

# Research on carrier innovation of ideological and political education in colleges and universities under the internet background

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**Abstract.** The Internet, especially the mobile Internet technology taking smart phones as its core, has profoundly changed the material and spiritual lifestyles of young people. The propagation characteristics of Internet information make the youth more eager for an equal and friendly relationship in their spiritual life, while the group-based network ecological environment leads to the formation of a rigid and stiff world outlook in the youth and makes them keener on a cultural life of sensory stimulation. These situations have undoubtedly produced great impact on ideological and political education, and will inevitably become the external power for the reform in ideological and political teaching. Based on the role of the carrier in ideological and political teaching, it can be considered that the carrier is the support for the realization of ideological and political teaching. Ideological and political teachers should actively explore and innovate various types of carriers, thereby promoting the reform in ideological and political teaching, creating golden courses, and making contributions to the realization of the fundamental task of morality education.

**Keywords.** Reform in ideological and political teaching, carrier innovation, Internet, college students.

## 1. Introduction

It is undoubtedly that the third wave of technology taking information technology as its core has had a profound impact on human life styles, and the booming Internet technology also reshapes and reconstructs the knowledge transmission system. A new generation of young people who have grown up in the Internet environment shows a heavy dependence on the mobile Internet. In daily life, they generally take mobile phones and tablets everywhere; they can completely solve their problems in basic necessities of life using various Apps; different kinds of social software has almost replaced face-to-face human interaction, and new websites such as Douyin and Bilibili have gradually become the main channels for young people to obtain information. According to the authoritative statistics of China Internet Network Information Center, as of December 2020, the number of Chinese mobile phone users reached 986 million, with the proportion reaching 99.7%. From January to December, 2020, mobile data traffic consumption reached 165.6 billion GB. Students dominated the occupational structure of netizens with the proportion of 21.0% [1]. From this, the mobile Internet dominates both the material life and spiritual life of young people. Those who are heavily dependent on the Internet in life are bound to accept the shaping of the Internet in their world outlook, values, methodologies and other levels, while this situation will inevitably have a profound impact on the ideological and political education of young people. For ideological and political education workers, only by optimizing and enriching teaching carriers relying on the reform and innovation of teaching modes and methods, making the teaching content close to students' life, and effectively improving the teaching affinity, can they truly create ideological and political "golden courses" to attract the attention of young people and accomplish the fundamental task of morality education. Based on this, this paper will summarize the role of the Internet on the formation of young people's ideology based on the analysis of the Internet information transmission mode, so as to explore the reform mode with carrier innovation as the core.

## 2. Analysis of Internet information transmission mode

Based on the rapid development of electronic information technology, the Internet information transmission mode has also undergone profound changes. With the extensive use of mobile information terminal devices taking smart phones and tablets as the core, the Internet has been highly integrated into people's lives. On the material life level, all basic necessities of life can be solved by various mobile Apps; on the spiritual life level, the Internet has become a key way for people to obtain various information with its accurate and efficient information retrieval capacity, while the rapid development of convergence media technology makes various network terminal devices a unified medium for presenting sensory products, such as pictures, texts, sounds and images. This indicates that the mobile Internet technology has dominated people's daily life and recreation. The humorous words of taking a mobile phone all the time and being willing to be a phubber also vividly depict the living conditions of the contemporary society, especially young people.

From the surface dimension, the Internet technology has broken through the time and space limitations and become a tool providing convenience for people, as mentioned above. In this sense, it can be concluded that the Internet is instrumental. However, if we explore things from the essence, it shows that the Internet is not just a tool operated by people; it, replying on its powerful information processing and transmission capacity, is also quietly changing the social relationship and reshaping the mental outlook of the public. This is mainly displayed in the following aspects.

First, the Internet has changed the basic mode of information transmission. There are no longer simple producers and receivers of information, and each social subject is merely a node in the information transmission network. Before the Internet technology matured, the public mainly obtained information through professional information media, and information flew in a typical unidirectional flow mode, namely flowing from the producer to the receiver with the medium as the carrier. Influenced by the Internet technology, this unidirectional transmission mode has gradually evolved to a grid transmission style, in which each social subject is a node in the grid, acting as both the receiver of information and the

transmitter and producer of information. As the influence of newspaper, magazines, television and other traditional media gradually declines, each social subject may become a “journalist”, and anyone can turn their experience into information and release it to the world. The influence of We-Media is growing, and it seems that the only requirement for a person to become a journalist is that he is merely able to use a smart phone.

Second, the Internet has become the main platform for the spiritual communication of the public, and the trend of personality informatization becomes more obvious. The interactive and anonymous Internet provides more support for interpersonal communication; it can effectively avoid various embarrassing scenes in face-to-face communication, and is thus increasingly popular among the public. Due to the role of the Internet in integrating interpersonal resources, the current Internet-based interpersonal communication tends to be group-based, that is, network users often choose to join various network groups according to their own interests, hobbies, opinions, attitudes and emotional tendencies, thereby finding their like-minded spiritual partners. In this regard, the most typical applications are QQ groups and Wechat groups. The algorithm based on big data can make a personality portrait of network users according to their online behavior characteristics and label their spiritual characteristics, so that more net friends with the same world outlook, values and view of life can find them. It can be said that a person, as long as he is online, will inevitably transform his personality characteristics into data that can be identified and analyzed by the information system, and finally be labeled with different personality attributes. It seems that no one can be divorced from others in the Internet.

Finally, the Internet is also greatly changing people’s spiritual life, as well as the mode of production and transmission of cultural products. Predicated on the convenience brought by the mobile Internet, a wide range of cultural products are available easily by just clicking on the icons on the screen, and the application of new technologies such as virtual imaging enables people to have an immersive audio-visual experience. This change has also greatly influenced the spiritual life of the public. Films, television and interactive video game products, which are visualized and can directly produce sensory stimulation, become increasingly popular with the public, while the latter, in the face of increasingly fragmented personal time, prefers short, equal and quick videos.

### **3. Analysis of young people’s ideological characteristics and their influence on ideological and political education under the background of the mobile Internet**

Young people’s group psychological characteristics, that is, they are eager to express themselves, look forward to the recognition of the social mainstream and have a strong curiosity for various new things, enable young people to have a natural affinity with the Internet. Shaped by the mobile Internet, the ideology of the contemporary youth also shows distinctive characteristics of the times, which are mainly reflected in the following aspects.

In the spiritual life, the subject consciousness has been increasingly strengthened, and people are eager for a kind of equal and friendly spiritual interaction and have a negative attitude towards authoritative preach. As mentioned above, the mobile Internet blurs the boundary between information producers and receivers, in a nutshell, each Internet user has an equal opportunity to distribute information, express their opinions, and publish their own cultural products. In this sense, it seems that all netizens are playing the role of subjects and, more or less, participating in the construction of the Internet spiritual world. The situation becomes more obvious with the emergence of Internet celebrities. In the open stage of the Internet, all people have the opportunity to show up themselves and become a star influencing the world as long as you are talented enough. It cannot be denied that the openness of the Internet has indeed greatly released the creativity of young people. A number of popular cultural products created by young people in recent years have not only been creative in form and deeply attracted the attention of the audience, but also been in step with the mainstream values of the society in content, and fully reflected the contemporary young people’s high sense of responsibility and strong patriotism. Take, for example, the animated cartoon *Year Hare Affair* going viral on the Internet in recent years. After launch, the work was immediately popular with audience, and the patriotism behind it was recognized by all levels of society. What is the magic of a red-themed animated cartoon to make it so popular with young people? Just as some researchers have analyzed, this work simplifies the complex political discourse and emotion with adorable symbols and simplified narrative logic, thereby reducing the threshold of appreciation [2]. In brief, unexpected effects will be produced when the core of patriotism and modern history education is displayed in a different way. In this regard, ideological and political teachers need to reflect that why we cannot teach ideological and political courses according to the discourse systems and expressions familiar to young people. We must admit that we are facing such an objective situation that shaped by the Internet, especially the mobile Internet, the subject consciousness of young people is increasingly strengthened, and these young people, based on this consciousness, are more eager for an equality-based exchange in their spiritual communication, especially intergenerational spiritual communication, and are often disgusted with such relationship that the authoritative lecture the humble, which is widespread in the real world. It is of particular note that the Kuso culture that has always existed in the subculture of young people is a vivid image of this value orientation. The most typical mode in the creation of the Kuso culture is the deconstruction of the image of the authoritative and the dissolution of authoritative power. Just as scholars have said, “the consumer society blurs the distinction between serious themes and Kuso and entertainment themes, so that the public can express themselves and participate in the society in a more pluralistic and free way.”[3] This suggests that young people long not only to be the master in the virtual world of the Internet, but also to have an equal dialogue with all social standings and have their opinions, views and value orientation respected. Such group spiritual pursuit has undoubtedly had a negative impact on the traditional ideological and political education mode based on classroom. In classroom-based tasks, teachers and students are knowledge givers and receivers respectively, and, based on the classroom experience formed in the elementary education stage, students tend to regard their ideological and political teachers as

respectable but not affable authoritative leaders and may psychologically reject them, and will finally cope with them in a negative way. The embarrassing situation that many students are lowering their heads with few listening to the teachers in the ideological and political class may be greatly associated with this psychological factor. How to change the teaching mode and reshape the relationship between teachers and students is a problem worth thinking by all ideological and political teachers.

The group-based tendency of the Internet life may easily lead to a one-sided and rigid world outlook in young people, making them unable to discuss problems in a dialectical way and express opinions objectively.

Due to the highly informatization of personality characteristics, netizens have their own Internet personality labels, so that they can accurately find like-minded partners. With this feature, the current Internet life becomes group-based, and the Internet world is gradually divided into countless groups according to the interests, hobbies and three views (world outlook, values, view of life). The most typical examples are various chat groups, such as QQ groups and Wechat groups, which are formed based on social software. People in groups can have a spiritual sense of belonging, and may also produce blind obedience consciousness based on crowd psychology. In the real world, since individuals cannot choose who they socialize with, the interpersonal association is more often the communication and collision between people from different regions, levels and occupations and of different educational backgrounds and value orientations. This process may not always be so harmonious, but the collision of values contributes to the shift of an individual's perspective on a problem, which lays a foundation for the formation of consensus. However, the highly group-based Internet communication can, through algorithm technology, help netizens accurately choose who they socialize with and actively shield those who are inconsistent with them in personality characteristics and spiritual pursuit, while such personal interaction may easily lead to a one-sided and rigid world outlook and value pursuit, thus producing more extreme perspectives and views. In recent years, a number of disharmonious phenomena, such as "stereotype", "regional discrimination", "groupie" and "fan culture", have emerged on the Internet, and the reason behind this is actually related to the environment of the group-based Internet. For people who get together based on the same personality characteristics and value orientation, their personal interaction will inevitably be full of mutual recognition and praise. Someone, who accidentally comes up with a different idea, will be attacked by other members in the group. This personal interaction makes it impossible to correct the cognitive biases and promote the formation of consensus; in some cases, it even intensifies various extreme views. Will a person doubt that his opinion is biased when the opinion has been recognized and praised by many people? Obviously not. Unfortunately, such recognition is just the result of information system screening. The group-based network communication mode is also the direct cause of network conflicts. The inconsistency of a view may lead to flame wars among different groups, while the two sides of the quarreling often lack dialectical thinking and their purpose is purely to give vent to their feelings rather than distinguish between right and wrong. Young people, who are in the formation period of the world outlook and values, are in such a spiritual environment for a long time, and cannot form an objective, fair and reasonable way of viewing a problem. Of course, the author does not deny that from a general perspective, our youth can adhere to the baseline of morality, and express their correct opinions on cardinal issues of right and wrong, national security and reunification. Meanwhile, it must be admitted that although some network speeches can stick to correct opinions, they often lack arguments or sufficient explanation, and some, for lack of dialectical thinking, even mistake different statements of the same opinion for the opposites and castigate them. During the 2021 Olympic Games, the Olympic champion Yang Qian was criticized by netizens for showing off her Nike shoes on her micro blog [4], and extremely biased statements such as "moral kidnapping" are spread among young people, which undoubtedly poses a major challenge for ideological and political education. Leading young people out of ideological misunderstanding is the problem that the current ideological and political education must face.

Today, with the increasingly diversification of sources and complexity of content of cultural products, it's no use just blocking them, and how to help young people improve their aesthetic consciousness and political consciousness and consciously resist wrong ideas will undoubtedly become an important part of ideological and political education.

#### **4. Analysis on innovative thinking of coping with the effect of the Internet on ideological and political education**

Ideological and political courses are essential to implement the fundamental task of morality education, which play an irreplaceable role, and ideological and political teachers have great responsibilities [5]. This scientific argument not only expounds the glorious and arduous mission of ideological and political teachers, but also explicitly analyzes the features of ideological and political education. Ideological and political education is not about knowledge and skill education, but aims to guide young people to set up a correct world outlook and values, master scientific thinking methods and foster good moral sentiments by teaching activities, so as to provide ideological and spiritual support for cultivating builders and successors of the socialist cause. How can we alter the ideological and political teaching mode to attract the attention of young people that grow up in the Internet world. The author believes that we should start with the carrier innovation of ideological and political education and promote the innovation of ideological and political teaching innovation with carrier innovation. Specific reasons are described as follows:

(1) The content of ideological and political teaching and the teaching strategies adopted by ideological and political teachers can have an effect on teaching objects only by carrier, so carrier innovation has the most direct effect on the improvement of the teaching effect. Ideological and political teaching carriers are actually a unique concept in the ideological and political education theory. This is because ideological and political education is not a course that imparts knowledge and skills, but aims to influence the thoughts of the educated through teaching activities and shape their value pursuit and personality. Thus, a question that cannot be avoided in the ideological and political education theory is that:

through what mechanism should teaching activities influence the thoughts of other people and convey correct values? The author considers that the mechanism should be realized based on the carrier. In general, the carrier of ideological and political education refers to a form of ideological and political education activities that carries and conveys ideological and political education factors, can be used by the subjects of ideological and political education, and can be relied on for subjects and objects to interact with each other [6]. This indicates that the carrier first must be visualized. Specifically, no matter how abstract the knowledge in the carrier is, the carrier must be identified and recognized by the senses of the educated in appearance, and all, whether teachers' words and deeds or multimedia teaching resources with sounds and images as elements, should have this feature; the carrier should also be the product of the subjective activities of ideological and political teachers, and teachers should first put their teaching content in the carrier, then choose a proper carrier according to their teaching strategies and the hardware requirements at the teaching site, and finally present their teaching content directly to the educated using the visualized carrier. Therefore, the feature of the carrier itself reveals the key mechanism of ideological and political teaching. The realization of the teaching objective is mainly dependent on both the correct content and the way on which the content is presented to the educated. The teaching content of ideological and political courses must strictly follow the requirements of the syllabus and textbook; however, the created carrier can embody teachers' unique understanding of teaching and is the space where teachers can display their creativity. In the face of young people that grow up in the Internet world, teachers must actively change their way of thinking and find the best way to offer the teaching content to the educated, so as to effectively improve their teaching level.

(2) The carrier is a bridge connecting teaching subjects and teaching objects, so carrier innovation inevitably involves the reshaping of teaching subjects and teaching relationship. From the functional level, the carrier is like a bridge that connects ideological and political teachers and the educated, and an important problem that cannot be avoided for ideological and political teachers when they are choosing the design carrier is how to reshape the relationship between teachers and students through the carrier. In the Internet era, teachers cannot monopolize knowledge and information, and the equality between teachers and students has become an objective fact in the acquisition of knowledge. The decentralization of the Internet means that the cramming method of teaching is not popular, and young people are more eager to participate in the teaching process, where they will not only gain knowledge, but also have a rich sense of acquisition and satisfaction by self-presentation. When choosing the design carrier, full consideration should be given that how we can get students involved it and show their ideas through the carrier under the design control of teachers, so that our ideological and political class can be decentralized and teachers and students are partners rather than the authoritative and the humble. The "flipped classroom" teaching model that is popular currently is a good example. The "flipped classroom" is that teachers specify the learning content and reporting method (carrier design), and students learn independently in a group under the guidance of teachers, and finally the learning outcomes are reported by classroom teaching. In this process, the teachers realize the reshaping of their relationship with students by assigning the "right to use" the carrier, but teachers are still the top designer and operator of the carrier. Thus, the teaching process is still controlled by teachers, and yet the relationship between teachers and students changes to be partners. This model can effectively mobilize students' learning enthusiasm and autonomy, thereby deeply changing the classroom atmosphere.

(3) The carrier is not a concept at the formal level, and carrier innovation can give better play to the subjective initiative of ideological and political teachers. Is the ideological and political teaching carrier equivalent to the ideological and political teaching form? To be clear, it's definitely not. The carrier is a combination of the content and the form, and the externalization of the teacher's will. No matter how ideological and political teaching is reformed, teachers must strictly perform their responsibilities and be the leader and controller of the ideological and political teaching process; otherwise, the ideological and political teaching objective may be deviated and even misguided. In recent years, formalism has also occurred in the exploration of ideological and political teaching innovation, which should be noticed. For example, some ideological and political teachers, when using multimedia courseware resources, blindly believe that these resources can intuitively present the ideological and political teaching content and are mostly made by authorities, so there is no need to explain it. A few teachers in the "flipped classroom" even just assign the teaching themes to students and wait for their reports without giving any guidance. These are undoubtedly wrong. The carrier is the embodiment of a teacher's will, which cannot be changed no matter how it is reformed and innovated. No one can ensure the correctness of the teaching content once teachers give up their control over the ideological and political teaching process. For instance, in the "flipped classroom", things, such as whether students can find materials from right channels, whether they can correctly describe relevant concepts, and whether teachers' narrative ways and the production of PPT and other multimedia courseware need to be improved, need to be guided by teachers. It can be said that teachers in the "flipped classroom" may have greater workload than in the traditional classroom. The practice of slacking off under the banner of teaching reform must be banned.

Based on the analysis of the concept of the ideological and political education carrier and the author's own teaching experience, the author believes that the methods and routes of carrier innovation are mainly reflected in the following aspects.

First, ideological and political education teachers should dare to introduce popular elements in the carrier. For a long time, ideological and political education is often thought to be serious and even rigid, and the political nature of the ideological and political education also makes many ideological and political teachers dare not use popular elements in their teaching, for fear that this may cause teaching to be entertaining and vulgar and thus violate the discipline. Certainly, such worry is well founded. Ideological and political teaching must be clearly political, and any practice making ideological and political education to be entertaining must be combated. However, taking popular elements as the carrier of ideological and political education does not mean making teaching entertaining and vulgar. From the perspective of

value orientation, the core socialist values and the Party's lines, principles and policies in culture are the fundamental orientation that China's production departments of cultural products must follow, thus the core value orientation of popular culture will not deviate from the main melody of the society. In addition, any popular element cannot automatically become the ideological and political teaching, and it is necessary to give play to the subjective initiative of ideological and political teachers in this process. If ideological and political teachers can use the popular elements in a normative way, not only do they not have to worry about making teaching entertaining, but they can give full play to the role of the carrier as a link and closely combine ideological and political education with the topic and context familiar to students to make the teaching content more attractive. For example, among the hit TV series in recent years, in addition to major theme dramas such as *The Age of Awakening* and *Mining Town*, youth-themed TV series such as *Golden Faith*, *Twenty Your Life On* and *Go Ahead*, also vividly reflect the choice of young people between ideal and reality, and morality and interests after they enter the society, which agree with the ideological and political teaching content. A good drama often sublimates real social relations in an artistic way, and transforms the confusion and choice of an individual into a dramatic conflict to support the whole plot. Thus, ideological and political teachers should abstract the conflict from the specific plot, and inspire students to think about the choice in the shoes of the characters in the drama. Then, the teachers should organize interactions according to students' answers, and actively guide students to analyze different choices based on the values and morality they have learned in ideological and political courses, so as to achieve the teaching objective. In fact, many ideological and political teachers start to use some Internet buzzwords in their class to improve the teaching effect, which is worthy to be affirmed. However, it must be noted that they just use popular elements at the level of language strategy, which is a superficial application. Only by turning the popular elements into the ideological and political teaching carrier can teachers truly explore the value of these popular elements and thus change the dilemma that the class is undynamic and the teaching content is unrealistic in ideological and political education.

Second, some negative elements can be included in carrier selection, and necessary attention should also be paid to hot social issues. It should be noted that ideological and political teachers seem to deliberately avoid hot social issues, especially some negative topics. The reason is that the political nature and seriousness of ideological and political teaching determine that ideological and political teachers have higher teaching responsibilities than other teachers, and can hardly master the boundary when involving negative topics in their teaching. However, we must see that students, as a young group, are bound to attach great importance to social issues and willing to discuss those negative topics due to the psychological characteristics of this age group. This tendency is the embodiment of young people's attention to the world and sense of social responsibility, and is worthy to be affirmed. In the youth, an important period when a person begins to see the world and establish three views (world outlook, values and view of life), ideological and political teachers should play their role as a thought leader, while their avoidance of sensitive issues can be considered an evasion of their professional responsibility. Due to this avoidance, the present ideological and political class cannot keep up with the times and is not dialectical enough. As a result, the ideological and political teaching content is reduced to an armchair theory, and the discussion of public topics among young people, which is supposed to be gracious and friendly, eventually evolves into meaningless flame wars for lack of the guidance of scientific theories. Comrade Mao Zedong once said: "negative examples are teachers who can be used to educate people." [7] Hot issues and negative issues should not be avoided in ideological and political courses. Ideological and political teachers should analyze the essence of these negative issues and find out the real cause of these issues by Marxism, an advanced scientific theory. Meanwhile, they should actively encourage students to master the methods and paradigms for analyzing these issues, so that they can treat the same or similar issues in an objective, rational and dialectical way and reach a fair conclusion. Institutions of higher learning should make good use of collective lesson preparation and study, and give clear guidance on how to teach such issues, solving problems of ideological and political teachers by collective decision-making.

Finally, efforts are made to actively expand the extracurricular carrier, explore the ideological and political education linkage mechanism, implement the intrinsic requirements of "Three-wide Education (cultivating students by all members, in the whole process and in an all-round way)", interfere with the spiritual life of young people in an all-round way and from multiple entry points, and cultivate correct value orientation, so as to realize the fundamental task of morality education. In the Internet era, no one can monopolize information sources, and classrooms and books are no longer the main channels for young people to obtain knowledge. It is increasingly difficult to influence young people's thoughts and spiritual life by classroom teaching only. The way to break through this bottleneck is to explore new teaching fields and ideological and political teaching carriers outside classroom teaching, thereby establishing links with young people on the spiritual level and imparting correct value concepts to them. To achieve this goal, ideological and political education should be organically integrated with student work and construction of campus culture to achieve "Three-wide Education". From the perspective of organizational construction, the first task is to explore and realize the organic linkage between ideological and political education and counselor's work. Counselors who know students' thoughts best in colleges and universities are also responsible for the ideological and political education on students. Nevertheless, counselors' related work often lacks theoretical basis although they know better students' daily life and know how to do ideological work from life; in contrast, ideological and political teachers, although they master more systematic and comprehensive theoretical knowledge, cannot accurately master features of students' thoughts in curriculum design and find ways to influence students' spiritual life for lack of understanding of individuals. The way to resolve this contradiction is to establish the linkage mechanism between counselors and ideological and political teachers, where counselors are required to participate in ideological and political teaching, and ideological and political teachers are required to participate in student management. Specifically, counselors, who know the changes of students' thoughts and young people's spiritual features more comprehensively, can provide suggestions for ideological and political teaching, understand the teaching

effect by listening in class, follow-up after class and other methods, and give feedback to ideological and political teachers in time. Meanwhile, ideological and political teachers should also be involved in student management, help counselors improve theoretical quality, modify the teaching methods of class meetings and youth league day activities, and even turn these activities into the second class of ideological and political education. To achieve this goal, colleges and universities should be able to strengthen the top-level design, dare to break the routine, perform institutional innovation and break the boundaries of relevant positions, so as to create conditions for position linkage, give play to the core role of ideological and political teachers, and promote the “Three-Wide Education”. In this way, the ideological and political work in colleges and universities can be improved, thus achieving the goal of morality education!

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