

The Nurturing Value and Achieving Strategy of Dialogue Teaching in Ethics and Rule of Law Classes

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Abstract: Dialogue teaching emphasizes students' subjectivity, encourages students to participate fully in classroom interaction, highlights students' status as the main body of learning, and implements the "student"-based education concept of the new curriculum reform. In the teaching of Ethics and the Rule of Law, dialogue teaching can promote students' identity, cultivate their moral judgment and conflict resolution skills. Although dialogue teaching has been studied for a long time, there are still many problems in the practice of dialogue teaching. Using the theory related to dialogue education, combined with the nurturing goals of Morality and the Rule of Law class, we put forward the countermeasures for exploring dialogue teaching in Morality and the Rule of Law class, focusing on the participatory nature of dialogue, emphasizing the authenticity of dialogue, and implementing the practical nature of dialogue, so as to achieve true dialogue teaching and promote the growth of students' virtues.

Keywords: dialogue; dialogue teaching; morality and the rule of law; moral education; Ideological and political course; pedagogical

1. Introduction

This paper takes the curriculum standard as the guide, takes the core literacy as the value pursuit, and explores the significance of dialog teaching to cultivate students' moral character. From the perspectives of students' identity, moral judgment, and conflict resolution, it explores the significance of dialogue teaching for the teaching of morality and the rule of law courses, and gives specific realization strategies.

2. Concepts of Dialogue Teaching

2.1. Dialogue

In the Modern Chinese Dictionary, dialogue refers to "a conversation between two or more people; a contact or negotiation between two or more parties".^[1] Unlike monologue, dialogue here generally refers to a language-based communicative activity, in which two or more people are involved in the discussion of a certain topic, each of whom, from his or her own understanding, listens to or refutes the views of others through face-to-face conversations in order to develop a deeper understanding of a certain topic. The understanding of the connotation of dialogue is not yet unified, but many scholars elaborate the essence of dialogue from the existence of human life and the meaning of life, stressing that human existence is dialogue and reflecting the ontological value of dialogue. Teng Shouyao, a scholar in China, believes that dialogue is not only a tool for communication, but also a basic way of human existence and interaction, and that human existence is a process of dialogue between human beings and others, with others and with themselves.^[2] Soviet scholar Bakhtin's philosophical theory of subject construction holds that subject construction can only be real through dialogue with self and others, and that dialogue is an inevitable way for human beings to exist now.^[3] German scholar Gadamer's hermeneutic dialogue stresses the commonality of dialogue, commonality that is, a common understanding of the world, and believes that dialogue is an effective way to reach consensus, and that it is only through dialogue that one can find oneself in the other. In Gadamer's eyes, dialogue is not just a philosophical principle, it is his code of life. Habermas, a German scholar, puts forward communicative dialogue from the level of communicative behaviour, believing that communication is the basis of all behaviour, and that mutual understanding can only be achieved through dialogue activities between people.

To sum up, dialogue is not limited to verbal communication, but also includes expression, body and emotional communication, etc. It also occurs not only directly between people, but also may occur between people and nature, people and text, and people and self, and it is regarded as a kind of democratic consciousness, whose purpose is not to judge the correctness or the wrongness or to reach the unity of opinion, or unilaterally indoctrinate or persuade, but rather, in the democratic and equal atmosphere, the other party fully participation, listening and expression, facilitating understanding and the construction of meaning.

2.2. Dialogue Teaching

The concept of dialogue teaching has not yet been agreed upon at home and abroad. Some scholars regard dialogue teaching as a teaching paradigm, which aims at human beings and stresses democracy and equality, communication and cooperation; some scholars believe that dialogue teaching is not only a teaching method but also a teaching concept. Although the views of different scholars are different, there is a significant consensus: classroom relationships are inclusive and supportive; the self-realisation of human beings is the goal of teaching; the teaching process emphasises open communication, exploration and cooperation among subjects; and the teaching method emphasises dynamic interaction and generation.

Comprehensive concepts and practices of dialogue teaching in domestic and foreign educational circles, the connotation of dialogue teaching can be understood as: teacher-student, student-student, student-base, etc. to carry out in-depth dialogue at the emotional level, under the atmosphere of democracy and equality, advocating students' open-mindedness and knowledge innovation, and realizing the spiritual exchanges and value sharing, thus enhancing the dynamic generation of classroom teaching, and promoting the growth of teachers and students together, which is a teaching philosophy that integrates the concepts of knowledge, values and methodology. It is a philosophy of teaching that integrates knowledge, values and methodology.

3. The Nurturing Value of Dialogue Teaching in Ethics and Rule of Law Classes

3.1. Promotion of identity-building

"Identity" is derived from the English word "identity", which refers to the same nature or state of a substance or entity. "Human identity, unlike the identity of things, is essentially a cultural identity belonging, i.e., the recognition, acknowledgement and approval of community culture by members of a society, which in turn creates a sense of belonging."^[4]Identity consists of self-identity and social identity, where social identity, in turn, consists of identification with social relations, collectives, and imagined communities (e.g., nations, peoples, and human beings). Relevant studies have shown that identity may affect a person's emotions, attitudes, and values, which in turn influence or even determine a person's behaviour. As a key course in moral education, the establishment of students' identity is in line with the essential characteristics and nurturing values of the subject and the basic connotation of core literacy. Unlike knowledge and skills, identity cannot be acquired through indoctrination and repetition, but requires personal experience to form a relatively stable state and quality. The content of the secondary school Daofa curriculum includes students' self-understanding and handling of their relationships with others, the group, society and the country, and the teaching of dialogue is conducive to the construction of students' self-identity, group identity, social identity and national identity.

3.2. Enhancing moral judgement

The corresponding English word for "morality" is "morality", which is derived from the Latin word "mores", meaning customs and habits. The earliest use of "morality" in China was during the Spring and Autumn Period and the Warring States Period. Xunzi believed that "morality" is the good quality of human beings when they are in the midst of various kinds of relationships, and it is also the principles and norms to be followed in regulating these relationships. Xunzi believed that "morality" is the good qualities that people display when they are in various relationships, and also the principles and norms by which these relationships are regulated, and that its function is to promote harmony between individuals and groups, and to achieve a better social life. Gergen (Gergen, K.J) and other scholars constructivist scholars believe that dialogue and negotiation is seen as a way to generate and develop meaning, meaning needs to be generated in the relationship through the confirmation, communication and identity. "Psychologist Kohlberg believes that moral judgement refers to the logical thinking process in which the

subject conducts moral reasoning and makes value judgements about himself or others based on existing moral concepts and standards." [5] People are always in their respective social relationships. In a specific real situation, identity conflict may be triggered, and identity has both positive and negative effects. How to make the right choice in a conflicting situation requires individuals to analyse rationally and make moral judgements to regulate, so that they can distinguish between right and wrong, good and evil, and measure the value of the weight or limited order, so as to choose the appropriate way to form the rights and responsibilities conferred by the identity. The level of students' moral development cannot remain at the level of understanding moral concepts and moral norms, but should also have the ability to choose to analyse and judge moral events encountered in life as well as to practice morality. Moral judgement can show the level of one's moral cognition, and it is also the basis of one's moral emotion and moral will, influencing the presentation of moral behaviour. The development of moral judgement has its own objective law, which is influenced by factors such as moral cognition and emotion through education.

3.3. Developing conflict resolution skills

The word "conflict" corresponds to the English word "Conflict", which is derived from the Latin word "Confligere", and is understood by the Modern Chinese Dictionary to mean "Contradiction, opposition or discord". Conflict resolution refers to the ability to solve problems in social life, which is the embodiment of problem-solving ability in the field of morality and the rule of law. Moral judgement can help individuals to compare, judge and choose more important or limited values in a particular conflict scenario, but the result of the judgement may not lead to correct and proper behaviour. In the complexity of social life, from moral judgement to moral practice, conflict resolution skills are also needed to reconcile various social relationships, choose the optimal, win-win solution, achieve problem solving at the least cost, and promote social harmony and world peace. Conflicts need to be treated with a new awareness and understanding. Conflict itself has no value meaning, but different ways of conflict resolution may bring about very different results. Students are in the small society of school, and interpersonal conflicts often arise. Good conflict resolution will enhance students' emotions and turn a conflict into a peace, while destructive conflict resolution may trigger violence and cause tragedy. "Core literacy is not directly taught by teachers, but is cultivated by students with the help of problem-solving practices in problematic situations." [6] Teachers should actively create situations or bring students to experience realistic situations in teaching, deepen students' experience of knowing and doing, guide students to identify and practice in real experiences, strengthen inter-subjective dialogue, increase interaction and communication, tap students' intrinsic qualities from the depths of their hearts, and actively transform moral cognition and moral emotions combined with moral judgement into moral behaviours to achieve conflict resolution.

4. Strategies for Teaching Applied Dialogue in Ethics and the Rule of Law

4.1. Focus on dialogue participation: promoting multi-directional dialogue interactions

Pay attention to the main body of students to participate in the construction of a democratic and harmonious atmosphere of dialogue. Dialogue teaching in the "law" class teaching practice often appear students "low participation" problem, specifically manifested in the lack of interaction between teachers and students, students and students lack of interaction, student participation is not comprehensive, etc., "superior student hegemony", some extroverted students are more likely to participate in the classroom interaction, backward students or introverted students may lack of classroom performance and communication opportunities. classroom interaction, and backward or introverted students may lack opportunities for classroom performance and communication. Enhancing participation in classroom teaching dialogue requires mobilising students to participate actively and achieving full participation. Classroom teaching cannot be reduced to a teacher's monologue where the teacher monologues and students are silent and lose their voices. "Lecture teaching view" is a typical monologue teaching, teachers emphasise their own unilateral output and instillation, so that the students gradually become the knowledge of the "acceptor", this teaching method leads to a lack of vitality in the interaction between teachers and students, but also leads to a lack of thinking, lack of critical thinking consciousness, innovative thinking, and the lack of students' participation. At the same time, it also leads to a lack of thinking, a lack of awareness of critical thinking, and a lack of creativity. In this state, students will gradually lose the identity of the subject, and then lose the subjectivity. Under the educational concept of "student-centred", the goal of teaching has shifted to focus on the "human being" itself. From focusing on "teaching method" to focusing on "learning method", from "teaching" to "dialogue", this is a kind of

return and reflective time, only then can we really return to the main body, and understanding can really happen between the subjects. Teachers should establish a sense of student subjectivity and conduct classroom teaching with an open mind, so that student groups can fully voice their opinions, so that teachers and students can exchange new ideas and views with each other and with each other, and in an open environment, complement each other to make up for deficiencies, so that students can give play to their critical thinking.

Students are guided to actively engage in multi-directional and multi-dimensional dialogue with teachers, students, texts and the environment. Dialogue teaching stresses the freedom and equality between teachers and students, changing the role of the teacher as the "controller", giving full play to students' initiative, and stimulating students' reflective and critical awareness. According to Martin Buber, a true "dialogue" relationship is an encounter between "you and me", paying attention to understanding and listening to students, and ensuring that all subjects participate in the dialogue as much as possible. The dialogue between students and their peers, the text and the environment should not be neglected in the teaching of dialogue in the Dawood classroom. Teachers should strengthen students' ability to filter and judge textual knowledge in the teaching process, to be able to look at book knowledge dialectically and to improve their judgement skills; to strengthen the dialogue between students and the environment, the interaction between the environment and human beings is reciprocal, the environment can nurture human beings, and human beings can also create a better and more harmonious environment.

4.2. Emphasis on dialogue authenticity: focusing on the construction of the subjective spirit

In his analysis of intentional activity, Sartre stresses that affect or emotion is a way of grasping the world. Sartre denies the only way of putting the external world when it comes to consciousness, saying that all kinds of states are objects except the object of consciousness, and that such an emotion (love or hate) is a transcendental object and cannot be collected in the inner unity of consciousness.^[7] As the main position of moral education in basic education, the starting point of the Ethics and Rule of Law Course is human beings, living human beings in the classroom situation of interaction and interaction, and the fundamental purpose of its education cannot be separated from the overall development of human ideological and moral qualities. Currently, there are still chronic problems in the teaching of Ethics and Rule of Law Course - "human empty field", ignoring the care of people, resulting in a lack of authenticity in the teaching dialogue of Ethics and Rule of Law Course, ignoring the construction of the subject's world of significance, and it is difficult to achieve the significance and value of human life.

In the field of ethics and the rule of law, emotions (or feelings) are moral sentiments, and a genuine Dawood lesson has the function of constructing understanding and generating meaning. The traditional teaching of the Ethics and Rule of Law Course lacks authenticity in the form and content of the dialogue. Formally, the one-way question-and-answer teaching is only a formal dialogue, which does not achieve the openness and integration of the spiritual world between teachers and students. From the content point of view, there is the phenomenon of principle students' life world, without considering students' emotional experience and life experience. The constructivist view of students suggests that students are not ignorant of what they know before they enter the classroom and have already developed a wealth of knowledge in their personal experience. For students, teaching should be based on students' lives, experiences and general knowledge to facilitate the acquisition of knowledge and skills, which can then be transformed into students' literacy. In order to avoid the distortion of dialogue in the teaching of the Ethics and Rule of Law Course, teaching methods such as situational dialogue can be used to motivate students to actively explore and solve the real problems arising in the situation based on students' life experience and multiple dialogues, so that students can gain a true experience of life and emotional value through effective dialogue in the situation.

4.3. Implementing the Practicality of Dialogue: Promoting Student Knowledge and Action

The traditional teaching of Taoism and Dharma. The traditional teaching of Taoism and Law ignores students' physical experience, forcibly instills social norms and political views into students, and emphasises the accumulation of theoretical knowledge. This kind of teaching is alienated into the transmission of knowledge symbols, which leads to the teaching being banished from students' actual lives. The new standard points out that practicality is one of the course nature of the Ethics and Rule of Law Course; the course concept is also strong to establish a combination of in-school and out-of-school nurturing mechanism; the course objectives also require that teaching should not be limited to the transmission of knowledge, in addition to knowledge learning, but also to be able to knowledge into the subject of the education of understanding and awareness. Teachers guide students out of the classroom,

out of the school, the use of practical places inside and outside the school, such as museums and school history archives.

5. Conclusion

Ethics and Rule of Law Course plays an enlightening role in shaping students' outlook on the three dimensions of life, fostering their personality and training their cognitive abilities, and is a fundamental safeguard for the stability and progress of the school's ideological and political work. The Morality and Rule of Law Curriculum Standards for Compulsory Education (2022 Edition) emphasizes the construction of a comprehensive curriculum based on students' lives and the promotion of social development, and also emphasizes the exploration of issue-based and experiential teaching methods to guide students to actively experience and build on their understanding, which coincide with the connotations of dialogue teaching, and also have a positive impact on traditional teaching. The Taoism course should be conducted in dialogue, and an accurate understanding and practice of "dialogue" is a natural demand for highlighting the key courses of the Taoism course, giving full play to its function of forging souls and educating people, and enhancing the ideological, theoretical, pertinent, and affinity nature of the Taoism course.

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