

On The Inspiration of Ideological Dynamism to Ideological and Political Education

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Abstract: To do a good job of ideological and political work in colleges and universities, we must study the dynamic characteristics of the mind, i.e. To know the world and transform it. The main inspirations to ideological and political education through the study of its characteristics are: Firstly, to take human thoughts as the starting point of ideological and political education activities; Secondly, to strengthen mainstream ideological education; Thirdly, to improve the ideological and political education environment; And fourthly, to internalize in the heart and externalize in action. Therefore, mastering the characteristics of ideological dynamism and better ideological and political education is conducive to realising the realistic effect of ideological and political education and manifesting the mission and task of ideological and political education.

Keywords: Thought dynamics, Ideological and political education, Understanding the world, Transforming the world.

1. Introduction

Thought refers to the rational understanding of the objective existence through human social practice activities reflected to the brain and processed in the mind through thinking. That is, thought belongs to the level of consciousness of the subjective existence, is the human in the real activities of the abstract reflection of the object in the mind after the recognition. Once formed, ideas are relatively stable and have a guiding effect on one's practical activities. Only through a deeper and more thorough understanding of the dynamism of thought can we know the mechanism of its effect on people, thus making it clearer what the characteristics of thought can reveal to ideological and political education.

2. Concrete Expressions of Intellectual Dynamism

2.1. Understanding the World

Knowing the world is an extremely important activity, it is not a conjecture apart from the objective world, nor is it a desire to know the objective world, but to observe it in the objective world and to find the essence and laws of the objective world in the midst of the complex phenomena. It is not only theoretically wrong to go about understanding and observing the world, but also harmful in our concrete practice. In reality, we are often confused as to what the fundamental difference between animals and human beings is, and whether animals have the ability to know the world and transform it. The animal is not self-aware, i.e. it can neither examine itself as an object nor see the objective world as an object, it lives by instinct, it cannot think about the nature and laws of the objective world, nor can it explore what are the premises of the world's existence. In short, it does not have ideational dynamism. On the contrary, man is self-aware, he thinks about why I exist, where I come from and where I am going, whether the world exists on the premise of matter or consciousness, etc. Man can see himself as 'you' and 'I', as an object, not only as a subjective being but also as an objectified being, with man as subject and object to each other. Thus, man is able not only to know his own nature, but also to know the

objective world and to find its true nature and laws. There is also a serious and urgent matter at present, which is the constant infiltration of Western ideologies and values, which advocate slogans such as "freedom", "democracy" and "equality". Some people who are not well educated in Marxism are easily confused by them and thus identify with Western values and ideology, becoming the "sounding board" of Western ideology, with extremely serious consequences for society and individuals. From one side, we can conclude that, in a rapidly changing and information-rich society, the vast majority of people are no longer able to understand the world on their own and see the objective world as it is, and need ideological and political education to help people form a correct ideological understanding. Otherwise, individuals will not only be used to "alienate" themselves, but will also cause unnecessary harm to society and the country. Ideological and political education should effectively take up the responsibility of transforming people's ideological understanding and play an important role in helping them to form the correct ideology.

2.2. Transforming the World

"Philosophers simply interpret the world in different ways, but the problem is to change it." [1] In very brief words, Marx stated the real purpose of philosophy i.e. to use the truths obtained to transform the real objective world and ultimately to use it for our benefit. This is not only the ultimate purpose of philosophy, but also of thought. The judgement that philosophy also belongs to the category of thought is well-founded. To know for the sake of knowing would be to put knowing in the first place and practice in the second, which would be a complete reversal of the two sides and would lead to the exact opposite conclusion, which is why all the modern philosophers have failed to put practice in the first place and have all made the mistake of idealism in the field of history. Therefore, we should put our ultimate focus on transforming the world. Only in transforming the real world can we discover real problems, solve practical difficulties and perfect and develop relevant theoretical doctrines. The most prominent manifestation of the ability of thought to arrive is to guide people to transform the world. If people in real life want to live on, they must solve the most basic problems of

survival, that is, food, clothing, housing, use and transport, they need to go to real life to create, which is not imagined, but given by practice. Transforming the world is not only a reflection of the dynamism of the mind, but also a need for social development, which requires the constant creation of social wealth, both material and spiritual. However, the success of creation depends on the correctness of the idea or not. No matter what kind of practice is adopted, how favourable the conditions are, etc., if the ideas are wrong, the transformation of the world cannot succeed. This is because thought sets the direction of practice and determines the way forward. It can be seen that the desired goal can be achieved to a large extent with the right ideas and persistence in practice, which is equally applicable and necessary for the individual.

3. Insights from Ideological and Political Education

Ideas are always attached to the human brain and are bound to people, and whatever their characteristics, they are ultimately expressed through people. Thought dynamics mainly has the function of understanding the world and transforming the world, once the thought is formed will be related to the external world, the power of thinking into material power, to achieve the purpose of transforming the world. Ideological and political education is a practical activity aimed at transforming the human mind, but the human mind has the characteristics of being complex and changeable, invisible and untouchable, coupled with the complexity and diversity of the social environment, it poses many difficulties for the development of ideological and political education. Ideological and political educators need to understand the ideological situation of the education target to carry out educational activities, improve the ideological and political education environment, strengthen the mainstream ideology of education, and cultivate the correct ideological formation of people.

3.1. Taking the Human Mind as the Starting Point of Ideological and Political Education Activities

The idea of the human mind as the starting point for ideological and political education activities does not come out of the blue, but has a basis in reality and the times. From the basis of reality. People who live in reality form their own thoughts and ideas, both right and wrong, and eventually there will be a thought that governs their actions; there is no such thing as a completely thoughtless person. The reality of human thought reflects the fact that human beings are social animals, not natural ones. Therefore, the object of ideological and political education activities is not a blank sheet of paper, but a complex being coloured in various ways. Only by taking full account of the specificity of each individual and understanding his state of mind can we effectively transform the human mind. The basis of the times. People in different times bear the stamp of their times and have a certain prescriptive nature, i.e. they are socially conditioned under different social systems and, to varying degrees, their thoughts are influenced by them. Therefore, in such a complex social context, more attention needs to be paid to the examination of people's thoughts, taking full account of the times and the realistic context, and to carry out targeted ideological and political education activities.

3.2. Strengthening Mainstream Ideological Education

Ideas are formed in certain conditions of the times and always bear the mark of the times. To form the right ideas, to understand the world better and to transform it, one must be "indoctrinated" by the dominant ideology. "The ideology of the ruling class is the dominant ideology in every age. That is to say, a class is the dominant material force in society as well as the dominant mental force in society." [2]The ideological superstructure is the area that the ruling class must occupy, and the ideological superstructure reacts to the development of the economic base and the productive forces, and has a crucial impact on the stability and development of society. China is a socialist country led by the working class, where the people are the masters of their own house and the dominant ideology is Marxism. Therefore, the Party needs to firmly establish the dominant position of Marxist ideology in the ideological superstructure to prevent it from being "marginalised", and at the same time needs to use Marxist ideology to educate the people, gather social consensus and help people to form correct ideas. At present, China is in a period of great development, change and adjustment, with the continuous exchange and integration of various cultural ideas within China and the clash of different values, causing people's thoughts to fall into confusion, unable to correctly distinguish between the right and wrong of various ideas for a while. "marginalised", which is the current realistic problem facing China's ideological field. In the face of various erroneous trends and the impact of Western ideologies, the Party needs to firmly grasp the ideological discourse and needs to use a monolithic guiding ideology to unify people's thoughts, to guide pluralistic thoughts, to eliminate Western ideologies and values, and to firmly occupy the dominant ideological position, without allowing the people's thoughts to be eroded by various non-correct ideologies, without weakening the leadership of the ideological discourse, and without becoming a sounding board for other people's ideas. It is very crucial to transform the content of Marxism, i.e. mainstream ideology, into something that the education targets are willing to accept and can all understand. It is only when the education targets are happy to accept mainstream ideology that they can internalise theoretical knowledge, otherwise it is impossible to produce good behavioural practices, let alone see the essence and phenomena of things in a complex social environment, and see through Western separatist designs, so as to consciously maintain socialist harmony and stability, and take the realization of the great rejuvenation of the Chinese nation as an important mission and responsibility of their own.

3.3. Improving the Ideological and Political Education Environment

Ideas are relatively stable once they have been formed. The formation of ideas depends on the interaction between environment and education. The environment influences the formation of ideas in an indeterminate way, and has a profound and lasting effect on human thought. When the environment is conducive to the formation and development of human thought, it promotes the formation of correct thought; conversely, when the environment is not conducive to the formation and development of thought, it hinders the formation of correct thought. Ideological and political education, on the contrary, has clear educational objectives

and a set of educational mechanisms to guide people's thinking in the right direction. The environment can influence people, but people are not powerless in front of the environment, they can take the initiative to change the environment and turn unfavourable factors into favourable ones. This is the age of the Internet, which is very different from the traditional social environment. The network has characteristics such as subjectivity, virtualization, openness and richness, which bring opportunities and challenges to ideological and political education. The information age provides opportunities for ideological and political education, which can provide rich information and a virtual space for interpersonal interaction, and can be free from the constraints of time and space. Educators can maximise the knowledge they can impart to the education targets, and they can make both parties enjoy the exchange of ideas and emotions in a short period of time in order to form correct ideas. At the same time, the problems facing ideological and political education have become more serious and urgent. First of all, the information in the network is of mixed quality and easy to cause mental pollution. The Internet is a complicated world, with positive and negative, positive and negative, true and false information often mixed together. The lack of ability to distinguish between information and its truth and falsity creates an obstacle to the formation of one's mind, which is thus not conducive to the cultivation of correct thinking. Secondly, the vast amount of information makes it impossible for people to choose. It is as if humans have entered a sea of knowledge and are unable to select the information they need from the thousands of pieces of information available, thus creating pressure to choose. Finally, there is a serious "alienation" of information. Information has become a dominant force in the alienation of human beings, a force that is supposed to be created by human beings, but has now become a force that dominates human beings themselves. It is thus clear that it is extremely urgent to improve the network environment for ideological and political education, otherwise it will be very difficult to change people's minds when they have not yet received ideological and political education and when they have become entrenched. Whether it is the real environment or the virtual environment, both hands must be grasped, and both must be hard, not only to pay attention to one aspect and neglect the other, and not to pay attention to both aspects, these are the difficult problems in front of the ideological and political education activities.

3.4. Internalize and Externalize

Ideas belong to the level of consciousness, or something subjective, and a key practical component is needed to bring them to external expression. Thought activism means

prompting people to understand and transform the world, highlighting the practical character. On the one hand, ideological and political education should take human thought as the object of study, but the thought has a latent nature, it is difficult to find its state without the external manifestation, the externalisation of the thought can effectively help educators to observe and understand the state of mind of the education object, how the thought of the education object, through its practice is clear, for a deep understanding of its thought situation has a huge help. On the other hand, thought cannot remain at a subjective level, which is not only meaningless for the individual but also harmful. People are social beings who need material resources in their social life and need the theories they learn to guide their practice in creating material goods and wealth; thinking without doing is not a solution to any problem. Ideological and political education transforms people's minds in a series of ways, with the aim of forming correct ideas that can then transform the objective world and create material and spiritual wealth for society. The transmission of correct ideas to the target of education is only the first step of "knowledge", but it is also necessary to transform "knowledge" into "action", i.e. practice, which is the most difficult part. Ideas are the precursors of behaviour, and behaviour requires motivation. This requires that the target audience understand the urgency of motivation and the conditions for its realisation, so that they can put it into practice when they have no worries, completing the transformation of knowledge into action. The great rejuvenation of the Chinese nation is not something that can be achieved by beating a drum, it is not something that can be thought up, it is something that can be achieved by being practical and rolling up one's sleeves and working hard.

To sum up, the dynamic characteristics of ideas have a two-sided role, the correctness of ideas can bring positive and negative dual guidance to the role of people. Based on the characteristics of the dynamic nature of ideas and the dual role of people, ideological and political education should be based on this, increase the research on the dynamic nature of ideas, improve all aspects of the ideological and political education process, in order to improve the effectiveness of ideological and political education, so as to help educated people to establish the correct three views and cultivate qualified socialist builders and successors of great significance.

References

- [1] Selected Works of Marx and Engels (Vol. 1). (People's Publishing House, Beijing 2012).
- [2] Selected Works of Marx and Engels (Vol. 1). (People's Publishing House, Beijing 2012).