Journal of Education and Educational Research
ISSN: 2957-9465 | Vol. 17, No. 2, 2026

The Dilemma and Way Out of The Technologicalization of Moral Education in the Era of Intelligence

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Abstract: In the era of intelligence, the use of new technologies in moral education practice is becoming increasingly widespread. “The technologicalization of moral education” has become a new trend in the intelligent era, manifested in the technologicalization of moral education goals, moral education thinking, moral education evaluation, and moral education space technology. While promoting the new development of moral education, the technologization of moral education also brings the risk of being "technologized", causing difficulties such as the displacement of moral education goals, the decline of moral education values, the worship of moral education efficiency, and the disability of moral education subjects. To solve the dilemma of "technologicalization of moral education", the first step is to adhere to the goals of moral education and achieve the goal of "using Taoism to unify techniques and using techniques to attain enlightenment". Secondly, we must follow the logic of moral education values and achieve a leap in "knowledge-intelligence-morality- beauty". Once again, it is necessary to scientifically evaluate the effectiveness of moral education and break away from the "Dromocracy". Finally, it is necessary to effectively stimulate moral subjectivity in order to steer the "Ariadne line" out of moral dilemmas.

Keywords: Moral Education; The Technologicalization of Moral Education; The Dilemma Moral Education.

1. Introduction

In the era of intelligence, the widespread application of new technologies in various fields has created new situations, new landscapes and new ways of human life. With the increasingly widespread use of new technologies in moral education practice, the new trend of " technologicalization of moral education " has brought about new changes in moral education methods and effects, as well as various new impacts and challenges. The "technologicalization of moral education" has caused new problems or difficulties in moral education, which undoubtedly requires urgent attention and reflection in current moral education.

2. The Technologicalization of Moral Education: A New Trend of Moral Education in the Era of Intelligence

Science and technology, as a revolutionary force, are pushing humanity from "technological dependence" to the stage of "technological existence".The term "technological existence" is more accurately described as "being technological existence", for example, the body being technologized (such as plastic surgery, organ transplantation, brain chip implantation, etc.), life being technologized (such as changes in time, space, and speed of life caused by air conditioning, cars, mobile phones, etc.), and life being technologized (such as reproductive technology, genetic engineering, euthanasia, etc.). Currently, "technological existence" is infiltrating and integrating into the field of education, becoming the most prominent feature of educational development in the era of intelligence. In the practice of moral education, "technologicalization of moral education" has also become a new trend. The so-called technologization of moral education refers to treating moral education as a technological project, emphasizing "how to do" in moral education goals, strengthening technical thinking in moral education thinking, emphasizing technical evaluation methods in moral education evaluation, and creating new moral education spaces through technological means in the moral education field.

The first is the technologization of moral education goals. The essence of moral education lies in "cultivating virtue and nurturing people", and "establishing what kind of virtue" and "cultivating what kind of people" are the goals that moral education should explore. Under the technologization of moral education, the goal of moral education has shifted from "why" to "how", and the control and efficiency of the moral education process have become the main goals of moral education. The technologization of moral education goals has led to the evolution of moral education into the mastery and application of "technology", the evolution of moral education effectiveness into efficiency evaluation, and the transformation of moral education subjects (teachers and students) into instrumental controllers and users.

The second is the technologization of moral education thinking. Moral education thinking is a way of thinking formed in the process of moral education. It is a thinking process in which elemnets such as moral cognition, moral emotion, moral will, and moral behavior work together. The so-called technologization of moral education thinking refers to the persistence in the problem of "how to do it specifically" in the goal of moral education thinking, and the emphasis on how to propose technical solutions for specific operations in the process of moral education thinking. The technical thinking mode of moral education regards moral education as a technical engineering or design, emphasizing the proceduralization of the moral education process. The core of technologizing moral education thinking is to make the application and better utilization of technology in the process of moral education the main focus of moral education.

The third is the technologization of moral education evaluation. On the one hand, evaluation activities and processes focus on the application of technical means. For

example, using modern network technology to innovate moral education teaching methods, using AR and VR technology to create test scenarios and expand evaluation space, using information evaluation tools to improve the quality and efficiency of moral education evaluation, and so on. On the other hand, using the "technical content" of the evaluation as the evaluation criterion. In moral education evaluation, the comprehensive design of moral education objectives, content, activities, styles, and other elements is not emphasized. Instead, attention is paid to whether and how many new technologies are used in the moral education process, and the content of technology application is used as an important basis for moral education evaluation.

The fourth is the spatialization of moral education. Due to the introduction and use of various new technological products, such as "augmented reality", "artificial intelligence", "AI empowerment", "educational robots" and other new concepts and products, the moral education space has broken through the traditional sense of school and classroom space, achieving a technological transformation of moral education space. It not only subverts the traditional teaching process, but also changes the educational role and teaching methods, playing a positive role in moral education.

The innovative development and application of intelligent technology have profoundly influenced the thinking, cognitive, and emotional patterns of moral education, bringing new trends to the creation of moral education time and space fields, participation in moral education activities, and student moral education interventions. Technology brings innovation to moral education, mainly manifested in: firstly, the application of technology can break through the temporal and spatial limitations of moral education. For example, online moral education classrooms can provide students with equal opportunities to access high-quality teaching resources; Virtual museums and digital cultural education bases can effectively expand the moral education scene and enhance the effectiveness of moral education. Secondly, the application of technology can effectively enhance students' participation in moral education activities. Interactive technologies can change the situation where students passively accept during moral education, such as collaborating with programming robot learning teams, or simulating ecological protection projects in digital sand tables, thereby inspiring students to actively learn and explore. Thirdly,, the application of technology can implement precise intervention in moral education. For example, emotional computing technology can detect students' emotional fluctuations and psychological changes through facial recognition and speech analysis, and promptly discover problems or psychological crises in students' interactions, making moral education intervention more targeted.

The technologicalization of moral education has undoubtedly promoted the new development of moral education, but if moral education is only confined to "technicalization" and ignores the essence and goals of moral education, and technology does not act as a "tool" in moral education but is regarded as a "purpose" itself, then the technologicalization of moral education may deviate from the essence of moral education and be "technicalized". Such hidden worries must be taken seriously.

3. Dilemma Caused by "Technicalization of Moral Education"

French technical philosopher Stigler uses three myths to metaphor the three principles of technical philosophy: the Ebimetheus Principle, the Prometheus Principle, and the Pandora Principle to confirm the necessity of technology for human beings, human survival follows technical logic, and technology is a "double-edged sword". As a basic assumption of technical philosophy, the Ebimetheus Principle believes that humans are inherently lacking the skills sufficient to maintain their survival and must survive by means of external technology. Prometheus Principle believes that human evolution is the evolution of technology, "human evolution follows technical logic, and this evolution is not dominated by genetic isolation" [1]. Pandora Principle believes that technology is desire, "Prometheus' fire is both a symbol of desire and a symbol of technology" [2]. Technology is both a power of mankind and a power of self-destruction of mankind, an antidote to the evolution of human society and a poison that causes various problems in human society. The "three principles" of Stigler's technical philosophy have revealed to the practice of moral education: the technicalization of moral education is not only a new means of moral education, but also implies hidden worries that deviate from the essence of moral education, causing new problems in moral education.

3.1. The Displacement of The Goal of Moral Education -"Tao" or "Skill"?

The goal of moral education is to "cultivate morality and educate people", which is the "Tao" of moral education. "Cultivating morality" means cultivating students' correct moral consciousness, moral values and moral subjectivity. "Educating people" means giving students moral care, making them a moral individual with stable personality qualities, and showing subject freedom to a greater extent. There is no doubt that the moral education process must adhere to the "Tao". The goal is to cultivate students' moral awareness and correct value selection ability, so that they can do things that meet moral requirements, pursue meaning in moral practice, and obtain moral freedom.

The praise of technology by moral education is the "skill" of moral education. In the intelligent era, the methods and means of moral education must be innovative, and the application of advanced information technology and intelligent technology have indeed changed the traditional moral education methods, greatly changed the thinking mode, learning mode, and cognitive mode of moral education, and greatly enhanced students' interests and the effectiveness of moral education. However, the admiration or obsession with technology has made the moral education classroom a test site for new technologies, and such issues have to attract our attention and thought. For example, the controversial "brain-computer interface head ring into the classroom" [3] on the Internet, students wear head rings, and class attention data will be uploaded to the teacher's port in real time through the system, so that the teacher can control students' attention dynamics at any time; at the same time, the head ring software system can also count the students' attention status in class as part of the performance evaluation. The use of this intelligent technology is an evil means to "instrumentalize" students.

The phenomenon of "moral education alienation" brought about by the technicalization of moral education goals cannot

but arouse our vigilance. Under technicalization, human nature, as the foundation of morality, is regarded as a machine built in a fixed model and operates in a program. The personality of students who are the objects of moral education is difficult to be respected, and the growth of vitality cannot be valued. Tao and Skill should be dialectically unified. On the one hand, "Tao" is the foundation and the leader of moral education practice, and it indicates the correct direction of moral education. Without "Tao", "skill" will lose their goals; without following "Tao", "Skill" will go astray. On the other hand, "skill" is a method and a means to achieve the goals of moral education, so that the goals and concepts of "Tao" can be implemented in practice. Without "skill", "Tao" cannot be reflected in practice, "Tao" will lose its concreteness, and "sit and prattle about the general principle" may become empty talk.

3.2. The Decline of Moral Education Value - "Value Rationality" or “Instrumental Rationality”?

"Value Rationality" focuses on the intrinsic value and morality of behavior, and behavior is driven by internal values, beliefs or ethical principles rather than external results or interests; "Instrumental Rationality" focuses on the external results and efficiency of behavior, and behavior is oriented towards achieving specific goals, and actors choose the most effective means to achieve their goals. Modern society prompts people to have a persistent pursuit of efficiency and results, which leads to "efficiency worship" and "technology first", and the life world shrinks under the expansion of the technical system. Habermas pointed out that the main pathology of modern society is the squeeze or "colonization" of the technical system on the life world, which is the "technicalization of the life world". [4] "Technicalization of the life world" inevitably affects human moral life and causes the decline of moral education value.

The essence of moral education is to shape values and meaning, that is, to achieve the educational goal with "Value Rationality". However, due to the emphasis on the use of technical tools and means, the value goals of moral education will often be replaced by instrumental goals, and the admiration of instrumental rationality will often lead to the neglect of value rationality. How to use value rationality to guide instrumental rationality and achieve the organic unity of the two is an important issue that needs to be solved in the practice of moral education in the era of intelligence.

3.3. The Worship of Efficiency in Moral Education-"Slow Work and Fine Work" or "Immediate Effect"?

"Dromocracy" has become a prominent feature in the intelligent age, emphasizing that "whoever masters speed then holds power". Those who can access and utilize information faster will gain more power, and the speed of information transmission is a concrete manifestation of power, leading to the worship of efficiency. Due to the excessive pursuit of efficiency, efficiency has gradually evolved from a means of achieving goals to an inherent value. When efficiency is blindly worshipped, how to achieve goals quickly and effectively becomes the guiding principle of action, while the value of goals, the quality of completion, and practical effects are underestimated or forgotten.

Moral education is not making products, so it cannot achieve immediate results according to the efficiency principles of modern industrialization. Instead, it is a carefully crafted and slow paced approach. Firstly, from the perspective of the value objectives of moral education, the goal of moral education is to shape people, which is actually the construction of the value order of subject. The construction of a value order cannot be achieved overnight. It must form a cultural psychological structure and value consciousness in cultural practice, and ultimately form through value thinking, judgment, and selection. Secondly, from the perspective of the practical laws of moral education, it is a process of value realization that must follow the laws of value cognition. The formation of moral values follows the development process of "cognition-judgment-selection-identification", which is a leap from moral sensibility to moral rationality. Therefore, moral education must be the crystallization of experience, the accumulation of knowledge, the harvest of rational cultivation, and the gift of emotional cultivation. In this regard, the process of moral education requires the learners to be "finely crafted" and then to cultivate their moral subjectivity. Thirdly, from the perspective of moral education evaluation, it should attach importance to the comprehensive improvement of moral qualities and the cultivation of students' moral values. The technologization of evaluation methods is actually a practical application of technology, which is a systematic design and comprehensive implementation of assessment methods, content, and processes based on corresponding technical means and methods. The innovation of technological application itself cannot be the sole (or even primary) evaluation criterion for moral education innovation, and the content of technological application cannot be the basis for moral education evaluation.

Moral education is "one heart touching another heart" and "one soul awakening another soul", and moral education is a great project to cultivate students' "ality", which can only blossom with a long-lasting fragrance in the daily watering and slow cooking between teachers and students.

3.4. Disability of the Moral Subject- “Self-Transcendence” or “Absolute Other”?

The process of moral education is a joint construction of the "dual subjects" of teachers and students, and the excessive use of technology implied by the technologicalization of moral education may to some extent cause the "disability" of the dual subjects of teachers and students.

From the perspective of students, moral education aims to cultivate students' moral subjectivity. The so-called moral subjectivity refers to the autonomy, initiative, positivity, and creativity of human moral cognition and practice. "The essence of moral life is to consciously govern one's own life". Moral subjectivity is a form of self "transcendence". The essence of moral education is to enable students to achieve "self transcendence" and integrate morality and subjectivity, that is, the generation of moral subjectivity. The technologicalization of moral education often focuses on the "application of technology", turning students into objects of technology application, and the effect of moral education becomes the utility of technology application. As a result, the object of moral education becomes the "absolute other".

From the perspective of teachers, the technologization of moral education has led some moral education teachers to be infatuated with new technologies, with a technical way of thinking dominating moral education practices. Even the amount of technology application is regarded as an important

basis for evaluating moral education. As a result, the identity of moral education teachers as "guides" has been transformed into that of "technology users". Due to the influence of the technologization trend, some schools, leaders and teachers are obsessed with the application of new technologies in moral education, blindly pursuing new technologies. In this way, moral education teachers, as "engineers of the soul", have been alienated into the "absolute other" of moral education - even becoming "those controlled by technology", while the sacred duty of nurturing people has been neglected.

4. The Way Out of the Dilemma of "Technologization of Moral Education" in the Era of Intelligence

In the process of moral education, students as the objects of moral care, cannot be ignored, and teachers' educational concepts, moral emotions and sense of direction in nurturing students cannot be eroded either. How to organically combine "the moral education conforms to the development of technology" and "technologization conforms to the development of moral education" is becoming an unavoidable issue in moral education in the intelligent era.

4.1. "To Unify the Skills with The Tao, and to Gain The Tao with The Skill": Sticking to The Goal of Moral Education

The Art of War says: "Tao is the spirit of skill, and skill is the body of Tao"; "unify the skill with the Tao, and get the Tao with the skill." The goal of moral education is to "cultivate people by virtue", and people are the foundation. Moral education is to explore the way of educating people around this "foundation". The way of educating people is the fundamental follow of moral education and the central task of all moral education activities. Therefore, moral education must grasp and implement this basic principle.

On the one hand, adhere to the principle of "unifying the skill with Tao". In the process of moral education, teachers should follow the "Tao", which is to adhere to the educational concept and correct direction of educating people. People are "free only because they have the positive power to express their true personality" [6], and moral education is to make the educated grow up with the positive power to express their true personality, so that they can be responsible for their own actions and believe that they have the freedom to practice morality. Without a correct concept and sense of direction of educating people, moral education can't really be "people-oriented". Only by clarifying the "Tao of educating people" can we better control the "skill of educating people", otherwise "skill" may deviate from the value principle and law, and moral education may fall into the strange circle of "seeing things but not people".

On the other hand, we must adhere to the principle of "getting the Tao by skill". "Tao" is the first, but certain conditions and methods are necessary to achieve "Tao", which is "skill". The application of new technology has changed the original conditions, methods and means of moral education, which can effectively stimulate students' interest, create more updated moral scenes, control students' psychological and emotional changes more scientifically, transmit moral education information more conveniently and evaluate moral education more carefully. Therefore, moral education cannot refuse the application of new technology, but should focus on the flexible application of new technology.

4.2. The Leap of "Knowledge-Wisdom-Morality-Beauty": Following the Value Logic of Moral Education

The value logic of moral education is a value realization process of "turning knowledge into wisdom-turning wisdom into virtue-turning virtue into beauty". The transformation of moral education technicalization in these three stages bears different responsibilities.

In the stage of "turning knowledge into wisdom", moral education should attach importance to the teaching of moral knowledge and the cultivation of moral thinking. "Knowledge" is the knowledge of virtue, the moral cognition about right and wrong, good and evil, beauty and ugliness, and the shaping of people's moral psychological structure and moral consciousness structure. On the one hand, "knowledge" is the premise and foundation of virtue. Plato believes that goodness is knowledge, and the paradigm of goodness is the highest knowledge. Only when people have moral cognition can they acquire virtue. Ignorance of right and wrong, good and evil, beauty and ugliness is the fundamental reason for people's loss of virtue and lack of virtue. On the other hand, "knowledge" is a necessary condition for "wisdom". Only based on sufficient moral cognition can people develop moral thinking and gain moral wisdom. Mencius said: "The heart of right and wrong is also the end of wisdom", which means that the ability to distinguish right from wrong is the foundation of moral wisdom. Therefore, the application of moral education technology should make the educated know more quickly and effectively through the creation of moral scenes, the network expansion of moral space, the three-dimensional presentation of moral resources, and the introduction of moral subjects across time and space, etc., and exercise their moral thinking and gain practical wisdom in life in the process of knowing.

In the stage of "turning wisdom into virtue", the purpose of moral education is to improve the ideological height and spiritual realm of the educated and transform moral wisdom into internal virtue, because the real wisdom of life practice is expressed in the form of virtue. Aristotle believes that virtue is not to know, but to be a kind person. He divided virtue into intellectual virtue and moral virtue. "Intellectual virtue mainly occurs and develops through teaching, so it takes experience and time. Moral virtue is cultivated through habit. Therefore, its name' moral' also evolved from the word' habit'. " [7] Aristotle also emphasized that all virtues are practical, and virtue is born of behavior. It can be seen that true virtue or virtue is constantly cultivated in practice, and it is difficult to make virtue an inherent quality of human beings by pursuing "efficiency" in the technologicalization of moral education.

In the stage of "turning virtue into beauty", the goal of moral education is to cultivate people's intention and ability to pursue and realize beauty, so that people can be "beautiful" because of virtue. Mencius once said, "Enrichment is beauty". It means that when a person has good qualities and can fully display and develop them in his personality, he becomes a beautiful person. The beauty of morality is the organic unity of personality and virtue, and it is the full expression of spiritual independence, kindness to others and morality influences the world. Kant discusses the relationship between aesthetics and morality in Critique of Judgment, and holds that the most important characteristic of beauty is goodness. Beauty is a symbol of ethical goodness, which is undoubtedly

a great thought in the history of moral development. In a word, the highest state of moral education is to realize moral beauty. The technicalization of moral education is a kind of "design", which should aim at the pursuit of beauty.

4.3. Stepping out of "Dromocracy": Scientific Evaluation of Moral Education Efficiency

Any technology is just a "means" or "strategy" for human survival, and its purpose is to achieve a better life. Under the "dromocracy", the goal of moral education is manipulated, the moral education means is instrumentalized, the moral education process is programmed and the moral education evaluation is digitized, which leads to the loss of moral subjectivity. How to get out of "dromocracy " is an urgent and severe problem for scientific evaluation of moral education efficiency in the age of intelligence.

First, adhere to the unity of goal and orientation. The goal of moral education is to cultivate people by virtue, and the technicalization of moral education should be guided by this goal, otherwise the technicalization of moral education will deviate from the purpose of "moral education" and favor "technicalization". The unity of goal and guidance is the basic principle to realize the effectiveness of moral education, but "effectiveness" is not "timeliness". Emphasizing the "effectiveness" of moral education means emphasizing that moral education provides practical value guidance and spiritual support for people's development and life, so that the educated can have the correct value judgment and value choice ability for practical problems. "Timeliness" emphasizes that the process of moral education can be short and effective quickly, but requires immediate effect of moral education in a mode of product production, which obviously violates the law of moral education and deviates from the goal of "people are the purpose" pointed by moral education.

The second is to adhere to the unity of process and adaptability. To evaluate the effectiveness of moral education, we should pay attention to the process evaluation of moral education, that is, pay attention to the regularity of moral education practice, students' participation and "sense of gain". Of course, emphasizing the process is not to ignore the results, but to pay attention to the "unexpected results" of moral education. In other words, unlike the teaching results of other professional courses, which can be quantitatively evaluated, the educational goal of moral education is diversified and developmental, with unexpected characteristics. Therefore, the evaluation of the effectiveness of moral education should not focus on the mastery of students' knowledge and skills, but on the "adaptability" of their psychology and behavior to social life, that is, effective discrimination between right and wrong, good and evil, beauty and ugliness, good moral psychological state, ethical communication in harmony with others, moral adaptation to social development, and so on. Moral education is a casting project of the soul. Once moral education degenerates into a "game" of technology, the educated's lofty desire for morality and moral passion will inevitably be weakened.

Moral education is different from other teaching activities, its particularity lies in the interaction of "practice-spirit" and the enlightenment of "what is-what should be". The effectiveness of moral education is embodied in communicating the mind, enlightening the mind, or reawakening the vitality of the educated.

4.4. Holding the "Ariadne Line": Stimulation of Moral Subjectivity

"Ariadne Line" is the life line for Theseus to walk out of the maze in ancient Greek mythology. In the practice of moral education, the stimulation of moral subjectivity is Ariadne's line to get out of the moral education dilemma.

On the one hand, we should guide the application and development of the technologicalization of moral education with "stimulating moral subjectivity". Human is the subject of morality, and human's subjectivity is the internal basis of moral activities, that is, the initiative of morality is reflected in the enhancement of human's subjective consciousness and choice ability. The core requirement of the application of technology in the process of moral education is to help the educated to establish moral subjectivity. In Kant's view, the real perfection of human beings "is not as if people have virtue, rather, it shows the owner of virtue." [8] The integration of virtue and subject is the generation of moral subjectivity. Only when students effectively enhance their ability to grasp reality and surpass it in moral education activities, and deeply understand and consciously respect the "inevitable principle" of morality, can they truly "legislate for themselves". Deviating from the technicalization of stimulating students' moral subjectivity will inevitably deviate from the purpose of moral education.

On the other hand, through the use of technical means, moral subjectivity is effectively stimulated. The first is to realize the immersive experience of moral education through the application of technology. Virtual Reality (VR) can be used to simulate moral situations, such as reappearing moral dilemmas (such as "tram puzzles"), so that students can experience and choose morality in virtual moral situations. Students can also enhance our understanding and judgment of social problems through Augmented Reality (AR), such as moral role-playing. The second is to realize personalized moral education through data driving. For example, using big data to track and analyze students' behavior activities, combined with AI to analyze potential moral tendencies, and provide teachers with suggestions for moral education intervention. Thirdly, the interactive learning platform is used to enrich moral education activities and change the "oral moral education" mode. For example, designing an interactive game with moral theme, so that students can cultivate their sense of responsibility and rules in gamification of moral education. Another example is to create an online discussion community, expand the digital space of moral education, guide students to conduct ethical debates around social hotspots, and teachers implement intervention guidance through algorithm identification.

5. Conclusion

Technicalization has become a trend in the era of intelligence. Undoubtedly, the field of moral education should also actively respond to and adapt to the trend of technicalization, and effectively enhance the interactivity, participation and effectiveness of moral education through the innovative application of technology. What we need to be wary of is that the technicalization of moral education is not a "showmanship" in moral education practice. How to construct a moral education system that organically combines moral education with technicalization, and make moral education elements and links such as moral education objectives, moral education contents, moral education norms,

moral education practice and moral education evaluation adapt to the development trend of the new technological environment is becoming a brand-new topic facing moral education at present.

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