

Research on the ways for ideological and political course teachers in universities to enhance their self-cultivation

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Abstract: With the progress of society and the improvement of educational level, the self-cultivation of ideological and political course teachers in universities has become a key concern of society and the country. The 20th National Congress of the Communist Party of China also proposed to improve the moral education of teachers, indicating that the study of teacher ethics and style has important historical significance. Teachers of ideological and political courses in universities bear the heavy responsibility of cultivating young talents and play an important intermediary role in the country, society, and talent. Self-cultivation of teachers is the "Bible" of the way to be a teacher. Self-cultivation of ideological and political course teachers in universities includes requirements for political, emotional, thinking, vision, self-discipline, and personality. This is determined by the special characteristics of ideological and political course teachers themselves, ideological and political courses in universities, and the target audience (i.e. young students) of ideological and political courses in universities. To maintain and improve the self-cultivation of ideological and political course teachers in universities, it is necessary to exert self-discipline and heteronomy, as well as the coordinating role of the two. Cultivating high cultivation of ideological and political course teachers in universities is in line with the development of society and the times as a "socialist successor".

Keywords: The spirit of the 20th National Congress; Teachers of ideological and political courses in universities; Moral education; Self discipline; Heteronomy

1. Introduction

The key to running the ideological and political theory course well lies in teachers. The political theory course in colleges and universities is a subject that integrates theoretical value education and ideological and political education. Teachers should guide students in ideological and conceptual education, and the improvement of their professional quality is the most crucial part of realizing the fundamental task of cultivating morality and people. Ideological and political teachers in colleges and universities should insist that educators receive education first, strive to become the disseminators of advanced ideology and culture, the firm supporters of the party's governance, and better assume the responsibility of guiding and guiding students' healthy growth. As a teacher of ideological and political courses in colleges and universities, professional quality and moral accomplishment should be strong, and there should be a complete subject knowledge system and a wide range of knowledge. In the new historical period, strengthening and improving the teaching quality of ideological and political courses is an urgent task.

2. The Connotation of Self cultivation of Ideological and Political Teachers in Universities

2.1 Political power

If they have a firm belief and a high degree of identification with the content they are teaching. Teachers of ideological and political courses in universities need to have strong political skills, which first requires the theoretical viewpoints imparted to be political in nature, using the basic principles of Marxism to explain and analyze problems, and using the basic positions, viewpoints, and methods of Marxism to solve problems. Politicism is an important feature of Marxism. To achieve liberation, the proletariat should first achieve political victory, then overthrow the rule of the bourgeoisie, and

gradually achieve liberation for itself and all humanity. Marx pointed out in the Communist Manifesto: "When describing the most general class of proletarian development, we sequentially explored the more or less hidden internal wars within existing society until this war erupted into an open revolution, where the proletariat used violence to overthrow the bourgeoisie and establish its own rule."^[1] Secondly, caring about politics is an important way for the working class to maintain vitality. Ideological and political courses in universities are important tools for analyzing political affairs and conveying political views. As a member of the working class and an important group for spreading politics, ideological and political course teachers should pay more attention to politics. Engels described the situation of British workers between 1844 and 1845 as lifeless and closed minded. "They went to church on time, did not ask about politics, did not conspire, did not use their brains, were enthusiastic about sports activities, listened to people preaching the Bible with ancestral piety, were humble and submissive, and got along very well with the more prominent classes in society."^[2] It can be seen that people who did not ask about politics or use their brains were lifeless. There is no spirit to speak of. Teachers of ideological and political courses in universities carry the responsibility of transmitting and evaluating information, as well as guiding and strengthening the thinking of young people. And young people are in their youth. Therefore, teachers of ideological and political courses in universities need to have a firm political belief, be brave in learning and using politics, speak clearly about politics, and be good at seeing problems from a political perspective.

2.2 Deepen your emotions

Emotional issues are highly valued in traditional Chinese culture. The feelings of family and country, preaching, and benevolent love permeate the character of traditional Chinese literati. As cultural figures of the new era, ideological and political course teachers in universities should also inherit and promote these sentiments. The so-called national sentiment refers to inheriting the excellent tradition of "cultivating one's character, ruling the country, and leveling the world", achieving both prosperity and prosperity, not only being poor but also being good, and achieving the goal of "being humble and not daring to forget the worries of the country". As scholars have pointed out, "national sentiment" is a high sense of identity and belonging that individuals have towards the country and the nation ". The sentiment of preaching refers to "the teacher who imparts knowledge and dispels doubts". Teachers of ideological and political courses in universities should impart the principles of ideological and political education, have a genuine sense of Marxist theoretical education, break free from the negative impact of technological rationality and instrumental rationality under consumer culture, and guide young people to play an important role in the fields of emotion, soul, and spirit. The sentiment of benevolence emphasizes that teachers of ideological and political courses in universities should embody "love" in education. Education is a cause of 'benevolence and love', and love is the soul of education. Without love, there can be no education. Ideological and political teachers in universities should guide their immature ideas, provide friendly reminders of their erroneous ideas, and believe and firmly believe that students will move towards a more perfect self.

2.3 Thinking needs to be new

Teachers of ideological and political courses in universities should systematically study classic Marxist works, enhance their Marxist literacy, become steadfast defenders of Marxism, and guide students to establish correct worldviews, life views, and values under the guidance of Marxism. Marx once said, Morality, religion, metaphysics, and other ideologies... have no history, no development, and people who develop their own material production and communication are changing their own thinking and thinking products while changing their own reality. This indicates that in order to maintain the novelty of thinking, ideological and political course teachers in universities should examine the young people's concern for youth and society, pay attention to the changing and developing reality in their ideological and political course teaching work, use the novelty of information to drive the novelty of thinking, appreciate reality from history, predict the future in reality, avoid humanism and dogmatism, and maintain the "novelty of thinking" in practical teaching work to achieve the novelty of preaching. In today's era, the speed of information updates and the unprecedented breadth of cultural dissemination have led to the rapid development of the Internet, which has profoundly changed the way public opinion is generated and disseminated... Currently, the Internet has become the main battlefield of public opinion struggle. Teachers of ideological and political courses in universities should "guide students to think positively. Teachers of ideological and political courses in universities must clarify the difficulty and complexity faced by the development of socialism with Chinese characteristics, grasp the comprehensiveness, accuracy, and development of information, improve the identification, selection,

and extraction of information, guide young students to maintain a positive attitude, establish their scientific thinking and concepts, and make them dare to think and act, Stimulate their enthusiasm for participating in socialist modernization construction, and be full of confidence in it, firm in their correct ideals and beliefs.

2.4 Wide field of vision

The broad perspective mainly includes knowledge perspective, international perspective, and historical perspective. Identify the essence of the problem, discover the laws of things, criticize negative social phenomena, promote purity, and encourage young people to pursue truth, goodness, and beauty. The "international perspective" means that ideological and political teachers in universities must refuse to "sit on the sidelines and observe the sky", close their minds, and be open to and communicate with outsiders. The historical perspective of ideological and political course teachers in universities should not only clarify a few numbers, such as 5000 years of Chinese civilization, 500 years of socialism, 170 years of modern Chinese struggle, 100 years of the Communist Party of China, 70 years of the People's Republic of China, and 40 years of reform and opening up, but also grasp the development history of the world and other countries, subject history, and the development history of a specific thing. The breadth of vision of ideological and political course teachers in universities should be combined with the depth of thinking, extensive observation and selection, and accumulated knowledge. In this way, ideological and political course cases have a sense of historical significance, story plot, and event relevance. By borrowing from the past, we can learn from the present, observe the present through history, and predict the present through history. Sometimes there is nothing new under the sun, as the Bible says, "what has already happened will happen again ", indicating that historical perspective is an essential perspective to enhance the persuasiveness and infectivity of ideological and political education teachers in universities.

2.5 Strict self-discipline is essential

"Strict self-discipline" refers to the active self-management, self-restraint, and self-improvement of ideological and political teachers in universities. The traditional Chinese culture in ancient times emphasized this kind of self-discipline, emphasizing prudence and self restraint, abstinence and purity of mind. Although others may not know what is wrong, heaven and earth know what I know. With the development of society and the times, people's normal needs and desires have been accepted, affirmed, and supported, and legal systems, regulations, and morals have also been updated and developed. Nowadays, this kind of self-discipline is not based on self exploitation, but rather on self-improvement that seeks to maintain or improve a better self while embracing and affirming oneself. This joyful self development carries a more focused self experience of producing and beauty, rather than a product of self depression caused by peer or survival pressure or any other will. On the basis of self exploitation, the spiritual internal friction type of self development often comes at the cost of health, becoming a divine saint in a tired society or a constraint on self-discipline itself. Self discipline for the sake of self-discipline, and self-discipline for the sake of identity, can easily become a spiritual constraint for self-development, resulting in sub healthy states such as negativity, fatigue, and even depression. Strict self-discipline refers to the need for ideological and political education teachers in universities to pay attention to and appreciate their elegant souls, adhere to the self that is free from vulgar tastes, act with inaction and action , not act recklessly or recklessly, and be in the same light and dust as others . In physical thermodynamics, the flow of heat from high temperatures to low-temperature objects is irreversible (the law of entropy increase). This extends to the social field as follows: without the control of internal and external forces, individuals or society always change from order to disorder, from the whole to chaos. Self discipline "refers to utilizing the internal forces of the system to achieve self-improvement through self-regulation within the system. At the same time, the strictness of self-discipline cannot be separated from the supervision of heteronomy. By leveraging the advantages of self-discipline and combining it with the constraints of heteronomy, the effectiveness of self-discipline can be maximized. Teachers of ideological and political courses in universities can influence students through self-discipline, thereby serving as a role model for the "high-temperature flow to low-temperature groups".

2.6 Having a positive personality

The personality of ideological and political course teachers in universities should be upright, that is, they should be upright in their behavior. They should see good things to preserve themselves, and see

bad things to reflect on themselves. Personality generally refers to the internal personality, which is the core of a teacher's long-term learning, reading, and practical experience. A stable personality core can stimulate people's enthusiasm, initiative, and creativity for correct behavior. Being a role model for ideological and political education teachers in universities is an external manifestation of the core of personality. The integrity of personality requires constant solitude to wash and repair one's own soul, continuous learning and absorption of positive things from the sun to regain energy, and then maintain the integrity of personality. Teachers of ideological and political courses in universities are the soul mentors, spiritual architects, desert oases, and coastal lighthouses of young students. If their character is not upright, they will not be able to teach or become teachers. Educator Zankov believes that "once teaching methods touch the emotional and willpower fields of students, as well as the spiritual needs of students, they can play an efficient role."^[3] The integrity of a teacher's personality can touch the depths of students' hearts and achieve the efficient use of preaching and teaching. Teachers, unlike merchants, workers, or farmers, imbued with the pride of ancient intellectuals who "did not bow down for five bushels of rice" and carried a compassionate heart of "bowing down and willing to be a young ox", are sober individuals in society and the world of others; It undertakes the task of blocking, filtering, and clarifying information between social information and young students, and is a guide to the confusion of young students' lives. Even if the social atmosphere is not positive, ideological and political teachers in universities should use their integrity to counteract the evil of customs, display the spirit of daring and being good at struggle, and stick to the last pure land of young students' souls. Teachers of ideological and political courses in universities attract students with the beauty of personality, marvel at students with the breadth of theory, and attract students with the depth of thinking, demonstrating personal charm, and cultivating a "noble spirit". If the ideological and political teachers in colleges and universities do not pay attention to their own personality. The personality and educational ability of ideological and political course teachers in universities are closely related. A teacher who places great emphasis on personality is difficult to doubt their teaching ability; A teacher who does not pay attention to their own personality is greatly questioned in their teaching ability.

3. The Necessity of Improving Self cultivation for Ideological and Political Teachers in Universities

3.1 The particularity of educational objects

Youth work is the strategic work of the Party and the country, and the main force of the entire Party and the people, which needs to be carefully polished and taught. Young students are in the stage of maturity in their worldview, outlook on life, and values, as well as in the transitional stage of school ivory towers and social gates. Therefore, ideological and political courses in universities play a crucial role in strengthening and supporting young students' three values, as well as cultivating morality. Young students integrate autonomy, passion, creativity, and change, making them the most dynamic, thoughtful, and actionable group of all age groups. During this period, they need to complete three major life events: academic, professional, and even marriage. The ideological and political education received by young students is particularly important, as it is related to the formation and maturity of the three outlooks on life. If there are any mistakes, they may open the "Pandora's Box" and go astray. Liang Qichao pointed out around 1917 that "the deterioration of Chinese society was actually caused by the decadence of young people ten years ago"^[4] and he turned to hope for a new generation of young people to correct deviations for the May Fourth Movement and correct cultural direction. After the failure of the Reform Movement of 1898, Liang Qichao devoted himself to the path of youth transformation and established himself through self cultivation principles, such as self restraint, sincerity, respect, diligence, and perseverance to nourish the mind. Young students have new characteristics in the new era. From the perspective of age structure, the number and proportion of the working age population have decreased, and the growth of population size has transformed into an improvement in population quality, and the aging of the population is also intensifying. From the perspective of industry development, the epidemic has accelerated the pace of industrial transformation and upgrading. The labor required for new industrialization is not only in terms of quantity, but also in terms of quality. Young students face higher graduation requirements, higher job requirements, and higher personal ability survival conditions; At the same time, it is in the throes of transformation and upgrading, with lower market expectations and a relatively lagging improvement in labor remuneration and employment environment. These series of environmental changes have brought physiological and physical impacts to young students, with confusion, powerlessness, and even depression enveloping a considerable portion of them. Therefore, young students need appropriate ideological and political courses to gain a basic and clear understanding of society, life, and experiences, and to acquire the

ability to handle various things correctly.

3.2 The particularity of ideological and political course teachers

Teachers of ideological and political courses in universities are propaganda ambassadors of theory and ideology, and guides and guides for the physical and mental health of young students. Teachers of ideological and political education in universities in the new era bear the responsibility of spreading knowledge, spreading ideas, spreading truth, shaping souls, shaping lives, and shaping new people. Firstly, the Party and the state have high expectations for ideological and political education teachers. Teachers of ideological and political courses in universities shoulder the arduous mission of cultivating people for the Party and educating people for the country, carrying the high expectations of the Party, the country, and the vast majority of the people. The responsibility and mission are of great significance. Secondly, in today's rapidly spreading and increasingly open minded society, various harmful ideological trends or misconceptions accumulate in the daily lives of young students, making the task of ideological and political teachers even more arduous and their responsibilities more profound. The ideological and political courses in universities should possess broad theories, rich knowledge, and noble personality, and be able to guide young students and solve difficulties and doubts when social trends are surging. Furthermore, teachers themselves have a special identity, and those who are good have been passed down for centuries, just like Confucius; Those who are not good, those who are heavy, will be despised for thousands of years, while those who are light will lose themselves and their value, just like Qin Hui. Teachers, human "soul engineers", are closely related to people's spiritual and spiritual worlds, especially ideological and political teachers, which involve significant spiritual fields such as human values, concepts, and cognition. Teachers of ideological and political courses in universities are facing the "labor reserve army" that is about to enter society and the "successor" of national development and improvement. How their own cultivation directly affects the learning status of young students, and directly affects the effectiveness of theoretical exposition and ideological dissemination.

3.3 The particularity of ideological and political courses

Marx believed that "as long as theory persuades people, it can grasp the masses; and as long as theory is thorough, it can persuade people." [5] This requires university ideological and political course teachers to master the depth of ideological and political course theory, as well as understand the cognitive laws and acceptance characteristics of young people. Only in this way can they understand it in depth and can they play a significant role in educating people. I am a model of great virtue, ambition, and love. If you want to enjoy art, then you must be a person with artistic cultivation. If you want to influence others, then you must be someone who can actually inspire and drive others forward. All relationships between you and humans and nature must be a specific manifestation of your personal life and the object of your will. Similarly, if you want to leverage the educational role of ideological and political courses in universities. So the ideological and political course itself should be a course that cultivates the body and mind, and the teacher who teaches ideological and political courses should themselves be a moral cultivator who can demonstrate by example. Based on its own characteristics, ideological and political courses should also follow the approach of young students and popular ones, create vivid and interesting ideological and political classes of all sizes, be open to society, take "online ideological and political courses", and expand the audience.

4. The Road to the Self cultivation of Ideological and Political Teachers in Universities

Heteronomy and self-discipline were originally the terms used by Piaget to describe children's moral and judgmental development. The so-called "law" refers to the meaning of constraints. Heteronomy refers to accepting constraints, inspections, and supervision from others. Self discipline and heteronomy complement each other. Self discipline requires supervision, warning, and support from heteronomy, and heteronomy requires internalization, initiative, and improvement of self discipline. The cultivation of self cultivation for ideological and political course teachers in universities cannot be separated from the role of self-discipline and heteronomy.

4.1 The Heteronomy of Self cultivation of Ideological and Political Teachers in Universities

Kant believed that moral rationality originates from the principles of self-care, and "the initial

foundation provided by these principles to morality is the heteronomy of the will^[6]. Morality is a social norm for people as social beings, and it is the deep logic for handling relationships between people. Compared to law, it has more concealment, particularity, and flexibility. Human self-cultivation is built on a moral foundation, and self-cultivation is the external manifestation and form of morality. Morality is divided into self morality and social morality. Social morality, as well as laws, institutional rules and regulations, belong to the constraint of others, which is also known as heteronomy. The term heteronomy refers to the heteronomy of the will, which is a normative constraint imposed by individuals who possess their own will under social heteronomy. The generation of self cultivation of ideological and political course teachers in universities is inevitably inseparable from the constraints of others, including a series of external constraints of non individual will, including social morality and legal system rules. Firstly, improving the material treatment and working environment of ideological and political course teachers in universities, strengthening their moral cultivation and other requirements, meeting the basic clothing, food, housing, and transportation requirements of ideological and political courses in universities, and providing fair, open, and transparent career development channels. Secondly, to enhance the self-cultivation of ideological and political course teachers in universities, it is necessary to improve relevant laws and regulations in the education industry, improve the selection and evaluation rules for ideological and political course teachers in universities, assess teacher ethics standards, increase and optimize the proportion of teacher cultivation evaluation, increase the punishment or cost of moral misconduct, increase rewards for teachers with both moral and talent, and cultivate and create a teaching environment for highly educated teachers. Only with clear water sources can clear water be used. Finally, advocating the social trend of respecting teachers and valuing education, in order to supplement the relatively insufficient material resources of teachers at the spiritual level. Adam Smith believes that the imbalance between occupational income is related to a major factor of "whether the profession itself is pleasant", where "most of the rewards for prestigious professions are honors" and "when considering financial benefits, the wages for prestigious professions are generally relatively low"^[7].

4.2 Self cultivation and self-discipline of ideological and political course teachers in universities

Kant proposed "self-discipline of the will" in his book "The Principles of Pure Practical Reason", believing that it is a positive and proactive freedom that legislates for oneself; Heteronomy is a relatively passive freedom with a negative meaning. He believes that free self-discipline can only be in line with the laws of practice, and according to the laws of heteronomy, it often goes against the will. Only self-discipline of the will can maintain moral initiative in behavioral practice. Firstly, ideological and political teachers in universities should legislate for themselves, build a moral moat for personal cultivation, actively engage in dialogue and communication with themselves, and cultivate strong willpower. Secondly, teachers of ideological and political courses in universities need to continuously learn and empower, deepen their exploration of the world and society, enhance their profound understanding of personal cultivation, and achieve moral freedom of will. Engels believed that freedom was based on mastering the "inevitability" of the world. ... Freedom of will is only the ability to make decisions based on the understanding of things. Therefore, the more free a person is in making judgments about a certain problem, the greater the inevitability of the content of this judgment... ^[8] If heteronomy violates an individual's will and appears not free enough, then it is necessary to go deep into the individual's will and make maintaining personal cultivation a freedom of will, such as understanding the significance of maintaining personal cultivation for society or profession, To grasp the significance of personal self-personality and spiritual compliance, and to achieve moral will freedom through moral self-discipline. In addition, in the process of maintaining and improving the self-cultivation of ideological and political teachers in universities, it is necessary to make certain "like-minded friends". Those who intersect with virtue, the sky is long and the earth is long. Taoist friends and virtuous companions can comfort the lonely soul of ideological and political teachers in universities, feel value and achievements in personal cultivation, and gain recognition, understanding, and support beyond books.

4.3 The Coordination of Heteronomy and Self discipline in Self cultivation of Ideological and Political Teachers in Universities

Engels believed that only morality that is not based on exploitation or oppression by others is truly human morality. Therefore, personal cultivation is a product of the times and society, which requires progress, renewal, and improvement, and needs to be constantly adjusted in conjunction with changes in social will. Only in a social development class that not only eliminates class opposition, but also

forgets it in real life, can it become possible to transcend class opposition and the memory of such opposition, and truly human morality. Firstly, heteronomy can transform self-discipline to better maintain the self-cultivation of ideological and political teachers in universities. Heteronomy, also known as the constraint of the other, is a certain norm in a certain period of society and the world that can be known and internalized by human will, and then transformed into 'legislation for oneself' to form free will. Heteronomy is widely known, and letting one's will know its essence helps to stimulate the initiative and consciousness of the will, internalizing it into self-discipline. The effective implementation of self-discipline also relies on the supervision, warning, and support of heteronomy. Secondly, the self-discipline, maintenance, and improvement of self-cultivation of ideological and political teachers in universities cannot be separated from heteronomy. People are social creatures, and they are separated from each other.

5. Conclusions

The quality cultivation of teachers is related to the education of people and the rejuvenation of the country. Ideological and political teachers in colleges and universities play an important role in cultivating new people who are responsible for national rejuvenation. Ideological and political teachers should guide and educate students in terms of ideology, and the improvement of their quality is the key to realize the fundamental task of cultivating morality and people. Ideological and political teachers in colleges and universities should constantly strengthen their own qualities in many aspects such as politics, feelings, thinking and personality, create a team of high-quality professional and innovative teachers satisfied with the party and the people, implement the fundamental task of cultivating morality and educating people, train socialist builders and successors with all-round development of morality, intelligence, physical beauty, and better shoulder their own glorious mission for the future of the country and the destiny of the nation.

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