

Research on the Individual Value of Ideological and Political Education in Colleges and Universities from the Perspective of Humanistic Theory

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Abstract: Ideological and political education in universities bears the fundamental task of cultivating moral character and promoting comprehensive human development. The humanistic theory emphasizes respecting the subject status of human beings, paying attention to the realization of human values, and meeting human development needs, providing an important theoretical perspective for ideological and political education in universities. Based on the humanistic thinking of Marxism and the humanistic wisdom in excellent traditional Chinese culture, this paper systematically explores the research significance, basic principles, and improvement path of the individual value of ideological and political education in universities from the perspective of humanistic theory. Research suggests that the humanistic theory is not only an important theoretical foundation for ideological and political education work, but also an inherent requirement for the manifestation of individual value and the comprehensive development of young students. In practice, ideological and political education in universities should adhere to the goal of cultivating a new generation of people with both moral integrity and professional competence, be guided by the needs of socialization, meet the moral development needs of people in content, and give more humanistic care in methods. By implementing the fundamental task of cultivating moral character, reforming and adapting to the laws of ideological and political education, meeting the development needs of young individuals, and innovating educational methods, we can effectively enhance the effectiveness of ideological and political education and achieve the organic unity of social value and individual value.

Keywords: Humanistic Doctrine; Ideological and Political Education in Colleges and Universities; Individual Value; All-Round Development of People

1. Introduction

Ideological and political education in universities is an important component of socialist higher education with Chinese characteristics, and it undertakes the historical mission of cultivating new people to shoulder the great responsibility of national rejuvenation in the era. For a long time, ideological and political education in universities has undergone a transformation in its value orientation from a social centric approach to the unity of individuals and society, and individual value has been increasingly valued. The humanistic theory, as a theoretical system that emphasizes human subjectivity and respects human dignity and value, provides profound theoretical resources for examining and reconstructing the value orientation of ideological and political education in universities. The humanistic ideology reveals that the essence of human beings is the sum of social relations, emphasizing that human freedom and comprehensive development are the fundamental characteristics of communist society. The ideological wisdom of "benevolence loves others" and "the people are the foundation of the country" in excellent traditional Chinese culture also contains profound humanistic care. In the new era, the development concept of "putting the people at the center" requires education to take promoting comprehensive human development as its fundamental goal. In this context, exploring the individual value of ideological and political education in universities from the perspective of humanistic theory has important theoretical and practical significance. This article will systematically construct a theoretical framework and practical path for the individual value of ideological and political

education in universities from the perspectives of research significance, basic principles, and improvement paths, in order to provide theoretical support and practical reference for improving the pertinence and effectiveness of ideological and political education in universities.

2. The Research Significance of Individual Value in Ideological and Political Education in Universities from The Perspective of Humanistic Theory

"Individual value refers to the intrinsic value of ideological and political education to individuals. "[1] Zhang Yaocan and others pointed out in the book "Modern Ideological and Political Education" that the value of ideological and political education mainly manifests in the guidance of individual thoughts and behaviors, the stimulation of spiritual motivation, the shaping of individual values, and the standardization of individual thoughts and behaviors. He believes that "the individual value of ideological and political education refers to the satisfaction of individual subject needs by its attributes and functions. " [2] This definition reveals the essence of individual value and accurately defines the meaning of the individual value of ideological and political education. Wang Li and Luo Hongtie further pointed out in their research that the individual value of ideological and political education refers to the ability of ideological and political education to effectively meet the needs of individuals through its own functions in educational activities according to the requirements of educational goals. They elaborated from five aspects: firstly, the guiding role of ideological and political education goals in the generation of individual value. Secondly, individual needs are the prerequisite for the generation and realization of individual value. Thirdly, the function of ideological and political education is fundamental to the generation of individual value. Fourthly, the practical activities of ideological and political education are the key to the generation of individual value. Fifth, ideological and political education must be effective in meeting individual needs. [3] As Feng Gang pointed out in his research, "the objects of ideological and political education are real and concrete people. For individuals with flesh and blood, there will be reasonable demands for growth, development, and all-round development, which directly affects the effective

implementation and practical effects of ideological and political education. " [4] Ideological and political education in universities is an educational activity that focuses on college students as the main educational objects, and should attach importance to the democratic equality, two-way interaction, and mutual transformation between educators and learners. the ideological and political education of college students plays an important role in university work, guiding, motivating, and inspiring the comprehensive development of young students. It also has a strong influence and penetration on the formation and development of other qualities of young students. [5] It points out that individual value needs to have a counter effect on the entire ideological and political education work.

Overall, the individual value of ideological and political education work mainly refers to the specific role that ideological and political education work plays in meeting students' internal needs, and this role is positive and effective; On the other hand, as the object of ideological and political education work, the educated individuals will also have a counterproductive effect on the ideological and political education work, that is, the individual's value to the ideological and political education work itself.

(1) Humanistic theory is an important theoretical basis for carrying out ideological and political education work. As a rich theoretical system, humanistic theory covers a broad spectrum from ancient Greek philosophy to modern existentialism, from Confucian benevolence to Marxist humanistic theory. In the field of ideological and political education in universities, the humanistic theory provides a profound theoretical foundation and value foundation.

Firstly, Marxist humanistic thought is the philosophical foundation of ideological and political education in universities. Marx proposed in his "Economic and Philosophical Manuscripts of 1844" that the essence of human beings is "free and conscious activity", emphasizing that humans should become the masters of their own destiny. In his "Theses on Feuerbach, " Marx further pointed out that "the essence of human beings is not an abstract object inherent in a single person, but in its reality, it is the sum of all social relations. " [6] This statement reveals the unity of human sociality and subjectivity, providing methodological

guidance for the correct handling of the relationship between individuals and society in ideological and political education. Ideological and political education cannot ignore the social attributes of individuals and overemphasize individual freedom; We cannot ignore the subject status of human beings and simply regard them as passive products of social relationships. Only in the dialectical unity between individuals and society can we truly grasp the essence of human beings and effectively carry out ideological and political education work.

Secondly, the humanistic ideology in excellent traditional Chinese culture provides rich cultural resources for ideological and political education. Confucianism emphasizes the principle of "benevolence is to love others" and regards "benevolence" as the highest moral standard. It advocates "Do not do to others what you do not want to do to yourself" and "establish others as you wish, and reach others as you wish", reflecting respect and care for others. Mencius proposed the people-oriented philosophy of "putting the people first, the state second, and the ruler light", emphasizing the status and value of the people. These ideas embody a profound humanistic spirit, providing a cultural foundation for ideological and political education to focus on humanistic care and respect for educational objects.

Once again, the research results of Western humanistic psychology provide methodological insights for ideological and political education. Maslow's hierarchy of needs theory reveals the developmental law of human needs from low to high, pointing out that self actualization is the highest human need. Rogers' "people-centered" theory emphasizes respecting individual experiences and feelings, advocating for the establishment of sincere, accepting, and understanding interpersonal relationships in education. These theories inspire us that ideological and political education should focus on students' intrinsic needs, respect their individual differences, and create an equal, democratic, and harmonious educational atmosphere.

Therefore, the humanistic theory is not only the theoretical foundation of ideological and political education, but also its inherent value pursuit. Integrating humanistic theory into ideological and political education in universities can help achieve a transformation of educational

concepts from "management" to "service", from "indoctrination" to "guidance", and from "standardization" to "development", making ideological and political education a practical activity that truly promotes the comprehensive development of individuals.

(2) Individual value "is an important criterion for measuring the quality of ideological and political education work. the value of ideological and political education has always been a core issue in the theoretical research of ideological and political education. Traditional concepts often position the value of ideological and political education primarily in maintaining social stability, serving social development, and other social functions, while relatively neglecting its value for individual development. However, ideological and political education is essentially a practical activity for cultivating people, and its value realization ultimately needs to be achieved through individual acceptance, internalization, and practice. Therefore, 'individual value' should become an important criterion for measuring the quality of ideological and political education work.

The individual value of ideological and political education refers to the significance and role that ideological and political education plays in meeting individual development needs, promoting individual quality improvement, and realizing individual life values. Specifically, individual value is mainly manifested in the following aspects: firstly, guiding individuals to form a correct worldview, outlook on life, and values, providing directional guidance for their life development; Secondly, enhance individuals' ideological, moral, and political literacy, and strengthen their ability to participate in social life; Thirdly, promote individual mental health and personality improvement, and help individuals achieve self-awareness, self-regulation, and self transcendence; Fourthly, stimulate individuals' creative potential and subjectivity, making them the masters of their own development.

The individual value, as an important criterion for measuring the quality of ideological and political education work, is based on the following theoretical basis: firstly, the effectiveness of ideological and political education is ultimately reflected in the ideological changes and behavioral improvements of the learners. No matter how grand the educational goals are, how scientific

the educational content is, or how advanced the educational methods are, if they cannot be transformed into the inner ideological identification and external behavioral practice of the learners, ideological and political education will be difficult to truly play a role. the degree of realization of individual value directly reflects the actual effect of educational activities. Secondly, there is a dialectical unity between individual value and social value. the comprehensive development of individuals is an important foundation for social development, and only when every individual can achieve full development can society truly progress. Using individual value as a measure does not negate social value, but emphasizes promoting the achievement of social value through the realization of individual value. Thirdly, respecting individual values is an objective requirement of educational laws. Education, as an activity of cultivating people, must follow the laws of physical and mental development, pay attention to individual differences, and teach students according to their aptitude. Neglecting individual value in education inevitably violates the laws of education and is difficult to achieve good results.

In the practice of ideological and political education in universities, using individual value as a measurement standard means establishing an evaluation system based on student development. This evaluation system should focus on the actual improvement of students' ideological and political qualities, the practical improvement of their moral qualities, and the true sublimation of their life realm. At the same time, it is necessary to change the shallow evaluation method that solely relies on exam scores and behavioral norms, and to deeply examine the deep effects of ideological and political education, such as the degree of value recognition, moral judgment ability, and quality of behavioral choices. Only in this way can we truly grasp the practical effects of ideological and political education, continuously improve educational work, and enhance the quality of education.

(3)The satisfaction of individual needs helps promote the comprehensive development of young students. the comprehensive development of individuals is the highest value pursuit of Marxist humanistic theory and the fundamental goal of ideological and political education in universities. Marx and Engels pointed out in the

Communist Manifesto that the future society is a union where "the free development of each individual is the condition for the free development of all individuals". In Capital, Marx further defined the comprehensive development of human beings as 'possessing one's own comprehensive essence in a comprehensive way, that is to say, as a complete human being '. the comprehensive development of human beings includes multiple dimensions such as the comprehensive development of human abilities, the comprehensive development of human social relationships, and the free development of human personality.

The satisfaction of individual needs is an important prerequisite for promoting the comprehensive development of young students. From a psychological perspective, human needs are the driving force behind human behavior and the intrinsic driving force behind human development. Maslow divided human needs into five levels: physiological needs, safety needs, belongingness and love needs, esteem needs, and self actualization needs. He pointed out that only when lower level needs are met, higher level needs will become dominant needs and promote human development. From the perspective of education, in order to promote human development, education must pay attention to and meet the reasonable needs of learners. Dewey's concept of "education is growth" emphasizes that education should respect children's interests and needs, making the educational process a natural growth process for children. From the perspective of Marxist humanism, human needs are inherent in human nature, and meeting reasonable human needs is an important condition for promoting human development. Marx pointed out that 'their needs are their nature', and human needs are not fixed and unchanging, but constantly enriched and developed with the development of social practice.

Young college students are at a critical stage of their life development, with rich and diverse needs. At the knowledge level, they crave to acquire professional knowledge and expand their cognitive horizons; At the level of ability, they hope to improve their overall quality and enhance their social competitiveness; On an emotional level, they expect to receive understanding and care, and establish harmonious interpersonal relationships; On the value level, they pursue the meaning of life and

realize their self-worth. If ideological and political education in universities ignores these needs and only preaches and instills them from external requirements, it will be difficult to arouse students' emotional resonance and ideological identification, and the educational effect will inevitably be greatly reduced.

From the perspective of humanistic theory, ideological and political education emphasizes the need to pay attention to and study the needs of young students, grasp the characteristics and laws of their needs, and promote their comprehensive development by meeting reasonable needs. Specifically, firstly, we should respect the basic needs of students, create a good learning and living environment for them, and ensure their physical and mental health; Secondly, we should pay attention to students' growth needs, provide them with development platforms and opportunities, and help them improve their abilities; the third is to guide students' high-level needs, stimulate their spiritual pursuit, help them establish lofty ideals, and realize their life values. By reasonably satisfying individual needs, ideological and political education can truly integrate into students' life processes and become an internal driving force for their growth and development.

3. The Basic Principles of Ideological and Political Education in Universities from the Perspective of Humanistic Theory Are as Follows

(1) the goal is to cultivate a new era of humanistic theory that emphasizes the comprehensive development of individuals, providing value guidance for the goal setting of ideological and political education in universities. the fundamental goal of ideological and political education in universities in the new era is to cultivate new individuals with both moral integrity and talent, and it is also a concrete manifestation of the humanistic theory at the target level.

'Having both virtue and talent' is a long-standing educational philosophy with different connotations in different eras. In the new era, "virtue" mainly refers to firm ideals and beliefs, correct political direction, noble moral sentiments, strong sense of social responsibility, and patriotism; 'Talent' mainly refers to solid professional knowledge, excellent practical ability, innovative thinking qualities, and comprehensive qualities. Virtue and talent are

dialectically unified and indispensable. Without virtue and talent, it is difficult to shoulder great responsibilities; Having talent but lacking morality may pose a threat to society. Only those who possess both morality and talent can become qualified socialist builders and successors.

The humanistic theory provides important inspiration for cultivating new talents with both morality and ability in the era. Firstly, possessing both moral integrity and professional competence reflects the requirement for comprehensive human development. the comprehensive development of human beings is not abstract, it includes both the development of moral qualities and the development of talents; It includes both the improvement of one's spiritual realm and the enhancement of one's practical ability. Having both virtue and talent is a concrete manifestation of a person's comprehensive development in terms of talent standards. Secondly, the combination of morality and talent reflects the unity of a person's social value and individual value. Virtue is a person's responsibility and commitment to society and others, reflecting their social value; It is the ability and conditions for individuals to realize and develop themselves, reflecting their individual value. Having both virtue and talent requires individuals to pursue their own development while also contributing to social progress, achieving an organic unity of individual value and social value.

In the practice of ideological and political education in universities, it is necessary to handle several relationships in order to adhere to the goal of cultivating new talents with both moral integrity and professional competence. One is to handle the relationship between moral education and intellectual education well. Virtue and talent are not opposing poles, but a mutually reinforcing unity. Noble moral qualities can stimulate students' learning motivation, and rich knowledge can provide support for moral practice. Ideological and political education should avoid the tendency of "emphasizing intelligence over morality" or "emphasizing morality over intelligence", and adhere to the principle of emphasizing both morality and intelligence, and cultivating both morality and talent. the second is to handle the relationship between common requirements and individual development well. Having both virtue and talent is a common requirement for all students, but

each student's talents, interests, and strengths are different, and the path to achieving both virtue and talent should also be diversified. Ideological and political education should respect students' individual differences, teach them according to their aptitude, and help each student find a suitable development path for themselves. The third is to handle the relationship between short-term goals and long-term goals well. Cultivating a new generation with both moral integrity and talent is a long-term process, and ideological and political education should focus not only on students' growth during their school years, but also on their development after graduation, laying the foundation for their lifelong development.

(2) Guided by the need for socialization, the humanistic theory focuses on the individuality of individuals, but does not deny their sociality. On the contrary, Marxist humanistic thought profoundly reveals the social essence of human beings, pointing out that individuals can only achieve their own development in social relationships. Therefore, from the perspective of humanistic theory, ideological and political education in universities must adhere to the orientation of socialization needs, guide young students to integrate into society, serve society, and contribute to society.

Socialization refers to the process in which individuals gradually become qualified members of society through learning social norms, mastering social skills, and forming social roles in social life practice. For young college students, the university stage is an important period of socialization. The important function of ideological and political education in universities is to help students establish correct social cognition, cultivate good social adaptability, and form a positive sense of social participation.

Adhering to the guidance of socialization needs, we must first guide students to have a correct understanding of the relationship between individuals and society. Marxism holds that the individual and society are dialectically unified. Society is composed of individuals, without individuals there would be no society; Individuals are people in society, without society there would be no individuals. Under the conditions of socialist market economy, some students are influenced by individualism and utilitarianism, overemphasizing personal interests and neglecting social responsibility. Ideological and political education should guide

students to realize that personal value can only be realized in society, and personal development cannot be achieved without the support and guarantee of society. Only by integrating personal ideals into the great cause of national development and rejuvenation can individuals gain true development space and a platform for realization.

Secondly, it is necessary to cultivate students' sense of social responsibility and dedication. Social needs should not only be external norms and requirements, but also internalized as individual value recognition and behavioral consciousness. University ideological and political education should cultivate students' patriotism and sense of mission through various means such as theoretical education, practical exercise, and exemplary demonstration. It should guide students to integrate their personal "small self" into the "big self" of society, and realize their life value in serving society and contributing to the people.

Again, we need to enhance students' social adaptability. Modern society has put forward higher requirements for the socialization level of talents, including teamwork ability, communication and coordination ability, cross-cultural communication ability, crisis response ability, etc. College ideological and political education should be combined with these social needs, and help students improve their social adaptability and prepare for smooth integration into society through organizing social practice activities, conducting team training, and strengthening psychological counseling.

Adhere to the guidance of socialization needs and do not exclude the realization of individual value. On the contrary, only by truly understanding and actively responding to social needs can individuals find the right direction for their own development and achieve higher levels of individual value. Ideological and political education should guide students to integrate individual development with social development on the basis of respecting individual differences, and achieve self fulfillment in serving society.

(3) In terms of content, meeting the needs of human moral development is an important component of comprehensive human development and also an important part of ideological and political education in universities. From the perspective of humanistic theory, the setting and selection of ideological and political education content must focus on meeting the

needs of human moral development and promoting the continuous improvement of individual moral qualities.

The development of human morality is a dynamic process that follows certain laws. Psychologists Piaget, Kohlberg, and others have conducted in-depth research on moral development and proposed the theory of stages of moral cognitive development, revealing the evolutionary laws of moral development from heteronomy to self-discipline, from external norms to internal identification. According to these research findings, human moral development needs to manifest as the need for moral knowledge, the need for moral judgment ability, the need for moral emotional experience, and the need for moral behavior practice. Individuals of different age groups and developmental levels have varying moral development needs.

The content system of ideological and political education in universities should be designed and arranged according to the moral development needs of young college students. From a knowledge perspective, it is necessary to systematically impart basic knowledge such as Marxist moral values, socialist core values, and excellent traditional Chinese virtues, in order to help students establish a correct moral cognitive framework. From the perspective of ability, it is important to focus on cultivating students' moral judgment and moral choice abilities, so that they can make correct judgments and choices when facing complex moral situations. From an emotional perspective, it is important to pay attention to the cultivation of moral emotions, and to stimulate students' moral emotions through situational creation, experiential insights, and other methods, forming emotional tendencies towards goodness, reverence for goodness, and enjoyment of goodness. From a behavioral perspective, it is necessary to strengthen the moral practice process, guide students to practice moral norms in real life, and cultivate good moral behavior habits.

To meet the needs of human moral development, it is required that the content of ideological and political education be hierarchical and targeted. For freshmen, emphasis can be placed on the recognition and adaptation of moral norms, helping students understand the behavioral norms and value requirements of the university; For senior students, emphasis can be placed on improving their moral judgment ability and

establishing moral ideals, guiding them to think about the meaning of life and social responsibility. At the same time, attention should be paid to individual differences among students, and different educational content and methods should be adopted for students with different levels of moral development.

To meet the needs of human moral development, it is also required that the content of ideological and political education has practicality and timeliness. Contemporary young college students live in an era of diverse values and information explosion, facing many unprecedented moral dilemmas and challenges. the content of ideological and political education should face real problems, respond to students' ideological confusion, and solve their practical difficulties. For example, issues related to online ethics, integrity, interpersonal relationships, and professional ethics should all be important components of ideological and political education. Only by being close to students' reality and responding to their needs can ideological and political education content be truly accepted and internalized by students.

(4) In terms of approach: imbuing more humanistic feelings into educational methods is an external manifestation of educational philosophy and an important means of achieving educational goals. From the perspective of humanistic theory, the ideological and political education in universities should be endowed with more humanistic feelings, reflecting respect, understanding, and care for people.

The so-called humanistic sentiment refers to the respect for people, affirmation of their value, care for their emotions, and trust in their potential reflected in the process of education. A humanistic education approach is not a condescending preaching, not a mechanical and rigid indoctrination, not a cold and rigid management, but an equal and sincere dialogue, gentle guidance, warm and caring service, and subtle influence.

To endow ideological and political education with more humanistic sentiments, it is first necessary to transform the teacher-student relationship. In traditional ideological and political education, teachers are often in a dominant position, while students are in a passive receiving position, and the teacher-student relationship presents a "subject object" model. the humanistic theory emphasizes the intersubjectivity in the educational process and

advocates the establishment of an equal relationship between subjects. Teachers should set aside their authoritative attitude, communicate with students with an equal and sincere attitude, respect their views and feelings, and listen to their voices and demands. Only through equal dialogue can students truly open up, teachers truly understand students, and education produce practical results.

Secondly, we should pay attention to emotional education. Humanistic psychologist Rogers pointed out that emotions are an important factor affecting learning, positive emotional experiences can promote learning, while negative emotional experiences can hinder learning. Ideological and political education not only involves cognitive changes, but also emotional identification. Hollow preaching is difficult to touch students' hearts, only by injecting emotions and incorporating care can it resonate with students' emotions. Ideological and political education workers should care about students' joys and sorrows, observe their inner world, warm them with true feelings, and inspire them with love, making ideological and political education a warm education.

Again, heuristic, participatory, and experiential educational methods should be adopted. Traditional ideological and political education often adopts indoctrination methods, which students passively accept and have low participation, resulting in poor effectiveness. The humanistic theory emphasizes respecting the subject status of students and advocates for students to actively construct knowledge and form ideas through participation and experience. The ideological and political education in universities should change the practice of "cramming" and adopt various forms such as discussion, debate, scenario simulation, role-playing, and case analysis to stimulate students' enthusiasm for participation, guide students to experience, comprehend, and grow through activities.

In addition, attention should be paid to environmental education. The environment has a subtle influence on people's ideological concepts and moral qualities. Universities should create an educational environment that respects, cares for, understands, and develops people, and build a harmonious and friendly campus culture, so that students can be influenced and infected in a good environment. Beautiful campus environment, strong academic atmosphere,

harmonious teacher-student relationship, and rich cultural activities are all important carriers of ideological and political education, containing profound humanistic feelings.

4. The Improvement Path of Ideological and Political Education in Universities from the Perspective of Humanistic Theory

(1) Adhere to the fundamental task of "cultivating virtue and educating people". "Cultivating virtue and educating people" is the fundamental task of education in the new era and the core mission of ideological and political education in universities. From the perspective of humanistic theory, in order to implement the fundamental task of cultivating virtue and nurturing people, it is necessary to take human development as the starting point and foothold, and in the process of cultivating socialist builders and successors with comprehensive development of morality, intelligence, physical fitness, aesthetics, and labor, achieve the organic unity of individual value and social value.

Moral education cultivates people, 'moral education' is the premise, 'cultivating people' is the goal. Moral education "means establishing and understanding great virtues, guiding young students to firmly uphold their ideals and beliefs, cultivate patriotism, strengthen their moral cultivation, increase their knowledge and insight, cultivate a spirit of struggle, and enhance their comprehensive qualities. 'Nurturing talents' means cultivating new generations capable of shouldering the great task of national rejuvenation, and cultivating socialist builders and successors with comprehensive development in morality, intelligence, physical fitness, aesthetics, and labor skills. 'Moral character' and 'cultivating people' are unified. Moral character is for cultivating people, and cultivating people must be moral.

To adhere to the fundamental task of cultivating virtue and talent, we must first integrate it throughout the entire process of education and teaching. College ideological and political education is not an isolated course or activity, but should be integrated into various aspects of education and teaching. The ideological and political theory course is the main channel for cultivating morality and talents, and we should give full play to the function of theoretical education; Professional course teaching should explore moral education elements and achieve the unity of knowledge imparting and value

guidance; Daily ideological and political education should be close to students' reality, and provide good ideological and value guidance; the construction of campus culture should create a nurturing atmosphere and give full play to the role of environmental influence. Only by integrating moral education throughout the entire process, forming a pattern of educating everyone, the entire process, and all aspects of education, can we truly implement moral education in practice.

Secondly, it is necessary to establish and improve the mechanism for implementing moral education and talent cultivation. One is to improve the evaluation mechanism, overcome the stubborn problem of "only scores, only further education, only diplomas, only papers, and only hats", and take the effectiveness of moral education as the fundamental criterion for evaluating the quality of education. the second is to establish a sound incentive mechanism, encouraging teachers to take moral education as their primary responsibility, guiding them to establish themselves, learn, and teach with morality. the third is to strengthen the guarantee mechanism, increase investment in the work of cultivating virtue and talent, and provide necessary human, material, and financial support for ideological and political education.

Once again, we must promote the cultivation of moral character and talent with students at the center. the target of moral education is students, and the goal is to promote their development. the ideological and political education in universities should adhere to the concept of "student-centered", respect the subject status of students, pay attention to their growth needs, and stimulate their internal motivation. To gain a deeper understanding of students' ideological status and practical difficulties, targeted educational guidance and assistance work should be carried out. To believe in students, rely on students, and serve students, so that students can feel respect and care in the process of cultivating morality, and achieve self-education, self-management, self-service, and self-growth.

(2) Adapting to the laws of ideological and political education through reform. As a science, ideological and political education has its inherent regularity. From the perspective of humanistic theory, improving the quality of ideological and political education work must follow the laws of education and student growth, and continuously adapt to the requirements of

these laws through deepening reforms.

To follow the laws of ideological and political education work, we must first have a correct understanding and handling of the relationship between educators and learners. Ideological and political education is a two-way interaction between educators and learners, not a one-way process of "I tell you, you listen" or "I tell you, you obey". the leading role of educators and the subject status of learners are dialectically unified. Educators should play a guiding role, but they cannot be replaced by outsourcing; Educated individuals should play a leading role, but not be left to their own devices. the reform of ideological and political education should strive to establish equal, democratic, and harmonious educational relationships, stimulate the intrinsic enthusiasm of learners, and make the educational process a process of joint participation and mutual promotion between teachers and students. Secondly, we must follow the laws of the formation and development of ideological and moral character. the formation of ideological and moral character is a process of mutual interaction and gradual development of knowledge, emotion, intention, and action. From cognition to identification, from internalization to externalization, complex psychological mechanisms and behavioral transformations are required. Ideological and political education should not be rushed for quick success, nor should it be simplified or superficial. We should respect the laws of the formation and development of ideological and moral character, step by step, and persevere. In terms of content arrangement, it should be arranged from shallow to deep, from near to far; In terms of method application, we should appeal to reason, appeal to emotions, persevere, and guide them into action. We should attach importance to the repetitiveness of the formation of ideological and moral character. We should not only see the progress of students, but also allow them to have repetitiveness, and patiently and meticulously do a good job in educational guidance.

Again, we need to adapt to the developmental patterns of young students' physical and mental health. Young college students are in a critical period of physical and mental development, possessing unique physiological and psychological characteristics. They have active thinking and a strong desire for knowledge, but their discernment ability is relatively weak; They are full of ideals and passion, but their emotions

fluctuate greatly; They long for independence and pursue themselves, but their dependency mentality still exists. Ideological and political education should adopt appropriate educational methods and approaches based on the physical and mental characteristics of young students. Respect students' independent personalities and protect their self-esteem; To understand students' confusion and perplexity, and provide timely guidance and assistance; To stimulate students' enthusiasm and creativity, and create conditions for their growth and development.

To adapt to the laws of ideological and political education through reform, it is necessary to innovate educational concepts, improve educational methods, and perfect educational mechanisms. In terms of educational philosophy, we need to shift from "management and control" to "guidance and service", from "knowledge imparting" to "value guidance", and from "uniformity" to "teaching according to individual needs". In terms of educational methods, it is necessary to comprehensively apply various methods such as theoretical education, practical exercise, role model demonstration, self-education, and psychological counseling to enhance the pertinence and effectiveness of education. In terms of educational mechanisms, it is necessary to establish a sound leadership system, improve work mechanisms, and innovate evaluation mechanisms to provide institutional guarantees for ideological and political education.

(3) To meet the individual development needs of young college students, the humanistic theory emphasizes respecting the subject status of individuals and satisfying their development needs. To achieve practical results in ideological and political education in universities, it is necessary to deeply understand and effectively meet the individual development needs of young college students, so that ideological and political education can truly become a powerful driving force for promoting students' growth.

The individual development needs of young college students are multifaceted and multi-level. From a vertical perspective, including different needs at various stages from enrollment to graduation; From a horizontal perspective, it includes specific needs in various fields such as learning, life, emotions, communication, and employment. To meet these needs, it is required that ideological and political education in universities achieve precise identification,

classification guidance, and effective service.

One is to have a deep understanding of students' needs. Needs are dynamically changing, with different periods and student groups having varying needs. University ideological and political education workers should go deep into the middle of students, through various methods such as heart to heart talks, questionnaire surveys, online interactions, and observation records, to understand students' thoughts, urgent needs, and grasp the real situation and development trends of students' needs. Only by truly understanding the needs of students can we carry out targeted work.

The second is to classify and meet the needs of students. Students' needs have individual differences and cannot be met in a one size fits all manner. For basic living needs, it is necessary to establish a sound guarantee mechanism to help disadvantaged students solve practical difficulties; To meet the needs of learning and development, it is necessary to provide high-quality educational resources and create favorable learning conditions; For emotional communication needs, it is necessary to strengthen mental health education and establish harmonious interpersonal relationships; For the needs of employment and entrepreneurship, it is necessary to strengthen employment guidance services and expand employment and entrepreneurship channels. By categorizing and implementing precise policies, every student can receive support that is suitable for their own development.

The third is to guide students to develop towards higher levels. Meeting needs is not the ultimate goal, guiding and enhancing needs is the higher goal. College ideological and political education should guide students to establish higher-level spiritual pursuits on the basis of meeting their reasonable needs. To help students realize that the satisfaction of material needs is limited, while the pursuit of spiritual needs is infinite; the satisfaction of individual needs is necessary, and the response to social needs is noble. Through theoretical education, role models, practical exercises, and other means, guide students to unify their personal needs with social needs, elevate low-level needs to high-level needs, and achieve the sublimation of their life realm in the pursuit of truth, goodness, and beauty.

The fourth is to stimulate students' self-development ability. Meeting needs should not be passive giving, but should be transformed

into active growth. the ideological and political education in universities should focus on cultivating students' self-awareness, self-management, self-education, and self-development abilities, so that students can grow from "satisfied individuals" to "self actualizers". To guide students to learn how to have a correct understanding of themselves, position themselves reasonably, actively develop themselves, and achieve growth through actively responding to challenges and overcoming difficulties.

(4) We need to improve and innovate the ways of ideological and political education. With the development of the times and the progress of society, the ideological characteristics and acceptance habits of young students are constantly changing. From the perspective of humanistic theory, ideological and political education in universities must keep pace with the times, improve and innovate work methods, and enhance the attractiveness, infectiousness, and effectiveness of education.

To improve innovative work methods, we must first adapt to the requirements of the new media era. the rapid development of the Internet and new media has profoundly changed the way of information dissemination and interpersonal communication, and also put forward new challenges and requirements for ideological and political education. On the one hand, the internet has become an important channel for students to obtain information, express opinions, and exchange ideas. Ideological and political education must occupy the online battlefield and make good use of online means; On the other hand, the quality of online information varies greatly, and online public opinion is complex and ever-changing. Ideological and political education should strengthen the education of students' online literacy, guide them to use the internet correctly, rationally distinguish information, and consciously resist harmful information. Colleges and universities should actively build online platforms for ideological and political education, develop high-quality online educational resources, carry out online cultural activities, and achieve a combination of online and offline education models.

Secondly, we should pay attention to practical education. Practice is an important way of ideological and political education, and also an important criterion for testing the effectiveness of education. the humanistic theory emphasizes

the practical nature of human beings and believes that only through practical activities can individuals achieve their own development. the ideological and political education in universities should combine theoretical education with practical training, organize students to carry out a wide range of activities such as social practice, volunteer service, social investigation, internship and practical training, so that students can understand the national conditions, serve society, exercise their abilities, and grow their skills in practice. We need to establish and improve a long-term mechanism for practical education, incorporate practical education into talent training programs, and create conditions and provide guarantees for students to participate in practice.

Again, we need to promote implicit education. Implicit education refers to the subtle influence of education that students receive unconsciously. Compared to explicit education, implicit education is more in line with human cognitive laws and acceptance psychology, and can achieve a silent effect of nourishing things. the ideological and political education in universities should attach importance to the role of implicit education, and create a positive and uplifting atmosphere through various means such as campus culture construction, cultivation of excellent academic atmosphere, promotion of typical role models, and daily communication between teachers and students, so that students can be educated and infected unconsciously.

In addition, we should give full play to the role of students as the main body. the ultimate goal of ideological and political education is to promote the growth and development of students, who are the main body of education and development. College ideological and political education should respect the subject status of students, stimulate their enthusiasm for participation, and give full play to their active role. To establish and improve student participation mechanisms, encourage students to participate in the design, organization, and evaluation of educational activities; To support student club activities and leverage the unique role of student clubs in ideological and political education; To guide students in self-education, self-management, and self-service, and cultivate their autonomy and self governance abilities.

Improving innovative work methods also requires attention to humanistic care and psychological counseling. Contemporary young

students are facing various pressures such as academic, employment, emotional, and interpersonal issues, and their psychological problems are becoming increasingly prominent. College ideological and political education should combine humanistic care with psychological counseling, pay attention to students' mental health, and help them resolve psychological confusion and relieve psychological pressure. We need to improve the mental health education system, offer mental health courses, provide psychological counseling services, and strengthen psychological crisis intervention. At the same time, psychological counseling should be combined with ideological guidance to help students establish a positive and optimistic attitude towards life, and cultivate perseverance and willpower.

5. Conclusion

The ideological and political education in universities from the perspective of humanistic theory is a profound proposition related to the realization of human values and comprehensive development. the fundamental purpose of ideological and political education in universities is to cultivate new people of the times who shoulder the great responsibility of national rejuvenation and promote the comprehensive development of individuals. the realization of this goal cannot be achieved without a profound understanding of humanistic theory and a high emphasis on individual value. Only by truly respecting the subject status of students, paying attention to their growth needs, and stimulating their internal motivation, can ideological and political education be deeply rooted in people's hearts and achieve practical results. Only by organically integrating social values with individual values, enabling students to feel respect and care in the process of receiving education, and realizing their self-worth in the process of serving society, can ideological and political education truly fulfill its mission of educating people. Standing at a new historical starting point, ideological and political education in universities should adhere to the guidance of Marxism, inherit the humanistic wisdom of

excellent traditional Chinese culture, draw on the reasonable elements of modern humanistic theory, and continuously promote theoretical and practical innovation. We should explore new concepts, methods, and paths of ideological and political education with a more open mindset, scientific attitude, and pragmatic spirit, and make new and greater contributions to cultivating socialist builders and successors with comprehensive development in morality, intelligence, physical fitness, aesthetics, and labor skills.

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