Analysis of the Connotation of Moral Education in Elementary School and the Teaching Practice of “Educating People with Aesthetics”—The Prince and the Pauper as an Example

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Abstract
The realization of the all-round human being is conditioned by the change of social relations of production and depends on the education for the all-round development of human being. Education for comprehensive human development includes moral education, intellectual education, physical education, aesthetic education, labor and technical education, etc. Moral education is an important position for spreading, maintaining and building socialist core values, and a significant content of basic education. Moral education is a basic requirement for realizing the purpose of education in China and lays the foundation for cultivating high-quality qualified socialist citizens in China. Moral education has positive significance in promoting students' all-round development. It governs and influences the direction of students' development and has a guiding role in promoting their all-round development. Nowadays, the moral education work of school is responsible for the historical mission of cultivating qualified builders and reliable successors for the socialist cause. And it is an important guarantee for achieving national development and national rejuvenation. This paper takes the actuality of moral education work in the digital era as the entry point and analyzes the connotation of moral education work from three aspects: moral concepts and behaviors, moral education system and moral activities. At the same time, the teaching practice of The Prince and the Pauper is used as a case study to explain the process of "educating people with aesthetics".

Keywords
Moral education work, Moral education, Educating people with beauty

1. Introduction
Since the 18th Party Congress of the Communist Party of China, the Party Central Committee, with President Xi as the core, has made a strategic plan to strengthen education in view of the complex situation of education development under the new situation. The plan based on the major changes that the world has not seen in a century and the overall situation of the great rejuvenation of the Chinese nation. President Xi said "basic education is the cause of moral education, to flag to strengthen ideological and political education, moral education, strengthen the education of socialist core values, guide students to self-esteem, self-confidence, self-sufficiency and self-improvement. Basic education is to improve the quality of the nation's foundation project, to follow the characteristics of youth growth and the law, solidly do
Moral education work in schools is an important position for spreading, maintaining and building socialist core values, which shoulder the historical mission of cultivating qualified builders and reliable successors for the socialist cause. How well the moral education work in schools is done is related to whether the Party can adhere to the leadership of basic education, whether the direction of socialist schooling can be adhered to, whether the fundamental task of establishing moral education can be implemented, and whether qualified builders and reliable successors of the socialist cause can be cultivated. From a practical point of view, the current moral education work in schools faces many risks and challenges. For example, the content on the Internet is uneven, and the spread of some wrong ideas and harmful information can easily have a negative impact on students' ideals, beliefs and values. Money worship and hedonism are spreading in a certain range as well.

"The Right to Learn: A Blueprint for Creating Schools that Work" by Linda Darling-Hammond (1997), provides an overview of the fundamental principles and practices of effective education. The author argues that every student has a right to a quality education and that schools should be designed to meet the needs of all learners. Darling-Hammond also highlights the importance of teacher preparation and professional development in achieving this goal. Moral education in schools now faces many challenges and needs to be improved in response to changing circumstances, and its design should more adequately meet the needs of youth at different stages of their development and conform to the characteristics of youth of all ages. "Mind in Society: The Development of Higher Psychological Processes" by Lev S. Vygotsky (1978), explores the relationship between social interaction and cognitive development. Vygotsky argues that learning is a social process that occurs through interaction with others and that this interaction has a significant impact on the development of higher psychological processes. Moral education in primary and secondary schools connects teachers and students as subjects and objects through the classroom, and the interaction between teachers and students has a significant impact on the cognitive development of both parties.

"Pedagogy of the Oppressed" by Paulo Freire (1970), is a seminal text in the field of critical pedagogy. Freire argues that education is a means of liberating people from oppression and that teachers must be critical of their own practices and the social structures they are a part of. He advocates for a participatory and dialogical approach to education that empowers students and promotes social justice. In moral education, teachers convey information in the classroom that contains their personal critical understanding of the world, and the transmission of this information will have a positive guiding effect on students in generating their own understanding, thus achieving the purpose of moral education. At the same time, this is the way in which moral norms are internalized from external regulations into students' common sense and cognition, as well as their moral consciousness of conscious compliance.

In the complex and changing situation, we must fully understand the importance of doing a good job of moral education in schools, keep a clear head and political determination, fully implement the cultivation of students' socialist core values, and continuously consolidate the guiding position of Marxism.
2. Analysis of the connotation of moral education

As contemporary society enters the stage of global digitalization, the issue of moral education and its means and methods becomes increasingly important. Moral education work is a purposeful development of individual moral culture: moral concepts and behavior in line with humanistic moral ideals and principles, moral education system, moral activities, development of moral education activities for students. It also means that it is able to choose actions in accordance with the trends of dynamic development of today's society, choosing the most appropriate actions for a particular situation.

2.1 Moral concepts and behavior

Moral concepts and behaviors of adolescents have their own characteristics of expression and logic of their formation. For example, under the purposeful influence of the educator on the educated person, the educated person learns moral norms and principles, forms a positive life stance and a conscious attitude to life, and is able to present a moral concept with personal characteristics.

Immanuel Kant (1785) argues that moral rules are universal and must be followed regardless of the consequences. Moral behavior, on the other hand, stems from the process of transforming moral norms into internal personal norms. This logic does not simply import the process of education into a direct personal code of conduct (Walter Terence, 1975), or the mechanistic shaping of moral personality. If moral normativity is identified as an absolute rule, without reference to the context in which it is found, then this form of morality will be understood as a simplified law. Adolescents need to understand moral norms not as compulsory assimilation, but as guidelines that after moral education can spontaneously recognize the basic principles of morality and use them as norms of behavior. Along with the changing shape of social structures, the moral values of adolescents are influenced by their environment, even to a great extent depending on the value world and social environment in which they live. The value world influences the behavior of adolescents, while the social environment constitutes the moral orientation, and eventually the two work together to become the concrete moral concepts and behaviors of people.

2.2 Moral education system

Moral education activities in schools as a means of moral education run through the whole process of moral education. This complete value system of moral education contains the subject, the object and the content of moral education, and the three interact, influence each other and constitute the system of moral education. Between them, the subject and object are school and family, teacher and student, parent and student respectively. For this reason, moral education in primary and secondary schools consists of two main interrelated directions, nurturing students and forming moral concepts, and teaching them moral codes of conduct.

Among them, the goals and organizational methods of moral education together constitute the content of moral education. Objectives determine the direction of moral education and provide action guidance for the entire moral education system. The rationality and feasibility of goals determine the success or failure of moral education. Moral education will always be limited by realistic factors, where goal setting does not match the reality of students and the realistic environment cannot provide educational conditions and so on. All of these will affect the success or failure of moral education work. In addition, the reasonableness of moral education goals depends on students' psychological state, and a sound and healthy psychological state will also directly affect the success of moral education work.

2.3 Ethical activity

Ethical activity, as an important personal quality in the information society, presupposes an inherent need for continuous moral improvement and a code of conduct to creatively set and solve social problems. Due to the highly developed Internet environment in modern society, adolescents' perception of the external environment is no longer limited to the family, school, and society within their sight, and students' perception of the external environment transcends the limitations of space and time, and they can fully and completely receive messages of all kinds. Therefore, the complex and diverse environmental information makes the moral activities of young people more complex and varied, and the expansion of moral activities makes the task of moral education more and more complicated, and gradually moves away from the classroom to real life and online life.

However, the development of activities is largely limited by the form of organization and the specific process of activities. For example, students' moral knowledge should be strengthened by appropriate actions, for which it is necessary to create conditions favorable for moral relations in the team. From labor and taking care of other students' daily services to organizing social work for students, the connection between morality and self-worth is felt through concrete
practice, so that students can consciously and voluntarily observe moral norms. Moral norms are internalized from external regulations into students' common sense and perception, as well as their consciousness of moral compliance.

3. The Teaching Practice of "educating people with aesthetics"—The Case of _The Prince and the Pauper_

In 2020, when the global epidemic broke out, China became the center of gravity in the global fight against the epidemic because of the large number of infections at the beginning of the epidemic. This pressed the pause button for China's economic development and gave Chinese people enough time to pause and think calmly, especially when young people were away from the Internet and spent time with their families and books during the epidemic, they could feel more clearly the great power of literature in shaping the spiritual world.

3.1 Storyline leads to self-education

_The Prince and the Pauper_, a work by Mark Twain, is set in the context of life in sixteenth-century England and takes a gentle form in criticizing the injustice of society and the evils of the ruling class. The author uses a clever design to make the characters misplace their identities and interchange their roles in reality. The plight of the common people is described from Edward's point of view, while the extravagance of the court aristocracy is exposed through Tom's. This comparative depiction is used in the work. This comparative portrayal technique reflects the author's careful portrayal in the work, but from the reader's perspective will receive another level of thinking, as well as the perspective of different identities to see the problem. This form of transpersonal thinking will subconsciously enter the reader's mind and complete a kind of shaping of the reader's thinking.

The introduction of this kind of literature with twists and turns in the storyline, as well as its educational significance, can directly use the author's description of the plot to complete the process of self-education of the students' subconscious.

3.2 Appreciation of the work enriches the teaching of the curriculum

Barbara Rogoff (2003), argues that culture shapes the way individuals experience and understand the world and that education should be designed to take this into account. As a literary work, _the Prince and the Pauper_ is different from real teaching textbooks. As long as the work is split up and combined with the curriculum teaching, it can be the best spice for the teaching process. The first step is to tell the story of the author's life experience. As a literary giant, Mark Twain's life experience is a work in itself, his multiple identities can pave the way for a composite reading interest in the work. Secondly, it is the connotation of language expression. Mark Twain uses a lot of witty humor and ironic language in his works, and his criticism of the unjust society is revealed in his words, through which the connotation of his works can be more appreciated. Finally, there is the analysis of the characters' environment. The characterization of Mark Twain's characters is undoubtedly profound. The characterization of the two main characters and their living environment are mutually supportive, and the interchange of roles between them highlights the characters' inner qualities and character.

In the course of teaching, the potential connotation of the work is shown to students through analysis and elaboration from multiple perspectives, adding a source of shaping the spiritual world for them.

3.3 Literary Implications Shape Moral Concepts

"Characters and the environment, and the impact with their own hearts, both cannot be missing". This is an important indicator for judging the merits of literary works. "If there is a demand, there will be a collision, and if there is a collision, a final choice will be made through the heart" (Wang Zhongxiang, 2002). _The Prince and the Pauper_ accomplishes exactly this collision and inner choice. Edward, having tasted the hardships of the earth, saw with his own eyes the suffering and bitterness of the people, and felt extreme remorse and regret for his past actions. Tom, having experienced the extravagance and restraint of court life, begins to look back on the freedom and excitement of the past, with a desire for high society and the pursuit of free human nature.

The moral standard of "turn inward and examine yourself when you encounter difficulties in life" (Mengzi: Li Lou I) is embedded in the inner world of the characters. And this moral standard obtained through reading is a direct inculcation of moral concepts to students, which enriches their spiritual world while shaping their morality, forming a unity between the meaning of the work and the person themselves.
References

"Comprehensively implement the Party's education policy and strive to make China's basic education better and better". People's Daily, 2016-09-10(001).


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