

Baotou Radio and Television University Explores the Immersive Teaching Mode of Open Education -- Stimulate Thinking about the Effectiveness of Moral Education in the "Human Beings and Society" Curriculum

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Abstract: *Baotou Radio and Television University actively explores effective ways to educate people ideologically in professional courses, adheres to the Lide tree as the central link, and runs ideological education through the whole process of education and teaching, so as to realize the whole process of educating people and educating people in all directions. In the process of teaching the "Humanity and Society" curriculum, teachers integrate the content of value shaping, practice the "three completes" education concept, organically integrate talent education and education, and enrich the teaching connotation. This article expounds the way to continuously consolidate the quality of teaching by running the core values of socialism through the whole process of teaching "human beings and society".*

Keywords: Socialist Core Values; Humanity and Society; Curriculum.

1. INTRODUCTION

Moral education refers to the process of integrating ideological and educational content into the teaching of professional courses for students in a subtle and imperceptible manner, guiding students to establish correct values, and achieving full, comprehensive, and all-round effects. Immersive teaching is the establishment of a specific teaching objective environment through various teaching methods, allowing students to learn in a specific teaching environment. In the process of implementing teaching, teachers should innovate textbook knowledge based on actual situations, stimulate students' thinking awareness through specific teaching environments, and achieve better learning outcomes.

The course of "Humanity and Society" is a course that allows students to understand the origin of humanity and social development. Teachers should fully consider the diverse characteristics of students' values, combine teaching content, and integrate socialist core values while cultivating students' professional qualities, forming an internal driving force for students' sustainable development. Teaching should have clear objectives, which not only involve knowledge and skills, but also include ideological and political goals. Integrating ideological and political goals with knowledge goals, reflecting the content of socialist core values in education, integrating moral education into daily learning processes, and making it normalized, we should not only cultivate students' professional qualities, but also pay attention to humanistic literacy, create a good classroom atmosphere, and achieve ideal teaching results.

For the ability and quality of teachers' education and teaching, students' evaluation is only one aspect, which can be used as a reference. The most important evaluation should be teachers' peer evaluation - teachers' peer committee carries out independent evaluation of teachers' education and teaching according to the education standards and principles. This is conducive to the school to adhere to its own training standards and form training characteristics. Students' evaluation of teaching itself has great limitations. Even if students are eager for high - quality education and express their ideas completely and truly, they can't represent their accurate evaluation. Because teaching and learning are contradictory communities. Those strict teachers, some students don't necessarily think it's good for themselves during their study, and students will evaluate the quality of teachers' teaching according to their own needs, but teachers can't turn around the needs of students. What kind of standards should teaching reach can't be easily given up. For general education schools, we should not only look at the needs of students, but also the needs of society. The school should adhere to the ability and supply orientation, otherwise

the school will become a vocational training institute and lose its leading role in the society. Of course, in order to improve the quality of teaching and improve the relationship between teachers and students, it is necessary for teachers to listen to students' evaluation and adjust teaching methods.

2. IMMERSIVE TEACHING STRATEGY FOR MORAL EDUCATION IN THE COURSE OF "HUMAN AND SOCIETY"

2.1 Whole process guidance

As for the course of Human and Social Sciences itself, it is highly theoretical, and students feel bored by simply explaining the textbook content. In classroom teaching, specific Chinese history is used to stimulate students' interest in learning. Further refine and elevate textbook knowledge, and deeply explore the application of moral education resources in curriculum teaching. The course consists of ten chapters, which explore the deeper content contained in each chapter, inspire students, stimulate thinking, and form resonance.

2.2 Moral education teaching strategies based on borrowing questions for expression

During the teaching process, teachers should understand how to make use of the topic and be good at exploring and enriching the content of moral education. When guiding and cultivating students' values, they should start from multiple perspectives and change the way they are directly instilled. The following will introduce the moral education content contained in the textbook one by one.

2.2.1 The Chinese nation has a long and rich history

In the teaching of the first chapter on the emergence and development of humanity, students are guided to understand that the earliest human beings in China can be traced back to the Yuanmou people in Yunnan more than 1.7 million years ago

One million years later, the Beijing mountaintop cave people emerged, who still retained certain physical characteristics of apes, such as prominent mouths, low foreheads, and very thick brow bones. Their appearance is already very similar to modern people. The discovery of fossilized individuals from the mountaintop cave in Beijing confirms that the Chinese nation has a long history and the Chinese civilization has a long history. When teaching, it is important to guide students, not only by imparting professional knowledge, but also by inspiring them to think about the humanistic background behind professional knowledge, and integrating moral education elements such as patriotism into professional knowledge.

2.2.2 Prosperity, Democracy, Civilization, and Harmony - the Spirit of a Great Country

The moral education content integrated into Chapters 2 to 5 of the textbook is a core value at the national level. In the process of explaining specific content in each chapter, relevant moral education content is naturally integrated, allowing students to have a deeper understanding of the above four words.

Chapter 2: Development and Resources of Human Society - Prosperity and Strength

Resources are the guarantee of human social development, and the first word of socialist core values is prosperity. Why is the first word wealth? Throughout history, all rulers have wanted their country to be prosperous and strong, and the people have always wanted a prosperous life. Resources are a prerequisite for national prosperity. In recent years, China's resource constraints have become increasingly tight, and the contradiction between development, resources, and environment has become a major bottleneck restricting economic and social development. We must absorb the experience and lessons of pollution before treatment, and never engage in exploitative consumption of resources in order to achieve rapid economic and social development in contemporary times.

The economic development and openness of the Tang Dynasty reached unprecedented levels, attracting a continuous stream of people of different skin colors and ethnicities. The Travels of Marco Polo provides a detailed account of China, the most prosperous and prosperous country in the East. From then on, European countries coveted China's wealth and launched the Eight Nation Alliance to attack Beijing, forcing the Qing government to sign multiple unequal treaties. The weak rulers of the Qing Dynasty left the once richest country in the world in

ruins. The historical lesson of blood and tears tells us that a country must be "strong", and only a strong country can benefit the people and provide abundant resources. Therefore, the first word of the socialist core values is prosperity and strength.

The pursuit of wealth is understandable, but the role of wealth cannot be infinitely amplified, and materialism cannot be fostered. Blindly pursuing wealth will lead to becoming a slave to money and falling into a quagmire that cannot be extricated. We should have a correct understanding of money, take it wisely, and use it wisely.

Chapter 3: The Emergence and Development of Marriage and Family - Harmony

Marriage is the premise of a family, and society is composed of small families. Whether a family is harmonious and happy is related to the stability and development of society. Family harmony promotes the harmonious development of society. The prosperity of the country and the strength of the people are ultimately reflected in the happiness of countless families and the health of hundreds of millions of people. Therefore, from a national perspective, the harmony of small "families" promotes national harmony.

Chapter 4: Class, Strata, and the State - Democracy

The ruling class enjoyed absolute rights in the long feudal society, and the ruled class could only obey the will of the ruling class. The May Fourth Movement saw the Chinese working class step onto the political stage, marking the beginning of the struggle to establish a proletarian dictatorship on the land of China. The birth of the People's Republic of China marked the establishment of proletarian dictatorship on the land of China. From then on, class confrontation on the land of China led to the extinction of classes, the disappearance of the exploiting class in our country, and the proletariat began to grasp power.

The second term of the socialist core values is democracy, and the modern understanding of the word 'people' is the common people. During the Western Zhou Dynasty, the people were the lower class or slaves, that is, the lower class of common people, who had no rights. The original intention of the Lord is the God Lord, who is the owner of power or property. And now when the two words 'democracy' are combined, it means that the people have rights, and they control all the power of the country as masters.

Chapter 5: Urbanization, Industrialization, and Rural Society - Civilization

The emergence and development of cities have almost always been related to the process of human civilization. As we all know, the four ancient civilizations are China, ancient India, ancient Egypt, and ancient Babylon. However, nowadays, except for the Chinese civilization, the other three ancient civilizations have long been lost in the long river of history. Many aspects of philosophy, medicine, and literature in contemporary society originate from ancient civilizations, and traditional Chinese medicine is a valuable cultural heritage that exists today. Professor Tu Youyou, a traditional Chinese medicine expert, was inspired by the "Emergency Formula for Elbow Reserve" to extract artemisinin, an anti malaria active ingredient, from *Artemisia annua*. With the continuous deepening of research, researchers have found that artemisinin can not only treat malaria, but also has therapeutic effects on congenital deafness. Inheriting Chinese civilization can promote the creation of a better tomorrow for humanity. From this perspective, we have more reason to cherish and inherit Chinese civilization, so that it can be passed down forever.

2.2.3 Freedom, equality, justice, and the rule of law promote the development of commerce and transportation progress

Chapter 6 introduces the development of commerce and transportation progress. As humanity emerges from ignorance and barbarism, people increasingly yearn for freedom and equality. The desire for freedom and equality stems from the history of being enslaved and forced without the right to choose. After humanity moved towards civilization, commercial trade began, and this social activity emerged from people's long-term life and production activities. With the increasing commercialization of production, a market economy has emerged within the natural economy. The characteristics of a market economy are in line with the four words of freedom, equality, justice, and the rule of law in the socialist core values. In an orderly social market relationship, there is no difference in competitive position between commodity producers and operators, and transactions are completed according to rules in the market. To achieve equal and fair transactions, there must be laws to guarantee it, so the rule of law ensures the equal and fair operation of the market economy. Fa Zi is a shortened character that appeared during the

Warring States period. The word 'go' on the right means to eliminate evil, while 'three dots of water' on the left mean to enforce the law fairly like water, and 'govern' means to govern. In terms of national governance, the rule of law can be traced back to the Spring and Autumn Period. During this period, Guan advocated for the rule of law, believing that "the rule of law is the formula of the world and the instrument of all things." This means that law is the norm of the world, and if all the people in the country obey the rule of law, the country can maintain stability and society can prosper. In ancient times, laws and regulations were held in the hands of the ruling class, and the judgment and punishment of crimes were arbitrary by the nobles, while the common people were in a state of fear and uncertainty about their punishment. Socialist rule of law is the guarantee of social fairness and justice, implementing the rule of law in all aspects of the economy and society, and creating a better legal environment.

2.2.4 Patriotism, Dedication, Integrity, and Friendliness - Cultivating Virtue and Talent

Chapter 10: The emergence, development, and integration of culture. The core values embody the common characteristics of the Chinese nation in the new era, endowing us with a collective sense of judgment and morality. The content contained therein is an inherent requirement for the country to cultivate ideal citizens, and it is also an important way to cultivate morality and talent.

The people have faith, and the country has strength. Patriotism is the core of the spirit of the Chinese nation. At the moment of national and ethnic survival, a large number of patriots stepped forward, and the people of the whole country rose up to resist, sacrificing their lives for national independence. Without national stability and prosperity, there can be no family happiness. So where there is a country, there is a home. Patriotism is the duty and responsibility of every Chinese person, and it is the foundation for Chinese youth to establish themselves and become successful. In the face of a sudden global infectious disease crisis, the Party and the state prioritize the safety and health of the people, and effectively enhance their sense of security. Experiencing the ups and downs of human life from the responses of various countries, the country has not given up on every Chinese person and loves every Chinese person greatly.

Young people have different life goals and career choices, but everyone should integrate their own efforts into the construction of the country. Faced with the complex external environment, they should not blindly follow the trend, strictly abide by the rules, be in their position, seek their job, take responsibility, and do their best. A good life is created by diligent hands and honest labor. Keeping pace with the times and sharing the same destiny with the country, integrating one's aspirations into national development is the key to better realizing one's life value.

The two words 'integrity' both have a true meaning. The word 'integrity' means to say something and then do it, while 'trust' means to fulfill one's own words. Therefore, integrity is Unity of words and deeds. Sincerity emphasizes internal sincerity to oneself, while trust emphasizes external trust to others. In ancient times, integrity was an important measure to evaluate one's character. The emphasis on integrity among Chinese generations can be reflected in many classic works such as "The Analects", "Without trust, the people cannot stand" - "The Analects", "When making friends, one must keep their promises" - "The Analects". From ancient times to the present, whether it is governing the country or personal cultivation, integrity has always been a moral standard respected by society.

The first word for friendliness is 'friend', which means 'friend'; Good and evil are opposite, so good can be understood as good. Friendliness is a two-way process, that is, treating others kindly while making good friends. Friendliness is the ideal moral state advocated by Laozi, and the Tao Te Ching praises the sages with the word 'goodness'. Good deeds have no traces; good words have no flaws; good numbers do not require planning; good closure is unrelated to faults and cannot be opened; good knots have no bonds and cannot be untied. It is because the sage is always good at saving people, so there is no abandonment of people; he is always good at saving things, so there is no abandonment of things. This is called inheriting wisdom. Therefore, those who are good are not good teachers; those who are not good people are good assets. They do not value their teachers, do not love their assets, although they are wise and confused, they are called being wonderful. "These classic theories can reveal that" virtue is the foundation ", and from ancient times to the present, whether it is personal cultivation or the country, they all hope to reach the ultimate state of goodness.

3. COURSE ASSESSMENT

It is necessary to enable students to master professional skills while also taking into account moral education. These two aspects are not isolated, but can be integrated with each other. Therefore, it is important to focus on the evaluation of the teaching process and use it as a basis to determine the form of assessment for moral education. Currently, integrating the key points of moral education into classroom learning behavior performance, formative assessment, and final evaluation is used to measure the quality of moral education teaching from the above three aspects. In future teaching, we should continue to pursue the effectiveness of moral education in the curriculum, construct quantitative indicators, and conduct scientific evaluations.

Overall, in the process of teaching the course "Human and Society", Baotou Radio and Television University has deeply practiced and preliminarily summarized the current teaching mode. In the practice of moral education in the course, positive elements will continue to be explored, educational tasks will be completed, professional knowledge and ideological education content will be effectively connected, and the dual effect of educating people will be achieved.

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