

Rational Exploration of Compassion Education

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Abstract: With the rapid development of modern industry in China, people's lifestyle and quality of life have been significantly improved compared with the past. The strong appeal of social groups for a better life and strengthening the construction of spiritual civilization has become the vane to guide the new development of society. However, with the rapid development of social material civilization, people's spiritual civilization construction is becoming increasingly backward, especially the lack of compassion development of adolescent groups. Compassion is the true expression of human nature. It not only reflects the innate good quality of people, but also an indispensable part of modern spiritual civilization construction. Therefore, the construction of social spiritual civilization with compassion as the core is the key problem that needs to be solved at present. In order to promote the healthy growth of adolescents, and ultimately make the social development tend to the ideal situation of "harmony". This study takes "compassion education" as the breakthrough point, takes the construction of spiritual civilization of adolescents as the goal, through the rational analysis of the value of compassion education, and clarifies the rational factors and basic strategies for the compassion education of adolescents. Compassion education is not only the natural root of the cultivation of citizen quality, but also the key element of the formation of pro-social behavior and altruistic behavior. It needs to be cultivated from the three aspects of adolescent emotional cognition, upbringing and reinforcement.

Keywords: Compassion, Youth Cultivation; Educational Value; Compassion Education; Compassion Value

1. The Necessity for the Education of

Compassion

1.1 The Need for Social Development

In the process of modern development, China has had a series of major natural disasters, such as the Tangshan earthquake, Wenchuan earthquake, domestic suffered a major casualty and property losses, but also make the social level of patriotic enthusiasm unprecedented, and even the compassion of the world has been fully reflected. In the face of major natural disasters reflected the human nature and noble emotions. But why also appear people for usually side of the people and things of all kinds of indifference this kind of people bewildering phenomenon? "Injured bear incident", "Shanxi black kiln" and other events have appeared, all of which make people sigh. Mr. Chen Heqin once said: "If there is no compassion in the family, then the father is not the father, the mother is not the mother, the son is not the son, and the family is not a family; if there is no compassion in the society, each other, everyone self-interest, the society is not a society."^[1] Thus, the development of compassion education for every individual, every family, for the society, the country is also of great significance.

1.2 The "Animal Nature" of Human Beings is Overspread

People have "natural" and "social" points, the so-called natural nature refers to the natural behavior caused by natural changes in the natural environment. Social and natural relative, refers to the consciousness of social animals, it makes the survival ability of individuals within the society far more than the survival ability of individuals out of society, mainly with altruism, cooperation, dependence and more advanced consciousness.^[2] In the current social environment, with the development of material civilization, people gradually will be character requirements into various kinds of artificial laws, regulations and customs, play a instrumental role. This tendency to pursue

rational survival and interests too much makes the society become cold; the relationship between people began to obey the interests of cooperation. The current social trust decline, social utilitarian culture flooding all confirms this point to some extent.

1.3 Love Is an Inherent Social Phenomenon

Rousseau "believed that the atomistic individuals who pursue self-interest cannot be the model of the contract society".^[3] Civil society is a community that needs solidarity, trust and loyalty among individuals. Interests divide individuals from each other, while love can be the glue between individuals and make the society more suitable for people to live in. More importantly, love contains strong loyalty and devotion to each other. Rousseau's view is undoubtedly to weaken the economic foundation of the contract society and the education of this society, and to take love as the foundation of the contract society and the cultivation of civic virtue. In Rousseau's opinion, love will make a person really like another person or a group of people, and only in love can a person learn various virtues and really need virtues. Love is the natural instinct of human beings, which is as real as people's physiological needs.^[4] Virtue education based on love can also be regarded as a kind of education based on nature, but it has the effect of promoting people to form a society and avoid fighting for profit. If the educational preparation in the state of nature is based on personal preservation, then the education in the state of society should be constructed around the promotion of love. Love also has self-love and love, self-love is the foundation, is the foundation of personal development, is the starting point, but must not stay in love on the basis of self-love, to the foundation of self-love to develop the heart of love, promote social harmony.

Compassion is the key point to promote people from self-love to love of the heart. Compassion protects our self-love, makes us aware of their own lack of awareness and human suffering, thus generate love of the heart, which may be the common saying "extend yourself to others". Self-love is common to all people, and is the most fundamental "love", all love of the heart are spread out from self-love. Hume believes that "compassion is sympathy with... ", which

undoubtedly will no longer define the weak as an incompetent, no longer classified as a lazy, a loafer.^[5] This corrects the "roughness of justice" in the rationalist free competition society, reduces the legitimacy of those who have the power to divide the society, so that the lack of ability or lack of recognition, so that the weak are no longer discriminated against. Compassion promotes us to understand another kind of equality and justice, we understand that we require equality and justice more based on our suffering, lack of ability and vulnerability, rather than on the basis of more interests. It limits our behavior in disregard of others, strictly limits the claim of their rights, so that it is no longer naked and full of barbarism. It can be seen that the society shaped by compassion is not a rationalist ideal, objective and just, but lack of human touch; but an ideal society of deep love, of genuine sensitivity to the suffering of others, and of genuine concern.

2. The Value Implication of Compassion Education

2.1 Compassion Is the Natural Root of Civic Virtue

Compassion corrects the rationalism of civic virtue in a freely competitive society, which makes individuals regard virtue as a tool to achieve self-survival and comfortable life, which is actually a kind of selfish essence.^[6] Compassion makes individuals truly include others in the horizon of self-care, limits individuals' crude appeals for self-rights in society, and makes the fragility of suffering, lack and happiness the object of fairness and justice. Compassion protects individuals' self-love and is a pleasant emotion. By using it, individuals can achieve understanding of human beings. Compassion is not civic virtue itself, but it can form civic virtue through promotion and cultivation. Therefore, through exploring the value implication of compassion, we can lay a certain theoretical foundation for the deepening of compassion education. Compassion is the main component of human emotions, a high-level emotion unique to human beings, and an extremely important factor in the structure of human psychology. Virtue feeling is an emotional attitude experience of love and hate or like and dislike towards real ethical relations and behaviors

based on a certain understanding of virtue, which is a psychological activity experienced by a person when dealing with mutual relations and evaluating their own or others' behaviors according to a certain standard of virtue. [7] Hume believed that human beings have natural virtue and artificial virtue. The natural virtues include submission, charity, philanthropy, generosity, kindness, gentleness, justice, thrift, determination, etc., and the human virtues are "artificial measures or designs taken to cope with human environments and needs", including justice, loyalty, virtue and politeness, etc. [8] Hume believed that compassion could make people praise both the natural virtues and the human virtues. Compassion makes communication and exchange possible between people. With the transfer of compassion, one person's emotions can be extended to other people, or even the whole society, becoming the common emotions of the society. Compassion makes us empathize with others' happiness and unhappiness, and suffering, and makes it possible for people to recognize common standards of virtue. Therefore, compassion education is a fundamental factor in constructing standards of virtue, and a key factor in stimulating people's inner virtue emotions and thus internalizing virtue emotions and compassion concepts.

2.2 Compassion Is an Important Part of Conscience

Conscience is a sense of responsibility and the ability of self-evaluation formed in the process of fulfilling obligations to others and society. American ethicist Alasdair Mac Intyre once said: "It is not this or that existing situation that motivates our action, but the anticipation of pleasure or pain caused by present or future situations." [9] The anticipation of pleasure or pain arouses emotion rather than reason." Since conscience is a sense of responsibility and the ability of self-evaluation, and everyone's level is different, then "who" should be used as the standard for evaluation has become a question we must think about. The author thinks that compassion should be an important factor. In terms of Mencius's view, the conscience he advocated is "the heart of compassion, the end of benevolence; the heart of shame and aversion, the end of righteousness; the heart of resignation, the end

of courtesy; the heart of right and wrong, the end of wisdom." [10] The heart of compassion is compassion, which is a personal feeling for the suffering of others. The heart of shame and aversion is a supplement to the heart of compassion, which is a positive supplement to put the heart of compassion into action. The heart of right and wrong is a justice and fair attitude towards good and evil, black and white, and also a kind of check to one's own moral integrity. It is the correct combination of compassion and good and evil. The heart of resignation means that in big matters, one should be principled, in small matters, one should be modest, and in non-principled matters, one should seek common ground while reserving differences. Therefore, the heart of sympathy, the heart of shame and aversion, the heart of right and wrong and the heart of resignation are important components of conscience. Only with the four hearts complementing each other can people form conscience and then form noble virtues.

2.3 Compassion Is an Important Mediator between Prosocial Behavior and Altruistic Behavior

Prosocial behavior is all behavior that is beneficial to others and society, while altruism is caring for the interests of others without considering one's own interests. [11] Prosocial behavior includes both self-interested behavior and altruistic behavior, namely self-love and altruism. The principle of compassion that Rousseau teaches is this: The strong make us miserable, and the weak make us happy. When we see someone stronger and luckier than ourselves, we will feel an overwhelming sense of envy and resentment, and we will feel dissatisfied with ourselves and dissatisfied with others; we will even attribute our own shortcomings and misfortunes to this lucky person, as if he stole our happiness. [12] This would be a serious alienation of our minds, and self-love would turn into a terrible selfishness. However, we are willing to pray for those who suffer, to show love and concern for them, but our minds are not alienated, and it is good for us and for others. This is one of the assumptions of Rousseau's theory of human nature. Rousseau's education is to replace the former with the latter, that is, to develop compassion and limit envy. The principles of compassion that Emile provides

are as follows: First, in the heart, we do not think of those who are happier than we are, but only of those who are more sympathetic than we are. Second, in the suffering of others, we say that the compassion of the only we think that we are unavoidably encountered those suffering. Third, the degree of our sympathy for the suffering of others, does not depend on the amount of suffering, but depends on the feelings we imagine for the person who suffers. Rousseau's compassion is a kind of pity developed from self-love. Only those who truly love themselves can deeply understand the suffering of others, and thus have strong compassion. He believes that people are more likely to sympathize with those who are in a worse situation than themselves. The transformation from self-love to compassion, first of all, is to see the suffering of others, and finally, from the feeling of suffering to the compassion of others. Therefore, compassion is an important intermediary factor for people to transition from self-love to love.

3. Possible Approaches to Compassion Education

3.1 Develop Compassion by Promoting Emotional Awareness of Others

In the theory of children's cognitive development, Piaget pointed out that children's cognitive development and cognitive ability are corresponding and parallel. The emotional cognition of others is an important task in cognitive development, and the development of compassion is closely related to the emotional cognition of others, so the development of cognitive ability is in an important position in the process of compassion cultivation. ^[13] When parents promote children's emotional cognition of others, for younger children, they can use simulation to tell him an infectious story; or let the children know the expression chart, help him analyze the meaning of various expressions; they can also play the game of expression demonstration and voice simulation, let the children guess, practice, and let the children learn to correctly name the expressions and emotions. For older children, parents can combine the plot of TV programs or books to help children correctly understand and understand the emotional state of others, analyze and discuss the causes of various

emotions with the children, encourage the children to solve problems from the standpoint of the characters in the drama, or guide the children to come up with various ways to help the people in trouble tide over the difficulties. Through a series of ways to cultivate the development of children's cognitive ability, promote the construction of children's compassion, and then lay a solid foundation for the future growth of children.

3.2 Develop Compassion through Emotional Intelligence

Positive emotions and negative emotions are the focus of compassion research. Positive emotions, namely positive emotions, refer to the emotions accompanied by pleasure generated by individuals due to internal and external stimuli and events that meet individual needs, mainly including happiness, satisfaction, interest, pride, gratitude and love, which show a positive correlation trend with the healthy development of compassion. Negative emotions, relative to positive emotions, are negatively correlated with the development of compassion, which is easy to have a negative impact on the development of compassion. It mainly refers to the emotions that are not conducive to you to continue to complete your work or normal thinking caused by external or internal factors in a specific behavior, mainly including sorrow, sadness, anger, tension, anxiety, pain, fear, hatred, etc. In the process of compassion education, we should pay attention to cultivating children's positive emotions, creating an environment for emotional expression, and enriching children's emotional experience. ^[14] However, in the process of compassion education for children, it is not advisable to deliberately prevent children from having negative emotional experiences due to the disadvantages of negative emotions, but to let them have comprehensive emotional experiences so as to deepen their understanding of emotions. When children see the pain and difficulties of others, they should not deliberately avoid them, but should be guided to recall their own similar emotional experiences so as to enable them to have sympathy for the pain and difficulties of others and thus develop compassion.

3.3 Develop Compassion through Behavioral Reinforcement and Example

Skinner believed that reinforcement is the basis for shaping behavior. When students make compassionate behaviors, educators should give certain reinforcement in time. Reinforcement is divided into material reinforcement and spiritual reinforcement. ^[15] Material reinforcement refers to giving certain material rewards, which is generally used to increase the frequency of compassionate behaviors in the short term; spiritual reinforcement is of great significance for forming compassionate behavior habits, but the effect is not obvious in the short term, so the two should be combined to promote the construction of compassionate psychology of educates. At the same time, imitation is also an important way to strengthen the cultivation of virtuous habits. Bandura pointed out that the possibility of imitation is affected by the status of the model, and adolescents are in the critical period of easy imitation learning, so teachers and parents should set up the right example for adolescents. Children are most likely to imitate the behavior patterns between teachers, parents, elders and peers, so it is extremely important to create a harmonious social atmosphere of pro-social behavior and altruistic behavior for children to form the right compassion.

4. Conclusions

Compassion originated from human nature is an inherent force, which can promote individuals to take the initiative to move from self to others, playing a role in internalizing cognition and catalyzing behavior. For adolescents, the cultivation of compassion can not only promote their continuous growth by extending the ethical space outward, but more importantly, it can avoid the dilemma of lack of compassion caused by the lack of compassion in the society to a certain extent, as well as the problem of compassionate behavior retraction with age. These are the ways to carry out compassion education for adolescents. In addition, for the current social development, carrying out compassion education for adolescents can effectively develop their compassionate feelings and behaviors, making them play an important role in the construction process of social spiritual civilization.

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