

## **An Analysis of the Moral Education Thought of Empathy in Ai Mier**

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**Abstract:** Rousseau advocates moral education in the "Ai Mier" by cultivating the sympathy of the educated, which is the embodiment of the moral education of empathy. "Ai Mier" points out that empathy is of great significance to the moral judgment, value orientation, moral externalization and moral internalization of the educated, and advocates cultivating the teacher's sensory education and paying attention to practical teaching methods.

### **1. Theoretical Analysis of Empathy in Ai Mier**

#### **1.1 The meaning of empathy**

The concept of "empathy" was first proposed by British psychologist Tickinner in 1909. He believes that empathy is a situation in which people can not only see the emotions of others, but also be inspired by others' emotions. At present, most psychologists define "empathy" as an alternative emotional response ability. Rousseau's moral education also has a theory of "sense", which is widely reflected in his book "Ai Mier". Rousseau advocates that the educated person can obtain the knowledge he needs through the senses of the senses, and that when the sensed person's senses develop to a certain extent, he can put himself in the same place for his kindness. At the same time, educators should fully consider the progress of the wisdom and feelings of the educated when adopting teaching methods. According to Rousseau's thoughts on moral education, "empathy" in "Ai Mier" can be defined as: the objective analysis of the educator, the ability to understand the emotions of the educated, and the experience and suffering of the educated person to experience others.

#### **1.2 Educator empathy**

The staged education in "Ai Mier", according to the different age characteristics of students, is essentially the expression of the empathy of the educator. First of all, educators should collect the ideological and psychological information of the educated by empathy and choose the moral education content suitable for the educated. In "Emile", the example of educating children is used to illustrate that educators have grammars that conform to their own age. Educators should actively explore the thoughts and emotions of educated people through empathy and teach words that conform to their emotional development. Otherwise, the educated person cannot understand the words spoken by the educator, which will cause the first mistakes and affect their lifelong temperament. Secondly, the empathy of educators is in line with the requirements of children's nature, and the empathy of educators is to consider the characteristics of children's nature and to meet the requirements of children's nature. Rousseau believes that the best education is education that is responsive to children's nature. In the opening chapter of "Ai Mier", he pointed out that "the things from the hands of the Creator are all good, and when they reach the hands of the people, they all become bad." Therefore, the empathy of the educator is not to impose subjective ideas and wishes on the educated.

#### **1.3 Empathy of the educated**

Hoffman pointed out that as children age, their cognitive abilities continue to increase, emotional experience continues to enrich, and the level of empathy will continue to develop. In "Ai Mier", Rousseau also emphasizes different age stages. The degree of sensory development of the educated people is different, and their emotional development will also have different characteristics.

Therefore, in Emmanuel, the empathy response of the educated can also be divided into the following three stages:

### **1.3.1 Spontaneous empathy**

Rousseau believes that in the infant and toddler stage, the memory and imagination of the educated are still in a static state, so what they pay attention to is only the things that affect their senses, and the emotions that trigger their empathy are often external situational stimuli. In the case of "Ai Mier", the children are afraid of masks, but when others see the masks laughing, the educated will transfer this emotional experience to themselves and then laugh. At the same time, when the child is injured, if the people around him are very flustered, he will be saddened by this emotion, but if the people around him are calm, he will also be calm. Since the educators at this stage still cannot distinguish themselves from the surrounding environment and others, they often mistake others' emotional experiences as their own, a spontaneous and primitive empathy.

### **1.3.2 Passive empathy**

With the development of the sensory senses, the improvement of sensory ability, comprehension, and imagination, the educated person can distinguish the emotional state of himself and others, and can judge, associate, and respond to other people's feelings. "Only when his feelings begin to exceed his personal, he first has emotions, and then there are concepts of good and evil, which makes him truly become an adult." The educated at this stage can feel pain in the heart when others are in pain, and will want to save the other person from the pain. However, the empathy of the educated at this stage is still not conscious, active, but generated by the emotions of others or the corresponding situation.

### **1.3.3 Conscious empathy**

As the education progresses, the educated person can pay attention to the life experience and background of others, and he begins to consciously use his extra energy and emotions for others. By actively analyzing and perceiving the emotions of others, it generates a corresponding emotional experience in itself. The happiness gained in the process of sympathizing with others is the driving force for the educated to empathize with empathy. The educated person will first be grateful that he has not suffered the same pain when he sympathizes with others, but at the same time, because he is afraid of suffering, he will take the initiative to give others the emotions that he does not need, and consciously help others bear the pain. At this stage, the educated person consciously and actively understands the overall living conditions of others, is an empathy that transcends the direct situation, and begins to have certain moral significance.

## **2. The Value of Moral Education in Love in Ai Mier**

### **2.1 The effectiveness of moral education for educators empathy**

#### **2.1.1 Improve the recognition of educators to educators**

First of all, the empathy of the educator can eliminate the rebellious psychology and resistance of the educated and enhance the effectiveness of moral education. Rousseau believes that children have his own unique thoughts and feelings. Therefore, educators do not empathize. If they do not analyze and consider problems from the perspective of educators, they will cause educators to be in the dictatorship of educators for a long time. Therefore, such negative effects require the empathy of the educator to eliminate. Secondly, the empathy of educators can enhance the feelings of both sides of moral education and lay the emotional foundation for the development of moral education. "Ai Mier" mentions how to educate a child not to make mistakes. He points out that he should be pointed out the consequences of mistakes before he makes mistakes. After he makes a mistake, the educator should be in the position to experience the embarrassment of the educated. You should not blame him for "I have told you that you can't do this long ago," but to cover up his shame of mistakes with temperament. " On the contrary, he will be grateful to you when he comforts him.

The empathy of the educator reflects the education and understanding of the educated by the educator. It is a good emotional expression. Once the educated person feels this respect, he also positive emotional feedback will be given to educators, who will identify and accept educators and promote the good development of moral education.

### **2.1.2 Enhance the pertinence of moral education**

Educators actively explore the thoughts and emotions of the educated by empathy, understand the changes in the inner world of the educated, help the educators to make correct judgments, adopt appropriate moral education methods, and forms of moral education, which can avoid subjective judgments and thus improve the relevance of moral education work. Because educators are different living individuals, they have different inner emotional worlds, which require educators to understand them in a targeted manner.

## **2.2 Moral values of the empathy of the educated**

"Ai Mier" focuses on how to carry out moral education through human desires.

### **2.2.1 Appreciation and moral judgment**

Moral judgment is the good or evil judgment of the educated person on his or her own thoughts and behaviors according to the existing moral principles or norms. It is a prerequisite for educated people to make ethical behavior, and empathy can influence moral judgment by activating the moral principles inherent in the minds of educated people. Rousseau believes that in order to make the educated person a person with feelings and a hidden heart, he must know that some people who are the same with him suffer the pain he has suffered. Similarly, Emily will cry when she sees herself hurting others and will think about how to reduce her own harm to others. When Amy is angered by others' offenses, as long as others apologize to him, he will eliminate his anger by setting himself in consideration of the other person's uneasy feelings at this time. Therefore, the empathy of the educated will directly or indirectly activate the original accepted moral principles, and will become the basis for thinking about moral issues, affecting their moral judgment and reasoning. When the educated person's level of praise is high, he can often think about how he should behave and promote himself to a higher moral realm.

### **2.2.2 Empathy and value orientation**

The development of empathy enables the educated to truly feel the living conditions of others and to feel the interrelationship between the situation of others and their emotions. Rousseau believes that educators should not be envious of the fate of red and purple, and that educators will realize that the rich and red-haired people are rarely liked by others. Through the empathy of these two different states of life and the emotions associated with them, educators can establish the correct value orientation. Therefore, the educator can empathize the educated by selecting the corresponding situation, which can encourage the educated to strengthen or form a certain value orientation.

### **2.2.3 Empathy and moral externalization**

The generation of empathy will encourage the educated person to put himself in the shoes of suffering and misfortune. He will feel uneasy for the troubles of others, feel sad for the suffering of others, and transform moral motives into moral behaviors. Because empathy makes educators aware of the pain of misfortune and the help of those who are unfortunate, it can motivate educators to externalize their moral norms and values into behavior. Emily attributes the grief of others when they see others grieve, and tries to avoid making behaviors that make others sad or take remedial actions to reduce the harm of others. The emotional experience generated by empathy encourages individuals to take action to alleviate painful emotions or to enhance happy emotions.

### **2.2.4 Empathy and moral internalization**

Moral internalization is a process in which an individual transforms the norms of social

requirements into inner needs and motives and manifests in his own behavioral tendencies. It is a process of combining moral judgment with moral emotions. Empathy encourages individuals to form moral judgments, value orientations, and adopt moral behaviors while experiencing other people's emotions. It also promotes individual moral internalization. The empathy of the educated will make them form moral judgments, strengthen or form a certain value orientation and externalize in their own actions when thinking about moral issues. This series of processes reflects the important role of empathy in moral internalization. With the development of memory and imagination, the empathy of the educated is an emotional response that goes beyond the direct situation. At this time, the ethical behavior of the educated person on the basis of moral judgment is the individual's self-consciousness, initiative acceptance and recognition of the moral norm. It is no longer the external pressure or stimulation to adopt the moral behavior, but internalizes the social requirements. The process of motivation for itself.

### **3. Ways to Train the Empathy Ability of the Educated in "Ai Mier"**

Because empathy encourages educators to form moral judgments based on the emotions they experience, and adopt moral behaviors to internalize moral motives, empathy by educators is of great significance to moral education. In the "Ai Mier", the following approaches are proposed for the cultivation of the empathy of the educated:

#### **3.1 Paying attention to sensory education**

Empathy is an emotional reaction ability. It must first be aware of the emotional expression of others, to perceive the explicit expression of other people's emotions, and secondly to understand the situation of others, and to evoke the experience of their corresponding emotional experience. All of this depends on the development of the senses. Therefore, in order to cultivate the empathy ability of the educated, it is necessary to first conduct sensory education on the educated. For the sensory education of the educated, the most important thing is that the desire of the educated person cannot be met without boundaries, but let him experience the pain in the satisfaction of desire, because Rousseau believes that people who do not understand the pain cannot understand the kindness and sympathy of human love. The warmth and endless satisfaction of the desires of the educated will give them the idea of tyrannical violence in their childhood. Once in the society, they will feel that everyone is fighting against him, and he can't put himself in the shoes of others, and it is difficult to empathize. At the same time, before the educated person's rational thinking ability has not fully developed, the educator must establish his own exemplary role, so that his senses feel the most suitable for him.

#### **3.2 Paying attention to the practice teaching method**

Appreciation emphasizes the combination of moral cognition and moral emotion. The moral education value of empathy is reflected in the moral needs and moral emotional experience of the educated in the process of moral behavior. Therefore, the empathy ability of educating educators must focus on practical teaching. First, we must turn from oral teaching to practical teaching. Rousseau believes that the educated person is verbally preaching. On the one hand, the educated person has lower comprehension ability than the educator, and may understand the moral education theory taught by the educator. On the other hand, the educated person may also have a rebellious mentality. The educated person has been in a repressive environment for a long time. He is more concerned with the realization of self-needs. The expression of self-emotion is bound to be difficult to think from the perspective of others. Second, enable educators to accumulate emotional experience in practice. Rousseau believes that the sympathy that can be experienced by the educated is the pain they can experience. If the educated see Lu La seems to be cold and ruthless, it is only because they are in a stage of ignorance. Therefore, cultivating the empathy ability of the educated person should guide the educated person to experience the situation and feelings of others through various different situations in practice, and urge the educated to experience thinking, form moral judgments and actively implement moral behavior. At the same time, the specific situation in

practice will leave a deep impression on the educated, strengthen their memory of their emotional experience, and the richness of emotional experience will continue to develop their imagination, thus laying the foundation for empathy.

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