

Analysis of Students'humanistic Care Path from the Perspective of Ideological and Political Education

QiangQiu¹, Danlan Tian²

1 Wuhan University of Technology, 430070, China

2 Wuhan University, 430070, China

ABSTRACT: *Humanistic care should become one of the ways of Ideological and political education, and the specific path and method of humanistic care must also be related to the effectiveness of Ideological and political education. This article explores the ways and means of realizing humanistic care in Ideological and political education from four aspects: individuality care, dignity care, demand care and value care.*

KEYWORDS: *Humanistic care; Ideological and political education; Path*

1. Introduction

Humanistic care originates from the tradition of humanism in the West. One of the core viewpoints of the western humanistic tradition is to fully affirm the value of humanity and respect for human beings, emphasizing freedom, equality, individual emancipation and rational thinking, and caring for human activities at the spiritual level. Humanistic care in the perspective of Ideological and political education refers to respecting the personality differences and subject status of the ideological and political education objects in the ideological and political education activities, not only paying attention to the dignity of the ideological and political education individuals, but also to their different personality needs. Specifically, it is necessary to affirm that “human” plays a decisive role in the development of social progress and human self-development, affirm its value, and realize the unity of social value and individual value of “human” as the unity of purpose and means. The humanistic care of Ideological and political education should realize the individual care, dignity care, demand care and value care.

2. Personal Care

Marx said: “The first premise of any human history is undoubtedly the existence of living individuals.” People are human not only because of their universality, but

also because of their uniqueness. “As far as personal characteristics are concerned, everyone in the world is irrepeatable and irreproducible. There are no two absolutely identical people in the world, so everyone has personality and particularity.” Everyone has his unique way of life, and the acquisition of this way of life is conditioned by his unique creative personality. If we ignore the fact of individual differences and only emphasize the commonness of human beings, the ideal of “stability and harmony” can not be realized and the stability of society itself can hardly be maintained.

2.1 Pay Attention to Human Subjectivity

The purpose of Ideological and political education is to care for, inspire, promote, respect and develop people. Human beings have special diversity. Humanistic care should first pay attention to the development of human personality. Individual personality is the unity of individual subjectivity and difference, which is manifested in individual autonomy, selectivity, initiative and creativity. For a long time, ideological and political education has focused on the common social norms education. Humanistic care has not been thorough and meticulous enough, which gives people the illusion of emptiness. The current predicament of Ideological and political education is not the content of education but the way of education. The content of Ideological and political education is scientific, but education is carried out in a dull, rigid and one-sided way with thousands of people. The degree of acceptance and effect of the object can be imagined. Therefore, we should respect the subjectivity of individuals and combine the scientificity and flexibility of Ideological and political education[1].

2.2 Activeness of Concerned Objects

“Human existence is not only a natural process shaped by external forces, but also a creative process of self-determination. From the perspective of life ontology, human initiative is the most fundamental force of human existence.” Humanistic care should focus on people's individuality and initiative, adopt different education methods for different objects of Ideological and political education, care about their individual characteristics, and carry out ideological and political education work and teach students in accordance with their aptitude on the basis of understanding and grasping the law of Ideological and political education development and the physical and mental development characteristics of the objects of education[2].

3. Dignity Concern

Marx pointed out that “dignity is the most noble thing that can make people noble, make his activities and all his efforts have noble qualities, that is, what makes him indisputable, admired by all and above all others.” Human dignity depends on human's own subjectivity, so dignity is the right that everyone should enjoy. Ideological and political education can not provide human dignity, but it can

guarantee human dignity through education.

3.1 Dignity of Life

The connotation of human dignity is the nobility of life. Without life, human dignity has nothing to attach to. It must be a necessary condition to constitute human dignity. That is to say, as long as human beings have dignity, without exception, to respect human dignity, we must respect the value of life. Ideological and political education should have the mind of universal beings, equal care for the educational objects, education them to respect life, not only their own lives, but also the dignity of others. It is a prerequisite to respect human dignity to educate them that they should not harm their own or other people's lives in daily life[3].

3.2 Mutual Respect

Human dignity derives from a universal need for basic mutual respect among human beings, which is precisely due to the individual or self-possession of each individual. As Maslow pointed out in *Motivation and Personality*, "Except for a few morbid people, all people in society have a need or desire for their stability, stability, usually high evaluation, and a need or desire for self-esteem, self-respect and respect from others. This need can be divided into two categories: first, desire for strength, achievement, appropriateness, superiority, competence, self-confidence, independence and freedom in the face of the world. Second, the desire for fame or prestige (from others' respect or respect for themselves). Desire for status, prestige, honor, domination, recognition, attention, importance, dignity or appreciation. The desire to attach importance to and recognize human nature shows that human dignity originates from human inherent nature. Humanistic care to return human dignity to human itself must give the object strength, freedom and prestige. Ideological and political education should appreciate the objects of education and let them experience achievements and happiness in their study. In order to gain trust and affirmation, we should encourage the subjects to achieve results in time, and guide them when they encounter confusion, so that they have a sense of dignity[4].

3.3 Object Dignity

The ultimate direction of humanistic care is to care about human development. Therefore, we should regard the object of education as a purpose rather than a means, and the core emphasis is the dignity of the object. The object of Ideological and political education is people, and caring about people's development is the meaning of Ideological and political education. Ideological and political education should not only focus on developing the skills of the target, but also cultivate students' good moral sentiments and noble ideals so as to enable them to develop in an all-round way[5].

4. Need Care

For ideological and political education, human needs are the internal driving force. If the object of Ideological and political education urgently needs ideological and political education, it thinks that accepting ideological and political education can make oneself feel happy and produce a sense of satisfaction, thus forming an internal driving force; and if the object of Ideological and political education accepts ideological and political education for other purposes, the external driving force is formed. However, both internal and external driving forces have a starting and promoting effect on the behavior of educational objects. Therefore, in order to make the educators enthusiastically and actively accept the ideological and political education and promote their acceptance behavior to continue, it is necessary to combine the two driving forces organically in the process of Ideological and political education to form a joint force. Ideological and political education not only concerns the individual's spiritual and emotional needs, but also carries on the ultimate concern to the individual's survival and development process.

4.1 Concerned about the Emotional Needs of the Object

The desire to love and care, to be recognized and respected by others, is the common existence and unique needs and motivation of human beings. Lenin once pointed out that “there is no human feeling”. There has never been, and can never be, the pursuit of truth. Ideological and political education can produce a positive emotional experience in emotional communication, so as to cultivate healthy emotions and personality of the educators, and attach importance to the positive influence and basic role of emotions in Ideological and political education. Simply put, emotion is a kind of inner experience about whether individual needs are satisfied or not. It not only plays a role in signal warning, incentive regulation and other aspects in Ideological and political education, but also constitutes an important part of social behavioral dynamic system. Whether it has such motivation to people's behavioral attitudes and attitudes? The results are crucial[6].

4.2 Psychological State of the Target Concerned

Necessity is the internal condition of the subject's activities, and it is a state and driving force of exterior demand. It guides and regulates the subject's specific activities in the objective environment. However, the psychological state, psychological characteristics and psychological tendency of the educational objects have an important influence on the ideological and political education. We should carefully grasp the ideological trends of the ideological and political education objects, observe and pay attention to their words and deeds. Because of the differences in family, educational environment and subjective initiative, the ideological status of different ideological and political education objects is different, showing a variety of characteristics. Even people of the same group have different individual differences. This requires us to change the work style of the main body of

Ideological and political education, pay close attention to the actual life of the educational objects, close to their inner world, accurately grasp the laws and characteristics of Ideological and Political Education under the new situation, carefully and comprehensively understand the objects of Ideological and political education, carry out good ideological and political work, and enhance ideological and political education. Effectiveness of breeding[7].

5. Value Concern

Value care is the goal dimension of humanistic care. The core of humanistic care is to realize human value. Human value is the positive effect of human beings on society and themselves. It can promote the healthy development of society and itself, and make each individual and society better. The value of caring for people is the objective requirement of social development. Human value is different from the value of general things. It is the source of social development and progress. One of the values of Ideological and political education is to help the ideological and political education objects realize their self-value and subject status, realize the positive significance of life to society and others, and then promote them to embark on the road of self-construction of life and realize their self-value. The value of Ideological and political education concerning the subject is to give full play to the subjectivity of the object of education, to stimulate and establish the strong subjective consciousness of the object of education, to enhance its emotional experience of self, others and social knowledge, and to establish the regulation and domination of the thoughts and actions resulting from the connection between self-intentions and cognition and emotion, so as to make the object of education have a strong subjective consciousness. The implementation of the value goal of Ideological and political education has become an active mental state of the educational object[8].

In a word, the humanistic care of Ideological and political education emphasizes all aspects of the individuality, dignity, needs and values of the educational objects. Only by caring for and respecting people can education really move people's hearts and enter the inner world of the objects. Such ideological and political education is effective education and can realize the all-round development of human beings.

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