

Similarities and Differences of Moral Education Curriculum in Chinese and American Universities

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Abstract: Studying the similarities and differences of moral education courses between Chinese and American universities is of great enlightenment to the moral education of college students, especially the ideological and political education. The similarities and differences in the contents of moral education between Chinese and American universities are manifested in the similarities and differences in moral courses, values education and patriotism education. The similarities and differences of moral education methods between Chinese and American universities are shown in situational teaching method and indoctrination method, student-centered teaching method and teacher-centered teaching method. The inspiration from this is to let students gain values through reading what books, penetrate the spirit of the rule of law, carry out patriotic education, and improve the limitations of traditional moral education. "Decentralization" applies to teachers and students, integrates all kinds of new educational resources, enriches diversified teaching methods in the classroom, establishes students' subject orientation, and forms students--The teaching mode of teachers with double subjects.

1. Introduction

University moral education courses internalize the human mind through an external spiritual culture. Whether it is American universities or Chinese universities, university moral education courses all contain patriotism, national spirit, social morality and so on. Through the comparison and research of the moral education courses in Chinese and American universities, we can find the rules of the moral education courses in universities. For the moral education courses in Chinese universities, it is helpful to enrich the teaching contents and innovate the teaching methods. As Xi Jinping stressed: "Ideological and political theory course is the key course to carry out the fundamental task of cultivating morality and cultivating people. The role of ideological and political course is irreplaceable, and the teachers of ideological and political course have a great responsibility." [1] China's university moral education course includes ideological education, moral education, political education and legal education. Ideological and political theory course is an important carrier of moral cultivation and cultivation. By comparing the similarities and differences of moral education courses between Chinese and American universities, it has an important enlightenment to our socialist universities with Chinese characteristics, especially the moral education courses in universities.

2. Similarities and Differences of Moral Education Curricula in Chinese and American Universities

2.1 Similarities and Differences of Moral Courses

General education curriculum in American universities is an important carrier of moral education curriculum in American universities. From the perspective of curriculum types, the research report of the American Education Council points out that general education can be divided into two modes: Distribution Model and Core Model[2]. Generally speaking, there are relatively free Brown University (optional), less free Columbia University, University of Chicago (core curriculum) and

relatively eclectic Harvard University (distributed curriculum). Each has its own advantages and disadvantages. [3] From 2011 to 2012, Harvard University included 185 courses in the formal list of general education, distributed in eight modules, [4] namely, understanding of aesthetics and interpretation (34 courses in total), culture and belief (38 courses in total), empirical and mathematical reasoning (9 courses in total), ethical reasoning (20 courses in total), science of life system (12 courses in total), science of physical universe (17 courses in total), societies in the world (34 courses in total) and the United States in the world (21 courses in total). The core curriculum of Columbia University consists of “contemporary civilization”, “literary humanities”, “university writing”, “artistic humanities”, “music humanities”, “scientific frontier”, “required science” and “required global core”. [5] The general education courses of the University of Chicago are mainly general education covering six fields, including humanities, foreign languages, mathematical sciences, natural sciences, social sciences and civilization studies. These are collectively called common core courses, in which students must take 21 courses. [6] In contrast, the important carrier of moral education courses in Chinese universities is moral education courses. The specific courses are: Basic Principles of Marxism, Introduction to Mao Zedong Thought and Theoretical System of Socialism with Chinese Characteristics, Outline of Modern Chinese History, Ideological and Moral Cultivation and Legal Basis. On the basis of the four required courses, two elective courses, Situation and Policy and Contemporary World Politics and Economy, are offered at the same time. The similarities between Chinese and American university moral courses lie in: first, university moral education courses are important carriers of university moral education; Secondly, the moral education curriculum emphasizes the theme of patriotism education. Thirdly, the goal of moral education curriculum is to cultivate people of social value. The difference is: First, the differences in knowledge system and value system are, in the final analysis, cultural differences. Second, the specific content of patriotism is different, patriotism is concrete, not abstract values; Third, different beliefs; The moral curriculum of American universities is permeated with Christian beliefs. The moral education courses in our universities convey communist beliefs. Fourth, the curriculum principles are different. The principle of moral education curriculum in American universities is individualism, while that in our universities is collectivism. By comparing the similarities and differences between the moral education courses in the two countries, we can find that the moral education courses in our universities should learn from the setting of the moral education courses in American universities, absorb the themes and religious forms of patriotism education in the moral education courses in American universities, and abandon the specific contents of patriotism and Christian beliefs in the moral education courses in American universities and the individualism principles that run counter to the principles of the moral education courses in our universities. The moral level in our university's moral education curriculum runs through the whole teaching process from the origin of morality to the essence, function, function and historical development of morality. Socialist and communist morality are the inevitable products of human moral development in accordance with laws, a brand-new type of morality in the history of human moral development, a critical inheritance of human moral tradition and bound to keep pace with the times with the progress of society and the development of practice.

2.2 Similarities and Differences of Values Education

Moral education courses in American universities pass on values through students' study of social science knowledge. The values of the United States embody the values of a capitalist society with such connotations as freedom, democracy, equality, fraternity and the rule of law. American universities pass on the American spirit by letting students read some books related to moral education courses. The books read mainly include three categories, namely, books on people and nature, books on people and people, books on people and society, etc. U.S. universities place special emphasis on the education of the rule of law, such as the Declaration of Independence, the U.S. Constitution, the Spirit of Law, and Social Contract. Read books to learn the spirit of rule of law, democracy and freedom in America. The values education that permeates the moral education curriculum of American universities is centered on democracy and the rule of law. It emphasizes the

individual's democratic rights and legal awareness, and plays a certain role in easing the social stability, racial integration and class contradictions in the United States. The moral education courses in our universities mainly pass on our socialist core values through ideological and political courses. The course of "Ideological and Moral Cultivation and Legal Basis" in the ideological and political course plays a certain role in improving the overall ideological and moral construction level of college students in our country. However, in the aspect of legal education, the classroom lists more pieces of legal knowledge and fails to make legal education scientific, systematic and practical, resulting in weak legal basic knowledge and weak legal awareness of college students. As a result, the problem of illegal and criminal activities on university campuses frequently arises, such as poisoning in a graduate student dormitory of a university, the killing of mothers by university students, and the participation of university students in pyramid selling activities. Not only does it reflect the problem of moral education for college students, but what is more serious is that legal education is not in place. By comparing the similarities and differences of values education between Chinese and American universities, we can find that the education of rule of law spirit in American universities has brought a certain stabilizing effect to American society. In contrast, although the moral education in our country's universities has legal education content, moral education cannot replace legal education. Therefore, the content of the legal education curriculum in American universities is worth learning. We should endow socialism with Chinese characteristics with the spirit of rule of law, enrich the content of legal education for college students, and establish the values of socialist democracy and rule of law with Chinese characteristics. General secretary Xi Jinping pointed out in his speech at the second plenary session of the fourth plenary session of the 18th CPC central Committee: "the rule of law promotes the prosperity of the country, while the decline of the rule of law leads to chaos in the country. When we attach importance to the rule of law, the rule of law will prevail, and when we are peaceful, the people will be at ease. Whenever the rule of law is ignored or relaxed, the country will be disturbed and the people will complain. What is the law? The most vivid statement is the criterion. To measure, standardize and guide social life with the criterion of law is the rule of law. "

2.3 Similarities and Differences of Patriotism Education

Patriotism education is emphasized in the moral education curriculum of American universities. The books read by American college students also reveal the charm of patriotism education. For example, the Declaration of Independence and On Democracy in America all advocate patriotism education. Moral education courses in universities in our country mainly use moral education courses as media to spread patriotic education content. Moral education curriculum is an important part of our country's university moral education, which is also an important part of the construction of advanced socialist culture with Chinese characteristics. "The main content of contemporary university culture construction is university spiritual culture. Understanding university culture from the phenomenon of cultural definition, culture is spiritual phenomenon, including knowledge system and value system." [8] Therefore, moral education course is the carrier of knowledge system and value system, that is, moral education course is an important carrier of macro-level construction of advanced socialist culture with Chinese characteristics. Since the 18th National Congress of the Communist Party of China, the moral education curriculum for college students in our country has been guided by the five development concepts of innovation, coordination, green, openness and sharing, the five-in-one construction of economy, politics, culture, society and ecological civilization, and the four self-confidence of road self-confidence, theoretical self-confidence, system self-confidence and cultural self-confidence, and has been taught on the basis of social morality, family virtue and professional ethics, with the aim that students can internalize and externalize. Therefore, the value of the moral education course is huge, but the moral education course in the moral education course of our university is missing in patriotism education, which leads to the lack of patriotism spirit of our university students and the phenomenon of college students worshipping foreign things and fawning on foreign countries. This fully illustrates the increasingly prominent problems in patriotism education in our university moral education course.

Therefore, learning from and drawing lessons from the theme of patriotism education in the United States is an appropriate way to solve the patriotism education problems in the current moral education course of our university students. Learning the theme of American patriotism and subsuming the concrete content of American patriotism, our patriotism includes the important contents of unity, love of peace, diligence and courage, continuous self-improvement and strengthening the concept of national defense. Moral education courses in our universities carry out patriotic education activities with the theme of loving socialism with Chinese characteristics and recommend books with the theme of patriotism education in the new era, such as “Xi Jinping's learning outline of socialism with Chinese characteristics in the new era”, “we are on the road”, “why is new China successful”, etc. At the present stage, patriotism manifests itself in carrying forward the national spirit and the spirit of the times, devoting itself to the cause of building and defending socialist modernization, and devoting itself to the great cause of promoting the reunification of the motherland. The moral education course in our universities should educate college students to regard moral model figures as their idols, such as Daqing spirit represented by Wang Jinxin, Beijing Olympic spirit represented by Wang Nan and Zhang Yining, social labor model moral spirit represented by Yuan Longping and Shen Jilan, and the moral spirit of scientists represented by Huang Danian, Yu Min and Tu Youyou in the new era. Although their deeds are different, they all interpret the mainstream values of our society with their firm ideals and beliefs, lofty spiritual realm and noble moral sentiments. They practice and witness the great Chinese civilization, which is endless and passed down from generation to generation, with their love for relatives, loyalty to the country and sincerity to the cause. They carry forward the traditional virtues of the Chinese nation and the Chinese revolutionary moral tradition, confirming the rich connotation of socialist morality. Giving full play to the guiding role of moral education in patriotism education is of far-reaching and lasting significance for promoting the development of moral education in our universities and the construction of advanced socialist culture with Chinese characteristics.

3. Similarities and Differences in Curriculum Methods of Moral Education between Chinese and American Universities

The methods of moral education curriculum in American universities include situational teaching method and student-centered teaching method. “The educational function of teaching methods is reflected in its various components and in its overall form, such as the quality of teachers' activities, the aesthetic value of means, the generation of learning objectives, the degree of effort in learning activities, the skills in using teaching methods and the teaching effect, all of which can play an educational role. ...If the application of teaching methods is just right, the means can make people feel beautiful and the methods to solve problems are perfect, all of these can play the role of aesthetic education, and the use of teaching methods can also carry out moral education. “[9] This passage illustrates two important issues. One is that teaching methods are key to students' learning ability. Secondly, the degree to which teachers implement teaching methods and the degree of cooperation with students are also crucial in the whole teaching process, and are also important factors that affect the effectiveness of the whole course.

Situational teaching method, the situational teaching method of moral education courses in American universities is mainly realized through Socrates' discussion method and role-playing method. First, Socrates' method of discussion. In the process of classroom teaching, students are provided with a simulated teaching environment, moral and ethical stories are taken as basic materials, students are allowed to discuss moral issues in the stories in groups, and all students are paid attention to comparing and debating different moral and ethical story schemes, thus triggering deeper logical thinking and moral judgment. The teacher summarized and evaluated the whole process before the discussion ended. Second, role-playing method. Role-playing is also a widely used method in moral education classes in American universities. Through role-playing, students can experience different situations and have different mentality. People's different mentality helps to form their own unique values. After the performance, teachers and students who play different

roles can feedback their feelings in the whole process, which is the core of the whole role-playing method. Teachers of moral education classes can make adjustments according to students' real feelings and feedback, so as to enhance the pertinence of moral education classes.

The student-centered approach to education and the student-centered approach in the classroom of moral education courses in American universities are that students can give full play to their subjective initiative as much as possible, combine the knowledge related to moral education theory with the results of after-class research to prove their original opinions, and enrich the evidence of their own opinions through discussions and debates between teachers and students and students, so as to stimulate their creative potential and innovative consciousness. The United States emphasizes that schools, especially universities, should try their best to create conditions to bring up individuals with vitality, creativity and potential. The important task of cultivating personalized moral values in the United States falls on the moral education curriculum in the United States. The student-centered teaching method is exactly in line with the moral education classroom in the United States, which is based on creating personalized moral values and values centered on students.

In contrast, the teaching methods of moral education in our country's universities consist of the traditional theoretical indoctrination and the main teaching methods of the dominant teacher-centered education mode. Traditional theoretical indoctrination and traditional theoretical indoctrination education have also played a certain role in our university's moral education courses, but with the development of the times, traditional theoretical indoctrination has not adapted to the changes of the times. Mao Zedong once had a profound insight in his article "On the Correct Handling of Contradictions among the People" that "all problems of an ideological nature and disputes among the people can only be solved by democratic methods, ... by persuasion and education, but I cannot solve them by coercion and coercion". [10] The ideological and political education in China is deeply influenced by modern thoughts and traditional Confucian culture. It focuses on the inculcation of knowledge and ignores the enlightening guidance education. Chinese college students simply play the role of information receiver, and teachers are the senders of knowledge and information. This simple and direct teaching method only stays on the surface of learning and teaching knowledge, and does not have the process of in-depth exploration and thinking of knowledge. In the long run, this kind of theoretical indoctrination, which is not groundbreaking and practical, will inevitably lag behind the trend of world moral education development, which is an inevitable trend of historical development.

The dominant education mode is dominated by teachers, and the moral education courses in Chinese universities pay attention to using the dominant and teacher-centered single-subject teaching mode. This kind of teaching method is easy to cause the disconnection between teaching and learning, so it is an inefficient or ineffective teaching, and it is difficult for students to generate motivation awareness of initiative learning. By comparing the similarities and differences of moral education methods between Chinese and American universities, it can be concluded that the similarities are as follows: both are the links taught by teachers; All take classroom teaching as the main means; Both teachers and students participate in teaching activities. The difference lies in the following aspects: The moral education courses in American universities focus on the teaching mode of teachers and students, the hidden teaching mode and the penetrating teaching mode. China pays attention to the teacher-centered single-subject teaching mode, the explicit teaching mode, and directly adopts the indoctrination teaching mode. The characteristics of moral education courses in Chinese and American universities can be summarized from the contents and methods of moral education courses in Chinese and American universities. The characteristics of moral education courses in American universities are autonomy, diversity, attention to students' interest and practicality. The characteristics of the moral education curriculum in Chinese universities are clear political, meticulous theoretical and rich in knowledge. University moral courses all emphasize the role of political orientation. All have the flavor of class color, including it; The scope of knowledge covered and the fields involved are very extensive and profound. The moral education curriculum in American universities focuses on diversification of teaching methods, heuristic education for students, and extended extracurricular learning activities in the classroom. The teaching method of

moral education courses in Chinese universities is single, with emphasis on indoctrination education and book theory study. Therefore, although the method of moral education courses in Chinese universities has played a role in promoting the effectiveness of moral education courses in Chinese universities, the overall effect is not good. Therefore, the method of learning moral education courses in American universities has an important enlightening effect on improving the effectiveness of moral education courses in Chinese universities, the overall ideological and moral construction level of socialist college students with Chinese characteristics and the overall socialist harmonious atmosphere in Chinese universities.

4. Enlightenment of Moral Education Curriculum in American Universities

4.1 Adhere to the Socialist Core Values as the Guidance, Creative Transformation

As General Secretary Xi Jinping said. “Adhere to the unity of value and knowledge, and to the unity of constructive and critical.” [1] China's university moral education curriculum should draw lessons from the knowledge of American university moral education curriculum, absorb the value approach that American university moral education curriculum recommends students to acquire values through reading books, and abandon the criticism of books that promote capitalist values in American university moral curriculum. The moral education curriculum in our university always recommends students to read the constructive connotation of books about loving socialist countries and loving the Chinese Communist Party. Our curriculum only refers to the superficial form of moral curriculum in American universities to transform the value of patriotism education in the United States into that of socialism with Chinese characteristics.

The essential content should be fully combined with China's national conditions, the school situation and the actual situation of our college students, so that our college students can acquire the socialist core values through reading books to arm the minds of college students, so that our college students can use the socialist core values to guide their lives and study. The spirit of the rule of law in the moral education curriculum of American universities is worth learning and learning. It is reasonable to selectively absorb the spirit of the rule of law in the moral education curriculum of American universities. The moral education curriculum of our universities should convey the socialist spirit of the rule of law and influence our college students with the socialist spirit of the rule of law. The moral education curriculum of American universities emphasizes patriotism education, which is concrete, not abstract. The prominent patriotic education in American universities is totally different from ours. What we should learn from is the theme of patriotism education in the moral education curriculum of American universities. The moral education curriculum of our universities can also carry out teaching activities with patriotism education as the theme, but we can selectively absorb and learn from it. We should criticize the concrete content of the capitalist nature of moral education in American universities and stick to the concrete content of loving our socialist country. The teaching content of our university moral education curriculum is mainly moral education with socialist core values as the carrier, including the national spirit with patriotism as the core and the spirit of the times with reform and innovation as the core, the fine morality of the Chinese nation, the Chinese revolutionary morality, the socialist morality represented by the socialist concept of honor and disgrace, and the future communist morality as the main moral system. These moral principles come from the combination of the fine morality of the Chinese nation, Chinese revolutionary morality and socialist morality. Morality is a reflection of economic foundation and real life, not an abstract concept divorced from historical development. The connotation of moral education curriculum in universities in our country is extensive, mainly including four major sections: ideological education, moral education, political education and legal education; The contents of these four major sections are rooted in the deep soil of Marxist theory, inherited from the overall interests of the Chinese nation's fine moral tradition, national interests and national interests, as well as the principle of “benevolence”, humility, honesty, pursuit of spiritual realm, emphasis on the moral connotation of self-cultivation, developed the revolutionary spirit, spiritual quality and moral sentiment of the Chinese revolutionary moral tradition, and

practiced the socialist morality represented by the socialist concept of honor and disgrace. The implementation of the socialist concept of honor and disgrace should be carried out in the whole process of socialist ideological and moral construction. It should be integrated into all aspects of civic moral construction, social morality, professional ethics and family virtue education. It should strongly advocate patriotism, professionalism, honesty, friendliness, and the moral norms of “five stresses”, “four beauties” and “three loves”. The construction of socialist morality is finally implemented to improve personal morality, which runs through the construction of social morality, professional morality and family virtue. Therefore, strengthening the personal moral education of college students is of vital importance to the moral education curriculum of college students. In dealing with the study of moral education courses in American universities, we should prevent the separation of commonness and individuality, abstraction and concreteness, commonness and individuality, universality and particularity. We should adhere to the principle of critical inheritance, pay attention to scientific discrimination, and consciously avoid all kinds of erroneous tendencies and influences.

4.2 Adhere to the Principle of Combining Flexibility and Innovative Development

College moral education classes should adhere to the combination of principle and flexibility. For example, explicit education and indoctrination education in moral education classes in our universities are also necessary, such as interpreting some meetings on the spirit type of the meeting held by our Party at the Fourth Plenary Session of the 19th Central Committee. The Fourth Plenary Session of the 19th Central Committee of the Communist Party of China proposed to adhere to and improve the system of ecological civilization system and promote the harmonious coexistence of human beings and nature. The construction of ecological civilization is a long-term plan related to the sustainable development of the Chinese nation. In addition to adhering to principles and flexibility, our university moral education curriculum should also develop innovatively. Ecological moral education is an important part of moral education in our universities. Our country's university moral education curriculum should pay attention to the teaching of ecological moral education content, inspire students' awareness of ecological moral concepts, and mobilize students to participate in ecological moral education practice. The classroom concept teaching of ecological moral education is an innovative development of our country's university moral education curriculum and an important milestone of our country's university moral education curriculum.

The moral education curriculum in American universities has a set of effective teaching methods. However, the fundamental reason why the moral education curriculum in our universities has become a common “sleeping class” in universities lies in the problem of methods. Learning from the teaching methods of moral education courses in American universities is an urgent matter to change the common phenomenon that moral education courses in universities are “sleeping courses”.

To improve the limitations of traditional teaching methods in university moral education classes, teachers and students should “delegate power”. The reform of moral education courses in Chinese universities is also imminent. Learning from the advantages of moral education courses in American universities is a practical way to solve the dilemma of moral education courses in Chinese universities. Learning from the independent characteristics of moral education courses in American universities. The first step is that the government's awareness of “decentralization” should be put on the agenda. First, some powers should be gradually released to schools so that schools can make use of the given powers to formulate teaching outlines that conform to the actual situation of schools and can achieve the effect of ideological and political education according to the actual situation of schools and in combination with the traditional characteristics of schools. The second step is that schools “delegate power” to teachers. Teachers independently carry out curriculum development and design according to the power delegated by the school, so as to ensure the completion of teaching tasks while adding teaching methods that are easy for students to accept. The third step, the teacher “delegate” to the students. The moral education theory course in our country's universities has always been taught in a “full house” way, with little effect. Situational

teaching method is adopted in the teaching of moral education courses in American universities. Such teaching method is helpful to stimulate students' thirst for knowledge and improve the thinking mode of training students. Therefore, the teachers of moral education courses in our universities should change the old teaching method of full house filling, start a similar form of "decentralization" layer by layer, form a closed loop teaching mode, and apply it to moral education courses in our universities. Such a practice is more helpful to enhance students' ability to explore knowledge, enhance their ability to train students' thinking mode, enhance students' autonomy in learning, and increase the frequency and degree of students' thinking on problems in the classroom. In the process of thinking, the students invisibly enhanced their attention to the moral education course and then unconsciously gradually improved their ideological and moral level, finally achieving the teaching purpose of enhancing the effectiveness of the course.

Integrate all kinds of new educational resources and enrich diversified teaching methods in the classroom. The moral education classes in our universities provide students with ideological and political education on the common ideal of socialism with Chinese characteristics, the lofty ideal of communism, the values of collectivism, the Marxist world outlook, the outlook on life serving the people, and the legal concept of abiding by laws and disciplines. Students are part of the human group. The human group itself is a complex research object. Moral education that rises to the height of human thought and human soul shows more complexity and variability. Therefore, from the perspective of the high education of the human mind and soul, this paper analyzes the difficult side of moral education teaching in our country's universities. The traditional teaching method of pure theory instillation in moral education classes in universities in our country makes students bored and eventually affects the teaching effect. On the contrary, the moral education curriculum in American universities combines a variety of new educational resources and various teaching methods with the idea of exploring social practice to carry out the teaching of this curriculum. The concrete manifestation is that the teachers of American moral education courses have fully applied various forms and modern technological means to classroom teaching, which has aroused the enthusiasm and enthusiasm of students and achieved considerable results. As Xi Jinping pointed out: "We should use new media and new technologies to make our work alive, promote the high integration of traditional advantages of ideological and political work with information technology, and enhance the sense of the times and attraction." [11] Our universities use the successful experience of American universities for reference and apply it to the teaching of moral education courses in our universities. With the help of the successful teaching methods in American moral education courses, such as on-site visits, organizing students' speeches, debates, discussions and other teaching methods, our national conditions and the school situation are integrated into the moral education courses. For example, when explaining Mao Zedong Thought, we should adopt the educational mode of combining practice and theory. In addition to the theoretical explanation in class, we should also learn the classroom extension of moral education courses in American universities--visiting and inspecting. With the help of this teaching link applied to the classroom extension of moral education courses in our universities, it is embodied in taking students to the countryside for on-the-spot investigation and investigation, so as to have a deeper understanding of the true meaning of Mao Zedong Thought. Teaching Deng Xiaoping Theory is to lead students to go deep into the countryside--For example, Chairman Xi's youth stayed in Liangjiahe and, most importantly, visited the iconic Xiaogang Village in Anhui Province for on-the-spot investigation and study, as well as some factories, mines, enterprises, and city centers that existed before the reform and opening up. He personally felt and experienced the earth-shaking new look brought about by China's urban and rural areas, enterprises, and people's food, clothing, housing, and transportation since the reform and opening up, thus deepening his understanding of Deng Xiaoping Theory. Learning from Xi Jinping's new era of socialism with Chinese characteristics, building a well-off society in an all-round way not only brings great convenience to people's lives, but also reflects that Xi Jinping's new era of socialism with Chinese characteristics can effectively and actively guide China's social practice, fully demonstrating that Xi Jinping's new era of socialism with Chinese characteristics is a great thought with advanced nature. In the process of patriotism

education, organize students to watch excellent patriotism films, visit patriotism education bases with educational value, and then organize students to write a sense of appreciation, give lectures and discuss with “patriotism education” as the theme. In the teaching of abstract basic legal courses, “mock court” and allowing students to attend court hearings are adopted. Through the use of successful teaching methods in American moral education courses, the teaching of moral education courses in our universities has not only improved students' political consciousness but also stimulated students' enthusiasm and potential for learning, which can reverse the normal situation from passive learning to active learning. It cultivates students' motivation to learn autonomously. From this invisible and abstract motive force to the students' real learning intention and exertion, it acts on the curriculum. In turn, the moral education courses in our universities enrich the students' heads to a certain extent. The relationship between students and moral education classes is complementary and mutually reinforcing. Therefore, teachers should have a targeted grasp of this relationship and integrate it into the teaching activities of moral education courses in our universities. Xi Jinping pointed out that “all kinds of courses and moral education courses should go together to form synergy”. [11] So, for example, similar music lessons can be adapted to songs loved by the masses to sing the lingering charm of ideological and political education. Similar manual lessons can be displayed and applied with the help of real teaching aids, so that students can realize in the process of hands-on practice that to make a real object, in addition to the material conditions of the parts needed to make the real object, they must also have a spiritual condition of craftsmanship spirit and be satisfied at the same time, and this spiritual condition is the key factor that determines whether the real object can be made successful. This not only enriches the students' spiritual world, but also stimulates the students' motivation to learn moral education. The most important thing is to achieve the goal of synergy between moral education courses and other courses in our universities, but also to add another important learning way for our college students to learn moral education and another teaching method for teachers to teach.

Establish students' subject orientation and form students--The teaching mode of teachers with double subjects. In the teaching process, educators should realize that students should be taught according to their aptitude. Americans firmly believe that everyone has his own characteristics and different talents. American society attaches great importance to personality education. Especially in the education of moral education classes in universities, attention should be paid to the cultivation of independent consciousness, self-confidence, resistance spirit and various abilities related to personality development. The United States emphasizes that schools, families and society should strive to create conditions to create dynamic and creative individuals. American schools arrange different curricula for moral education courses according to different situations of students, adopt student-centered credit system and elective system, and adopt teaching methods that students like to learn. This method is an important strategy to promote students' active learning. Therefore, the teaching of moral education in our universities should change the old wrong teaching method of only focusing on “teaching” and ignoring “learning” and learn from the organic integration of student-centered “teaching and learning” in the United States. “Teaching” and “learning” in the teaching activities of the moral education curriculum are two aspects of an organic whole, “teaching” and “learning” cannot be separated from each other. It is necessary to have a targeted interaction between “teaching” and “learning” in the teaching process of the moral education curriculum so as to gradually achieve the goal of integration. In essence, “teaching” and “learning” are in essence the organic integration of integration, ignoring any aspect can not bring practical results. Moral education courses in American universities focus on integrating the relationship between “teaching” and “learning”. The success of moral education courses in American universities lies in grasping that the key point of moral education courses is students' learning attitude, which is embodied in “learning not to learn”, “how much to learn” and “how effective to learn”. Teachers of moral education courses in American universities realize that only by fully stimulating students' subjectivity, fully mobilizing their inherent potential and making good use of their subjective initiative, and realizing the organic integration of “student-centered teaching” by teachers and “learning with subjective initiative” by students, can they provide a source of

motivation for improving the teaching effect of moral education courses and truly embody the unique charm of moral education courses. Therefore, the reform and innovation of moral education courses in our universities should pay more attention to the importance of students' subjectivity. The present group of college students is mainly young people with "00" as the main body. The group characteristics after "00" are mainly selfishness, weak moral consciousness, poor stress resistance and low ideological quality. Facing the group characteristics after "00", our university's moral curriculum should adopt targeted classroom strategies to mobilize the class enthusiasm and initiative of "00" group college students, so that they can transform from passive recipients to active learners. In the future, more efforts should be made in this aspect regarding the development of moral classes in our universities. As the new force of the youth group, improving the ideological and moral level of college students after "00" is of profound significance to the development of spiritual civilization in our society and the development of our country. For example, organizing students to enter enterprises, rural areas and other places to start practical learning, specifically, after students enter certain social units, they learn moral and theoretical knowledge by making small videos into micro movies. This learning form reflects the transformation from theory to practice and has the characteristics of times and creativity. We should make greater efforts to further stimulate students' subjectivity and give full play to students' subjective role. The concrete manifestation is to grasp the characteristics and laws of students' thinking development and to continuously study, explore and apply these laws as a strong theoretical support to stimulate students' subjective initiative. To stimulate and cultivate students' subjectivity is an important task of moral education courses in our universities, and to continuously update and explore effective ways for students to play their initiative. For example, the new learning form of red scene class is gradually introduced into moral education courses for college students in our country. The addition of this new learning form is also an effective way to learn moral education courses by effectively combining the actual situation of college students in our country with their learning characteristics and laws. To guide students to spontaneously and consciously promote their own ideological, moral and political cognition in since the enlightenment; Consciously fulfill the requirements of the society on the ideological and moral standards of college students. In our country's university moral education class, we should reverse the general state that students change the passive object into the active learning subject. Teachers of moral education courses in universities in our country should also know more about students' needs and expectations, closely combine students' learning conditions, living conditions, thinking modes, interests and hobbies, walk into students' inner world, listen to students' real voices on the courses, follow the requirements of "changing according to events, advancing according to times, and updating according to circumstances", and effectively improve students' interest and fun in learning. Xi Jinping stressed: "To promote the reform and innovation of moral education courses, we must constantly enhance the ideological content, theoretical nature, affinity and pertinence of ideological and political courses." [1] Play the affinity role of moral education courses in our universities, so as to strengthen the Marxist ideological attribute of moral education courses in our universities, further enhance the "lifeline" status of ideological and political work in socialist construction and enhance the overall ideological and moral quality of our university students.

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