

Integration of Teaching, Learning and Practice: the Inevitable Pursuit of Moral Education in Colleges and Universities

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Abstract—Tao Xingzhi's theory of "integration of teaching, learning and practice" is a rational cognition based on the absorption and promotion of eastern and western educational thoughts and his educational practice and experiment. In moral education, he emphasizes that people should conform to the moral principle and they should pursue it as the ultimate value. It is a theory of moral education that conforms to the all-round development of people. As far as the study of moral education method theory is concerned, the use of internationalization to examine the complex problems which are intertwined with philosophy and experience has a strong enlightenment and reference significance in the reform of moral education.

Keywords—integration of teaching, learning and practice; value pursuit; moral education

I. INTRODUCTION

Tao Xingzhi is a great educator in China. His "integration of teaching, learning and practice" is on the basis of criticizing and inheriting the traditional educational thought of China, absorbing the western educational thought and combining his education practice and experiment, which shows scientific foresight and high creativity. "Integration of teaching, learning and practice" is one of the essence and core ideas of life education theory, which is of great significance to improve and strengthen moral education in colleges and universities, to establish teacher-led, student-subject relationship in moral education as well as to improve the attraction, appeal and effectiveness of moral education.

II. TAO XINGZHI'S VALUE PURSUIT OF THE INTEGRATION OF TEACHING, LEARNING AND PRACTICE

People should be virtuous, regardless of national boundaries and race. Tao Xingzhi is influenced by Chinese traditional educational thoughts, for example, Mozi's "knowledge acquired by personal knowledge, knowledge acquired by learning from others and knowledge acquired by logical reasoning" and Wang Shouren's "unity of knowledge and action". He also further developed Dewey's doctrine of "learning by doing" and creatively proposed the educational thought of "integration of teaching, learning and practice", advocating that "teachers teach by practicing, students learn by practicing and both of teaching and learning should be

practice-centered". He emphasizes that people's lives should be in line with ethical principles and people should take ethical principles as ultimate values. This is the fruit of the integration of Chinese and western educational thoughts, the moral education theory that is in line with the all-round development of people and the moral education concept that universities should pay attention to for reference. The value pursuit is manifested in many aspects.

A. Focusing on Ethical Practice

The key to the development of good morality lies in practice. Although the extension of the moral concept has been changing with the changes of the times, the connotation of morality to be cultivated through the practice of physical practice has not changed. "Integration of teaching, learning and practice" advocates a high degree of combination of theoretical learning and practical learning, emphasizing the moral education goal of "pursuing truth and being a real person" in the process of "doing". Its essence is the unity of "being a person" and "doing things", with distinct moral education characteristics. Tao Xingzhi put forward: "The study of the ethics of self-cultivation, the most important thing to pay attention to is the implementation". College students' moral education is closely related to social life. If the school education is separated from the social life, students may become moral talkers who study mechanically. Therefore, in terms of different social reality and different students, the education of moral practice needs to be targeted so as to achieve "integration of teaching, learning and practice". Therefore, moral education should pay attention to the students' "every day's every move, lead them to the highest, most complete, most permanent, most spiritual position." "The school is the place where teachers and students live together... Personality should be mutually influenced and habits should be exercised with each other." It can be seen that his moral education concept pays great attention to the students' application of knowledge to daily real life and the active realization of their own moral perfection and development in social practice activities.

B. Focusing on the Methods and Purposes of Education

Education is not only the transfer of knowledge and social experience, but also the combination of students and

their social experience through appropriate educational methods to achieve the transformation of students' social experience, and then to acquire true knowledge. Therefore, living education should adopt the teaching method of "learning as you do and teaching as you learn". It is necessary to let students complete the construction and migration of knowledge independently, so as to improve their learning and practical ability. The traditional teaching method, in which the teacher only teaches and the student only learns, has its advantages from the perspective of the teacher's passing on knowledge. However, letting "the method of teaching be based on the method of learning" can not only make "the teachers work less and succeed more", but also make students "be willing to learn", which is better in terms of teaching methods. From the point of view of the purpose of moral education, good methods can promote students' transition from ought morality to inevitable morality, make them consciously establish the moral concept of advocating ethics and doing good turns, and internalize the value of profound moral education in the heart and externalize it in behaviors, and contribute to the formation of their moral behavior. Therefore, Tao Xingzhi pays great attention to the cultivation of students' truth, virtue and beauty, and lays emphasis on cultivating "real people". He said: "Educators are not making gods, not making stone statues, not making lovers. What they create is a true, virtuous and beautiful person." In his view, the truth, virtue and beauty should be integrated, which is in line with the connotation of the comprehensive development of moral, intellectual, and artistic development that advocated and is also in line with the value requirements of modern education. Therefore, moral education should educate students to constantly pursue the truth and practice, so that their virtue and personality can be more perfect. It is necessary to educate people with truth, sincerity and real people. In the construction of students' moral concepts, the university students are encouraged to "build the Great Wall of the personality" so as to achieve the important goal of full personal development.

C. Focusing on Dissolving Life in Moral Education

Although life moral education has not been explicitly proposed, its theoretical system is very complete in Tao Xingzhi's educational theory, and it is the essence of his educational thought and practice. Everything in life contains teaching, learning, and doing, and teaching can't be separated from life. In Tao Xingzhi's view, true teaching and learning can't be separated from actual teaching and practical learning. Tao Xingzhi inherited Dewey's idea that it is necessary to link moral education with the principles of "education is life" and "school is society". However, he also found that Dewey's educational philosophy is not suitable in China. Therefore, he advocated that the whole society should be regarded as a large school, and put forward the idea of "life is education" and "society is school" as well as the core concept of "education is for life", which has developed and transcended Dewey's educational philosophy. The essence of moral education in cultivating human beings is the quality of human life. Moral education can lead people to accept moral education by guiding people's moral life. On the other hand,

if the student's life is unethical, it is useless to receive more moral education. On this basis, he further proposed the concept that moral education should come from life and finally return to the life. Life provides a wide and real theme and material for moral education. It is necessary to organize the content of moral education according to the logic of life. It is doable to stimulate students' empathy and sentiment through students' personal experience and deafness, thus constructing students' moral cognition framework and inducing or consolidating students' moral behaviors, so that students can pursue truth, virtue and beauty and enhance their personal happiness. At the same time, life is also the foothold of moral education. Moral education comes from life, and ultimately it has to return to life so as to improve the implementation of moral education by returning to life. Life allows students to think and explore in specific life situations, and learn the choice of virtues, thus achieving a positive self-reflection of meaning in life.

In addition, its value pursuit is also reflected in the personality cultivation, the harmonious development of individuality, the improvement of the overall quality of the nation and the construction of democratic equal teacher-student relationship and other aspects. The integration of teaching, learning and practice about moral education and its educational practice is an education of people with universal significance, which is of great significance for shaping the lofty moral personality of college students. The connotation of the value pursuit of college moral education and the value pursuit of integration of teaching, learning and practice are consistent in this aspect. In this sense, Tao Xingzhi's "integration of teaching, learning and practice" theory is of reference and guiding significance for promoting college education reform and comprehensively promoting quality education, especially for college moral education and the cultivation of college students' sound personality.

III. THE PRACTICAL ENLIGHTENMENT OF THE INTEGRATION OF TEACHING, LEARNING AND PRACTICE ON COLLEGE STUDENTS' MORAL EDUCATION

The ideal goal of moral education is always different from the actual effect of moral education, and the solution to the problem lies in the life world, which is the integration of teaching, learning and practice. On this basis, the process of college students' moral socialization can be promoted. The teaching method of integration of teaching, learning and practice has its unique scientific charm, which meets the requirements of all-round development of human beings. In the effectiveness of moral education, it conforms to the laws of social moral development and the cognitive rules of students, and it is still of great significance to solve the problem of low efficiency of moral education and implement the task of cultivating moral education.

A. It Is Needed to Strengthen Moral Education with Good Moral Practice

Moral education should solve the contradiction between the known and the unknown such as morality and ethics, but the most important thing is to solve the contradiction between doing and not doing. Whether it is the cultivation of

moral cognition or the shaping of moral emotions, any stage of moral formation and stability is inseparable from behaviors and practical activities. It is necessary to develop good moral habits through moral practice and embody good moral values in human moral behavior. In this way, the effect of moral education can be enhanced from the purpose of moral education and small things in life. Through practical activities, students can not only continuously increase their understanding of society, but also learn social norms, master the skills of interpersonal relationships, and improve their social adaptability. Therefore, organizing students to participate in the practice of moral education (on-campus or off-campus) is an important part of cultivating students with good moral qualities. To this end, school moral education workers must have the spirit of moral education and experiment. In the aspects of curriculum design and system construction of moral education practice, students should be given the opportunity to participate in social practice and be provided with corresponding norms and guarantees. It is suggested to allow students to experience the most direct and authentic moral experience in a purposeful social class (good or bad). Of course, the good moral practice here is not just to stipulate a good positive moral preaching, but to present a complete society to the students, so that students have the cognition of both positive and negative phenomena of social life. This pays more attention to the procedural nature of moral education, and students get value judgment choices and feelings through personal experience. As a result, students' status and enthusiasm in moral education can be reflected, and moral ability such as judgment ability, choice ability, problem solving ability and other aspects will also make progress. Virtue is not an unconscious movement made by human practice rationality, but a way and the key that can be transformed into intrinsic character through moral practice, and it is the embodiment of moral externalization. Good moral practice enables college students to resist bad social mood erosion with their independent personality and good morality.

B. It Is Necessary to Do a Good Job in the Reform of Moral Education and Build a Platform for Integration of Teaching, Learning and Practice

Tao Xingzhi believes: "The traditional way of dividing the boundaries between teachers and students is too strict." This is easy to lead to the separation of teaching and learning, and learning is in a weak position in moral education. He also believes that in traditional education, "teachers only teach without practicing and students only learn without practicing", which is out of touch with reality. Such education can't adapt to the needs of society and can't transform society through education. If "integration of teaching, learning and practice" is examined from the perspective of teaching theory, there is indeed an equating of the knowledge process with the teaching process. It is easy to ignore the systematic scientific knowledge transfer in educational practice, neglect the curriculum knowledge setting, and neglect the leading role of teachers. Insufficient understanding of the special nature of teaching activities and it lacks understanding of the particularity of teaching activities. However, this is not the case for moral education.

Moral education itself, of course, needs to solve the contradiction between the known and the unknown of moral ethics and other norms, but the most important thing is to solve the contradiction between doing and not doing. The virtue is reflected through "action", which is the "action" of the two subjects of moral education at all times, in everything and everywhere. Therefore, in teaching, it is inevitable to do a good job in teaching reform of traditional moral education. This requires that moral education must respect the student's dominant position under the guidance of teachers. Moral education is a human problem. "When people are different, the things they teach, the methods of teaching, the amount of teaching, and the order of teaching are all different." Students are the masters of learning, and the subjective status of students must be respected in teaching. Teachers should combine the teaching content and the physical and mental characteristics of students in the design of moral education teaching to find out the moral gap among students' thoughts, behaviors and textbooks. They should carefully select cases, design thinking questions to achieve effective teaching. In addition, compared with the motivation of knowledge learning in high school, college students' learning motivation gradually turns to ability acquisition, and having good moral ability is undoubtedly the most important one among people's various abilities. Moral education workers should face this need and take the initiative to build a platform for the integration of teaching, learning and practice of students. It is necessary to combine moral education theory with the practical problems of students and society, actively create various teaching conditions conducive to the development of students' moral education, and guide students to find answers in confusion through inquiry, improve moral cognition and practice, and correct self-behavior, enhance personal morality, establish a good demeanor, and lead the social trend.

C. It Is Necessary to Create a Good Moral Education Environment and Cultivate Positive Moral Emotions

The construction of a good moral education environment and the cultivation of moral emotions can create a lot of room for improvement in the effectiveness of moral education methods. Creating a good moral education environment is an important way to combine college students' campus moral education with off-campus moral education. Tao Xingzhi advocates that "life is education". The educational methods and coverage of moral education are everywhere. If the school moral education lacks caring preaching and ignores students' rebellious emotions, the goal of moral education will never be effectively realized. Therefore, it is a must to infiltrate college students' moral education into the whole campus life. The university is a small society, and the education of cognition, emotion, and behavior of students here are a whole and unified. Campus life gives college students a good atmosphere and fertile soil for moral education. The teacher penetrates and excavates through consciousness and skill, and the students combine knowledge with action in this process, develop the feeling of pursuing truth and strive to pursue it. The essence is the unity of belief and action, and is the formation, development and improvement of morality. At the same time, the moral

education of small campus society needs to be combined with the big society outside the campus to conduct moral education for college students through social public environment and family education, so as to exert the effect of collaborative education and obtain permanent vitality. A person's moral development has a great connection with the success of family education. The current social public environment, especially the media environment, affects the moral formation and growth of college students all the time. Family education focuses on the long-term penetration of moral education and the cultivation of behavior and psychology, which is very important to improve the effectiveness of moral education. Schools and families should strengthen interaction and communication, actively guide parents to carry out family moral education for students, and provide method guidance and information exchange for family moral education so as to let family education and school education work together to do a good job in education. In the public environment, it is necessary to encourage and promote the practical teaching of students and society, follow the development trend of the new media era, guide and cultivate students' moral discrimination to discard the false and retain the true in order to convey the correct value orientation. It is also necessary to effectively use the moral education connotation of social public environment to infiltrate moral education and promote the unity of form and spirit of moral education, so as to enhance the effectiveness of moral education.

IV. CONCLUSION

The integration of teaching, learning and practice as the basic method of moral education avoids the misconception that it can be thought and changed after the mistake of the moral trial. It is Tao Xingzhi's rational understanding of the universal laws of human virtues based on the absorption and promotion of eastern and western educational thoughts as well as the integration of his educational practice and experiment. As far as the study of moral education method theory is concerned, the use of internationalization to examine the complex problems which are intertwined with philosophy and experience has a strong enlightenment and reference significance in the reform of moral education.

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