

# Exploration and Analysis on the Discourse Power of Network Moral Education

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## ABSTRACT

Network moral education has three connotations including discourse right, discourse power and discourse effectiveness, and four characteristics including interactivity, diversity, symbolism and implicitness. These characteristics to a certain extent make the position and function between the subject and object of network education change, resulting in the discourse power and discourse effectiveness out of sync. Therefore, when solving these problems, we should take the ideological beliefs as the leading point, use the new media technology means, take the discourse power construction as the starting point, occupy the discourse highland and manifest the representation. At the same time, we should take life practice as the standard, change the discourse, break the implicitness, and put the initiative of network moral education in the hands of educators.

## 1. Introduction

The emergence and development of the network makes the network moral education an unstoppable trend, and how to make full use of the network platform to carry out moral education work, and actively grasp the discourse power of network education has become the top priority of moral education.

## 2. Connotations of Discourse Power of Network Moral Education

Discourse power of network moral education is the sum of various discourse rights, powers and effectiveness generated and developed by educational participants in the process of educational guidance, thought control and interaction under technical support in the context of high integration of network and real society, and the connotation can be defined from three aspects: discourse rights, discourse powers and discourse effectiveness.

### 2.1 Discourse Right of Network Moral Education: Combination of the Right of Participation and the Right of Expression

Moral education contains certain discourse rights, and the construction of discourse rights of network moral education is the extension and realization form of ideological and moral education in the network society. The social power relationship established on the basis of network discourse rights is reflected in the discourse rights owner's right of participation in network education activities with discourse qualifications and power, that is, the opportunity for educators and the educated to freely express their opinions and views on social phenomena through the network media. It is also reflected in the educator's right of expression to guide and regulate educational activities and achieve the purpose of network moral education by relying on the characteristics of the network society to explain ideological beliefs, political concepts and value ide-

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as to the educated and to realize the exercise of discourse rights.

## 2.2 Discursive Power of Network Moral Education: Integration of Control Power and Guidance Power

Michel Foucault believes that discourse is a kind of “power”, a power realized by people through the control of discourse. Thus, the discourse power of network moral education is essentially also the dominant power of the state ideology in the network society. With the optimization of information dissemination and education method, educators and the educated comply with network morality, laws and regulations in an effort to realize the dual influence of externalization and internalization of mainstream ideology. On the one hand, the discourse power of network moral education is manifested as control power, which is reflected in the formation of the authority mechanism of mainstream ideology with the help of state power, rather than just relying on the generation way of network technology. On the other hand, it is manifested as the guidance power. The discourse subject integrates political consciousness and moral thought into the network discourse system, and during the guidance, the educators or the educated are not each in an independent state, but both sides make linkage and effectively use the appeal of discourse to enhance the discourse power.

## 2.3 Discourse Effectiveness of Network Moral Education: Value Recognition and Behavior Consciousness

The discourse subject dominates the political direction of the public in the network environment. When carrying out educational activities, on the basis of fulfilling the discourse rights, we need to enhance the cohesion and guidance of education and form the influence effectiveness of network moral education, which is reflected in the understanding and absorption of moral education content by the educated, changing the current state of cognition of the subject, making them actively form value identity, and transforming it into moral norms and codes of conduct that guide their social practice. The discourse effectiveness also manifests itself in the transformation of the role of the educated. In the process of receiving education, the educated learn the information taught by the subject of the discourse and generates new ideas, and use the ideas to re-educate others, which is also the consciousness of behavior formed by the network moral education, and the identity of the educated transit from the object of education to the subject of education <sup>[1]</sup>.

## 3. Characteristics of Discourse Power of Network Moral Education

### 3.1 Interactivity

In traditional moral education activities, the relationship between the subject and the object of education is clearly defined, and the two cannot override each other. Interlinguality, as a factor constituting network moral education, advocates that the subject and the object of education have freedom and equality of discourse, not only in terms of equality of personality and status, but also in terms of dominance of discourse opinions. Therefore, in the network society, the subject and the object of moral education traditionally can be free from the restrictions of social relations and choose and absorb the accepted social ideology according to their own consciousness, and the relationship between the subject and the object becomes blurred and equalized. In addition, the network society is characterized by fast information dissemination and wide coverage, and young people can quickly acquire information to, forming an advantage in terms of quantity and quality of information, but this advantage can easily conflict with the educator’s perception of educational content, which in turn affects the educator’s way of thinking and level of judgment. In other words, in the two-way network moral education, the educators are also receiving education, and thus the educated are also the educators while receiving education.

### 3.2 Diversity

Discourse power, as a political right, represents the right of citizens to participate in social and political life according to the law. At the same time, discourse power is also a kind of language right, which means that it is possible to resist public power to assert one’s values while following the rules of social reality and natural environment. Both subjects and objects of education can use the emerging medium of discourse to articulate their views in the online society, expressing themselves in a variety of forms and with different perceptions of the same event. Simultaneously, the literary forms used to exercise discourse power are diverse, and the development of online popular culture creates space for the development of people’s internal and external discourse time, and traditional literary forms of discourse are gradually replaced by popular literary forms. Especially when tracking real-time hot issues in society, it is possible to integrate the personality of young people into the communication style, constantly influencing the subject and object of education <sup>[2]</sup>.

### 3.3 Implicitly

The discourse power can hide itself, and the influ-

enced group will have self-ideological consciousness and control the behavior, so the discourse effectiveness of network moral education will also be affected to a certain extent. The expression of mainstream ideology within the network discourse system is mostly popularized and simplified. Combined with the rhetoric, symbols, syntax and other skills used in the expression of literary forms, educators put the value concept of national mainstream ideology, the ideology of the core value system of the society, the moral beliefs of the personal code of conduct, as well as the realistic ideology and future outlook into the communication and education between the subject and the object, which has an effect on the ideology and morality, ideals and beliefs, and the code of conduct of the educated unconsciously. The communication between subjects and objects of education is not only the interaction of words, but also the realization of discourse effectiveness, which relies more on the spiritual communication and the intercommunication of ideology and consciousness. The subtle communication method breaks the boundaries of time and space, and the hidden influence makes it easier to consolidate the effectiveness of network moral education, and the objects are more likely to externalize and internalize the educational contents. In addition, the external environment and the individual cognitive level of the subject and object of education have an impact on the discourse effectiveness of moral education.

## 4. Real Situation of Discourse Power of Network Moral Education

### 4.1 Status of Discourse of Subject Declines and the Subjectivity of Discourse of the Object is Enhanced

At present, there is a big difference between traditional moral education and network moral education. The traditional “single subject” indoctrination model has gradually developed into a “double subject” intercommunication model that is coordinated with network moral education. In the “double subject” mode of education, the contradiction formed by the difference in discourse runs through the whole moral education, and the educator and the educated have a conflict of ideas and viewpoints, and eventually tend to agree on common values.

First of all, the status of the discourse between the subject and the object changes due to the interaction of network moral education and the characteristics of the subject and the object in the network society. The educated are not general objects and do not absorb the educational content in a passive way. With the subjective initiative, the educated can judge the value information received and are no longer passive recipients of information. On the ba-

sis of the above, they can also create and spread valuable information, gradually forming a pattern opposite to the subject position of the educators. Thus, the discourse confrontation between the educated and educators is also mutual interaction, and the ultimate goal of communication is to eliminate contradictions and form social and cultural identity and consciousness of action. Secondly, the diversity of discourse rights affects the construction of discourse system of network moral education. The diversity of discourse content, two-way discourse transmission, and open discourse environment reflect the development trend of modern moral education, which undoubtedly weakens the threat of authoritative discourse system. As a result, the educators’ authoritative discourse role is weakened, and the relationship between the subject and the object is further blurred <sup>[3]</sup>.

### 4.2 Imbalance between Discourse Power and Discourse Effectiveness

Traditional moral education usually falls into the dilemma of discourse construction due to the lack of thinking about personal values and emotions as well as the understanding of the subject and the object of education. Although network moral education has formed its own advantages, it still faces the same discourse dilemma. The network society is a public domain for subjects and objects of education to fulfill their discourse power, and it is also an environment for discourse confrontation. Both sides have differences in reality and present different levels of discourse power and ideology. However, considering the lack of trust and understanding in networking, the power of network ideological and political education is usually in a state of imbalance in terms of its exercise and return of power and effectiveness.

In addition, the implicitness of discourse power promotes the asynchrony of discourse power and effectiveness of network moral education. The implicitness of discourse power roots in the asynchrony of discourse effectiveness. In the network moral education environment, the pluralistic culture makes the educated unable to focus on accepting and absorbing the correct ideological values, and they are unable to identify which values are useful or useless among many value choices. So it is difficult for them to form cultural self-awareness and value construction, and the lag of feedback makes the discourse effectiveness absent, and the practical activities in the real society also lose their value orientation. Therefore, to break the implicitness of the discourse effectiveness, it is necessary for the discourse power to continuously deliver spiritual power to the discourse effectiveness. Educators should look for common discourse power premises, understand

the receptiveness of the educated, adhere to the discourse foundation, and adopt the education method of indoctrination and communication to achieve the desired education effect. The educated take the guiding value concept, ideals and beliefs, moral code as the code of conduct and target of life practice and return to the real world <sup>[4]</sup>.

## 5. Construction Path of Discourse Power of Network Moral Education

### 5.1 Take Ideals and Beliefs as the Lead, Use New Media and Face Diversity

The network moral education is to carry on the socialist mainstream ideology penetration education to the educated to construct the spiritual and the real world. Given the characteristics of ideological beliefs first in practical activities, the education of ideals and beliefs of educated shall be the focus in all cases, and the dominance of ideals and beliefs shall be adhered to in the diversified network trends and carriers. At the same time, the network moral education should also continue to enrich its content with the development of the times, effectively improve the influence of moral education by the audience-oriented communication method, give full play to the advantages of big data processing, and actively advocate the correct ideology on the basis of quantitative data. In addition, educators should also flexibly use various literary forms of moral education in the network environment, creatively integrate dominant value content into popular literary forms, and create diverse network cultural products.

### 5.2 Take the Construction of Discourse Power as the Starting Point, Occupy the High Ground of Discourse and Manifest Symbolism

Faced with the deconstruction of discourse power of moral education in the network environment, the subject of discourse should establish the spirit of struggle, take the initiative to attack the principle issues, and occupy the high ground of discourse in the struggle of public opinion. Especially in the process of discourse confrontation, the subject of discourse must constantly improve the cultural literacy of discourse, enhance the skills of discourse struggle, and hold on to the high ground of discourse. It is also necessary to purposefully strengthen the network technology, effectively use the network media with sufficient theoretical knowledge and skilled network technology, timely give full play to the guiding power of the authoritative discourse of network moral education, targeting to identify problems, solve confusion and form consensus. At the same time, the object should also form value trust mechanism and make timely feedback on the ideological

and moral education received to continuously consolidate the foundation of its ideological beliefs <sup>[5]</sup>.

### 5.3 Take Life Practice as the Standard, Change the Way of Discourse, and Break the Implicity

As Marx pointed out, “The question whether objective truth can be attributed to human thinking is not a question of theory but is a practical question. Man must prove the truth — i.e. the reality and power, the-this sidedness of his thinking in practice.” Therefore, life practice serves as a measure to judge the discourse effectiveness, and the process of life practice is also the process of individual cognitive experience accumulation, which is the overall perception of society and culture. In the networked environment, people not only want to understand the discourse content of moral education and the way it unfolds, but also look forward to the effectiveness experience brought by this new education mode. While this requires that the abstract language break through the cognitive barrier by changing the way of discourse and making the theoretical language popular, with the affinity and appeal of language. After a certain period of time, the effectiveness of network moral education will be maximized, and the educated will form cultural consciousness and behavior consciousness unconsciously to realize the actualization of discourse effectiveness. At the same time, the educated will receive positive influence on all aspects of real life, form a correct judgment and resistance to the multi-culture of the network, and take the initiative to screen the value information obtained from the network. Therefore, the implicity of the discourse power of network moral education can be eliminated, and the discourse effectiveness can be maximized <sup>[6]</sup>.

## 6. Conclusions

Network moral education classroom is very advantageous compared with traditional classroom. It creates a more vivid and lively teaching environment, and facilitates teachers' teaching diversity at the same time. At the same time, teachers can better use audio and video to mobilize students' enthusiasm, better help students establish survival ideals, expand wisdom and knowledge, and make moral education work more effective from different perspectives. Cultivating students' survival wisdom and establishing students' survival ideals are also the keys to building a practice platform of network moral education to establish survival wisdom.

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