

Under the perspective of situational education, the educational transformation of social resources empowers the Cultural Empowerment of ideological and political courses

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Abstract: We should make good use of the “Great Ideological and Political Courses”. The ideological and political course should not only be taught in the classroom but also in social life. With the help of social resources, the classroom space of the ideological and political course can be expanded from schools to the whole society. How to effectively tap into high-quality social resources at present, break through the barriers for converting social resources into teaching resources for ideological and political courses, uphold the unity of theory and practice in ideological and political courses, and promote Cultural Empowerment in ideological and political courses is an important proposition for strengthening the construction of “grand ideological and political courses”. By constructing a model for the educational transformation of social resources, guided by the three-dimensional goals of theory, practice, and value; integrating the application curriculum system of social resources; integrating teaching design with digital technology; and implementing a process-oriented dynamic tracking and evaluation system, we can promote the empowerment of ideological and political education Cultural Empowerment through the teaching context of social resources.

Keywords: social resources; situational education; Cultural Empowerment; cultural accomplishment; cross-cultural communication

In March 2021, it was put forward that “We should make good use of the ‘Great Ideological and Political Courses’, and it must be combined with reality” [1]. In July 2022, the Ministry of Education issued the “Work Plan for Comprehensively Promoting the Construction of ‘Great Ideological and Political Courses’”, which systematically elaborated on how to make good use of the “social open classroom” [2]. During the two sessions in March 2025, it was emphasized once again to effectively integrate the “small classroom” of ideological and political education with the “big classroom” of society. Making scientific use of social teaching situations is the basic prerequisite for the collaboration between the “social open classroom” and the “small ideological and political classroom”. To explore the practical path of the “Great Ideological and Political Courses”, we should focus on the connection between the ideological and political course and society, base ourselves on the teaching situations of social resources, explore high-quality social resources and transform them into teaching situation materials for the ideological and political course, mobilize various social situation resources to serve the Cultural Empowerment of the ideological and political course, build a broad view of resources for the “social open classroom”, clarify the fundamental issues of “whom to cultivate”, “how to cultivate” and “for whom to cultivate” in social teaching situations, and implement the

fundamental task of fostering virtue through education [3].

1. The situational value implication of social resources

“Without situations, there is no teaching”. Situational teaching can create an immersive classroom atmosphere, and social situational teaching can play a supplementary role in classroom teaching. The objectively and truly existing “situations” can trigger the subjective “emotions” generated by learners in the “situations”, achieving the effects of educating people with situations and touching people with emotions. Moreover, we can find that the frequency of attention to situational teaching at the social level is increasing. We should make full use of the advantages of situational teaching to enhance the effectiveness of the classroom. (Figure 1) From the perspective of educating people, social situational resources themselves possess the original value of educating people through practice. The social situations themselves contain the classroom elements in the teaching process. Attaching importance to the situational teaching of social resources, arousing emotions in the situations, internalizing values in the combination of knowledge and action, and collaboratively integrating educational functions can break through the “last mile” of the Cultural Empowerment of the “Great Ideological and Political Courses”.

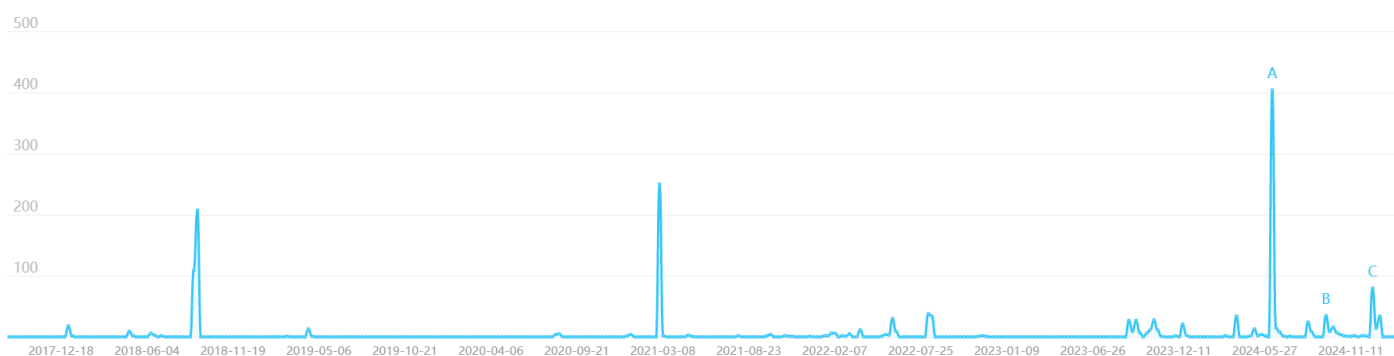


Figure 1. Trend chart of situational education focus.

1.1. Emotional drive for the internalization of values

Situated cognition and learning theory emphasizes that knowledge places individual cognition in a larger physical and social situational context. Compared with constructivism, where knowledge is the cognitive reconstruction of “pre-concepts”, situated cognition and learning theory places greater emphasis on the fact that knowledge is a practical activity in real social situations. Knowledge is not abstract and rigid but rather interactive and dynamic in daily life [4]. The theory of “unity of knowledge and action” in Chinese philosophical tradition provides an Eastern intellectual perspective for situated cognition. Wang Yangming’s proposition that “authentic and earnest knowledge is itself action, while enlightened and discerning action is itself knowledge” profoundly reveals the dialectical unity between cognition and practice. This theory emphasizes that genuine knowledge necessarily leads to practice, and the process of practice itself constitutes a crucial pathway for deepening cognition, thereby opposing the traditional separation of knowledge and action as two independent stages. Such a mutually constitutive relationship between cognition and

practice resonates across time and space with the core proposition of situated cognition theory that “cognition is distributed within situational activities”. Together, they critique the conventional notion that regards knowledge as static products divorced from practical engagement. The Marxist view of practice also holds that practice is the source of cognition and that all social life is, in essence, practical. The Marxist view of practice provides methodological guidance and path support for the transformation of situational educational resources [5]. On the one hand, the view of practice requires that the transformation of situational educational resources follow the cyclic logic of “from practice to practice”: First, it is necessary to deeply excavate the educational elements contained in practical activities across various social fields, transforming them into perceivable and participatory teaching scenarios, so that theoretical knowledge can obtain practical carriers. Second, learners should be guided to engage with scenarios through hands-on, participatory practice, forming embodied cognition of theories while solving real-world problems. Finally, through practical reflection and theoretical sublimation, individual experiences are elevated to universal cognition. On the other hand, the view of practice emphasizes the constructive value of “communities of practice”, requiring that the transformation of situational educational resources break the “one-way indoctrination” model. By creating opportunities for “legitimate peripheral participation”, learners can gradually transition from being observers of scenarios to co-constructors of meaning in real social interaction and collaborative practice [6]. This forms a resource transformation mechanism with synergistic interaction among multiple subjects, making educational scenarios dynamically generated and continuously evolving practical fields [7]. Ultimately, the dual goals of cognitive deepening and value identification are achieved in the dialectical unity of theory and practice. Based on this, when applying social situational resources in ideological and political courses, learners’ classroom space can be expanded to cover the entire social domain. Through participating in practical activities such as volunteer services, theoretical propaganda, and social investigations, learners can strengthen their belief in Marxism and their confidence in socialism with Chinese characteristics. In the “social open classroom”, theories can be expounded in depth, thoroughly, and vividly, enabling every learner to have “legitimate peripheral participation” and form a “community of practice” [8]. Embodiedly engage in the ecological social situational teaching constructed by teachers, realize the embedding of situations into the cognitive construction process, conduct implicit encoding in conjunction with the mainstream ideology and high-ground values, immerse students to arouse their emotional resonance, and achieve value resonance [9].

1.2. The dynamic transformation of the unity of knowledge and action

The unity of knowledge and action means that “knowledge” is the foundation and prerequisite, while “action” is the focus and key. From the perspective of constructivism, the involvement of the real situation in the physical field of ideological and political courses can break through the limitations of symbolic cognition in traditional ideological and political classrooms and break down the barriers of the teaching space field of traditional ideological and political courses, thus realizing the construction of knowledge in embodied experiences. Through practice, learners’

cognitive schemas can be transformed into behavioral schemas, thus realizing the positive transfer of knowledge. Make good use of various three-dimensional social teaching resources in the social open classroom, so that the theoretical knowledge acquired by learners in school classrooms can be integrated with the knowledge acquired in social teaching situations, strengthen the integration of students' classroom field and social field, expand the social operation space of ideological and political courses, embed various social resources into the Cultural Empowerment of ideological and political courses, be guided by social problems encountered in the great practice of socialism with Chinese characteristics, transform social problems into exploratory learning and research-based learning for the Cultural Empowerment of ideological and political courses in the materials of social resource Cultural Empowerment guides students to test and discover truth in practice, expand their knowledge horizons, strengthen the construction of their ideals and beliefs, improve their critical thinking, and enhance their core literacy [10]. Addressing the lack of emphasis on Cultural Empowerment in ideological and political education courses, the inadequate integration of classroom teaching with reality, and the phenomena of artificial incorporation and superficial understanding in ideological and political education courses. In essence, this three-dimensional social teaching context constructs a dynamic transformation mechanism between theory and practice, cognition and action, transforming the static relationship between "theoretical" knowledge and action in the classroom into a dynamic relationship between "practical" knowledge and action, achieving the goal of promoting knowledge through action and promoting action through knowledge [11].

1.3. The integration of multidimensional educational functions

While the teaching situations of social resources provide rich educational materials and resources for the Cultural Empowerment of ideological and political courses, they also achieve the in-depth coupling of the trinity educational functions of cultural education, practical education, and curriculum education. The culture of socialism with Chinese characteristics is the foundation of strength for ideological and political courses. When the Cultural Empowerment of ideological and political courses is embedded in social resources, students step out of the classroom and move towards the social open classroom. Immersed in the profound connotations of outstanding traditional Chinese culture, revolutionary culture, and advanced socialist culture, they understand and perceive culture in an immersive way, transforming abstract value symbols into specific cultural narratives. In the dialogue with history, the cultural connotations of ideological and political courses are highlighted, the profundity of ideological and political courses is enhanced, and the cultural genes in students' hearts are awakened, thus strengthening cultural identity and deepening cultural confidence. In the Cultural Empowerment of ideological and political courses, carry out situational practical activities such as volunteer services, theoretical propaganda, and social investigations. Driven by situational tasks, transform the acquisition of knowledge into value judgment and conscious action in the process of solving problems, build a closed loop of educating people with the mutual construction of knowledge and action, and enhance the practical curriculum attributes of ideological and political courses [12]. In

the process of integrating social resources with the curriculum system of ideological and political courses, the classroom and society are coordinated, theoretical knowledge inside the school and practical activities outside the school are linked, social situations are organically transformed into structured teaching resources, the content supply of ideological and political courses is rearranged, and the teaching logic and practical path of ideological and political courses are reconstructed. Through the connection effect with social situations, an educational and teaching ecology in the new era that unifies the cultural inheritance, practical participation, and curriculum education of ideological and political courses has been constructed [13].

2. Barriers to the transformation of social resources into teaching resources

The underlying logic of the transformation of social resources into teaching resources is to conduct educational transformation on social elements such as red cultural sites, cases of the core socialist values, and social governance that are scattered in the social resource system and contain educational, ideological, situational, practical, and political aspects. Through the collaborative screening and reconstruction by teachers and society, these elements are embedded into ideological and political classrooms and organically integrated into the ideological and political curriculum system and finally transformed into vivid teaching carriers with the function of educating people [14]. This transformation not only effectively expands the teaching space of ideological and political courses but also innovates the teaching forms of ideological and political courses. It is a key mechanism for achieving the in-depth integration of the “social open classroom” and the “small ideological and political classroom”. Nevertheless, there are numerous practical pain points in the process of transforming social resources into teaching resources, and it still faces both explicit and implicit barriers. While there are superficial obstacles such as the information island effect caused by the derailment of resource docking and the lack of an effective guarantee mechanism, teachers are the integrators of educational resources. The deep-seated contradiction still lies in teachers’ insufficient transformation ability in Cultural Empowerment and their failure to form the awareness and ability to mobilize social resources. These two aspects jointly restrict the exertion of the educational effectiveness of social resources.

2.1. Barriers to resource docking: Information asymmetry and lack of mechanisms

The great practice in the new era is an inexhaustible treasure trove of materials for the Cultural Empowerment of ideological and political courses. Fundamentally speaking, the docking difficulties between social resources and ideological and political courses are nothing more than the structural fragmentation and discontinuity between the education system and the social system. The core crux focuses on the information barriers and the lack of guarantee mechanisms. The information barrier makes it impossible for both social resources and the Cultural Empowerment of ideological and political courses to be precisely docked, which directly leads to a reduction in the adaptability between them and prevents the optimal social resources

from being utilized in the most educational way. The lack of an educational guarantee mechanism also makes it impossible for the social resources and the Cultural Empowerment of ideological and political courses to be implemented and operated on a regular basis, letting the practical teaching of ideological and political courses remain at the superficial and formal level.

2.1.1. Information asymmetry: Mismatch between supply and demand leading to a cognitive gap

From the perspective of the supply and demand theory, the information asymmetry mentioned here refers to the imbalance between the social teaching materials with political implications provided by the social system and the socialized resource materials required for the Cultural Empowerment of ideological and political courses. From the supply side, there are multi-dimensional teaching resources in the social system. Just in terms of the time and space dimensions, they can be divided into historical situational resources, which specifically refer to material cultural heritages such as historical relics, historical buildings and human cultural sites, as well as intangible cultural heritages like Peking Opera, traditional festivals and customs; real-life situational resources that specifically point to practical situations with a social problem orientation, including social hotspots, policy documents, meeting reports, social organizations, companies and enterprises, and science and technology innovation venues [15]; and future situational resources that specifically refer to the frontier situations of scientific and technological innovation such as emerging digital technologies and generative artificial intelligence. The resources provided by holders of social resources on the supply side are often universal, with a wide range of applications, a diverse target population, and numerous content elements. Moreover, the development of these resources remains superficial, either being general display exhibitions or templated information publicity. They often lack a deep understanding of the teaching laws, curriculum attributes, teaching objectives, and characteristics of students' learning situations of ideological and political courses, and also fail to specifically explore the key value elements applicable to the curriculum needs. For example, more and more schools are bringing "ideological and political courses" into museums, creating "walking ideological and political courses". However, if museums only explain the historical context, appearance, basic functions, and other superficial information of their exhibits to students and provide fancy explanations without delving into the cultural connotations and spiritual values behind them or failing to match the current theme education goals of ideological and political education, it will be difficult to transform them into concrete political cognitive materials. Schools or classrooms on the demand side lack systematic understanding and accurate research on the applicability, distribution, and updating dynamics of social resources when carrying out ideological and political education and Cultural Empowerment, resulting in a vortex of "no way to find resources" and "lack of focus on resource utilization" when designing course teaching. The information island caused by the supply and demand chain disruption has led to a large number of ideological and political elements in the social system being isolated from the teaching system due to the lack of identification and mining of practical fields, causing cognitive dissonance among learners and forming a cognitive gap.

Based on this, a modular linkage mechanism between social resource databases and curriculum themes can be established. Taking curriculum standards and teaching objectives as demand anchors, the theoretical modules of ideological and political courses are transformed into a quantifiable and searchable theme tag system. Meanwhile, the social resource database undergoes structured transformation: according to a three-level classification framework of geographical attributes, thematic characteristics, and educational dimensions, complex social resources are disassembled into independent yet interconnected micro-modules. Each module is assigned metadata such as corresponding theme tags, cognitive levels, and applicable scenarios, forming a bidirectional indexing network between curriculum themes and resource modules.

2.1.2. Lack of mechanisms: Institutional obstacles in the Cultural Empowerment system of the “great ideological and political courses”

The asymmetry of information stems from the absence of a deep-seated educational guarantee mechanism, which is mainly manifested in the fragmentation of the institutionalized guarantee system and the lack of normalization and long-term effectiveness. Firstly, there is a lack of a long-term mechanism for the construction of Cultural Empowerment bases. Many schools have officially established Cultural Empowerment bases outside the school and formulated feasible Cultural Empowerment plans. However, most of the Cultural Empowerment bases jointly built by schools and enterprises remain at the level of the naming ceremony and have not formed a long-term guarantee mechanism. There is a lack of overall arrangements for the frequency of curriculum development, the degree of resource utilization, the distribution of responsibilities, and the maintenance and update of infrastructure in practical education bases, resulting in a situation where practical education bases “emphasize naming over development” and making practical education bases become one-time visit and check-in points, which makes it difficult to improve the educational effectiveness of the bases. Secondly, the normalized mechanism for curriculum design and development is weak. Most colleges and universities often follow temporary arrangements when carrying out the Cultural Empowerment of ideological and political courses, piecing together emergency activity designs. There is a lack of coherent design in terms of goal design-resource matching-activity implementation-effect evaluation-class hour guarantee, which makes practical courses tend to be temporary and occasional. Not only is there a lack of planning and arrangements for the normalization of Cultural Empowerment, but also the curriculum arrangements are rather random, thus weakening the teaching effect. Finally, the systematic training and incentive mechanism for teachers’ practical guidance lags behind. Improving the teaching quality of practical teachers is the key to ensuring the quality and effect of Cultural Empowerment. The Cultural Empowerment of ideological and political courses requires the construction of a teaching team with rich experience in Cultural Empowerment and teaching abilities. At present, schools lack targeted and systematic training for teachers’ Cultural Empowerment. The invisible labor of teachers in leading investigations and developing social resource cases has not been reasonably included in the calculation of teaching workload and has not been linked to performance distribution, resulting in teachers falling into institutional burnout of

“more work but less pay” [16].

2.2. Barriers to transformation ability: Disconnection between teaching design and resource adaptation

Teachers’ professional transformation ability as well as the adaptation between teaching design and resources is a crucial link in improving the transformation of social resources into teaching resources [17]. Throughout the entire process of Cultural Empowerment, as the main body of transformation, teachers are not only faced with the situation where they fail to deeply explore the ideological and political elements existing in social resources and have shortcomings in their ability to reconstruct teaching logic, but also are restricted by the difficulties in adapting the dynamism and practicality of social resources to the goals and activities of course teaching.

2.2.1. Teachers’ ability shortcomings: The key bottleneck in resource transformation

As the main body of transformation, teachers’ abilities in aspects such as resource screening and deconstruction and the sublimation of intrinsic value are the key points to break through the bottleneck constraints in Cultural Empowerment. When carrying out the Cultural Empowerment of ideological and political courses, some teachers only stay on the surface when filtering, screening, and excavating the ideological and political elements of social resources. They do not conduct in-depth analysis, disassembly, and integration of the resources by breaking them down and analyzing them carefully. They lack the refinement of deep political narratives, which leads to the burying of the potential value and deep connotations behind these resources. What’s more common is that it is difficult for them to sublimate social resources into theoretical cognition and fail to trigger the value resonance of learners through various task chains, situational chains, and knowledge chains. For example, during the special practical activities on rural revitalization, only the visual impacts, such as the changes in the huge rural landscape and the comparison of grand economic data, are presented, while the political core, such as the Party’s leadership strategic guidelines, the wisdom of the masses, and the subjectivity of farmers behind rural revitalization, has not been refined and pointed out, resulting in the failure of social resources to achieve the goal of educating people through practice. Although teachers may have some deficiencies in the process of resource transformation, there are also many excellent transformation cases worthy of reference. For example, Zhejiang Shuren University carried out the ideological and political course activity named “Exploring the Fragrant Huaxiangtangdi and Experiencing Rural Revitalization on the Go”. This activity fully demonstrated the outstanding resource transformation ability of teachers. It ingeniously revitalized the unique orchid resources in Tangdi Village, Zhejiang Province, and deeply integrated them into the teaching of ideological and political courses.

During the activity, teachers made use of the platform of the rural revitalization training base to guide students to experience the digital development of the orchid garden on the spot and to try orchid rubbing. They concretized the abstract policy concept of Zhejiang’s “Thousand Villages Demonstration, Ten Thousand Villages Renovation” Project, enabling students to intuitively understand how Tangdi Village

has transformed from an ordinary mountain village into a national ecological and cultural village and embarked on the path of green development, thus making the training base a vivid classroom for ideological and political education. Teachers also led students to visit the village history museum and the orchid culture corridor, allowing students to witness the achievements of rural development, feel the power of the times and the spirit of struggle, and understand the role of the national development strategy in promoting rural revitalization. They guided students to observe the digital orchid garden, enabling them to see the actual situation of future rural construction and experience the driving force of scientific and technological innovation for rural revitalization.

Most importantly, teachers did not stop at presenting resources but dug deeper into the meaning behind them. They guided students to understand that the achievements of the “Thousand Villages Demonstration, Ten Thousand Villages Renovation” Project have not only changed the appearance of rural areas but also promoted high-quality development in China, embodied Xi Jinping’s thought on ecological civilization, and were the result of the united efforts of the whole province. It demonstrated the people-centered development concept, the importance of the mass line, and the political core of the Party’s leadership over everything. Through this activity, students internalized the content of ideological and political education into their own values in an immersive experience, achieved the educational transformation of social resources, promoted the in-depth integration of ideological and political course teaching and social practice, and achieved good educational results.

2.2.2. The problem of design disconnection: Imbalance between theoretical logic and practical situations

The disconnection in the design of the Cultural Empowerment of ideological and political courses is essentially the mismatch between social reality and classroom needs. When designing teaching, teachers often face two situations. First, when confronted with complex social situations, they mechanically cut and tailor these complex situations to cater to the theoretical framework of textbooks. Rigid application leads to theories hovering above the situations, making the teaching design overly abrupt and disjointed. As a result, students cannot immerse themselves in it, the setting of situations loses its theoretical persuasiveness, and its educational effect is greatly reduced. Second, by listing the phenomena of social resources and indulging too much in the realistic presentation of situations, teachers present all the cases with excessive situational elements of social resources in the classroom without making selections. They get bogged down in the quagmire of details in the classroom, paying too much attention to the creation of situations while failing to skillfully embed the theoretical logic of textbook content. Both of these situations deviate from the original intention of educating people, failing to maximize the educational value and the effectiveness of educating people about social resources, and limiting students’ in-depth understanding of reality and their precise mastery of knowledge.

Based on this, Cultural Empowerment puts forward higher requirements for teachers’ quality and ability. The following focuses on achieving a three-dimensional transformation framework of “screening-reconstruction-activation” [18]: implementing an “ideological security”-oriented resource screening mechanism to

establish political acumen and theoretical penetration for mining ideological and political elements; relying on a “teaching logic adaptation” reconstruction process to help teachers master structured methods for connecting social resources with curriculum content; and leveraging a “value internalization and generation” activation link to promote teachers’ role transition from knowledge transmitters to practice-oriented educators guiding character cultivation. It is expected that through this three-dimensional logical framework, the substantive transformation of social contexts into educational contexts and social resources into ideological and political teaching resources will be promoted.

3. Interpretation of the three-level logic for the educational transformation of social resources

Based on the three dimensions of Blooms’ Taxonomy of Educational Objectives, namely cognitive, affective, and psychomotor, Therefore, a three-dimensional model of screening, reconstruction, and activation based on teachers’ resource transformation ability has been constructed. In the cognitive dimension, the “screening” process plays a pivotal role in the educational transformation of social resources. It filters through a vast expanse of social resources, sifting out valid knowledge, eliminating inappropriate or irrelevant elements, and preserving content with educational merit, which serves as the bedrock for building accurate cognition. “Reconstruction” then goes on to reorganize and restructure the screened-out resources, facilitating learners in establishing a systematic knowledge framework and deepening their cognitive depth. In the affective dimension, the “activation” process can be likened to evoking learners’ emotional reactions. It unlocks the inherent value of social resources, imbuing them with educational dynamism and kindling emotional resonance among learners, thereby instigating shifts in their interests, attitudes, and values. In the psychomotor dimension, the essence of the “educational transformation of social resources” process hinges on highlighting the practical application of resources. The social resources that have undergone screening, reconstruction, and activation are ultimately harnessed for educational practice. Learners engage in educational activities underpinned by these transformed resources, translating knowledge into practical skills and effecting the transition from theoretical understanding to practical execution.

The transformation of social resources into ideological and political teaching resources constructs a three-dimensional model of screening, reconstruction, and activation, which follows the progressive law of “ideological security—teaching logic adaptation—value internalization generation”, forming a complete closed-loop from resource screening to educational effectiveness (**Figure 2**).

The first-level screening focuses on the filtering for ideological security. Ideological and political courses are key courses for fulfilling the fundamental task of fostering virtue through education and also the main channel for giving play to the leading role of Marxist ideological consciousness in the new era. In various Cultural Empowerment of ideological and political courses in the social classroom, whether the ideology is secure directly determines the direction of ideological and political courses. The ideological security of ideological and political courses is the prerequisite

for the unity of the political nature and academic rationality in the Cultural Empowerment of ideological and political courses [19,20]. Social resources are complex and diverse. Against the background of the current complex and changeable international situation and the undercurrent of various social thoughts, it is the primary issue to determine which social resources to use and how to appropriately apply them to the Cultural Empowerment of ideological and political courses [21]. Political nature is the fundamental attribute and primary feature of ideological and political courses. Therefore, when leading students into the social classroom, teachers must take political nature as the first criterion for screening, adhere to the Marxist stance, viewpoints, and methods, firmly maintain their political stance, stay politically sober, use the Marxist world outlook and methodology to discard the dross and select the essential, distinguish between good and bad in the social classroom, differentiate between the mainstream and the tributaries, see the essence through phenomena, maintain the nature of ideological and political courses, and build a solid ideological security defense line for the Cultural Empowerment of ideological and political courses [22].

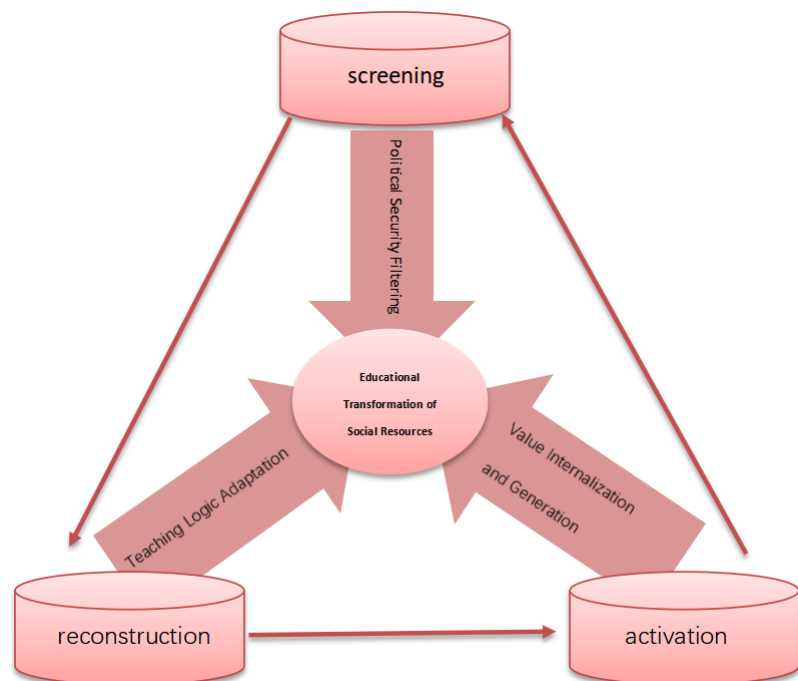


Figure 2. The process model of the educational transformation of social resources.

The core of the second-level reconstruction lies in the transformation of teaching logic, whose underlying logic is rooted in the cognitive law of the Marxist theory of practice regarding the “practice-cognition-practice” cycle of continuous spiral ascent. Marxist theory of practice posits that human cognition forms a complete closed loop through “the leap from perceptual cognition to rational cognition” and then “the leap from rational cognition to practice”, presenting an endless cycle of “practice, cognition, re-practice, re-cognition”, with the content of each cycle of practice and cognition advancing to a higher level comparatively [23]. This principle is concretely manifested in the second-order reconstruction of situational educational resources as a logical chain of “concrete deconstruction-abstract extraction-re-concrete

reconstruction” (**Figure 3**). Through the spiral ascending process of “concrete deconstruction-abstract refinement-concrete reconstruction”, the practical characteristics of social resources are reconstructed into teaching situations that conform to the laws of ideological and political teaching and cognitive laws. Taking the original ecological situation of social resources as the starting point, we specifically analyze the surface and deep information provided by social resources, peel off their surface narratives, and reveal their internal growth points for ideological and political education. In this process, through retaining the concretization of social resources, we further conduct in-depth abstract refinement of resources. Based on the experiences provided by social resources, we abstract and refine them into universal knowledge-based theories, completing the first leap from abstract experience to theoretical knowledge. Then, through reconstructing the teaching process with problem chains, task chains, and situation chains, we restore the abstract theories to specific teaching situations, completing the second leap from the abstract to the specific situation [24].

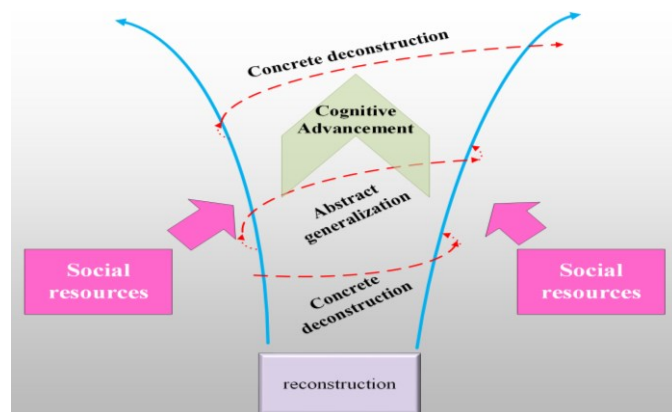


Figure 3. The spiral upward graph of educational transformation of social resources.

The third-level activation refers to the internalization of students’ cognition and values. Through the synergetic effect of political security filtering and the reconstruction of teaching logic, students change from “onlookers” to “constructors”. Then, they complete the autonomous construction of cognition and values in the prepared situations constructed by teachers, thus completing the closed loop of educating people. The three-level model is interlinked. It not only avoids the political risks and the trap of superficial cognition in resource transformation but also makes social resources truly become an educational bridge connecting theoretical education and social practice through the spiral ascending process of “screening-reconstruction-activation”.

4. Paths for optimizing the Cultural Empowerment of ideological and political courses through social resource situations

To effectively address the practical challenges in transforming social resources into teaching resources for ideological and political (IP) courses and to enhance the effectiveness of excavating ideological and political education elements from social resources, systematic advancements can be made from the dimensions of goal

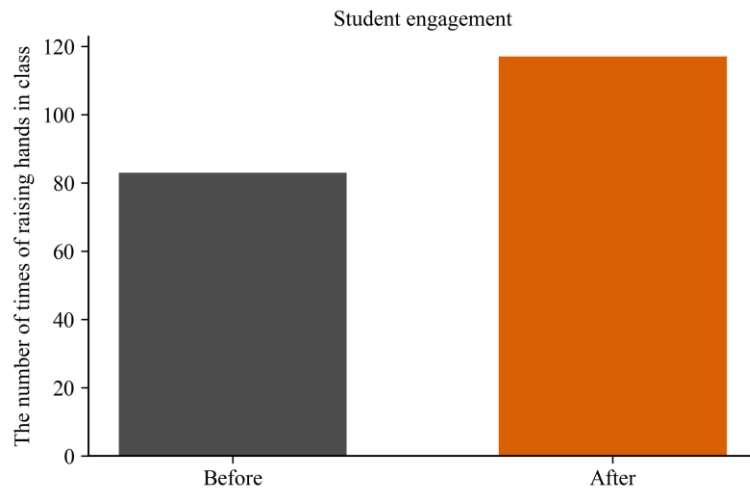
guidance, content optimization, methodological innovation, and evaluation improvement so as to fulfill the fundamental task of fostering virtue through IP courses. By clarifying the goal-oriented guidance for the theoretical and practical value of IP course practical teaching, aligning the content of IP course practical teaching with social resources, innovating practical teaching methods for IP courses, and improving the dynamic evaluation of IP course practical teaching, a four-dimensional collaborative education framework for IP courses can be constructed to promote the transformation of practical effectiveness in IP courses [25].

4.1. Goal guidance: Three-dimensional orientation of theoretical, practical and value aspects

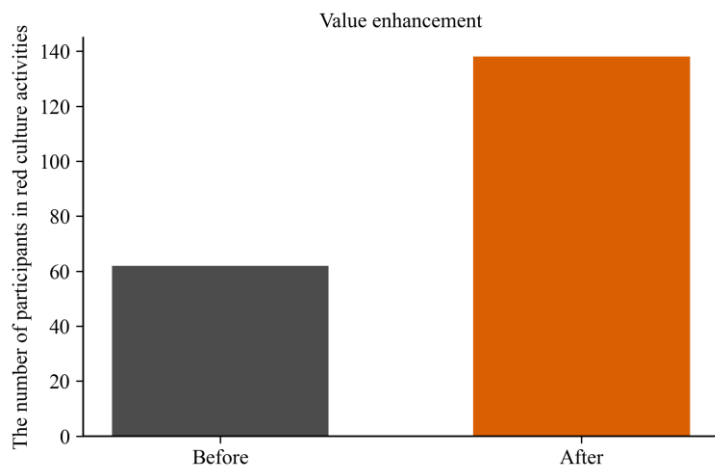
The goal orientation for optimizing the Cultural Empowerment of ideological and political courses through social teaching situations needs to be guided by the Marxist view of practice, and construct a learning paradigm that integrates theory, practice and value, namely “deep learning-competence-based-value guidance”. Specifically, the theoretical goal should aim at deep learning, the practical goal should be competence-based, and value guidance should firmly build the foundation of fostering virtue through education. The three are dialectically unified in the “educationalized situation” of social resources.

In the dimension of theoretical goals, it is rooted in the basic laws of ideological and political education and students’ cognitive learning laws. It breaks through the limitations of shallow knowledge transfer and creates a theoretical paradigm of deep learning. In the creation of situations, it no longer sets up cold “above-the-neck” intellectual activities but rather lively and warm activities where intellect and emotion coexist. By determining students’ “zone of proximal development”, it decides what kind of social resource teaching situations should be selected to promote the development of students, transform teaching content, provide appropriate situational materials, and allow students to immerse themselves in the atmosphere of deep learning and construct their own cognitive frameworks through embodied experiences [26]. For example, when using red resources in the classroom to create situations, it is necessary to dig deep into the spiritual connotations through historical details and key turning points, integrate knowledge transfer in the forms of continuous questioning, scaffolding, and guiding and inspiring; deconstruct the deep logic of “Why the Communist Party of China is capable”; and make knowledge and emotion coexist to achieve meaningful deep learning. In order to better verify the application of social resource situational education in specific practical teaching and better fulfill the fundamental task of ideological and political courses in fostering virtue and nurturing talent, our research group conducted a questionnaire survey on the feedback of the effect of implementing situational education of red resources in ideological and political courses in a provincial local undergraduate college. The template of the questionnaire is mainly based on Yajuan S. Fuzzy Evaluation of Teaching Quality in “Smart Classroom” with Application of Entropy Weight Coupled TOPSIS [27]. On this basis, adjustments are made to the questions and options to obtain feedback information that is more in line with the students of this school. A total of 200 questionnaires were collected in this survey. The survey content is mainly divided into

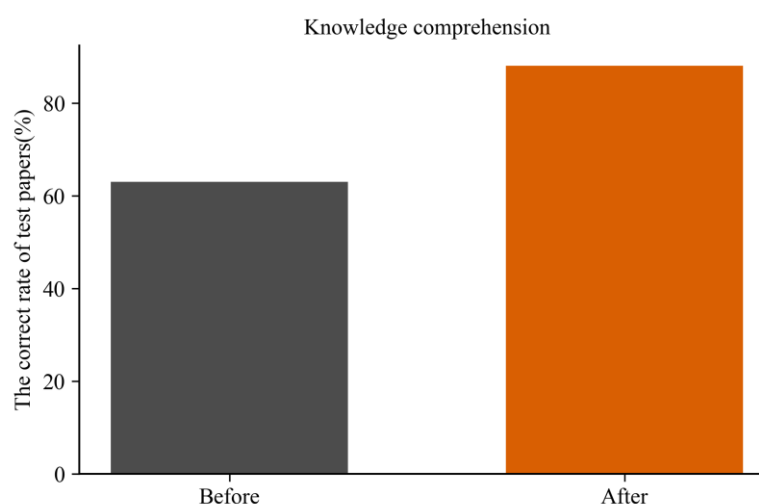
three major parts. The first part is mainly about the degree of students' classroom participation when situational teaching is introduced in the classroom. The second part is mainly about whether students have improved in terms of values during the situational teaching process. The third part is mainly about the changes in the degree of knowledge, understanding, and mastery caused by the introduction of situational education. The questionnaire starts from these three parts, with the aim of grasping the current situation of situational education in ideological and political courses in the ideological and political education of this school and then exploring the reform plan. The survey results show that when social resource scenarios are introduced into ideological and political classes, students' classroom participation, values, and knowledge comprehension levels have all significantly improved (**Figure 4**). This also better confirms that teachers should fully utilize social resource scenarios for ideological and political teaching and give full play to the educational role of social resources.



(a) X : time before and after; Y : the number of hands raised.



(b) X : time before and after; Y : the number of participants in the activity.



(c) X : time before and after; Y : the accuracy rate of the test papers.

Figure 4. Teaching effect comparison chart.

In the dimension of practical goals, competence-based education is taken as the foundation. As an important topic in the education reform in the new era, competence-oriented education clarifies the directional issue of what kind of people to cultivate. Adhering to the competence orientation can guide the Cultural Empowerment of ideological and political courses to pay more attention to students' core disciplinary competences and basic competences and cultivate students' key characters and essential abilities, instead of simply adhering to the "test score-oriented" approach and only focusing on the acquisition of single knowledge [28]. To tap social resources for cultivating core competencies, it is necessary to follow the basis of political screening, logical transformation, and cognitive internalization. In the process of creating social resource situations, we should adhere to the competence-based principle, transform social resources into students' competence growth chains, and embed the goals of core competences into the process of the Cultural Empowerment of ideological and political courses. By presenting the contradictions in real social situations and with social problems as the orientation, teachers should construct concrete learning tasks, build systematic problem chains and task chains, and cultivate students' core competences, such as political identity, scientific spirit, awareness of the rule of law, and public participation in the actions of solving real social problems, so that abstract value propositions can be concretized into perceptible and operable Cultural Empowerment in immersive experiences.

In the dimension of value goals, it closely adheres to the fundamental task of fostering virtue through education. It is necessary to clearly understand what kind of virtue to foster and what kind of people to cultivate. Fostering virtue and cultivating people are integrated, with fostering virtue as the foundation and cultivating people as the core. We should tap the moral education potential of social resources, reshape virtues such as the communist ideals and beliefs, the core socialist values, traditional Chinese virtues, the national spirit, and the spirit of the times in the context of social resources, and strive to cultivate builders and successors of the socialist cause who develop in an all-round way in terms of morality, intelligence, physique, aesthetics, and labor. Teachers should be guided by life-oriented moral education. In social

situations, they can construct moral conflicts through moral dilemma problems, trigger students to conduct value analysis through intense discussions, and then guide students to choose actions. In this way, students can be guided to “set lofty aspirations and be strivers” in practice, realize the value of guidance for learners, and become new-era individuals who are capable of taking on the great responsibility of national rejuvenation.

4.2. Content optimization: Integrating social resources and the curriculum system

To teach ideological and political courses well by combining educational resources in social reality and practice, in terms of content production, it is necessary to take safeguarding ideological security as the fundamental prerequisite and fulfilling the fundamental task of fostering virtue through education as the core mission. Through the organic integration of social, historical, and cultural resources, contemporary resources, and regional local resources, high-quality content creation will be promoted and truly cultivate new-era individuals with both political stability, innovative awareness, and a sense of responsibility.

When injecting social and historical resources into the Cultural Empowerment of ideological and political courses, it is necessary to take Marxist historical materialism as the benchmark and adhere to using historical materialism to understand history. From the perspective of historical materialism, dig out knowledge and principles such as the basic social contradictions, the dialectical relationship between social existence and social consciousness, class struggle, and the mass view of history from social resources such as historical sites, cultural relics, traditional cultural stories, artworks, the core socialist values, and outstanding traditional Chinese culture. Integrate the theoretical interpretation of historical materialism with the creation of social resource situations, cast emotions and beliefs into it, accurately find the meeting points between knowledge and resources, and achieve the connection between history and reality. In this process, make good use of social and historical resources to cultivate students’ grand view of history and grand view of practice, strengthen cultural confidence, resolutely oppose historical nihilism, and use the holistic thinking of history to examine the context of problem generation and development trends so as to train students’ thinking ability to grasp the essence through appearances from the perspective of historical materialism. The integration of contemporary resources into Cultural Empowerment is an important manifestation of making ideological and political courses reflect the freshness of the times and also a key path to activating the vitality of ideological and political courses. As a dynamic reflection of the process of Chinese modernization, contemporary resources cover the landmark great achievements of Chinese modernization, such as economic leapfrogging, political innovation, scientific and technological innovation, cultural inheritance, and ecological civilization. Integrating contemporary resources into the Cultural Empowerment of ideological and political courses can help us better understand the world situation, the party’s situation, the national situation, and the people’s situation, and better answer the questions about China, the world, the people, and the times [29]. The introduction of contemporary resources into the ideological and political

classroom is essentially a historical product of the combination of the basic principles of Marxism and China's specific realities. When integrating contemporary resources into Cultural Empowerment, teachers need to closely follow the current political hotspots, take the dynamically developing social reality as a "living textbook", match current political topics with practical themes, conduct in-depth analysis using Marxist standpoints, viewpoints, and methods, and carry out theme discussions and case analyses. Integrating the power of role models in the contemporary era into the Cultural Empowerment of ideological and political courses, having face-to-face exchanges and interactions with role models enables students to closely experience the spiritual qualities, such as ideal beliefs and unremitting struggle, shown by role models when facing the challenges of the times. It guides students to take role models as benchmarks and practice corresponding value concepts. Social practice projects are also indispensable. By cooperating with communities, enterprises, and red cultural bases to design projects, students can experience the spirit of dedication when participating in community public welfare services, feel the spirit of labor and craftsmanship when entering enterprises, and inherit the red gene when visiting red bases. They can absorb the nutrients of ideological and political education in personal experiences and transform them into conscious actions. Any school is rooted in a certain regional culture. Regional local resources provide a fertile ground for the Cultural Empowerment of ideological and political courses. Incorporating local cultural resources into the ideological and political classroom will, invisibly, enhance the affinity and appeal of ideological and political courses. To empower ideological and political education with local culture, in the development and utilization of regional local culture, teachers should, on the one hand, take the initiative to conduct value screening of local culture, discard the dross and select the essential, eliminate the false and retain the true, carry out creative transformation and innovative development of local culture, and focus on the spiritual connotations in outstanding local culture. On the other hand, according to the teaching objectives and students' learning situations, they should integrate local cultural resources into the teaching content system, sublimate local resources into teaching carriers, guide students to participate in local social practices, conduct inquiry-based learning, and enhance their cultural subjectivity through personal practice [30].

4.3. Method innovation: Integrating instructional design and technological power

Make good use of social resources and transform them into resources for the Cultural Empowerment of ideological and political courses. Focus on constructing a social resource library and a precise mapping system for ideological and political courses. Start from thematic integration and grade-based stratification to achieve a deep match between resources and teaching. The design of problem chains is the core. Adhere to the problem orientation, carefully set up questions, pay attention to the logic among the problem designs, and use questions as a link to introduce the course content into the resource situations, so as to stimulate students' innovative and critical thinking. Digital technology serves as the support. Currently, digital technologies such as artificial intelligence, virtual reality, and augmented reality are developing rapidly

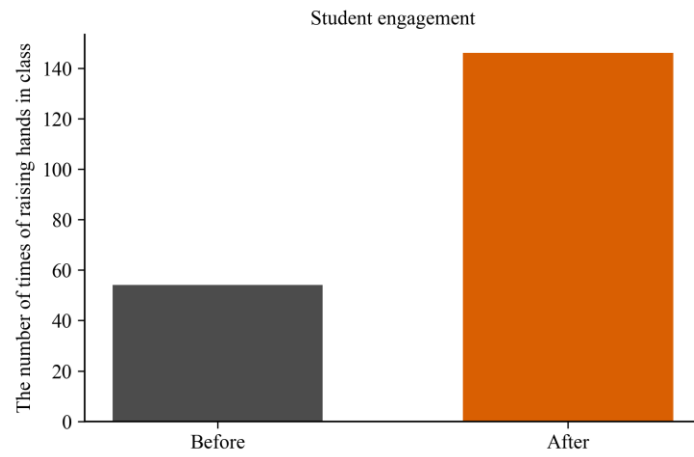
[31]. The empowerment of ideological and political education by digital technology has already become a new trend of the times in innovating classroom teaching. Using digital technology to well transform resources for the Cultural Empowerment of ideological and political courses is a key innovation point in the construction of intelligent ideological and political education, aiming to create a digital situation for educating people.

Social resources are rich and colorful. Promoting the precise matching of the social resource library with ideological and political courses can help to build effective situations with high quality and improve the practical effect of educating people in ideological and political courses. Thematic integration requires teachers to systematically integrate the huge resource library according to the curriculum goals and classify them by themes. For example, integrate red venues such as the Yan'an Revolutionary Base and the Jingtangshan Revolutionary Site into the special topic of ideal and belief education; combine and integrate cases such as poverty alleviation, rural revitalization, and common prosperity into the special topic of the Party's leadership and China's economic system; integrate the Two Sessions, grassroots social governance, and grassroots democratic decision-making into the special topic of the people being the masters of the country; and integrate scientific and technological innovation achievements such as 3D printing, manned spaceflight technology, and driverless cars into the special topic of the times. Process these social resources in a modular way according to special topics so that they can be precisely matched according to the teaching content when in use.

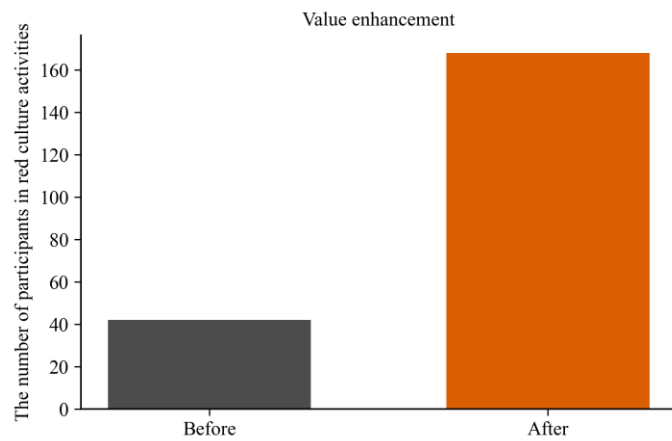
The richness of social resources provides diverse materials for practical education in ideological and political courses, but the vast volume and scattered distribution of resources objectively create an information asymmetry between resource supply and teaching demand [32]. In this context, building a "resource precision matching system" has become a key measure to solve this problem. The system should take curriculum objectives as the coordinate system and thematic organization as the thread. Through digital technology, it conducts refined classification and intelligent association of the huge and complex social resource database, forming a dynamic matching mechanism of demand-oriented, tag-clustering, and precise-pushing. Specifically, teachers can rely on the theme classification module built into the system. When teachers carry out teaching on a specific topic, the system can automatically retrieve resource modules with high matching degrees based on keywords of teaching objectives. For example, when teaching "People's Mastery of the Country", the system can accurately push relevant resources such as hot topics from the Two Sessions and cases of grassroots governance, achieving an efficiency leap from "searching for a needle in a haystack" to "targeted positioning". Meanwhile, the system continuously optimizes the tag system and matching algorithms by tracking teachers' resource usage preferences and students' learning feedback, forming a closed-loop ecosystem of teaching demand, resource supply, and effect feedback. This not only avoids idle waste of resources but also improves the precision and timeliness of scenario construction, injecting a new tech-empowered momentum into practical education in ideological and political courses.

Stratification by school stage should be developed based on the differences in students' cognitive development. For students in lower school stages, the focus is on

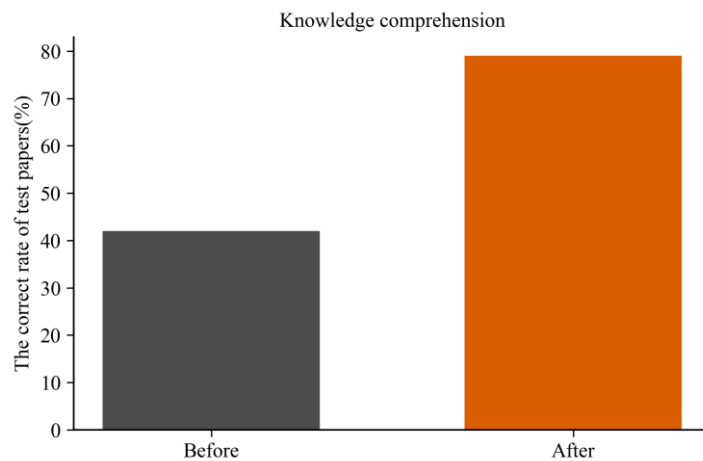
starting from the perceptual experiences of social resources, activating intuitive cognition through concrete scenes, and guiding them to establish connections of knowledge from life phenomena [33]. In the design of the problem chain, teachers can construct a three-level problem chain from the basic level to the high-order level. The first-level problems take the superficial contradictions of social phenomena as the entry point, guide students to refine the problem awareness from their perceptual experiences, activate the perception of the complexity of reality, and form the “confusion points” in cognition. The second-level problems focus on the essential logic behind the phenomena, promote students to go beyond empirical descriptions, and guide students to make the thinking abstraction from “knowing what it is” to “knowing why it is so”. The third-level problems point to the construction of the initiative of the practical subject, reducing abstract theories to specific practical strategies. Through the three-level problem chain, the goal of “penetrating into the mind, taking root in the heart, and being put into practice” can truly be achieved. Digital technology injects new impetus into resource transformation. Teachers should make good use of the interactive and immersive experiences empowered by digital technology for ideological and political education, ride the digital wave, and do a good job in the transformation of educational resources. The interactive experience emphasizes interpersonal interaction, or interaction among people, in the Cultural Empowerment of ideological and political courses. Teachers can rely on technologies such as virtual reality, augmented reality, and artificial intelligence to construct three-dimensional and diversified teaching situations, break through the limitations of physical teaching space, create a digital teaching field, enable students to have historical dialogues with heroic figures across time and space, participate in major historical events as if they were on the scene, deepen their theoretical recognition in the interactive experience, and stimulate their practical motivation (**Figure 5**). The immersive experience focuses on the combination of the virtual and the real. It can create virtual spaces through technologies such as holographic 3D technology, virtual reality modeling, and image sensor applications. It leads students to deeply experience various multi-dimensional situational scenes by means of role-playing, time-traveling, and participating in simulated experiments [34]. Survey data shows that the construction of scenarios using digital virtual technology has also effectively improved the teaching quality of ideological and political courses. Through digital personal immersion, classroom participation is strengthened and value internalization is enhanced in the educational space that combines virtual and real immersive experiences. At the same time, by using visual, concrete, and immersive digital experience methods, the cognition and understanding of knowledge are increased, the personalized learning needs of students are met, and the sense of gain from the course is enhanced (**Figure 6**). It emphasizes students’ personal immersion and strengthens value recognition and emotional resonance in the educational space of the immersive experience that combines the virtual and the real. By using visualized, specific, and immersive digital experience methods in the Cultural Empowerment of ideological and political courses, the affinity and appeal of ideological and political courses can be effectively improved, the personalized learning needs of students can be met, and students’ sense of achievement in the courses can be enhanced [35].



(a) X : time before and after; Y : the number of hands raised.

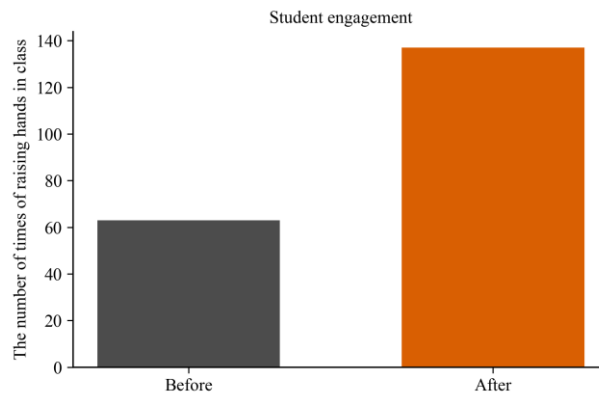


(b) X : time before and after; Y : the number of participants in the activity.

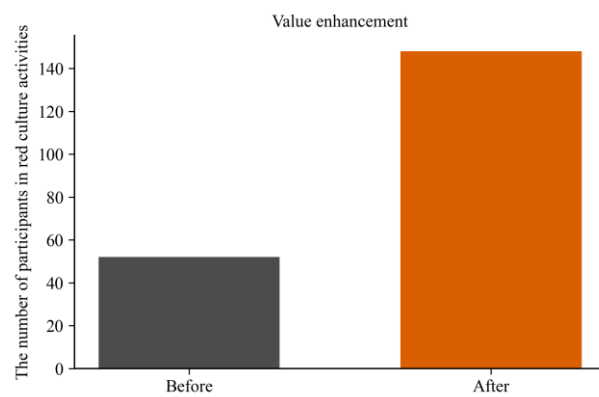


(c) X : time before and after; Y : the accuracy rate of the test papers.

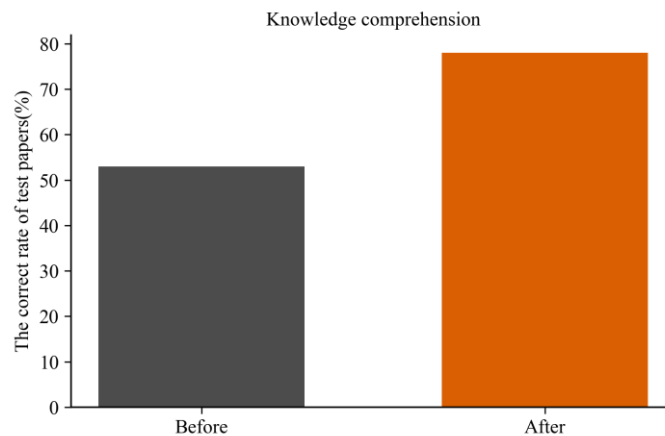
Figure 5. Comparison chart of museum teaching effects.



(a) X : time before and after; Y : the number of hands raised.



(b) X : time before and after; Y : the number of participants in the activity.



(c) X : time before and after; Y : the accuracy rate of the test papers.

Figure 6. Comparison chart of the teaching effects of digital virtual technology.

4.4. Evaluation optimization: Implementing a dynamic tracking and evaluation system

Doing a good job in the evaluation of the Cultural Empowerment of ideological and political courses has already become the key to measuring the actual effectiveness of the educational transformation of social resources. Since the Cultural Empowerment of ideological and political education focuses on process evaluation, based on this, attention should be paid to the dynamic evaluation of students in the

situation during the process of the educational transformation of social resources. It includes evaluations of the degree of participation and emotional investment, evaluations of the integration and application of knowledge transfer in the situation, evaluations of the cultivation of ideal beliefs and the shaping of values, and evaluations of the ability to solve practical problems in the situation.

The educational effectiveness of social resources is closely related to students' participation in situations and emotional investment. During the process of the educational transformation of social resources, there are some students who just mechanically follow the teacher's rhythm to complete learning tasks without any emotion, lacking the initiative to participate in the courses. When conducting Cultural Empowerment evaluations, teachers should pay attention to students' participation attitudes and emotional involvement. They can observe students from aspects such as whether they actively ask questions, vigorously participate in discussions, take the initiative to undertake team tasks, and the content and logic of their answers to questions. They can also understand students' participation degrees and emotional investments from the completion of the content of open-ended assignments related to the theme of this course. Through these classroom details, they can observe and judge whether students have completed the transformation from the identity of "onlookers" to that of "interveners" [36]. The Cultural Empowerment of ideological and political courses is a part of the theoretical teaching of ideological and political courses. From the cognitive level, the Cultural Empowerment of ideological and political courses ultimately helps students complete in-depth learning of knowledge in practice [37]. Therefore, when evaluating students in Cultural Empowerment, a comprehensive evaluation should also be conducted on students' comprehensive transfer and application of knowledge in situations. The ability of knowledge integration and transfer refers to the situation where students, in the social situations constructed by teachers or in real social contradictions, invoke the general knowledge of ideological and political education, Marxist theoretical knowledge, and its methodology that already exist in their cognitive structures, and conduct critical decoding and systematic integration of the problem chains presented in the situations so as to achieve meaningful in-depth learning in the situations. In the evaluation of Cultural Empowerment, emphasis should be placed on guiding students to discover the common elements between situations and knowledge, conduct generalization and abstraction, and achieve the effective transfer of knowledge so as to enhance the practical transformation ability of knowledge. The fundamental goal of the Cultural Empowerment of ideological and political courses is to fulfill the fundamental task of fostering virtue through education. It itself has distinct political and ideological characteristics. Therefore, while paying attention to knowledge in the evaluation, more attention should be paid to the cultivation of beliefs and the shaping of values. By observing students' every word and deed and every move in the cultivation of situational culture, we can judge whether students show their beliefs in Marxism, the common ideal of socialism with Chinese characteristics, and the lofty ideal of communism. In the process of completing tasks, when facing value conflicts, whether they can remain clear-minded ideologically and firm politically, whether they can accurately distinguish right from wrong, truth from falsehood, good from evil, beauty from ugliness, and keep a correct outlook on the world, life, and values, and be firm

believers in Marxism. Equip students' minds with correct ideals and beliefs, help them establish correct value orientations, temper their noble characters and good virtues, and cultivate a new generation of people capable of shouldering the great task of national rejuvenation. Cultivating students' abilities to recognize, analyze and solve practical problems in social situations is the core essence of the Cultural Empowerment of ideological and political courses. The core characteristic of the Cultural Empowerment of ideological and political courses lies in its practicality. Through the situations constructed with social resources, the classroom is set at the front line of production, labor, and social practice, allowing students to get in touch with the real society, feel the pulse of social life, accumulate social experience, and improve their abilities to integrate theory with practice and to recognize, analyze, and solve problems. From the perspective of evaluation, it is necessary to comprehensively and objectively measure students' abilities to analyze and solve problems in situations. Not only should attention be paid to whether the conclusions finally drawn by students are correct and reasonable, but also their thinking paths in analyzing problems should be examined to see if they are clear and their logics are rigorous, whether they have fully taken into account various elements in the situations, and whether they can mobilize the existing knowledge to apply what they have learned. Meanwhile, the innovative thinking, critical thinking, and so on demonstrated by students in the process of solving problems should also be examined [38].

In the process of the construction of practical teaching in ideological and political courses, it is undoubtedly of crucial significance to explore the inherent educational value contained in social resources, skillfully transform them into teaching resources for ideological and political theory courses, and then apply them to specific teaching practices. In this complex and crucial transformation process, teachers undoubtedly bear the greatest responsibility. Teachers need to have a profound understanding of the value of resource transformation and break through the numerous barriers on the path of resource transformation with a positive attitude. Meanwhile, taking the three-level logical transformation as a solid foundation, they should continuously and effectively improve their ability to transform resources in education and teaching so as to give full play to the role of transforming social resources in empowering the teaching resources of ideological and political courses, lay a solid foundation for improving the quality and effectiveness of practical teaching in ideological and political courses, and promote ideological and political courses to better play their important role in fostering virtue through education.

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