

# The significance, connotation and path of the off-duty director's moral development from the perspective of "moral cultivation"

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**Abstract:** The development of teacher's ethics is the prerequisite and basis for the completion of the fundamental task of "cultivating morality and cultivating people". The development of teacher's ethics is helpful for the head teacher to play the positive role of integration, penetration and coordination in the work of "cultivating morality". The connotation of teacher ethics development from the perspective of "cultivating morality" includes: on the basis of moral cultivation, improving oneself; To benevolence and love as the fundamental, respect born love; To care for life as the core, to help generate people. In the path exploration, it is necessary to build a system, establish faith, strengthen learning, and include evaluation.

**Keywords:** Class Teacher; Teacher's Ethics; Moral Tree People; Connotation; Path

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## 1. The significance of the development of off-duty director ethics from the perspective of "moral cultivation".

1.1 The integration value of the development of homeroom teacher's ethics. In the school education with "class" as the basic teaching unit, a "class" teacher team with class teacher as the core has been formed. The work of class teachers in collaboration with each subject teacher is helpful to improve the problem of excessive division of the curriculum, so that each subject teacher can only train people independently of his own subject. The teacher's moral quality will directly affect the degree of cooperation and tacit understanding between teachers and teachers, and affect the coordination and integration of teachers.

1.2 The penetrating value of the development of homeroom teacher's ethics. The development of teacher's ethics in class teachers is helpful to "cultivate morality and cultivate people" throughout the whole process of students' school life. Students' school life includes classroom learning life and non-classroom learning life. In the classroom learning life, teachers of various disciplines are mainly responsible for teaching. In the non-classroom learning life such as class activities, class construction and so on, the head teacher is the first responsible person to carry out the fundamental task of "moral cultivation". At the same time, school moral education includes discipline moral education and class moral education. As the "guide" of discipline teacher and class collective development, class teachers can integrate discipline moral education and class moral education and train students from a holistic perspective.

1.3 The synergistic value of the development of homeroom teacher's ethics. The development of teacher's ethics is helpful to carry out the influence of moral education in coordination with family, school and society. The completion of the fundamental task of "building virtuous people" cannot lack the synergistic effect of family and society. The class teacher can cooperate with the family and the society to build the moral education responsibility community. Through non-classroom teaching activities such as parent-teacher meetings, home visits, and research projects, I actively cooperate with parents to spread social moral norms and moral awareness. At the same time, the teacher's virtue will directly affect the parents and the society's evaluation of school education, and also directly affect the family and society's understanding of the fundamental task of the school's "moral cultivation". Therefore, the development of homeroom teacher's ethics is an important guarantee for the coordinated development of school, family and society.

## 2. The connotation and implication of the after-work director's ethics from the perspective of "moral cultivation".

2.1 On the basis of moral cultivation, self-improvement." "If a teacher wants to transform others, he must first correct himself. "Up-rating oneself" is "virtue",<sup>[1]</sup> is the premise of "virtue cultivating people", and is also the basis for the development of teacher ethics. "In the

communication between teachers and students, there is a strong penetration and appeal between each other, and the student, as a developing subject, is a subject that is stimulated, induced and helped, that is, the subject of non-independent development, and generally has teacher-oriented.”<sup>[2]</sup> To train socialist builders and successors, it is urgent that our teachers not only master professional knowledge, do a good job of “Confucian teachers”, but also cultivate moral virtues and become “human teachers”.<sup>[3]</sup> As the “leader” in the “class”, the head teacher needs to do a good job in the unity of “scripture teacher” and “human teacher”. As a subject teacher, class teachers need to “impart subject knowledge” and do a good job as “classics teachers”. It is more necessary to establish virtue in class construction and class activities, “to demonstrate”, to do a good job of “human teacher”, and to give play to the exemplary role of teacher ethics in class teachers. “The good teacher ethics of the head teacher is the personified educational content and the direct educational resources<sup>[4]</sup>”.

2.2 Take benevolence and love as the foundation, respect the birth of love. “Love heart” is the soul of teacher’s ethics, without love there is no teacher’s ethics, let alone education. The teacher’s benevolence mainly refers to the love of oneself, lovers and things, which is reflected in respect, understanding, care and tolerance<sup>[5]</sup>. Teachers need benevolence. First of all, “to establish oneself is to establish others, and to achieve oneself is to become a master” is the concrete embodiment of Confucian “benevolence”, its ideological starting point is “one-self”, emphasizing that lovers need to love themselves first, and only a teacher who lives like a human can cultivate a real “man”. At the same time, another expression of teachers’ “love for themselves” is to love their own identity as “educators”. Only the identity of the head teacher can have a stronger subjective initiative and patience to do a good job of “cultivating people”. Second, the work of the head teacher is closely connected with the students, “love students” is the core of the work of the head teacher, a love of students can respect the diverse needs of students, understand the differences of students’ personalities, and look at the growth of each student from the perspective of development. This is also the important quality required by “moral cultivation” teachers. Finally, the head teacher’s affairs are more than those of other subject teachers. To do a good job in head teacher’s work, we need to have the perseverance of “love things”, which means love nature, love the world and love what we are engaged in. The daily work of the head teacher seems trivial and complicated, but each work contains the internal logic of “educating people”. Class teachers need to love their own work, in order to exert their educational wisdom in the work of class teachers.

2.3 Take life consciousness as the core to help generate people.

First of all, the head teacher should be self-conscious about life, that is, “clear self”. The head teacher can consciously establish the ideal and belief of being a teacher, can clearly identify the particularity and irreplaceability of himself and his profession, and can also know the limitations and limits of his life. And can change their own vitality in the cause of education, to achieve in the adult self, in the adult adult. Secondly, the head teacher should “understand others”. The head teacher should have sensitivity, respect and reverence for students’ lives, and dare to take the initiative to assume the responsibility for students’ life development. It is necessary to clarify the sense of responsibility of the head teacher, but also to have the ability to take responsibility, but also to have the consciousness of responsibility and responsibility into life habits<sup>[6]</sup>. Finally, the head teacher should be conscious of the external environment of education, that is, “bright environment”. The head teacher should choose the advantageous resources that are conducive to the growth of students and their own lives, and reflect on the factors that are unfavorable to the development of life in the environment, so as to consciously “guide” the class students to avoid or dissolve. At the same time, the head teacher needs to construct a good class environment suitable for the life development of teachers and students by reforming the construction of class culture and system.

### **3.The basic path of the development of teachers’ ethics from the perspective of “moral cultivation”.**

3.1 Build a system. First of all, we should strengthen the integration training of teachers’ ethics before and after service. In the pre-service stage, we should set up courses, implement the internship and practice system to strengthen the teachers’ love for the class teacher occupation, and strengthen the moral cognition of normal students. In the post-service stage, the teacher’s moral emotion, moral will and moral behavior are continuously developed through on-site learning, mentoring system and other modes. Secondly, we should build a teacher’s ethics training system combining explicit curriculum and implicit curriculum, attach importance to the construction of campus culture in normal

colleges and primary and secondary schools, highlight the influence of teacher's film and television works on the development of teacher's ethics in class teachers, and realize the cultivation of people through literature and culture.

3.2 Build faith. It is necessary to take the socialist core values as the guide to establish the ideal and belief of the head teacher in "moral cultivation". It is necessary to let the head teacher root in the moral requirements of Ming great morality, keeping public morality and strict private morality. First of all, in the pre-service stage, through ideological and political theory courses, normal university students are trained to understand and practice the core socialist values. Attach importance to the cultivation of normal students' morality in the common courses. Secondly, the teacher education course of "situational teaching" can be set up to let the class teacher integrate into the situation to solve the dilemma of "educating people", so that the class teacher can experience the embodied learning of teacher ethics in the situation, and then enhance the class teacher's understanding and recognition of teacher ethics.

3.3 Inclusion evaluation. To improve the past teacher evaluation system of "heroes based on scores", implement the methods of excellent teacher ethics case report, leadership comments, self-evaluation of class teachers, students' evaluation, and parents' supplementary evaluation, and implement a multi-subject and all-round teacher ethics evaluation system. At the same time, with the help of the digital transformation of education, a digital portrait of each teacher's ethics can be constructed, and an evaluation system of homeroom teacher's ethics that is constantly tracked, updated, traceable and verifiable can be implemented to promote the normalization of the display of homeroom teacher's ethics.

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