Exploring the Path of Implementing the Home-School Co-education Model from the Perspective of Moral Education Field

Li WU[1], Xiuyang WANG[2], Dandan CHEN[2], Qiuyun WANG[3], Lixia CHEN[3]

1. Faculty of Teacher Education, Zhaoqing University, Zhaoqing 526060, China; 2. School of Education, Zhaoqing University, Zhaoqing 526060, China; 3. School of Foreign Studies, Zhaoqing University, Zhaoqing 526060, China

Abstract As a social psychological field derived from the concept of physical field, the moral education field plays a very important role in guiding the construction of a home-school co-education model. In this paper, by analyzing the internal power system of the moral education field, with a policy oriented approach and combined with contemporary factors, it aims to empower the traditional home-school co-education model. Only by combining home education and school education, supplemented by social policy guidance, strengthening the construction of the "trinity" community, creating a harmonious and stable ecological interactive moral education field, expanding the path of home-school cooperation, strengthening the boundary of home and school responsibility, and innovating the form of home-school co-education, can it support the bright future of education.

Key words Primary and secondary schools, Moral education, Home-school co-education

1 Introduction

With the continuous updating and deepening of educational concepts in recent years, as well as the continuous improvement in teaching quality, the increasingly perfect legal regulations, and the active guidance of social public opinion, home-school co-education has gradually become a hot topic and core issue in the field of education. Although the importance of home-school co-education has been widely recognized, the traditional model of home-school co-education still has some problems and drawbacks that cannot be ignored. In view of this, it is necessary to re-examine the home-school relationship in the context of the new era, actively explore and broaden the boundaries and approaches of moral education. This requires to focus on the role of school education, fully leverage the unique advantages of home education, integrate social resources, and form a moral education pattern that integrates schools, families, and society.

2 Connotation and value of moral education field

In China, the term "moral education field" was first proposed when studying the moral education environment, and the 1980s was the initial stage of studying moral education fields in China. The theory of "moral education field" originates from the

"psychological field" theory of German psychologist Lewin in the 1930s. The psychological field theory proposed by Lewin mainly emphasizes the importance of psychological factors in influencing individual behavior, in addition to environmental factors. The "field" in the "moral education field" is derived from this concept, and the school moral education environment is considered a "moral education field"[1]. In terms of scope, the moral education field includes three spaces: society, family, and school. The school moral education field refers to the tangible or intangible moral education environment within the school that is related to the ideological concepts and moral qualities of students, as well as the direct or potential impact between the moral education environment and students[2]. It should be noted that the term "moral education field" may vary in different educational venues or cultural backgrounds. In this field, there are many factors that play a role, such as the school environment, student relationships, teacher-student relationships, and so on. Various relationships and contradictions are linked to form such a moral education field. Overall, it represents a widely recognized concept, namely a specific environment created by schools or educational institutions to cultivate student moral education.

On this basis, Mo Feiping proposes that moral education refers to the educational activity in which educators purposefully, designedly, and systematically exert ideological, political, and moral influence on learners in accordance with certain social or class requirements, transforming certain social ideology and moral requirements into individual ideological consciousness and moral qualities of learners[3]. In this complex and contradictory movement of interaction, the relationship between educators and learners, as well as various ways, methods, and means of moral information dissemination and reception, constitutes a special field-the moral education field. In subsequent research, Shao Wenying

et al. also propose forms of moral education fields such as situational moral education fields, implicit moral education fields, and online moral education fields, and conduct more specific research on moral education fields.

At present, the home-school co-education model has achieved certain research results both domestically and internationally. However, there is relatively little research and conclusion on the moral education environment and home-school co-education model. Combining moral education environment and home-school co-education is a complex and important issue. The development and improvement of the theory of moral education field can just make up for the shortcomings of home-school co-education in moral education environment, effectively strengthen home-school cooperation, provide and share diversified educational resources, enhance the overall integrity of education, and promote the improvement of students' moral education level. It represents a new educational philosophy, emphasizes cultivating students' character, morality, and social responsibility, as well as provides diverse educational experiences and opportunities.

3 Problems in building a home-school co-education moral education field

3.1 Shortcomings in cooperation between home and school

3.1.1 Obstacles of home-school communication. Both home and schools play an important role in cultivating children's moral education. The home is the first teacher of a child, and the school is the second home of a child. The cooperation and interaction between home and schools are crucial for children's comprehensive development and moral education[4]. Due to busy lifestyles, barriers to information transmission and acquisition, language and cultural differences, information asymmetry, communication skills, and other reasons, there may be obstacles in communication between home and schools. Lack of understanding and trust between parents and teachers, as well as effective communication channels and mechanisms, makes it difficult to establish good communication relationships, often leading to insufficient coordination and consistency in moral education.

3.1.2 Inconsistency between home and schools. Home and schools play complementary roles in moral education[5]. Home can provide moral role models and emotional support for children, and cultivate their character and values; schools can provide systematic moral education and a standardized environment to cultivate children's self-discipline and social responsibility. There may be inconsistencies in the concepts, methods, and priorities of moral education between home and schools. Home and schools have different backgrounds and educational values, and there may be differences in the emphasis and practice of moral education, leading to difficulties in collaboration and cooperation between home and schools, making it difficult to form a consistent direction of effort.

3.1.3 Unclear roles of home and schools. The roles and responsibilities of home and schools in children's moral education are un-

clear, and both parties have different understandings of their respective responsibilities and contributions, which may lead to duplication or omission. For example, schools may believe that moral education should be completed by home, while home may believe that children's education is the responsibility of the school when sending them to school. In this situation, moral education work may be overlooked and fail[6].

3.2 Shortcomings at the home level

3.2.1 Lack of time and attention. Parents are busy with work and other affairs, and cannot invest enough time in communicating and interacting with their children. Even in rural areas, a common phenomenon is that many parents go out to work due to livelihood issues, and they may not be at home for a long time, unable to participate in and pay attention to their children's daily life and growth. This leads to reduced communication and interaction among family members, making it difficult to establish good emotional connections. Children often face moral education problems and challenges alone, without guidance and support, and cannot receive correct guidance and help.

3.2.2 Lack of clear values and norms. Some home lacks clear home values and norms, as well as clear requirements and boundaries for their children's behaviors, which may have a negative impact on their children's education. In rural areas, many parents lack opportunities to access and understand educational resources and support, and are unable to receive clear guidance on moral education. The behavior of family members plays an important exemplary role in children's moral education. Some family members may lack good role models, correct moral behaviors and values, which makes it difficult for children to form correct moral concepts.

3.2.3 Information explosion and family entertainment habits. The development of modern technology makes it easier for family members to become addicted to entertainment devices such as televisions, computers, and mobile phones, leading to a lack of time and energy, and the inability to engage in effective home moral education. In addition, the information explosion on the Internet also makes it difficult for family members to screen and understand correct moral information.

3.3 Shortcomings at the school level

3.3.1 Course pressure and academic competition. School moral education often faces academic pressure and competition. Excessive course pressure and academic competition may lead to students facing anxiety, stress, and mental health issues. This may distract students' attention and reduce their participation and focus in moral education activities. At the same time, schools may also focus more resources and attention on academic performance, but neglect the cultivation of students' moral qualities, social responsibility, and civic awareness, leading to distorted educational values and low emphasis on moral education activities.

3.3.2 Lack of comprehensive moral education. Some schools may limit moral education to classroom teaching, without clear moral education activities and practices, lacking systematic moral

education, and neglecting moral education cultivation in daily life. Students lack opportunities to participate in social practice, volunteer activities, and moral decision-making training, and are unable to fully develop and practice moral values.

3.3.3 Teacher-student relationship and teacher education. Some schools suffer from alienation and poor communication between teachers and students[7]. The education and training of teachers may not pay enough attention to the content of moral education, and cannot provide effective guidance and support for moral education. Some schools may lack the participation and autonomy mechanisms of students and parents in moral education.

4 Establishment of a framework for home-school co-education model from the perspective of moral education field

4.1 Influencing factors of home-school co-education model from the perspective of moral education field

4.1.1 Moral education space. The strength of moral education field refers to the moral education energy contained within a specific moral education field and its specific moral education methods and the release of these energies[8-9].

The moral education space can be described as regions with different components, and the objects of moral education are already at the intersection of different regions. The size, direction, and action point of strength of the moral education field in different regions are also different, which makes the objects of action subject to spatial forces from multi-dimensional solids. This is not only the influence of point to point, line to line, or face-to-face, but also the influence of stereo to stereo.

In other words, the moral education space is a dynamic system centered around the object of action, radiating energy through the strength of moral education field. Therefore, it is crucial to grasp how to optimize the overall and comprehensive layout of moral education space, handle the complex field force relationships within the moral education space, and form a balanced organic moral education ecological field and stimulate effective synergy.

Home-school co-education itself is the superposition of multiple moral education spaces, and the continuous education and individual development of students exist in the overlapping part of the moral education space, which is the shared area. The moral education field generated by communication, cooperation, and other means between home and schools jointly acts on student moral education, which is actually the process of enhancing the shared regional value and reshaping the form of moral education space. Therefore, the moral education space accommodates the basic venue for home-school co-education, meets the conditions for the interaction of strength of moral education field, and is an important traction for connecting and unblocking various aspects of moral education.

4.1.2 Moral education time. The moral education time is more reflected in its long-term, continuous, and aftereffect characteristics. Generally speaking, the longer one thing acts on another, the greater its impact. When the object of action is subjected to a specific "field" for a long time, it tends to exhibit characteristics similar to that "field"[2]. In the field of moral education, moral education work needs to continuously penetrate the target audience to form long-term moral cognition, moral will, moral habits, *etc.* of target audiences. Therefore, both schools and home should continue to carry out positive moral education in the long term, establish learning benchmarks of moral education quality, fully leverage the influence of implicit moral education, and achieve a positive effect on students' moral fiber through long-term home-school cooperation.

The continuity of moral education time is manifested in the transitional connection of the moral education process and the progressive climb of different moral education stages. An important feature of the moral education field is its continuity of action. Due to the complexity of the strength of moral education field, the process and stages of moral education will evolve and develop over time under different conditions and environments. The continuity of moral education time can effectively bridge the transition and progression between the process and stages of moral education. For example, during the process of adolescence, schools could provide adolescent mental health education corresponding to their age characteristics, which promotes the transformation and transition of individual psychology from children to adults.

The time factor of moral education is also reflected in the aftereffect, namely lag. The development of students' moral character is different from the acquisition of subject knowledge, and the most obvious difference is that subject knowledge can be directly mastered and applied by students through model building and experience transmission after being taught correctly. However, moral education work cannot have an immediate effect like learning subject knowledge. A meaningful moral education activity may lead to a substantial change in students' moral character after a long period of time, through long-term and repeated reflection and positive self-education. Therefore, the evaluation of student moral education should not be limited to a certain stage of individual development, but should examine the entire process of student moral education development with a developmental perspective.

4.1.3 Intersubjective relationships. The theory of moral education in life stands from the perspective of student-centered theory, with the purpose of serving life, and the moral education environment in which students live will have a significant impact on their moral development. The relationship between various subjects plays a crucial role in the moral education environment in which students live. The relationships between subjects in the moral education field mainly include: teacher-student relationships, home-school relationships, peer relationships, and parent-child relationships. Whether these four relationships can effectively connect and form a combined force plays a crucial determining role in the positive and negative effects of strength of moral education field. Going further, the four groups of personnel relationships can be divided into strong collaborative relationships and weak collaborative

relationships. When the relationships between subjects are mutually supportive, harmonious, and collaborative, the ecological balance within the moral education field can be well maintained, which can promote and strengthen the work of moral education. When the relationships between subjects are and distant, lacking communication, and intensifying conflicts, it may hinder and weaken moral education work. So, only by strengthening the connections between subjects, striving towards the same moral education goal, and using various effective moral education methods to influence students, can it construct a virtuous internal cycle of various elements in the moral education field.

4.2 Basic framework of home-school co-education model from the perspective of moral education field (Fig. 1)
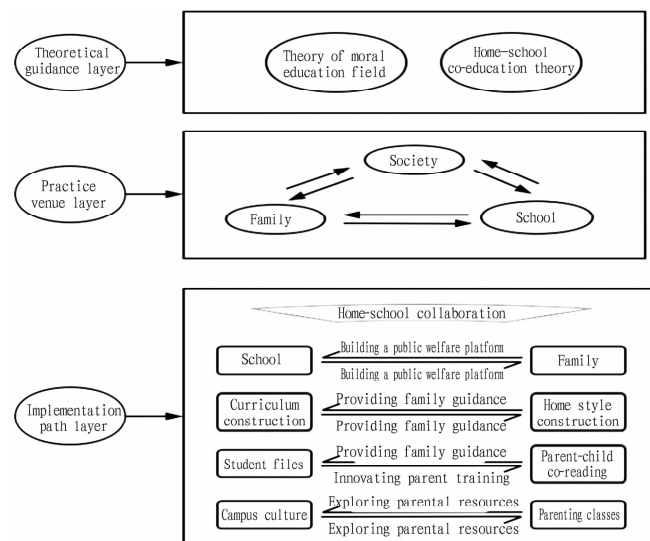

Fig. 1 Basic framework of home-school co-education model from the perspective of moral education field

4.2.1 Theoretical guidance layer. It indicates the top-level policy and theoretical basis for formulating the basic framework, which are the basic principles for constructing the home-school co-education model from the perspective of moral education field, including the theory of moral education field and the theory of home-school co-education.

(ⅰ) Theory of moral education field. The concept of moral education field was proposed by Chinese educational scholars such as Tian Huisheng in the 1990s. It is based on the interaction between the real moral education environment in which students live and their personal thoughts and behaviors. It is a "moral education living space" formed by the mutual influence and interaction of various elements in the moral education system.

(ⅱ) Theory of home-school co-education. The so-called home-school co-education usually refers to fully connecting families, schools, and communities, building new partnerships, expanding teaching resources, and promoting positive family values. It further improves institutional construction, enables all parties involved to coordinate effectively, and enables children, parents, and teachers to develop together, providing greater growth opportunities.

4.2.2 Practice venue layer. It refers to the main places through which home-school co-education is implemented, include families, schools, and third-party social institutions, where the shaping of social space is often managed and maintained by the government. In the field of moral education, the three major spaces carry different functions, but they can all subtly influence the effectiveness of children's moral education. Through the integration of the three resources, the close connection of time and space, and the coordination and complementarity of functions, the content and mechanism of moral education can be optimized to the maximum extent, forming a practical and feasible moral education network, and fully exerting the power of all-round moral education.

4.2.3 Implementation path layer. It refers to the specific path of implementing home-school co-education, mainly reflected in how to condense and strengthen the cooperation between families and schools. By building a platform for resource sharing, information sharing, and growth co control, broadening smooth communication channels, enriching and refining the implementation path of moral education, and closely promoting the internal connection of the path, the driving role of the moral education field is played. For example, schools and families can collaborate to build a public welfare platform, and different corresponding sections can be set up within the platform to clarify educational boundaries and responsibilities, while strengthening the awareness of co-education and cooperation willingness. This also involves mutual cooperation and learning from both parties. Full-time teachers in school enhance the stickiness of home-school cooperation through family education guidance, and then innovate the form and content of parent training, so that parents can participate in school construction and student development more effectively and with higher quality.

5 Strategies and suggestions for the home-school co-education model from the perspective of moral education field

The fundamental task of implementing moral education often requires close contact between families and schools, clear responsibilities and powers, mutual coordination and cooperation, and the construction and improvement of a good collaborative moral education field, playing their respective roles.

5.1 At the school level
5.1.1 Valuing moral education and strengthening the construction of teacher ethics in the teaching team. Kohlberg's research indicates that teachers play an important guiding role in shaping the values and responsibility sense of students in the moral and customary stage. To ensure the effective implementation of moral education in schools, strengthen teacher education responsibilities, deepen teacher ethics construction, and stimulate new changes in moral education classrooms, schools need to establish guidelines for the professionalization of teacher moral education, establish a professional evaluation team for teacher moral education, establish a clear evaluation feedback mechanism, and a supervision mechanism for rectification and improvement after evaluation, in order to achieve the professionalization of teacher moral education[10]. Schools can also organize professional teacher skills school-based

training during holidays to enhance teachers' moral education concepts, exchange teaching methods and operational skills, and jointly improve teaching abilities. In addition, schools should attach importance to the selection of excellent teachers, cultivate young teachers through teaching, helping, and mentoring, and drive the healthy development of the teaching staff.

5.1.2 Enriching the channels for conducting moral education activities, and subtly integrating moral education throughout the entire education process. Schools should play a leading role in the moral education field[11], closely integrating moral education with educational concepts and educational goals, achieving the internalization of students' psychological and moral environment, and thus externalizing their moral behavior. Schools should enrich the channels for conducting moral education activities. Firstly, schools should not only focus on moral education courses, but also integrate moral education into classroom management and other subject teaching, creating a positive educational atmosphere. Secondly, schools should regularly invite moral education experts or renowned teachers to give lectures, enriching the content of moral education. Thirdly, schools should introduce social moral education elements into the campus and enhance students' moral awareness through activities. Fourthly, schools need to establish mental health counseling rooms, strengthen mental health counseling, improve the mental health level of students, and pay special attention to the mental health status of left-behind children.

5.1.3 Increasing special investment and economic support. Schools should prioritize and ensure moral education as a key area of financial expenditure, and increase investment in all aspects of moral education work. The school shall establish a special research fund to implement the special funds for moral education work, and meet the funding needs of the school for the construction of moral education related resources such as home-school co-education platforms, moral education curriculum reform, teacher training, and other projects. Schools should also support major research projects in the field of moral education, enhance the ability to transform theoretical research results, and guide moral education practice with theoretical research results.

5.1.4 Building a home-school co-education platform and strengthening communication between families and schools. In the context of the development of information technology in the new era, schools should combine offline and online, strengthen the connection with student families, and promote effective communication between families and schools, thereby better playing the charm of leading the moral education field. Offline, practical contact can be made with parents of students through phone calls, letters, visits, and other means to strengthen attention and education for special students. On line, it is necessary to make full use of Internet information technology to build and improve the platform related to home-school co-education, such as DingTalk, strengthen the connection between schools and families, and improve parents' ability to guide family education, so as to improve the moral education level of primary school students in rural areas.

5.2　At the family level

5.2.1 Fulfilling parenting responsibilities and focusing on children's growth. Home education is closely related to the fate of the country and the development of the next generation. Parents should fulfill their responsibility of raising children and implement family moral education. They should pay attention to the construction of children's moral literacy, guide them to establish correct values and improve their moral qualities. If parents cannot accompany their children for a long time, they should maintain online communication with them and pay attention to their physical and mental growth.

5.2.2 Paying attention to current moral education policies and optimizing moral education methods. Parents should actively understand the current situation of moral education, actively interpret education related policies, such as the *Law of the People's Republic of China on the Promotion of Family Education*, keep their family moral education concepts up-to-date, and optimize the methods of moral education for their children.

5.2.3 Strengthening communication between home and school, and receiving educational guidance. Parents should actively cooperate with the school's educational work, strengthen communication between home and school, and pay attention to their children's performance and ideological motivation in school. Through the home-school co-education platform established by the school, parents should actively receive educational guidance services and consciously shape correct concepts. It should narrow the deviation in moral education concepts between families and schools, in order to better educate children and enhance regional moral standards.

5.2.4 Improving moral literacy and setting a good example. Parents are the enlightening teachers of their children, and their words, actions, thoughts, and moral character are subtly influencing their children. Parents have a great influence on their children's future development. Parents need to lead by example, be strict with themselves, and strengthen the construction of moral literacy.

5.3　At the society level

5.3.1 Emphasizing moral education guidance and improving the mechanism of educational supervision. Based on the needs of moral education in the new era, social factors have become policy and public opinion indicators for collaborative education between families and schools. Therefore, at the social level, it is necessary to attach importance to moral education guidance, and form strong connections between cities, counties, and districts, as well as among departments at the same level horizontally, making the development of moral education an indispensable task. At the same time, society should continuously improve the education supervision mechanism, supervise the effectiveness of school moral education work through the intervention of social forces, and actively provide feedback on areas that need improvement in the moral education process for various departments of the school.

5.3.2 Coordinating social resources and organizing specialized guidance teams. As a bridge connecting families and schools, social organizations should integrate social resources and improve the mechanism of moral education linkage. It should improve supporting public welfare service facilities and build moral education practice bases; establish a community education committee and hire experienced professionals to form a professional guidance team

for family moral education. At the same time, it should do a good job in top-level management, integrate the information collected during the process of "school education supervision" and "family education guidance", establish an instant feedback mechanism, and form a closed loop of educational information exchange.

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tics of berries in China. In addition, the standard-setting should be open and transparent, follow scientific principles, and actively invite members of the World Trade Organization (WTO) to comment on the scientific nature of the standards. Further, it is required to actively follow up and participate in the formulation of international pesticide residue standards, and strive to make international standards consistent with the actual situation of the berry industry. This not only helps to protect the berry industry from the impact of foreign substandard products, but also builds a solid technical barrier for the sustainable development of China's berry industry[4].

3.2.4 Improving industrial support and promoting the development of berry industry. It is necessary to reinforce the protection of intellectual property rights, promote the declaration of achievements and combat infringement. Besides, it is recommended to optimize policy adaptability, implement the management policy of facility agricultural land, and reserve special land use indicators to support the development of the berry industry. Also, it is necessary to establish and improve the information transmission mechanism, use the big data platform to integrate resources, strengthen the communication between government and enterprises, guide growers to plant rationally, and widely publicize preferential policies. Guizhou Province should promote its berry brand, partici-

pate in exhibitions and conferences, improve brand awareness, expand influence with the help of e-commerce platform, and deeply integrate with tourism, culture and other fields. Finally, it is recommended to promote the development of eco-tourism, integrate natural resources, build industrial chains, promote the development of berry industry, and cultivate well-known enterprises.

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