

Reflection on the Establishment of a Charity Education System with Empathy as the Core at Primary and Secondary Schools

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ABSTRACT. *Since the reform and opening up, China's philanthropy has achieved healthy and rapid development, and young people have become the main force of future philanthropy.^[1] Charity education is also valued by the society, so that more and more municipal governments have incorporated charitable education based on voluntary service into the moral education curriculum of local middle and primary schools. In the process of moral education in the middle and primary school, empathy is put forward as a prerequisite for goodwill, and the charity education system must be implemented with the logic of educational practice, and the current inappropriate charity behaviors of Chinese people should be analyzed. In addition, it is necessary to explore the reasons for the formation from the three factors of cultural psychology, school education, and real society, and discuss the necessity and significance of establishing a middle and primary school charity education system with the cultivation of students' philanthropic mind as the core. In addition, suggestions are made for the systemization of campus charity education in middle and primary school, so as to promote middle and primary school students to understand the positive energy of charity and improve the effectiveness of moral education in middle and primary school.*

KEYWORDS: *Philanthropy, Middle and Primary School, Empathy, Charity education*

1. Introduction

Charity, in Chinese culture, refers to altruistic behavior that stems from inner love, and with the advancement of human thought and quality development, true charity has the characteristics of voluntary and no return. Charity education system is to help people fully understand its definition and willing to put it into practice spontaneously. It includes the establishment of the basic structure of charity-related knowledge, and the implementation of a unified whole composed of teaching content, methods, process design and final teaching results evaluation.

Why does China's charity business always have the embarrassment of "willingness but insufficient energy"? Why does China still often face moral indifference? Charity is insufficient, so we have to go back to the source. Education

is the most direct and primitive guide for people to know what is good and do good things. Under the environment of different family education, the middle and small school education included in compulsory education should shoulder the responsibility of sowing good roots for the people.

2. The Charity Education System Mainly Covers Middle and Primary Schools

Existing charity education mostly focuses on encouraging volunteer activities, emphasizing results. Students know that they need to lend a helping hand. The model is: because someone is suffering, I help them. This mode of thinking is easy to be questioned by the growing up students: "Why do I do it?" and then students will not bear their responsibilities. With the development of charity business in China, another model requires the thinking of Chinese people; someone suffers, I can feel the same suffering for the same reason, and help because of compassion. Only when students have a solid logical thinking and perceptual foundation can they persist in good deeds for a long time. The possession of empathy is the prerequisite for all kindness, the prerequisite for understanding others and understanding the environment.

Charity education should aim at helping people fully understand the definition of charity and willing to put it into practice spontaneously. The main content is the instillation of charity ethical concepts and the cultivation of charity ethical awareness, such as establishing a correct concept of money and wealth, cultivating a sense of gratitude, cultivating compassion and love, and cultivating a sense of social responsibility.^[2] Charity education system is based on cultivating empathy (the cultivation of the cognitive awareness, grasp and understanding of the emotions and emotions of others) as the core to connect and implement all activities of charity education.

The current middle and primary school will grow up throughout life, and generations of students will also become the mainstay of helping the motherland at that time. The current situation of the Chinese people is only a lesson for them. In order to discuss the necessity of establishing a Charity education system, you need to reflect on yourself first.

3. Improper Philanthropy of Chinese People

With the improvement of the national quality, charity's status in the hearts of the people continues to rise, but the society still bursts out all kinds of negative hot news about charity. Reflecting on the precedent: In the modern era where weird figures such as forced donations, fraudulent donations and violent charity are exposed, some citizens have no lack of thoughtful behaviors in the process of "doing" charity.

3.1 Helpless “Charity”

This type of “charity” often refers to people who don’t have the idea of helping. Under certain pressure, they choose to give energy or materials to the recipient, but they never forget their objective loss and even regret it. And this kind of pressure is often exerted by some groups of society. Such groups regard charity as the obligatory responsibility of another group (famous, wealth-concentrated group) that meets certain conditions. If those who meet the conditions do not fulfill them, they are rich and not benevolent. Therefore, they need to be blamed. Nowadays, there are many people “condemning” charity. After the public figures attended the charity party, they were discovered that there was no donation. They were also found to be “slim” in the old donation account. This phenomenon urgently needs social attention. Behind these behaviors of “condemning” charity are the dissatisfaction of the critics with the uneven distribution of social resources, and the eager hope of relying on people with capital to support charity’s cause. However, this “Why don’t you donate since your family is rich” idea is a robbery logic that deprives others of their control over what they belong to. ^[3] The real charity should come from love and kindness, not to avoid trouble. In the process of the continuous improvement of the quality of Chinese citizens, the charity that China needs should not be “disregarding motives and only paying attention to practical help”, but from the essence. From the beginning, it was based on the kindness to strangers, and spontaneously helped after empathizing with the suffering of compatriots.

3.2 Selfish “Charity”

The benefit in philanthropy is the lingering fragrance after giving the rose, the satisfaction after helping others, or the reputation, attention, and the stepping stone of high society.

Sichuan “kindest people” Liu Han’s deeds of helping students to help the poor are moving, but the world can hardly predict that he will be prosecuted in 2014: 15 crimes including intentional homicide, participation in a criminal organization, etc., will be sentenced to death. Charity is his tool. He uses the kindness and innocence of citizens to increase social influence and meet celebrities by doing charity. Maybe many Chinese people are not as sinful as Liu Han, but they also play exquisite egoists perfectly.

People in distress urgently need these donated materials to alleviate their urgent needs. It is difficult for others to judge this matter from a single perspective. However, it is hard to deny that the “self-interested” thoughts like poison gas are constantly spreading, even as it should be in the hearts of some Chinese people. If the helper regards the charity organization and the event as a fame and fortune auction ^[3], the result may be to make them ignore the spiritual needs of the recipients. What’s more, they despise the dignity of the recipients and suppress their hope of a better life, thus breeding violent charity, and obvious social inequality.

3.3 Far-reaching “charity”

People are actively saving the far away, but they ignore the near suffering; people yearn for mission and ignore the ordinary.

Under the premise of genuine kindness, willingness to help is valuable. However, in our country, the strange thing that cannot be ignored is charity, which is often connected with the grand mission and ideals, rather than starting from the side. Many young people will go to Africa and Southeast Asia resolutely, with a mission ideal to save the people of the world. Their desire to lend a helping hand to the projects that are in urgent need of help in the country, even to the trembling old people they encounter around them, is not so urgent.

Although activities, projects, or ordinary actions are precious as long as they are kind, they are only macro and micro manifestations. The charity needed in the new era not only starts from small things, but from everything. Yearning for the distance is actually because people neglect or resist to infiltrate goodwill into the details of life for various reasons (demand for profit, fear of being deceived, etc.).

3.4 Evil results of “charity”

Kindness may not necessarily bring about good results. As the tide of tourism in Tibet surged, many travel friends, while admiring the beautiful scenery in Tibetan areas, encountered children who were onlookers and simply gave some money and things. ^[4] Compared with adults, children are still shallow in the world, and unexpected gifts make them look forward to the next time, but expectations and loss will gradually become unwilling and ask for it. Even some children may be used by some adults to become profit-making tools, and the situation will gradually deteriorate into a compulsion to refuse to give things. A counterargument that is worth pondering is that poverty is not a mistake, but the helpers easily give the aid to the recipients, letting them think that poverty can be a means for nothing. This will only make them poorer, and criminals will use these vulnerable groups to take advantage.

The cause of evil results actually reflects that people do not know the real good results. Charity should not be the output of the benevolent regardless of the result, but also the follow-up, the encouragement and long-term development of the recipient.

4. Analysis of the reasons of Chinese people philanthropy

4.1 Empathy and the ties of compatriots are not strong enough

Lu Xun once said: “The Chinese look down on the homeland and the country”, and he described China in the old age. Today, China is closer to the “Chinese Dream” than ever before. There is no doubt that the Chinese people are united.

However, in order to maintain unity in the future, the Chinese people still need to deepen their understanding: in the process of gradual harmony and formation of the world. For the Chinese people, it's far from enough to stay with blood relatives and neighbors. Instead, the range of compatriots should be expanded to include all the residents of the global village, so as to weaken the barrier of empathy with others as much as possible. Empathy is based on empathy, imagining the situation of others and experiencing the emotional experience of others. This is the prerequisite for having goodwill and the source of fraternity. Due to the changes of the times, the way of life of modern people is quite different from that of their ancestors, and the distance between people is slightly estranged from the past. Relatively speaking, it is relatively difficult for children today to cultivate empathy and a sense of identity with compatriots in an independent environment.

4.2 The uncertain influence of charity culture

Everyone has a certain deviation in the definition of charity, the power it contains, and the understanding of their own participation level, etc., which shows that each person has different cultural influences. In other words, the charity learned is different. Of course, this is not like explaining mathematical theorems. You can list logical processes one by one in your textbook. Charity learning is more about understanding the precepts and deeds in the environment, rather than contacting the relevant formal and unified teaching, which leads to the definition of charity and the importance of charity that everyone understands.

4.3 The erosion of self-interest

Egoism refers to taking self-interest as human nature, and taking personal interests as the above-all life attitude and code of conduct.^[5] Many times, these exquisite egoists have very clear academic understanding and social effects of charity, but they are unable to treat and be kind to others sincerely, and the balance between selfishness and altruism in their hearts is chaotic. For their own reputation, status, long-term development, etc., some exquisite egoists just treat philanthropy coldly as a tool, just a business that has nothing to do with kindness. What the society sees is their warm smile when they donate generously, but they can't see their greed for the prestige promotion brought by a charity event in the dark. Many people who are eroded by self-interested thinking do not care about the feelings of recipients, and even use donations to foster a sense of superiority that they benefit from others.

4.4 The existing charity education lacks regularity

Charity education is a component of moral education that cannot be ignored, but charity education is only a hidden corner when implemented in school moral education. At present, charity education activities in Chinese universities and middle and primary schools pay more attention to form, but lack connotation and ethical

value, and seldom pay attention to the actual results of education.^[6] The focus of middle and primary school charity education is to cultivate students' charity awareness. However, students who are still young and less involved in the world only learn about charity through non-focused oral explanations and written expressions in textbooks, and lack the opportunity to personally participate and experience charity. With the passage of time, the lack of a scientific and reasonable charity education training system not only directly affects students' systematic grasp of necessary charity cultural knowledge, the development of charity awareness^[7], and the enthusiasm of taking this matter positively.

5. The necessity and significance of establishing the Middle and primary school charity education system

The quality of the Chinese people is constantly improving, and more and more families are beginning to focus on the cultivation of children's good roots and create a loving atmosphere in the family. Due to the different backgrounds of family education, a more uniform school education is necessary to help children develop kindness.

5.1 Time is valuable

Middle and primary school students are a group with simpler life structure and needs than adults, and there are less pressures such as the complicated entanglement between altruism and self-interest and interpersonal relationships.

(1) This period is the prime time for cultivating elementary values, good and evil views, and character shaping. The campus strengthens moral education in it, which will help make them helpful, and will try to avoid the inversion of material values over spiritual values in the future. And during this period, being influenced by the outside world to encourage and help others, it is easy to form the sub-consciousness of adolescence, that is, be kind to the world and be kind to the world. This will have a profound impact on future students' optimism in facing life.

(2) The belief that we are all compatriots from an early age can help loving the nation and patriotism, and can strengthen students' loyalty to the nation and the country earlier.

5.2 Help students develop the necessary early social skills

The premise of "altruism derived from love" in the definition of charity is to grasp and understand the emotions of others. Grasping and understanding the emotions of others helps to cultivate students' ability to solve social problems and avoid conflicts and calm them on the basis of empathy. At the same time, in various activities, children can exercise their communication skills, appreciate the goodwill of their environment, and help children get along more harmoniously with others in

group life, which is conducive to shaping a healthy and happy childhood. Inexperienced middle and primary school students are especially important.

5.3 Motivate to form a good family atmosphere

With the continuous improvement of the quality of the people, middle and primary school education has received more and more attention from the society. In today's social environment, parents of students are also encouraged to cooperate with school education to a certain extent. Perfect charity education will encourage parents and children to share a common understanding with compatriots in difficulties and extend a helping hand. In this process, if children and parents experience the emotional touch brought by empathy, each touch is brought together, and the positive impact produced: encourage children and parents to understand others, willing to do good, etc. It is likely to be extensive and far-reaching of.

In view of the status quo of charity, the establishment of a middle and primary school charity education system is beneficial to catch the thoughts of students' inappropriate understanding of charity, prevent gradual failure, and more effectively help students to form the good quality of doing good. At the same time, a large number of student groups are used as a medium to promote charity culture, laying a solid foundation for the establishment of a good charity atmosphere in my country.

6. An effective approach to Charity education systemization on campus

6.1 Specialize the cultivation of empathy

The possession of empathy is a prerequisite for goodwill and the ability to connect with the outside world. But this is not a simple and rigid requirement for children to think what others want to do, but a foundation of professional knowledge to guide them slowly. Therefore, middle and primary schools need to be equipped with professional psychology teachers to enter the campus, guide students to establish empathy, and incorporate them into the teaching body to form a normal professional training. Only after the children truly understand the importance of empathy and to a certain extent learn empathy, can the children finally establish the possibility of empathy, and the subsequent charity education courses are meaningful.

6.2 Management of charity education curriculum

6.2.1 Develop charity education curriculum

The content includes the inculcation of charity ethical concepts, the cultivation of charity ethical awareness, such as establishing a correct view of money and wealth, cultivating a sense of gratitude, cultivating compassion and love, and cultivating a sense of social responsibility.^[8] These require teachers to introduce the

definition of charity vividly and systematically, as well as the ways, methods and methods of participating in charity, etc. Don't be rigid. More importantly, the teacher must be consistent with his words and deeds, avoiding the occurrence of saying one set and doing another set, so that students can stand firm. In practice, consider creating a specific situation to trigger student experience, realize the integration of charity cognitive formation, charity emotional touch, and philanthropy, and cultivate students' charity character.

6.2.2 Flexible assessment methods

Written examinations are not used for measurement. In the process of participating in various charity activities led by teachers, through observing students' performance and communicating with them carefully, students should be given encouragement and suggestions. In addition, teachers should reduce the evaluation of students in front of the whole class, so that students' behavioral motivations can be simplified.

6.3 Create a friendly overall environment

Charity cultural education is carried out through dynamic campus-themed cultural activities such as class meetings, board newspapers, composition competitions, etc. The modern charity concept is organically combined with traditional propaganda methods, so that students will be influenced by charity culture unknowingly.

For the students in difficulties in learning, the school should actively provide possible help, and the teacher should guide the students to care for them with the students without hurting the self-esteem of others.

The school must actively learn advanced knowledge of moral education, reform the construction of spiritual civilization on campus in all aspects, and lead by example. In addition to helping academics, schools need to nurture talents as well. They should not only focus on performance but also sincerely care about encouraging students to help each other, value ideology and morality, and make them understand the responsibility of promoting the progress of a civilized society.

7. Conclusion

Through the analysis of the Chinese philanthropy, one can understand the deviation and improper behavior in understanding the meaning of charity. In order to prevent the new generation from stepping into the footsteps, and to create a warmer humanistic environment for them, cherish the prime time of character shaping, it is the responsibility of the world to build a middle and primary school charity education system. This paper puts forward a new view of scientifically cultivating empathy as the main body of the system, and summarizes it to help

people fully understand the definition of charity and willing to put it into practice spontaneously. Charity education system with charity ethical concepts and the cultivation of charity ethical consciousness as the main teaching content and the way to build it. In addition, we need to further explore the campus policy to promote the development of the country's future charity atmosphere. It is hoped that the government can face up to the current status of all moral education sections and spiritual civilization policies of middle and primary school, including charity education, and call for the implementation of cultural inculcation through teaching systematization. This policy needs to be continuously refined and revised after initial practice.

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