

Exploration of Moral Education System in Universities

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Abstract: The aim of school education is to cultivate people with moral integrity, which runs through the whole process of school education and teaching. To build a scientific, systematic and stable school moral education system and enhance the time-sensitivity of school moral education have become an important topic of school moral education. In view of the heckling faced by moral education in schools, this paper explores its moral education system from three aspects: giving full play to the mainstream culture of schools, the educational function of teachers and the practical function. After the reform and opening up, China's foreign exchanges have increased, and different forms of ideology, ways of thinking, and values have also been introduced to China. Among them, there are foreign excellent moral cultures, and there are also contents with hypocritical cloaks that do not meet and even runs counter to the requirements of socialist ethics. The immature thinking of college students, the easy acceptance of "new" things and the popularity of the Internet have made the bad content have a greater negative impact on students' thinking and behavior. It is urgent for educators to base themselves on reality and to establish and reform the moral education theory and practice system. This paper mainly explores the school moral education system in the new era.

1. University Moral Education Should Meet the Requirements of the Development of the Times

School moral education has always been valued by the country and society. With the changes in the market economy system, the influx of information networking, the expansion of university enrollment and the increase in employment pressure all have different levels of influence on the ideological and moral education of college students: self-awareness is enhanced, free development is established according to their own values, self-centrism, money worship, rejection of traditional cultural discipline or educational norms. In the era of advocating people-oriented, moral education is not only the process of socialization of the educated, but also the process of two-way interaction between educating and being educated.

For a long time, moral education in Chinese schools has always adhered to traditional educational methods, which adopt normative systems with political preaching as the curriculum and the method of knowledge instilling. These neglect the subject value choice and goal pursuit of students, especially in the new era. The actual effect is not satisfactory, and the ideological and moral quality of college students does not have the effect of doing more with less.

Taking students as the main body and creating open moral education environment, the content of moral education should be eclectic. It is necessary to use positive facts and correct opinions, and at the same time pay attention to cultivating students' ability to select and identify information, so as to improve their immunity and think independently. Take the essence and discard the dregs. Reform and innovate forms and give play to the characteristics of contemporary college students' active thinking and strong sense of innovation. In addition to the classroom, increase the practice of moral education, give students the initiative to participate, stimulate their creativity, change passive and instilling into active aspiration, and innovate content and form. In the practical activities, achieve the improvement of ideological and moral quality, achieve the common moral identity with the society, transform the external preaching into self-experience, self-sense, self-education, and transform "make me to learn" to "I want to learn". To enhance the effectiveness of moral education, so as to achieve the purpose of "Paper will sleep shallow, never know the matter want to practice."

2. The Current Difficulties Faced by University Moral Education

Strengthen the moral quality education of college students, carry out education of patriotism, collectivism, and socialism and Chinese national spirit. Training the builders and successors of the socialist cause who loves the motherland, is active, united, friendly, and civilized, has become the purpose of university moral education. However, from the current point of view, the school moral education goals are too “empty” and “high” in different degrees. The status of moral education system being not scientific and systematic, theoretically strong, lacking practice, cannot meet the requirements and goals of school moral education, and limits the function of moral education. This is manifested in the following three aspects:

2.1. The status of moral education needs to be improved.

Moral education is a long process. From primary school, middle school to university, moral education is compulsory. It's called ideological and moral classes in primary school, and ideological and political class in middle school. Although there is only one word difference, it reflects that with the growth of grades, political education is strengthened and moral education is weakening. In middle school, under the guidance of the entrance exam, the academic achievement is the most important criterion for measuring students, and the status of moral education is more

In college, students are more focused on professional knowledge learning and professional skills training, and moral education is more difficult to obtain an important position.

“Two courses” education is the main channel of moral education. According to the regulations of the Ministry of Education, undergraduate students must study many courses, including the basic principles of Marxism, Mao Zedong Thought, Deng Xiaoping Theory and the “Three Represents” important ideas, the outline of China's modern history, ideological and moral cultivation and legal basis. It is not difficult to see that moral education only accounts for a small part of it. It is difficult to for the “two courses” to achieve ideal results in moral education with shorter periods, more contents and tasks. The number of students in the “two courses” also makes it hard to achieve “teaching students according to their aptitude” for moral education

2.2. Inefficiency of university moral education.

At present, it is an indisputable fact that university moral education is inefficient with unsatisfactory effects. It is mentioned above that the “two courses” are still the main channel of moral education. “Ideological and Moral Cultivation and the Legal Basis” is an important course. “Two courses” should serve the training of socialist builders and successors, therefore it is political and instrumental. But the strong political color and instrumentality, outdated content will cause students' dislike, resulting in low interest.

Contemporary college students are independent, who have their own ideas and pursue individualism. What is needed is a permeable moral education that is “smooth and silent”. Neglecting the needs of students, simply preaching students as educational objects, and rudely “reconstruction” of living individual students following the uniform standards, and the exclusion of students will lead to a weakening of moral education. Moreover, the current era is an era of informationization. Students access a large amount of information through the Internet every day, many of which involve complex moral and legal torture. If university moral classes and moral educators cannot respond in time or make their statement consistent, it cannot be convincing, and students are misled by the one-sided view of the network, which will also affect the moral education effect.

2.3. Weak practice in university moral education.

Moral education is the unity of “spirit-practice”. Modern moral education is a system, which includes three perspectives: moral courses, moral education activities, daily behavior and interactions [1]. Moral education activities, daily behaviors and interactions are inseparable of the modern moral education system.

The Ministry of Education pointed out that the main forms of practical education include

practical teaching, military training, and social practice activities. The Ministry of Education also requires that the practice teaching guarantee mechanism should be established and improved, and that the long-term mechanism for educating people through practice should be explored, and social practice, volunteer service, public welfare activities, and professional course internships should be used as supplementary means for practicing education.

Under the strong advocacy of the country, the practice of moral education has developed, but we have to admit the disconnection between school education and social education, more importance to book education, and combination between theory with practice being ignored [2]. Restricted by teacher resources, there are very few universities that could implement practice activities in a long-term, fixed and in-depth manner. Activity funds and student safety have become negative factors that restrict the development of moral education activities. Most schools' moral education activities are not attended by all students, but students with excellent academic performance, and students who are urgently required to “reform” have no chance or disdain to participate in moral education practice. The shortcomings of moral education practice such as being formalistic, irregularity and limited participation make moral education practice a weak part in moral education.

3. The Construction of School Moral Education System

3.1. Bringing into play the influence of mainstream culture of schools on moral education.

The mainstream culture and spirit of the school refer to a concept that all members of the school have summarized in the long-term education and management practice. It is also the crystallization of the wisdom that the whole school has condensed in the process of educational practice, and is the leading thought of the survival and development of the school [3]. The school's mainstream culture is an inheritance of the school's long history and cultural heritage, and it is also a kind of development.

The mainstream culture of the school includes both spiritual and material culture. Spiritual culture is the core content, mainly including school spirit, study style, style of work, etc. School motto is the conciseness of this kind of “ethnicity”. The article “Sincere and majestic, Nanjing University’s spiritual watch” said: “The school motto is the most concise expression and the most direct presentation of the university’s taste. When entering the university, the school motto is the spiritual guidance of the school; after leaving the campus, the school motto is the heart of the alma mater complex. Although the school motto does not include many words, it is full of cultural accumulation, which has a crucial influence during students’ college years, even in their whole life. For example, the school motto of a school, “Advocating moral character; Implicit energy; Every day is fine and new.”

This school motto contains four concepts: virtue, competence, professionalism and innovation. This kind of school motto not only encourage the students and faculty to have the professional spirit of pursuing excellence and the spirit of pragmatic innovation, but also encourage everyone to carry forward the tradition, develop and innovate, and achieve leap in personality, school and career. This has a positive impact on all teachers and students. The material culture includes the school's architecture, venues, plazas, greenery, and sculptures that reflect the school motto. At the same time, students' self-organized organizations, students' works, and their own life mottos, inspirational stories, and other newspapers not only show the school's accumulation of cultural traditions of hundreds of years, as well as the inheritance of school civilization, at the same time, by creating a good atmosphere for running a school, cultivate the sentiments of teachers and students. It played a subtle role in the moral level of students and inspired a sense of collective honor.

With the development of the Internet age, campus BBS, Post Bar, QQ, Weibo, WeChat have become the tools commonly used by students to express ideas, obtain information, and exchange views. Since participants are mainly students, they can be regarded as “virtual campuses”. “There is no doubt that this “virtual campus” is more open. Due to the virtual nature of the network, students can express their opinions to the fullest. Different value concepts collide here, and they also have an impact on the mainstream culture of the campus.

Schools should make good use of the influence of mainstream culture on students' moral quality, make full use of various channels, strengthen the construction of spiritual civilization and material civilization on campus, and build a “realistic campus” and “virtual campus” to make mainstream culture dominate.

3.2. Giving full play to the educational function of all teachers and being a good example for students.

In the thoughts of most people, the moral education work in universities is mainly the responsibility of “two-course” teachers, counselors and class teachers. This is unquestionable. In many policies of the party and the country, their moral responsibility has been very clear.

In 2005, the Propaganda Department of the CPC Central Committee and the Ministry of Education jointly issued “Opinions of Further Strengthening and Improvement of Ideological and Political Theory Courses in Colleges and Universities” pointed out: “The ideological and political theory course of colleges and universities undertakes the task of systematically teaching Marxist theory to college students, and is the main channel for ideological and political education of college students.” In practice, the ideological and political theory course is not only the main channel of political education, but also the main channel of moral education and the moral education function of ideological and political theory courses. In 2004, the Central Committee of the Communist Party of China and the State Council jointly issued the “Opinions on Further Strengthening and Improving College Students' Ideological and Political Education” pointed out: “School education must adhere to the principle of educating people and moral education first.” In 2005, “the Ministry of Education’s Opinions on the Construction of the Team of the Counselors and Class Teachers” indicates that the counselors and class teachers of colleges and universities are the backbone of the ideological and political education of college students, and they are the instructors and guides for moral education and healthy development of college students.

The cooperation between the “two-course” teachers, counselors and class teachers has achieved a “seamless connection” to moral education for students in the classroom and outside the classroom. However, with the increase of the openness of the campus, bad ideas have also taken the opportunity. Counselors and class teachers cannot achieve “all-time” education. At this time, it is necessary to give play to the moral education of other staff in the school, even though their moral education responsibilities have not been clarified, but in practice, they also affect the effectiveness of moral education, such as professional teachers, administrators, and logistics personnel.

They can use their own actions to teach students what are dedications, devotion, and set a good example for students. For example, nowadays, we advocate a smoke-free campus. When we warn students to ban smoking on campus, some teachers and staff regard the construction of a smoke-free campus as a student’s business and they set a bad example. “Great character makes a teacher; moral integrity makes a model.” If teachers cannot do well, how could we ask students to behave well. Therefore, on campus, no one is an outsider of moral education, and everyone is the implementer of moral education. They must play the educational function of all teachers and require everyone to strictly demand their behavior and be a good model for students.

3.3. Forming a favorable development trend in practice.

“Practice is the sole criterion for testing truth.” The reason why Marxism-Leninism has power and is recognized is precisely because it passes the truth of practice test. Any theory must be constantly tested in practice and guided in practice to develop it into a favorable posture.

Pay attention to the educators' own practical activities. Strengthen the diversified moral practice activities in the daily school and family life of students, and attach great importance to the great role of moral cultivation. Increase the practice of the ethics and standards system for the students, so that the educators consciously internalize into moral beliefs, and achieve “knowledge and trust”; moral beliefs support and guide moral behaviors, as “talk the talk, walk the walk.”

Take the summer social practice of “Promoting the Whole Country” of Shandong Institute of Commerce and Technology as an example. In order to better enable students to test their comprehensive quality in practice, and find their own shortcomings in practice, practical teaching

for all students in the school is developed under the leadership of professional teachers, breaking the traditional classroom teaching mode. It takes one month to complete the self-test and self-summary, and completes the relevant assignments under the guidance of professional teachers, and these are included into assessment according to the practical results. The assessment is comprehensive evaluation of students in terms of moral quality, professional quality, business ability, innovation quality, ability and so on. Through the students' voluntary practice, they gain recognition, internalize as their own moral norms, and externalize and guide their own moral behaviors.

As the main position of moral education for college students, the school gives full play to its material and spiritual cultural resources, breaks the original indoctrinating education model, makes good use of the mainstream culture of the school, clarifies the duties of teachers and counselors. Builds a three-dimensional running mode including a trinity of society, school and family, adapting moral education to the diversification of educational subjects as much as possible, so as to achieve the virtuous circle and sustainable development of school moral education.

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