On Chinese Universities’ Moral Education in Response to College Homosexuality Issue under the Cataclysmic Environment

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Keywords: Homosexuality, Legalization of same-sex marriage, Moral education in Chinese universities, Difference between Chinese and Western ideology.

Abstract. With the widespread of postmodern culture worldwide, homosexuality, this full of controversy topic in western society is gradually accepting by all levels of society, and even homosexual marriage is becoming legal in a lot of countries. Along with the faster pace of globalization in China, the traditional and closed university and college campus are impacting by various culture and frontier thoughts, and alter with the macro environment. The issue, homosexuality and same-sex marriage have become a hot topic in society, and deeply affected the ideological and cultural surging in university campus for a while after the United States Supreme Court has made a legal decision on same-sex marriage in 2015. In this realistic environment of innovation, the moral education in China should deal with the issue on campus. We should not only rely on the wisdom of our traditional culture, but also follow the pace of the world in order to create a more healthy and orderly talent training environment, grasp the key parts of growth and lead the youth to become elites.

Introduction

After the Second World War, with the rise of the western civil rights movement and postmodern culture, the homosexuality right movements generate a huge impact in western countries. Western countries have called for the legalization of same-sex marriage, the corresponding legislative motion flocked, and gradually formed a surge in the trend [1]. Entering twenty-first century, Netherlands become the first country to confirm homosexual marriage legalization since 2001. On 26 June 2015, the US Supreme Court ruled the same-sex marriage as legal with a weak majority votes of five to four [2]. Judge Kennedy even quoted the Confucius Quotations in his description, however, domestic scholars confirmed that the reference from the citation to the connotation are not very normalized, it is actually the interpretation of the original meaning of Confucius. Until June 2017, the number of countries that achieved legalization of same-sex marriage worldwide reached 24, and mainly concentrated in Western developed countries. In the East Asian civilization system with Confucian culture as the core, the process of legalization of homosexuality and same-sex marriage is different from that of western society, and it embodies the unique cultural characteristics [3]. Part of cities and regions in Japan recognize same-sex relationship, and accept the same-sex relationship registration, but it does not have legal effect. On 24 May 2017, Taiwan become the first legitimate homosexual marriage area in Asia. The trend of legalization of same-sex marriage in western world has affected the concept of marriage under the traditional culture of our country, influenced the university campus and put forward new requirements to the work of university moral education.

The Legalization of the Same-Sex Marriage in the Western Countries and the Homosexuality of Our University Campus Section Headings

The Philosophical Basis of Homosexual Marriage in Western Culture

Western civilization is originated from Greek civilization and Hebrew civilization. By comparing with the oriental civilization, these two civilizations have a common "dualism" mode of thinking.
This mode of thinking tends to divide things into opposing, non-either “binary”, there is no space for reconciliation in the middle. The Greeks do not oppose homosexuality and therefore do not suppress homosexuality, and even encourage and praise homosexuality (e.g. Plato “Feast”). On the contrary, since the Hebrew’s Old Testament defines the way God created Adam and Eve, the "heterosexual" way of creating a relationship between male and female, and did not create “homosexuality”, then "homosexuality" became hostile and an object to prevent in necessary.

In fact, the Christian religion’s doctrines and practices strictly exclude homosexuality. Until the late 20th century, the modern western civilization, which was deeply influenced by the Christian religion, had all along severely suppressed homosexuality. In the Chinese history, the ideological and political patterns have realized a great unity. By comparison, different ideologies and values lead to different mass movements and conflicts in the Christianity world. For this reason, it is possible that the homosexual group in the western society could repeatedly announce their right of speech through mass movements and then affect legislation to legalize homosexual marriage under regulation whose religious doctrines definitely oppose homosexuality. It is the logic behind what has happened now.

Effects on Chinese University Campuses by Western Legalization of Homosexual Marriage

In recent years, the Chinese society with the youth group in particular, has been deeply affected by the further reform and opening-up in China, and gradual penetration of western values through media, film, television, as well as other information and cultural means. Under this background, the trend of legalizing homosexual marriage has a significant impact on Chinese undergraduates’ value on love and marriage. Thanks to the popularization of network and various intelligent terminals, western people’s sexual discourse and practice and, especially, various information, films and televisions on homosexual theme have been available to undergraduates through some channels. In reality, these emotional and ethic works which seem to be without political complexion, are playing a role, not to be neglected, in shaping undergraduates’ values.

Core Values of Traditional Chinese Culture vs. Homosexuality Issue

Basic Attitudes of Traditional and Mainstream Chinese Culture towards Homosexuality

The Confucianism and the Taoism are main schools of Chinese ancient ideology. The former believes that “The great attribute of heaven and earth is the giving and maintaining life”. The latter holds that “One is the child of the divine law. After one comes two, after two comes three, and after three come all things”. It is the logical starting point for “monism”. As Book of Changes: The Orderly Sequence of the Hexagrams puts it, “Heaven and earth existing, all (material) things then got their existence. All (material) things having existence, afterwards there came male and female. From the existence of male and female there came afterwards husband and wife. From the existence of male and female there came afterwards husband and wife. From husband and wife there came father and son. From father and son there came ruler and minister. From ruler and minister there came high and low. When (the distinction of) high and low had existence, afterwards came the arrangements of propriety and righteousness”. Book of Changes depends on yin and yang, (the two opposing principles in nature: the former feminine and negative while the latter masculine and positive) and then holds that all things on earth are causes and effects of mutual transformation between yin and yang, among which inadequate transformation also exists, such as yang within yin, yin within yang, yang within yang, and yin within yin. The traditional culture with Book of Changes as the source does not deny nor advocate homosexuality, and just deems it contradictory to the view of reproduction, under which yin and yang copulate with each other, and all things grow. For homosexuality in human sexual relationships, the traditional culture treats it as part of dissimilation and insignificant existence which does not require attention, because it could not violate “the natural law” and then become the mainstream.
“Small Community’s” Basic Unit “Family” Culture: Concealed Negation of Homosexuality

The Chinese society before “The May Fourth Movement” is a “small community” formed under the influence of Confucianism. Shigong QIANG declares that the classical Chinese family has three functions as the social-economic organizational unit, political organization and philosophical asylum. It can be seen that family connects economy, politics and cultures as the basic unit that forms the anthropomorphism of family and country, and ultimately forms a nation and family integration logic that is individual-centered. In the sequence from individuals to the “world”, the family is undoubtedly the core of all moral and ethical undertakings. Therefore, ancient Chinese people gave the highest attention to family compared with other nations in the world and the Chinese people have a tradition of concerning family and regard family ethics as the highest value. This tradition featured by "home" culture will advocate and regulate gender ethics so that its moral form, cultural psychology and material state can serve the needs of family functions [4]. At the same time, homosexuality is inhibited naturally due to family’s normative role for individuals.

Recent Changes in Social Formation and Family Structure Shift Opinions on Homosexuality

Since the Hundred Days’ Reform in late Qing dynasty, China gradually stepped into the stage of radical revolution and moved towards the highly integrated development stage of personal liberation, national independence and people's sovereignty.

It can be said that the successive revolutions after the May Fourth Movement have inevitably turned into family revolutions, which is part of the result of the influence under western liberalism and political and cultural logic in the process of China's modernization. It is this deep-rooted revolution that makes contemporary homosexuality different from the logic of the history of our country, and the individual ideology which is opposed to the community standard has appeared.

However, traditional marriage, family consciousness and family ethic have been inherited. Nowadays, many young people depend on original family to buy houses, get married and raise children. In addition, families still undertake the function of solving some social problems. Ethically, most Chinese people have a high value of family standard. The core family model of two or three generations still remains unchanged. The present campus mainly composed of the only child, and they have obtained unique attention from their families. Therefore, the ethical tradition centered on family provides us with the most important ethical resources to handle the campus homosexual issues.

The Response of Some Social Groups and Individuals to the Legalization of Homosexual Marriage in a Volatile Environment

Two gay men named Sun Wenlin and Hu Liang applied for marriage registration in Civil Affairs Bureau of Furong, District in Changsha in June 2015. The marriage registration staffs refused to register their marriage. Immediately, both of them explored administrative proceedings against Furong district court and asked for registration. Sun and Hu declared that this case was not concerned with privacy so Furong court handled this case in public. Nearly 200 people attended the court trial. Finally, the court dismissed their appeal.

In the two sessions in 2016, same-sex marriage proposal was denied again, such bills were defeated and issued time after time. Li Yinhe believes that changes will happen in 5 short years or 10 longer years. “Although the bill proposed in this year is almost impossible to pass, we will not stop proposing it until it finally goes through.”

Moral Education in Colleges and Universities Should Pay Great Attention to the Homosexual Status of Students

The core idea of the moral education work in colleges and universities tend to be a relatively stable value pursuit of the ideality, spirituality, and sustainability of the development of moral education formed over time, and it is the basic guiding ideology of moral education, which is scientific and forward-looking. Due to the constant development of the society and era and the continuous updating
of the value orientation and interest demands of moral education practice, the teachers and students, who are the subjects of moral education, are constantly moving forward. Therefore, the concept of moral education must be changed and updated at the same time, showing the characteristics of dynamic development. Moral education work in our country is an important part of university education systems of Socialism with Chinese characteristics. It has been playing a central role in keeping students’ ideological and political stability, improving the students’ social practice ability and creating fine academic style. In the face of a series of complex international and domestic environment, moral education in university has always been keeping pace with the time and innovation against new situations and problems, and playing a key role in the personnel training work. The status of homosexuality among college students is also an object of concern in the early days of moral education. From the practice of moral education since the 1990s, the issue of homosexuality among college students mainly comes from three aspects. Firstly it is the continuation of traditional culture from the idea, which means homosexuality is part of the alienation of love and marriage. Secondly, when there is a social danger in the homosexual relationship, it is basically classified as a psychological crisis, and it interferes with the definition of ordinary psychological crisis. Thirdly, in real practice, the phenomenon of homosexuality is inhibited, but it is not strictly prohibited. Since the beginning of the 21st century, the campus of our university has been affected by the fierce competition of the international homosexuality rights movement. Some university homosexuals and supporters have begun to transform from remaining underground to the formation of associations to safeguard their rights, the movement in individual campus even appear the slogan of “Dress up to the west”. The legalization of same-sex marriage in the United States in 2015, triggered huge volatility in the university campus, some organizations and research institutions see it as the milepost event on homosexuality rights movement. In the face of new situation and new problems, the moral education work in our country needs to deepen the understanding of homosexuality.

To Use a Dialectic Perspective and Actively Absorb the Advanced Achievements of Western Culture

Modern psychological science, jurisprudence originates from the west. The western society has a comprehensive and in-depth study of homosexuality, and has a relatively complete set of scientific methods. For the basic view of homosexuality, western society has two categories: Essential ism and social construction theory. The current mainstream view is that some homosexuals are caused by physical traits, namely, physical irreversibility[5-7]; others are constructed out of the environment, and some even have multiple tendencies, that is, environmental reverse. When it comes to the psychological crisis intervention involving homosexuality and the legal exploration of same-sex marriage etc., the west has a relatively mature theory system, which can be used as reference to understand homosexuality issue on university campus in our country, and also can be used as practical theories and technical sources for homosexual community [8].

To Educate with Virtue and Dig Deep into the Wisdom of Traditional Culture

Traditional cultural attaches importance to “moral evaluation”. The ancient book, Zuozhuan, recorded that a gay man named Wang Qi, who died for his country, but Confucius did not neglect his contributions because of his homosexual identity. The traditional culture emphasizes “rule by virtue”, and this “virtue” is geared to the individual as the center of the integration of the home and the country, therefore, in the treatment of homosexuality, the traditional culture itself has “transcendence”--Homosexuality is a possible product of the process of the Yin and Yang, which is not considered by the personality assessment and should be treated fairly as long as it harms “virtue”. However, the legalization of gay marriage will not be agreed from the perspective of exchange of Yin and Yang and the tradition of paying attention to morality and governance. The ancient meaning, the profound connotation and the long term consideration of Confucian Culture always exist, which are also important intellectual resources to our moral education in university.
Move People with Emotions and Reshape a Healthy Family Ethic

Recently, due to the backwardness of objective social formations, Chinese had been deeply influenced by western didactic-ism in chasing modernization and two relatively large ideological trend have happened in 1980s and the May Fourth New Culture Movement. Universities had become to the original place, the center and the leading force which were shaping the society. However, based on the culture of Jesus and liberalism of Western Enlightenment, the initiators, with their "one-way enlightenment" structural defects, always regarded China as a “backward society” and a trans-formative object. Therefore, they can’t give a scheme that conformed to China's practice. The great achievement has been made in China’s continuous efforts of the exploration of the revolutionary road and the constructive road with Chinese characteristics. So the practice has proved that the scientific relationship between the East and the West should be “the enlightenment between the two sides”, which also has worldwide significance. The right way of attitude to western civilization still is combining the advanced part of it with China’s traditional culture and specific practice. And the moral education in university should especially attach importance to it. Facing the increasing homosexuality and the foreign influence, China should rely on our traditional culture and researching the world trend to create a more healthy talent environment and grasp and lead the key part of students’ growing.

Generally speaking, due to the basic environment of open society, China's homosexuality in university is a passive question. How to dig out the essence of traditional culture and construct the new path are a big issue in university and the future of all human.

Conclusion

Homosexuality is relatively common as a social phenomenon. But the issue of legalization of gay marriage is the unique product of western culture, and it is something that can’t mix with our society for present. This effect will first affect the university and the youth group which stand in the trend frontier and represents the culture. The integration of oriental culture and western culture has experienced a hundred years. But in the face of homosexuality, China only stay in its traditional Confucian Concept and ignore the influence of Western culture. Therefore, it obviously can’t meet the diversity modern society. However, completely abandoning the traditional Confucian concept and follow the West countries are not in line with the current social and spiritual life of our people too. It also deviated from the direction of human exploration.

Under homosexuality, moral education in university need further conclude traditional civilization of Chinese nation and dig out the profound connotation of social core value. In the meantime, Chinese society should pay attention to the research of objective and practical reason, identify cultural differences and find way of publicity and guidance which are conformed to current practice. This is an important subject to hold the young’s future, country’s development and humankind’s prosperity.

Acknowledgement

This research was financially supported by the Hubei Provincial Higher School Teaching Research Project (Grant No. 2014243).

References


