that A “Nation at Risk” must become a “Nation of Students”. “Education is not just about making a living; it is also about making a life.”, and “It can be the beginning of a commitment to improve American education in new professions, in the arts, in the sciences, and in our society and culture.” (Carney, 1992)

Different cultural tradition breeds different education. The cultural tradition is the essential factor that leads to the education differences between China and America. Differences exist in cultural psychology, values and the way of thinking, all these bring about the differences in the aim of education, curricula, teaching, learning, and morality education between China and America.

According to Li (2005), as the content of moral education at schools influences to a large extent the actual effect of moral education, nations the world over have all given due priority to the reform in morality education content. Ye (2001) says that since the United States is one of the most developed nations educationally and economically, an analysis and comparison is attempted of the similarities and differences between the United States and Chinese schools in morality education content, in the hope of drawing on the experiences of U.S.A. schools in that aspect and throwing some constructive light on the reform of morality education in Chinese schools.

According to Li (2008), cultural diversity has brought many new opportunities and challenges to the ideological and political education. In order to respond to these challenges and to achieve the poetic realization of the ideological and political education,

the college moral model must be reconstructed, the main stream consciousness should be strengthened, and the main sense also should be respected, and then the concept of a harmonious moral education could be built (Li, 2008).

According to Ran and Yi (2007), it is nipping evil in the bud that acts as the kernel idea for Chinese moral education, and equality and harmony are two core values in Chinese moral education. The harmony of society defines in part individual freedom in China. The kernel idea of US moral education is allowing relatively unrestrained freedom, with two kernel values of equality and freedom (Ran et al., 2007). The individuals have as much freedom as they like in American moral education, but the consequences of freedom are undertaken by the entire society. From the view of value in China, it is seriously irresponsible for students' individual development in American moral education, but for the Americans, Chinese moral education itself is immoral. According to Ran et al. (2007), in Chinese moral education, individual development has a distinct trend toward evil, which will even endanger the community and his own development. Therefore, in order to ensure good ethical behavior, schools should intercept the invasion of bad ideas and habits and standardize and correct students' behavior offensive to established standards of proprieties, which is reflected in the phenomena that there are more normative, coercive manners and indoctrination in Chinese moral education. While the free development in American moral education attributes person's education and development to individual self-discovery and individual ability development, which believes that individuals should develop freely in strict accordance with their own ideas.

The problem of students' ideological and moral education at present is a topic of much concern. Facing the present ethics crisis, America and some other advanced

countries intensify traditional ethic education by reforming ethics courses so as to cultivate college students' sense of responsibility and loyalty for the country. Foreign traditional ethics education development provides enlightenment to China's moral education. China's higher education ethic education reforms must be based on Chinese traditions. College students should be trained in basic moral character and traditional values. Ethic education should be closely associated with solutions to college students' problems in real life. College students' moral character should be cultivated on the basis of Chinese traditional culture. Only by correctly analyzing new problems and overcoming some difficulties, can ideological and moral education be improved, so its actual effects can be constantly increased. The importance of moral education has been effectively communicated by one historically respected leader. Father of the nation of India, M. K. Gandhi said, "If wealth is lost, nothing is lost. If health is lost, something is lost. If character is lost, everything is lost." (Reddy, 2006)

Statement of the Problems

The problems to be addressed are: What is the importance of moral education? And what are the similarities and differences of moral education between China and America in its features, contents, strategies and teachers' roles in moral education? And what are the significance and implications of the study of school moral education in China and America?

Definition of Terms

Moral Education Morality is behavioral norms and standards used to adjust interpersonal relationships and the relationship between people and the society. Moral education is the activity of imposing moral influence on educatees, and its content

includes raising ethic awareness, establishing moral beliefs, exercise moral will, and cultivating people's temperament and moral habits (Wang, 2003).

According to Wang Luanfeng (2003) at Wuhan University, moral education in schools is to cultivate students' moral sense in private life, social life and working life and to cultivate behavioral habits in line with private morality, national ethics, social morality, professional code of ethics. Moral education includes private morality, social morality and professional ethics education. Private morality education is to cultivate students' moral awareness and behavior in private life; social morality education is to cultivate students' moral awareness and behavior in accordance with national ethics and social morality, and professional ethics education is to cultivate moral consciousness and behavior in line with professional ethics. Moral education in schools is to guide students' correct behavior and constraint bad behavior.

Aikaterini Lefty (2006) listed some critical questions on moral education in his research as to "which are the best values and virtues to be transmitted to the members and especially to the younger generations of a society?" Lefty (2006) holds "a society transmits in conscious and unconscious ways its own system of values, beliefs and customs to all its members from the beginning of their existence." Morality and moral education are needed for "the establishment of a just social order". Also Jaap Schuitema, Geert Ten Dam and Wiel Veugelers (2008) defined moral education as "the deliberate teaching of particular development of students"

Delimitations of Research

The research will be conducted in and through the Karrmann Library at the University of Wisconsin-Platteville, over eighty-eight (88) days. Primary searches will be

conducted via the Internet through EBSCO with Academic Search Elite and Wilson Index and Google/Google Scholar as the primary sources. Key search topics included “morality”, “moral education”, and “American moral education”.

Method of Approach

A deeper review of literature on A Cross-Cultural Comparison of Moral Education between Chinese and American schools will be conducted. The findings will be summarized and recommendations made.

Chapter Two: Review of Related Literature

A Comparison of Chinese and American Moral Education

Features of Moral Education

The characteristics of the mainstream values in American society are individualism and pluralism. The former stresses personal rights, and the latter inclusiveness of society. Zhao (2008) states that the two mainstream values form the ideology in political correctness, which has far-reaching influences on American moral education. Because of individualism, the focus of the society is “individual” instead of “group”, which lays emphasis on personal rights and choices. Due to the loss of public opinion pressure, moral standards descend to legal standards. As pluralism stresses being fully inclusive and equitable, public schools and their teachers can also dare not indoctrinate those different from traditional value conceptions.

When we discuss China’s moral and philosophical thinking, we cannot be without Confucius. Confucius is a man of great influence in Chinese culture, and his thought, Confucianism, cannot be separated from Chinese traditional culture, thus we can describe it as all-pervasive. To learn the kernel of China’s morality culture, one must learn Confucius and Confucianism. Since the Han dynasty, one-way moral education has been implemented in China, One-way education is carried out in all ages in this nation. In one-way moral education, adults are the moral educators and the ruler sets up moral standards for his subordinates. The teacher acts as the moral tutor to students. The educators sincerely believe that the moral is preaching others, not themselves (Li, 1993). A ruler or a moral teacher knows what honor and shame mean. They can judge others’ behavior, but others are not allowed to comment on their deeds. This phenomenon is a

serious imbalance in moral criteria, which, if it is indulged, will result in the prevalence of pseudo-morality. Politicians should hold up a politician's moral. According to Li (1993), a politician's morals shall include such elements as people-centered, human rights, democracy and the democratic implementation, and so on. Because many politicians have their morals raised to the height of a religion, we can say one-way moral ethics is inequality and the root of pseudo-morality.

American moral education mode has many features and its advantages are obvious. In his study, Li Qing (2005) states that American mode is based on empirical study and has strong operability, not empty theories, while China has obvious deficiencies in these aspects. In China's moral education reform, many schools created numerous teaching methods, but these methods lack operability and are difficult to be accepted and popularized. American moral education mode pays attention to students' dominant role, students are not required to accept those moral standards blindly and obey them unconditionally. From this perspective, American moral education mode is more effective than China's one-way indoctrinization method in moral education.

Contents of Moral Education

Today's society is changing with each passing day. Ye (2001) believes that in China, moral education in schools is facing new challenges because of the collision and impact of multiculturalism and values in social transformation. Thus Chinese and American schools need to adjust and reform the content of moral education. Both countries can learn from each other because there are not only things in common but differences, which can be used as source of reference.

Chinese and American schools share a lot of the same ideas regarding moral education, including common moral qualities needed for both social and individual development, stress on patriotism, and combination of moral education with public social environment. In China, there are many kinds of patriotic education sites, such as School History Museum, Former Residence of Celebrities, and martyrs' Tombs. In America, there also are countless lively education sites of all sizes. The Pledge of Allegiance to the United States, an oath of loyalty to the flag and to republic of the United States of America, is a kind of moral and patriotic education. According to the United States Flag Code, the Pledge "should be rendered by standing at attention facing the flag with the right hand over the heart. When not in uniform men should remove any non-religious headdress with their right hand and hold it at the left shoulder, the hand being over the heart. Persons in uniform should remain silent, face the flag, and render the military salute." (Home of Heroes) This is usually regarded as a protocol. In China, it is regarded as part of patriotism education, which belongs to the content of moral education.

China and America also have many differences in content of moral education. Feng Ying (2002) says in his research that American moral education content is full of the ideas of practicality, realism, and naturalism, which advocates the values of individualism and philosophy of materialism and hedonism. However, moral education in China, with Marxism-Leninism, Mao Zedong Thought, and Deng Xiaoping Theory as its guidelines, calls for moral value of serving the people and collectivism of subordination of individual interests to general interest, sectional interests to the interests of the whole, and current interests to long-term interests. We have been receiving this kind of moral

and political education from primary school to university, and we have all these theories in our textbooks.

According to Wang (2005), different from that in China, morality curriculum design in America is characteristic with self-determination and diversity. The states, districts, and schools decide the curriculum on their own. But things are quite different in China. Morality curriculum design in China is planned by Ministry of Education, and all the provinces and cities do not have discretionary power because the moral education in China is not person-based.

Strategies of Moral Education

China and America share some approaches and strategies in moral education. For example: Schools carry out moral education through classroom teaching, and all kinds of campus activities can offer opportunities for students to practice their team spirit, fair play spirit, and social communication ability, to cultivate their confident, self-supporting and outgoing personality and optimistic attitudes toward Life (Wang, 2005).

According to Professor William Damon (2010) at Stanford University, American schools need to cultivate students' natural moral sense to help them become ethical and responsible citizens. Damon (2010) holds that when students make mistakes, schools should avoid instrumental and amoral message and use moral language to guide the students. In his research, Professor Damon (2010) believes that the guidance from adults, especially from teachers, is very important for the development of children's natural moral capacities. He says in his work that school should be a bridge that can connect students' moral sense and their established moral character. Moral education is not to

“recite virtuous words”, but to “encourage students in activities that help them acquire regular habit of virtuous behavior”. According to Li (2003), moral teaching in China lays emphasis on instructions, demonstration, exhortation, and criticism, lays particular stress on educators’ subjective consciousness, but ignores students’ state of mind and participation in daily moral activities. Furthermore, China’s moral education has the function of serving for examinations. China’s moral education takes the form of formal organizational education.

In America, moral education does not serve for examinations and it is for improving citizenship responsibility on all levels (Bell, 1976). In order to carry out effective moral education programs, Bell (1976) recommends in his research that the approaches and strategies should “combine efforts of parents, citizens, teachers, policy makers, and major educational institutions”. In his study, Chen (2008) believes that moral education is different from that in China because it does not have boring sermons. According to Chen (2008), American moral education advocates five Es- example, explanation, exhortation, environment and experience. The heroes and historical figures are introduced to children and are made children’s models. Americans do not cram all kinds of rules and regulations into children; children are made to know why they are punished when they are punished for the mistakes they made. The society, schools and families create an atmosphere of moral education to urge or persuade the students to take actions in moral education, and students are made to feel the expectation from teachers and parents and the mutual respect and cooperation with each other. Teachers and parents create opportunity for students to experience various concepts and internalize them.

The rapid development of internet information has a great impact on moral education in both China and the USA. The internet has not only brought active and positive convenience to students, but also the passive and negative impact, so network moral education can not be ignored. As Wang (2009) notes, we should take advantage of the internet to combine the traditional moral education with online interactivity education, self-discipline with heteronomy, ethical theoretical education with cultural edification, and social education with the family and school education so as to strengthen moral education through network at school. Wang (2009) says that powerful functions of the network enable users to acquire information, make friends, go shopping and be amused, and even fall in love with someone online. Almost all the activities in the virtual society can be realized easily (Wang, 2009).

The development of the internet provides a unique opportunity for mankind's moral education. Meanwhile, the internet has negative impact on young people's moral education, even serious moral problems. According to Sun (2004), the internet is challenging the moral education in China. In light of China's battle with internet sites like Google and Face book, the moral value of the internet becomes a question. Chinese government brought in a verdict that Google's practice is directly at odds with China's ethos and against China's Internet policy. These pictures and videos are classed as pornographic, obscene things and spiritual pollution, which will greatly influence adolescent's growth and damage them both physically and mentally. Therefore, the internet operators should undertake their responsibilities to the world and not bring negative even harmful influence on young people.

Teachers' Role in Moral Education

Teachers play a very important role in the moral development of American students. Hunter Brimi (2009) mentioned in his research that one purpose of American public education is to develop a moral citizen. But things are not so. According to Brimi (2009), it is very hard for a teacher measure students' morality because in America "the students' grades depend largely on their acumen as readers, writers, thinkers, and test takers" and the quality of a teacher's work is usually measured by the students' performance on all kinds of standardized tests. According to Schuitema, Dam and Veugelers (2008), teachers are regarded as moral exemplars, and the interaction between teachers and students should be strengthened because it has a significant influence on students.

Osguthorpe (2008) believes in his study that teachers play so important a role in students' moral education that they are required of good disposition and moral character. Teachers' dispositions are best conceived as modifiers to the methods they use, and the key to the dispositions debate is ultimately grounded in avoiding poor moral character. Osguthorpe (2008) says the scope of a teacher's dispositions "should be broadened to include all matters of classroom life and teacher effectiveness."

Matthew N. Sanger (2008) at Idaho State University says that educational scholars have a consensus that "teaching is by its very nature a moral endeavor." According to Sanger (2008), a moral objective of educational scholars is to improve students' lives by "helping them become more knowledgeable and skilled, better human beings". Sanger (2008) argues that teachers should study and develop "moral work of teaching" systematically in order to "contribute to students' development".

These are challenging times for education. Lumpkin (2008) says that the public holds schools and teachers more accountable for student learning, as demonstrated by everyone's expectations for stronger student performances on standardized tests and higher graduation rates. Lumpkin (2008) states that the emphasis in American schools is placed on cultural courses, which seems to relegate the well-being of students to a low educational priority. He believes that the society has a high expectation of teachers to display behaviors that can reflect moral virtues because of teachers' influential role in the lives of young people. We have the same requirement of teachers in China. Han Yu, an eminent writer in Tang dynasty, once said that a teacher is one who transmits moral teaching, imparts knowledge, and resolves doubts. Here we can find that morality is put first.

Chapter Three: Significance and Implications

As the representatives of western and eastern cultures, both Chinese and American moral educations have their own good aspects, and we can draw from the strong points of others to offset our own weakness and maladjustment. America, the best representative of Western culture, has its distinctive American feature in its moral education system, which is quite different from that in China. However, the existence of the difference does not negate the overall character of morals, the common shared social norms.

Shi (2006) holds the view that moral education in China is fruitless and moral educators in China should realize the fruitlessness of moral education in schools and find the countermeasures. They can compare the moral education between China and America because these two countries have different social ideologies, cultural backgrounds and economic development levels. Educators and policy-makers can seek successful experience in American moral education for China's reference to avoid detours in our practice and to expand approaches for moral education in China.

At present, China's moral education in schools gives priority to moral knowledge imparting in classroom, and in a way of Mantangguan- a teaching method also called cramming education. That means the teachers only focus on pumping knowledge into the mind of students rather than stimulate their enthusiasm and consciousness. And even moral education in some schools simply becomes a test accessory.

According to Xu (2000), schools and educators should improve the effectiveness of moral education. While Xu (2000) holds that the approaches of moral education in China

are very single and its contents are very boring, so schools should change the singular method of moral education. Various methods can be integrated to make use of all favorable factors for the creation of moral practice for students to obtain moral experience, not only in the classroom. Teachers can set discussion about dilemma, and they can also guide the students to face the moral problems in society, pay attention to social phenomena, and cultivate students' ability in moral reasoning and moral ability.

American moral education is characterized by diversity. In addition to the inculcation of moral theories, it includes a lot of practical activities and combines the dominant education and recessive education, which offers reference for moral education in China (Yang, 2005). The schools in the United States place great emphasis on the roles of mass media in moral education, such as movies, television, the internet, radio, newspapers, magazines and books, which are used to advocate American spirit and values. There are many world-famous museums in Washington, D. C., like the U.S. Capitol, the White House, Washington Monument, Lincoln Memorial, Jefferson Memorial, Library of Congress, and Air and Space Museum, most of them are open to students free of charge. These places embody a concentrated reflection of American material civilization, ideological and cultural progress and advocate American political system and values, so they are the moral education bases to its citizens. In the United States, the national flag can be found flying everywhere. The main streets in San Francisco are named after such historical figures as Washington and Jefferson, and the whole streets of San Francisco has almost become an American celebrity blog. These social and public environments reflect "American Spirit" from different perspectives, in which the students receive invisible moral education. All these have greatly enhanced the

effectiveness of moral education.

Educational reformer John Dewey, one of the founders of the philosophy of pragmatism, advocates conducting moral education in accordance with the actual life of society, and he is opposed to traditional inculcation that is separated from the society (Lou, 2007). His moral education methods still have reference value to present execution of college moral education in China. Dewey advocated the purpose of moral education is to create the perfect personality. But in China, moral education has been attaching importance to the inculcation of knowledge, and it has once been included in examination-oriented education and ignored the cultivation of students' harmonious personality. China should build an open moral model, strengthen the social practice, focus on the participation of both teachers and students and cultivate the spirit of cooperation (Lou, 2007). According to Shi (2006), students' interests should be merged into moral education to realize the development of students' subjectivity, which means that teachers must respect students' personality and create a relatively free value space for them. Chinese children in modern society, because of pressure from examinations, are busy with textbook knowledge, which leads to the serious shortage of natural, social and life experiences. So it is necessary for Chinese schools to build a situational moral education model to achieve the socialization of moral education and put it into daily life.

Since the end of WWII, moral education in America has experienced a process of evolution, which is from declination to resurgence, from seeking renovation to returning to tradition. During the process, America has formed a comprehensive frame. According to Meng (2006), traditional virtue is the cornerstone of moral education, concern is growing hotbed, and Emotional motivation is the driving force for moral education.

Moral education should not ignore traditional virtues of Chinese nation, and the boring sermons should be avoided.

Another implication the comparison and contrast gives is that China should establish a multi-level moral education system with rich content. Yu et al. (2006) believe that one defect in China's modern moral education is that there lacks a multi-level system in the content of moral education because moral education from primary schools to colleges has been the teaching of ethics and dogma, which makes moral life and moral education only an establishment and practice of daily life rules and lack of autonomy in morality formation. Moral education in schools should include not only the basic norms, but "social morality" and "natural morality". According to Yu et al. (2006), students should be taught "to deal with the relations with individuals, society and nature to realize the harmonious development of the whole social-ecological system." They hold that "The nature of multilevel moral education not only reflects the stage, level and purpose of moral education, but also realizes individual self-development, self-affirmation and self-improvement."

Chapter Four: Conclusions and Recommendations

The reviewed studies reflect many aspects of the similarities and differences in moral education. These studies also reveal some distinctive features in the moral education between Chinese and American schools. The following are some of my findings:

In China, moral education is one of the most important tasks in schools. Raising ideological and ethnical standards is the core of socialist ideological and ethical progress. The prime mission of schools is to cultivate people of a new type with ideals, morality, knowledge, and discipline because it is regarded as the spiritual support of the whole nation. Communist Party of China and the government attach great importance to moral education, and regard it as the lifeline of all economic work.

Different cultural tradition breeds different education. The cultural tradition is the essential factor that leads to the education differences between China and America. Differences exist in culture, values, and the way of thinking, and all these bring about the differences in the aim of education, course, teaching, learning, and morality education between China and America.

Moral education has always been the focus in China's education. However, there are a lot of problems that exist in moral education. Shao (2008) believes that the moral education in China is inefficient due to historical reasons, internal and external factors including the social environment, school education in terms of goal, content, and methods. In present-day society, due to the unsatisfactory actual efficiency in moral education in schools, the necessary existence of moral education has been doubted. Actually, the low

actual effect of moral education in schools is the result of combined action of various factors, so we should fully display the joint action of schools , families and society to establish good moral education environment and meanwhile , the authorities need to formulate proper moral education targets and to adopt scientific moral education methods to build good relationship between teachers and students in order to actually improve the validity of moral education (Wang, 2007). Moral education is alienated from reality. The goal of moral education in schools decides its methods and process, which will directly influence the effectiveness of moral education. For a long time, China’s moral purpose is tied to politics. When emphasis of education is placed on serving the proletariat, the moral education in schools becomes a “political tool”. When placed on serving the socialist modernization centered on economic construction, it becomes the “economic tools” (Wang, 2007). In this view, moral education, which is supposed to be closely linked with people’s life, gradually becomes alienated from real life.

The causes of the inefficiency involve the rupture of the traditional educational content, negative factors in social environment for moral education and also problems in school education in terms of goal, content and methods (Shao, 2008). Since the adoption of policies of reform and opening to outside in 1978, China has been in its transitional period, a transition from planned economy to market economy. During this period, many traditional moral standards have been challenged. On one hand, people are reluctant to accept such traditional moral standards in socialist morality as collectivism, altruism, and even people’s traditional concepts on love, loyalty, filial piety thrift and modesty were greatly influenced. On the other hand, various immoral or even anti-ethical behaviors

have become increasingly prominent in some areas (Chen, 2006). Every day, when people turn on TV set, all kinds of swindle, fake and forged commodity, which make the public feel startled and obviously feel the lack of morality. While moral education in schools only emphasizes social needs and ignores students' individual needs, which makes moral education in schools less attractive (Gao, 2006).

The American moral education is now facing challenges. Poverty, racism, imperialism, sex liberation and women's liberation put forward new challenges for moral education in American schools (Chen, 2005). The development and popularization of internet also bring some new social and ethic problems. New information revolution promotes the development of information on society, politics, economy, culture, education, and our daily life.

Nowadays the society has entered the era of fast developing internet information. The internet has brought to the youth unlimited space with its interactivity and openness, thus becoming an important platform for them to acquire knowledge, exchange ideas, entertain and recreation (Wang, 2009). On the contrary, we can not be blind to the passive and negative impacts the internet brings us. I read about the news that not long before, a conflict burst between Google and the Chinese government, and Google threatened to withdraw from China. US Secretary of State also discussed the matter with the authorities in China. The main cause is that there are many obscene pictures and movies that can be searched through Google, which is against Chinese traditional view of moral value, and is very harmful to young people who lack will power and self-discipline, and can lead to juvenile delinquency. Wang (2009) said that the quality and civilization of the way of network life of student groups in China not only affects the cultural

development of campus network in China, but also the future of the society as well as the whole country. The prosperity of the network makes the ideological and political education more onerous and arduous at school.

Nowadays international communication has become more and more frequent, and with the high degree of globalization and integration, a comparative study will be very helpful for a country to estimate correctly his own strength and draw on each others' merits, learn widely from others' strong points and raise the level together. I hope this study will give directions to the practice in moral education.

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