

The Dilemma and Way Out of the Construction of Practical Course of Research

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Abstract: *The practical course based on practical life aims at the realization of "Becoming oneself and contributing to the world". Among them, the exploration of the inquiry nature of infinite development possibility infuses vitality into the course of research practice; the meaningful connections of the optimal experiential effect inspires the construction process of research practice course; the practical wisdom of pursuing happiness in life clarifies the nurturing role of education of practical courses. However, the overshadowing of generative thinking by essentialism, the coverage of vein structure by inductive deduction, and the substitution of theoretical rationality by practical wisdom have led to a weakening of the "inquiry", a fracture in "connection", and a narrowing of "possibility" in the research practice curriculum, and the task-oriented, purpose-driven, and organizational aspects have become its single direction. To uphold the original mission of the practical course, we should use the uncertainty of life practice, the continuous transition of experience learning and the internal unity of self and object to awaken the inquiry instinct of the research practice course, pursue the optimal connections, and unleash its infinite possibilities.*

Keywords: *research practice courses, inquiry generation, relevance of meaning, practical wisdom, consummating oneself and the nature*

1. Introduction

Research practice guides individuals to comprehend the existing norms in nature and society, allowing them to creatively transcend the original norms in the world of meaning and the pursuit of value. It promotes the internalization of ethical virtues in mind and externalization in practice, and plays a key role in cultivating morality and cultivating people. Research practice course is pivotal in ensuring the normal implementation of research practice. Grounded in the respect for individual autonomy and emphasis on collaborative attention, it leads individuals to observe, experience and engage with real situations, conditions and requirements, and generate and create in the common sharing with others, so as to refine themselves towards the goal of "Becoming oneself and contributing to the world". In fact, the research practice course is easily affected and restricted by two kinds of logic in its development and operation: firstly, the constraints of habitual discipline thinking such as identity, deduction and singularity. Although the study practice course has realized the transformation of education form, the "perspective" of students is still neglected, and their individual autonomy is not effectively showcased. Secondly, the impediment of the 'tourism' logic, characterized by features like sightseeing and entertainment. This logic equates research practice with traditional tourism activities. While it emphasizes students' autonomy to some extent, the sidelining of core educational and public welfare orientations can lead to the loss of the research practice course objectives. Therefore, in order to deepen the research practice and enhance educational effectiveness, it is essential to break the chains of standardized thinking in the operation of research practice courses, and seek and construct educational approaches that align with our unique characteristics.

2. Organization of the Text The Authentic analysis of the research and study practice course

The foundation world for the unfolding of research and practice course is practical life, constituting the entire background of research and practice. However, the 'changing' nature of life determines that individuals cannot establish a permanent problem-solving model. According to different circumstances,

adopting "wise and swift ways to respond to situational life issues" ^[1] is a concentrated manifestation of the inherent nature of inquiry, upon which research and practice course is based. It is also an instinctive "binding" interaction between inquiry and practice course, driven by the pursuit of a better life and the realization of infinite developmental possibilities for individuals. It is worth noting that the emergence of the compound interaction between practical life, research practice course, and the inherent nature of inquiry is only a preliminary perception based on individuals' existing life experiences and interactions with the real environment. Knowledge, ability, morality, and nature, society, individual intentionally related construction lead individuals to achieve the initial experiences' further sublimation through 'liberation' and 'sharing' in this virtuous cycle. In such a spiral ascent, individuals embrace practical wisdom. That is, on a universal level, constructing a set of general rules for action; on a specific level, applying these general rules to specific life situations to determine proper actions.

2.1 Originating from the nature of inquiry: the basis of research practice courses

Positioned between norms and creativity, the inquiry in research practice course aims to bridge the gap between "what am I should do" with "what can I do", unraveling the perplexity of "why". In contrast to traditional courses, research practice courses require students to engage with nature, society, and self, reflect on life experiences, thereby strengthening individual psychological, emotional, cultural and moral experience. This indicates that the research practice course should not only have the efficacy of learners' consolidating the existing experience, ideas, knowledge and behavioral capacities, but also guide individuals to contemplate and elevate existing norms in real-life contexts. That is, it guides individuals to break free from inherent mental constraints and become the "master" of their existing norms. However, the emphasis on technical rationality has led to the dominance of a "certainty" in the "input-output" paradigm in educational approaches, where the reinforcement of existing norms becomes a central pursuit. The question of "why" is often sidelined, and "adherence" becomes a key criterion for evaluating learners. As an important complement to the school curriculum, the research practice course tries to break free from this one-sided development constraint through the inquiry into nature, aiming to bridge the gap between norms and creativity.

On the one hand, there is the adherence to the deterministic developmental patterns of "human" and research practice courses. "The world of education belongs to humans, and the understanding people is the premise and foundation of education."^[2] The sequential, phased, diverse, and imbalanced characteristics of human physical and mental development reflect deterministic, stable, and predictable aspects of education. This shows that the inquiry process of research practice course must be rooted in the existing norms and promote individual development on the basis of adhering to the fundamental laws of human survival and development. Simultaneously, individual survival and development are always embedded in a specific domain, and the uniqueness of the field and its evolution mode will inevitably affect the cognition and understanding of individuals in other things. Therefore, while respecting the laws of individual survival and development, need to integrate its own existing norms, social system and natural operation rules. This serves as a guide to enable individuals to objectively, authentically, comprehensively, integrally, accurately, and timely grasp established standards.

On the other hand, there is the non-deterministic nature of "human" and the dynamic changes in research practice course. Henry Bergson pointed out that one's life is a creative "adventure" process of continuous choices, a prolonged journey of "the continuous development of an old germ into a new one".^[3] The subject of education is not a predetermined existence but a vibrant life with infinite developmental possibilities. The research practice course strives to "liberate" individuals' endowment, temperament, personality, preferences, thoughts and behaviors in the dynamic and ever-changing natural and social domains, allowing individuals to generate in changes and "venture" in creation. At the same time, the process of human is often interrupted by unexpected events, presenting a pronounced non-continuity. Research practice courses acknowledge these unforeseen and occasional opportunities, seeking to improve individuals' adaptability, resilience and explore courage in non-continuous, transforming "adventure" into "opportunity", and cultivating different individuals into more distinct existence. In conclusion, inquiry provides an opportunity for the research practice course to devote itself to individual liberation, and effectively bridge the cracks between norms and creation.

2.2 Extension in the meaning correlation: the construction process of research practice course

The research practice course is realized and completed by individuals in the interaction and sharing with nature, society, others and self-ethics, which will inevitably produce a series of connections and influences. The core of this association based on common knowledge lies in dealing with the relationship

between the external world and the inner world, the known and the unknown, the learners and the objective entities, and the internal ethics of the self. The effectiveness of extending meaning in these associations is the key criterion for measuring the educational value of research practice courses. This is because association merely points to the simple presentation of the objective state of interaction and mutual influence, while the meaning correlation is the re-sublimation of the objective state, aiming at the generation of optimal experiential effects. Firstly, meaningful association encompasses three key elements: real situations, contextual structure, and common attention, which provides focal points for developing individual autonomy and freedom in experiential learning courses and contributes to the transcendence of self and others. Secondly, meaningful association provides opportunities for the acquisition and re-perception of initial experiences through effective experiential interaction and collaborative sharing. However, the overreach of knowledge-orientation approach leads to the associations being seen as deterministic rather than contingent, stripping them of their connotations of imagination and divergence and reducing them to a standard answer or a singular direction. Concurrently, the proliferation of competitive work ethics guidelines in educational environments, easily stimulates this unique connection to exude the atmosphere of "educational evil". For example, interpersonal, intragroup, intergroup is full of defensiveness and suppression. This is a meaningless or "evil" correlation that deviates from the principle of "guiding people toward goodness." The research practice course encourages individuals to immerse themselves in nature, society and self, allowing them to comprehend the interplay between contingency and necessity, universality and particularity. Through these experiences, individuals achieve personal growth and contribute to the growth of others in the midst of change.

On the one hand, the meaningful connections lead the research practice course to the path of individual "liberation". This "liberation" includes six aspects: First, freeing students' minds to think, dedicated to liberating children's minds from biases and misconceptions, cultivating creativity. Second, empowering students' hands to be capable, devoted to instilling a hands-on approach in children. Through doing, they absorb, understand, and apply knowledge, enhancing practical skills and work ethic. Third, encouraging children to observe more attentively, guiding students to observe in nature, society, and daily life, fostering attentiveness and the ability to think from different perspectives. Fourth, enabling children to articulate their thoughts, aiming to break away from traditional one-sided teaching methods. This involves guiding students to express their viewpoints, fostering effective communication, and sharing. Fifth, providing exposure to nature and society, enriching knowledge, and broadening horizons in daily life. The four major spaces—physical, interpersonal, knowledge, and experiential—present children with educational experiences related to nature, society, exploration, and embodiment.^[4]Six, allowing children to learn what they want, developing their interests and hobbies, promoting individualized development. Therefore, the research practice course, with their coherent structure, propel individuals to explore meaning in their surroundings and establish meaningful connections within the context of their experiences.

On the other hand, the meaningful correlations, propelled by encounters and sharing, promote individuals out of the self. The educational field of research practice courses is a "life field" full of infinite development possibilities, saturating educational life with shared life experiences. Among them, encounter is the premise of the meaningful association between the individual and the receptor, from which the individual begins to step out of the self and develop the other-orientedness initially. "Encounter" holds a special significance in education". In essence, "education is nothing more than an encounter". Each encounter here "should be a profound event, not a plain story".^[5] In the process of research practice course, an individual encounter with a fallen leaf, a crawler, a cry, another, an thought, an inheritance... all the time. Share in encounter, contend in sharing, think, imagine and create in contention. Fundamentally, sharing is a kind of interactive behavior, which is generally existed in daily life and educational life experience. The harvest and interaction of this experience can not only enrich oneself, but also build a more open state for oneself. For instance, breaking the shackles of "anthropocentrism" in thinking, entering the "life community" of mutual prosperity and symbiosis. In summary, meaningful connections aim to generate the optimal conditions for experiential learning courses through interaction, focusing on individual liberation and promoting self-generation.

2.3 To practical wisdom: the education of research practice courses

Since late Greece, the problem of wisdom has been associated with happiness in life. "The wise is the happy, the happy is the wise",^[6] People's happiness is not about possessing wisdom completely, but about the complete exploration of truth. Thus, the practical wisdom, reflecting reasoning and selectivity, aligns more with the pursuit of human happiness, which answers "How should I live". Practical wisdom refers

to "by helping the actor to understand the real situation, conditions and requirements of the ethical virtue of 'real' ".^[7] The research practice course attempts to break away from the disciplinary approach of established, static ethical knowledge systems in school education, advocating for leading individuals to experience dynamic, real-life situations to determine proper behavior. In fact, if education operates only at the disciplinary level, although it may enable individuals to quickly grasp a large amount of systematic ethical knowledge, school education is prone to losing its uniqueness, with little distinction from media propaganda, societal norms. This is because they all focus on "what is" and emphasis on "importance". As for whether the ethical virtues can be moderately expressed in the real situation, it mainly depends on the innate kindness tendency of the individual, and the question of "how to practice it" often put aside. In this way, the presentation of the natural value of education "guiding people to good" will depend more on "luck". Therefore, it is essential to leverage the unique operational approach of experiential learning courses, guiding people on how to implement existing knowledge systems and ethical virtues in the pursuit of human happiness.

On the one hand, relying on the authenticity of practice, the research practice course reaches a consensus through "debate". The authenticity of practice is "the successful realization of the knowledge of practice".^[8] Different from the intellectual knowledge, practical knowledge is characterized by strong uncertainty because its existence is not essentially linked to the self-consistency of abstract theories; it is a product of specific entities. The infinite complexity and openness of concrete entities determine that practical knowledge is at most a relative inevitability. In this way, unlike the pursuit of "proof", "debate" becomes the core concern of practical knowledge. In essence, research practice course emphasizes experience transformation or trial and error, and debate is the core method to defeat wrong ideas. It teaches students tolerance of dissent and discourages blind moral conviction of complex issues. With the appropriate guidance of the research tutor, individuals and receptors break through limitations through interactive communication and shared collisions, optimizing behavior through trial and error. This process gradually forms a behavioral consensus generally accepted by the majority. However, this consensus only applies to a certain area, and does not possess universality. Therefore, the research practice course constantly improve "my self" and "others' selves" in a comprehensive manner, enhancing their cohesion and adjusting one's own behavior.

On the other hand, the synergy between experiential wisdom and intellectual understanding promotes self-dissolution in experiential learning courses and their participants. Intellectual understanding and experience are the two basic ways for individuals to comprehend themselves. Among them, intellectual understanding develops itself in the way of "negation of negation". That is, the boundaries set by intellectual understanding negate its own unlimited development, leading to the first negation – questioning the boundaries of intellectual understanding. Simultaneously, intellectual understanding achieves affirmation through the dissolution of its self-imposed limitations, and the second negation is the affirmation of the infinity of its own development. Its resolution of itself requires intervention of experience. In comparison to intellectual understanding, experience points more to a holistic grasp of things (including oneself) and refers to the realm. The level of the realm determines the degree and speed of the intellectual digestion, while the quantity of intellectual understanding restricts the level and clarity of the realm. It is important to note that the digestion here is not a reduction to nothingness, but the birth of a higher realm on the basis of dissolving the existing provisions, leading to a continuous upward spiral and refinement. This suggests that research practice course, targeting students who primarily receive a significant amount of intellectual knowledge, should guide individuals to comprehend nature, society, and culture. This guidance helps facilitate the occurrence of self-dissolution, promoting the development of a higher level and a heightened realm. In this way, research practice course can integrate perspectives, intellectual knowledge, theoretical accomplishment and practical ability. In short, the research practice course should fully explore the practical wisdom to improve the individual life happiness index.

3. The practical barrier of research and study practice course construction

The study practice course aims to construct possibilities for every kind of "connection" – with oneself, others, society, culture, nature, space and time. This process may encounter various regrets, but the encounters, interaction, sharing, exploration, experience and generation must be real and vivid. However, due to the constraints of essentialism, deductive structure and theoretical rationality, the generation, continuity and selectivity are detached from the intrinsic structure of research practice course. Task-oriented, purpose-driven, and organized approaches become its single direction. As a result, the research practice course is prone to losing sight of their initial purpose of pursuing, expanding and creating the meaning of life.

3.1 Essentialism covers generative thinking: the "inquiry" of research practice course tends to weaken

Essentialism consistently believes that there is a universal and eternal "Archimedes point" in human culture, where all human social activities are aimed at discovering and understanding this transcendental foundation.^[9] This conflicts with the generative thinking of inquiry, construction and transcendence advocated by the research practice course. Essentialism intervenes and attempts to control research practice course due to its skepticism about "change" itself. It believes that the variable nature of practical life is easy to improve the risk of education risk, and seeks to enhance the predictability and controllability of the educational process through determinism to gain control over research practice. However, "risks will always exist". The process of education is "the encounter between people", and people are "the subject of action and responsibility".^[10] This shows that the existence of the risk index does not eliminate the nature of "change". First of all, essentialism alienated the educational identity of research and practice courses with presupposition thinking. Presupposition thinking advocates that the selection of the ontology content of research practice course should be completely placed in the existing culture or knowledge system, which is the complete obedience, inheritance and dissemination of the existing culture or knowledge. It not only stipulates the "intermediary" status of research practice courses, but also defines the "standardized" educational content. It completely rejects the experience and promotes the intellectual nature. In this way, the research practice course is immersed in the process of "copying and pasting" of the specific social culture or knowledge system. Secondly, essentialism stifles the openness of research and practice course with homogeneity. Homogeneity believes that the design and implementation process of research practice courses should not only lead individuals to fully conform the existing cultural system and social norms, but also promote and vigorously expand their existing fields, so as to maintain the "centripetal force" of the society. This is the erosion of the educational path from the research practice courses in the industrial age, vigorously promoting the intolerance of other ideas and boosting the wind of one-sided rejection, stripping the survival soil of the research and practice courses to be open, critical and tolerant. In short, the research practice course should break the only basic essentialist tone, creating within norms, generating in openness, absorbing in debate, and growing in tolerance.

3.2 Conduction and deduction of coverage structure: the "relevance" of research practice courses tends to be broken

Induction and deduction complement each other. Both the top-down deductive structure and the bottom-up inductive structure reflect the vertical development trajectory. For individuals, practical life not only involves the vertical dimension of sublimation, but also extends horizontally. In particular, the research practice courses pay more attention to enhancing the intentional relationship between individuals and recipients in life, sublimating concepts and extensive experience in interaction and sharing, and promoting the integration of knowledge and practice. In fact, although inductive and deductive structures in the implementation of school education curricula and subject systems have driven the development of intellectual understanding and basic categories. However, they tend to neglect many implicit connections among physical space, temporal experiences, environmental influences, and the individual's internal experiences,^[11] and the individual's internal experiences, restraining the tension for self-renewal. Any genuine development does not exist in isolation; it must first establish connections and meaningful relationships in real life. Conventional thinking, whether in inductive or deductive structures, must adhere to existing natural laws, social norms, and cultural frameworks. Influenced by this, it is extremely difficult to completely open the current and historical situation setting of students, so as to form an overall development pattern of people, events and things together. At the same time, the research practice course serve as a collection of research study and social observation, and the process itself holds the utmost significance. Generally speaking, in the in the concrete implementation of induction and deduction, especially in school education, it is challenging to engage students directly in the top-down or bottom-up formation processes; more often, the approach is straightforward "telling". In doing so, the inductive and deductive structure aimed at realizing the integration of students' development instead detach the crucial "process" element, making it difficult to meet the individual's needs for self-adjustment. That is, in the process of consciously adapting to natural change and social progress, students' need to leverage self-regulation mechanism and improve their comprehensive literacy is hindered. In short, the research practice course should grasp all the entire context, strengthen the interaction of the internal world and the external situation based on establishing a context, and lead the individual to find the development opportunity in the real situation.

3.3 Theoretical rationality replacement and practical wisdom: the "possibility" of research practice course tends to be narrow

Descriptiveness is the fundamental feature of theoretical rationality. Different from practical wisdom, its core interest lies in understanding the world. Guided by theoretical philosophy, theoretical rationality tends to the acquisition of universal theoretical knowledge, focusing on exploring the general essential laws of specific affairs, and pursuing truth at the level of "from many to one". Research practice course leads the individual into the complicated field of life. Through various specific situations, characters and events, it seeks diverse strategies for solving the same task or different experiences in handling various tasks. In practice, it aims to find, and create meaning in life, emphasizing an action-oriented approach of "from more to more". The difference of in the fundamental interests of theoretical rationality and the objectives of research practice course limits their integration. Based on this, practical wisdom helps individuals to build the universal rules of action, such as "what is happiness" and "how to achieve happiness". Both help individuals to apply the "happiness view" in the universal sense to the specific situation of life, so as to determine the appropriate behavior of pursuing happiness. Therefore, research practice courses and practical wisdom have internal unity, unified in individual happiness and integrated development. However, the strong inertia of theoretical rationality has virtually replaced the development of practical wisdom in the research practice course. In the organization and implementation of the research practice course, the research tutors and students are often immersed in the exploration of the essential laws, neglecting the presentation of divergence, discussion, contention and debate. For example, in museum studies, the emphasis is often placed on the discovery of fixed answers related to the names, dates, and historical significance of exhibited items, which is a disguised memory. In natural settings, the emphasis is frequently on verifying existing knowledge from textbooks, leading towards a path of confirmation or falsification. In short, the implementation purpose of the research practice course is not to simply deepen the impression of the teaching material knowledge or prove the correctness of acquired knowledge. It is more about facilitating students to experience moments of insight, gain emotional experiences, and subsequently establish ideals and firm convictions.

4. The construction road of research and study practice course

The research practice course aims to bridge the cracks of task-oriented, purpose-driven, and organized aspects, while embracing openness, generativity, and uncertainty, thereby expanding the scope of educational thinking. To achieve this, it is essential to eliminate the negative influences of essentialism, inductive-deductive reasoning, and theoretical rationality. Instead, it should be based on the uncertainty of life practice, the continuous transformation of experiential learning, and the intrinsic unity of becoming oneself and contributing to the world, then awaken research studies practice course to explore instinct, pursue studies practice course optimal correlation, inspire studies practice course infinite possibilities, and build up a research practice course to explore nature, delay in meaning association, and reach practical wisdom.

4.1 With the uncertainty of life practice, awaken the inquiry instinct of research and practice course

The research practice course is an educational activity "in life", and the field of life provides numerous possibilities for its implementation. It is a "walking classroom" with strong serialization and continuity characteristics. At this time, the boundary between daily life and educational life becomes blurred. Wherever teachers and students go to organize experiential learning activities, the daily life there becomes an educational experience, and life practice will be transformed into educational practice. It can not only expand the contact surface of students, but also contribute to the development of individual self-renewal ability. First of all, life practice takes the real occurrence of "process" to build the operation framework of research practice course. Life is a natural and ongoing process. All people, things and things flow around the experiencer. Whether it is to find and create the meaning of life or exist in a meaningful life, it is a constant "process" that is always present and everywhere. This "process" becomes the existence of individual understanding and transforming the world because of the practice. Thus, the research practice courses launched in life practice will inevitably gradually form their own unique operation meridians, which are generated and created in the dynamic. Secondly, life practices present a landscape of strategic challenges, acting as a conduit for the operational framework of the research practice course. Life practices is a complex and variegated ensemble, which has both positive guidance and negative obstacles, and the two cross over and merge and are difficult to divide. In order to prevent unfavorable factors in life practice from blocking the operation context of research practice course, it is

essential to grasp the key events and improve the individual judgment, selection ability and task solving ability of certain types of problems in conflict communication, so as to continuously optimize and improve personal development. In short, the research practice course should navigate within the genuine occurrence of the "process", and leverage key events and dilemmas encountered along the way to provide possibilities for its own flourishing.

4.2 Seek the best correlation of research and practice courses through the continuous transition of experience

The implementation process of research practice course is not to travel with the textbooks or falsify the school curriculum learning. Instead, it allows individuals to gain insights and grow through experiences, which is the process of acquiring experience and experience. In life events, individuals and receptors interact with the environment through actions, observations, listening, and reflections, forming experiences. The process of "doing personally" enables the individual to derive meaning and elevate emotions. In essence, moving towards the common-sense and intellectual truth world is the ideal appeal of experience, while experience is designed to convert to the value world, which is the pursuit of spirit and meaning. First of all, the research practice courses with the background of practical life constantly engage in the acquisition and elevation of experiences. For example, in the natural ecological research product system, students should not only gain the knowledge of geology, meteorology, hydrology, plants and animals, but also learn how to coexist with nature, fostering respect, care, and awe towards the natural world, enhancing a sense of closeness to nature. In historical and cultural research product system, students not only grasp knowledge about archaeological sites, ancient architecture, ancient gardens, ancient tombs, and other historical and cultural aspects but also learn to interpret history wisely, consciously inheriting and promoting outstanding traditional cultures. Secondly, the research practice course is a conscious acquisition of dynamic experience experience, rather than a passive indoctrination of static content. Both content and activity serve as double fulcrum of whether individuals can effectively experience in the research practice course. Although the static content provides a rich medium of experience, the absence of dynamic activities would result in stagnant experiences. The effect of activities lies in the dynamic observation of the object objective world, the flexible handling of the communication with others and the formation of sympathy, understanding and tolerant emotions. In short, the research practice course focuses on experience, enriches individual emotion and personality with dynamic activities and static content, and promotes the realization of the meaning of life value.

4.3 With the inner unity of becoming oneself and forming things, stimulate the infinite possibilities of research and practice courses

The relationship between humans and nature, society, and oneself is a state of mutual prosperity and symbiosis. Research practice leads students to go through experiences in practical life, fostering growth through self-reflection, embodying the fundamental positioning of becoming oneself and contributing to the world. "Become oneself" is to achieve personal fulfillment, "contributing to the world" contains two aspects: on the one hand, man is a member of the world, "Become oneself" lives in "contributing to the world", so can contribute to others, that is, promoting others into new and complete individuals; on the other hand, humans possess the virtue of nurturing all things, capable of contributing to everything. Therefore, the research practice course should adhere to the operation mode of cooperation and sharing, facilitating the realization of becoming oneself and contributing to the world. The research practice course involves individuals, others, nature, society, culture and many other participants. Only by stepping out of ourselves, guiding them with sincerity, break free from the zero-sum game and instrumentalism, one can symbiosis and mutual growth be achieved through cooperative competition. Taking the relationship between man and nature as an example, in the process of carrying out the research practice course, students should deeply understand the root causes of the ecological crisis, which is not the result of nature itself, but the excessive use of nature. It is precisely because of the imbalance between human desires and needs, driven by human desires, leads to the occurrence of crises, such as greed, intemperance, ultimately causing ecological crises. Therefore, studies practice course should continuously nurture ecological consciousness through the interaction between individuals and nature, supplemented by the ecological ethical principles taught in school curricula, such as "do no harm", "no interference", "compensatory justice", to enhance a sense of awe and gratitude towards nature, eventually promote "harmony" between man and nature. In short, the research practice course should be based on "sincerity", "conscience", "sympathy", "awe", "gratitude" and other emotions, promoting the realization of becoming oneself and contributing to the world through cooperation and sharing.

5. Conclusion

This study focuses on and is committed to solving the problems in the specific implementation of the research practice course, hoping to propose an optimization path to improve the education effectiveness of the research practice course and improve the quality of education. However, this study needs to be strengthened in the construction of curriculum model. Specific conclusions are as follows:

(1) Practical life is the base world in which research practice courses can be developed and constitutes the whole background of research practice. It begins with the inquiry of nature, extends to the relevance of meaning, and reaches to practical wisdom.

(2) With the uncertainty of life practice, awaken the inquiry instinct of research and practice course.

(3) Seek the best correlation of research and practice courses through the continuous transition of experience.

(4) With the inner unity of becoming oneself and forming things, stimulate the infinite possibilities of research and practice courses.

Acknowledgment

This work was financially supported by the Higher Education Teaching Reform Research and Practice Project of Henan Province (Grant No.2021SJGLX055Y).

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