

Realm and Reality: Discussion on University Teachers' Morality Cultivation

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Abstract: university teachers are not only knowledge-owner, but also should be teachers' moral virtues owner. The moral virtues of university teachers refers to the teachers who are engaged in teaching and research in the higher education stage, which is a kind of acquired inner spiritual quality which is formed in the process of work. The cultivation of teachers' moral virtues is the cornerstone of establishing high moral values and cultivating students for university teachers, which should not only regulate their behavior through the external system, but also make them self-introspection through guidance. At the same time, colleges and universities should perfect the mechanism of college teachers' ethical dilemma aid, and create a healthy ethical culture environment for the cultivation of teachers' morality.

Teachers' morality virtues plays an important role in modern education, because only teachers with good morality can effectively carry out the fundamental task of "establishing morality and cultivating people". Cultivating student's virtue as the primary task of college teachers education, requires teachers to have good character accomplishment, make them in each work, especially in the teaching, scientific research and social services, cultural heritage, is to love the heart of the heart, the heart of the justice, responsibility as a practice, to cultivate virtue, shame-awareness lattice, all-round development students.

1. The Conscious State of the Cultivation of College Teachers' Morality

Since ancient times, moral accomplishment has been recognized as the most basic and important accomplishment in teachers' professional accomplishment by both eastern and western academic circles. Virtue, in Greek, refers to the character, specialty and function of things, that is, the nature of a thing to become the thing. Generally speaking, "virtue is the intention (mental set) or quality characteristics different from general behavior habits; Virtue is a quality recognized as good, excellent, or praiseworthy; Virtue is not innate, nor is it formed spontaneously, but is formed by intelligent choice under the influence of environment. Virtue is not only reflected in behavior, but also in activities and attitudes such as cognition, emotion and will. [1] Aristotle, the master of virtue ethics, said: "The quality we are worthy of praise is virtue"; "Virtue is a state of being able to make a wise choice, a rational decision relative to our middle, as a wise man would require"[2]. Moral ethicist MacIntyre defined virtue as: "Virtue is an acquired human quality. The possession and practice of virtue enable us to obtain the intrinsic benefits of practice. Without such virtue, we cannot obtain these benefits"[3]. Today, foreign scholars use teacher moral virtues to describe teachers' good moral qualities. Words such as "dispositions"[4,5], "qualities"[8], "excellences"[6], and "personal traits"[9] are often used in specific studies, but few concepts are clearly defined in literature. In China, Ye LAN et al. believe that "teacher's virtue is an acquired inner spiritual quality formed by teachers' continuous cultivation in the process of education and teaching, which is not only the character of teachers' personality trait, but also the quality of teacher education practice"[7]. Song Ye believes that "teacher's morality is the internal moral scale for teachers to constantly improve themselves, and has high standards and ideal components"[8]. Li Qiongfeng pointed out that "teacher morality refers to the professional character generated by repeated moral practices in educational activities"[9]. Zhong Aihua believes that "teacher's virtue refers to the acquired and intrinsic spiritual quality gradually developed by teachers in the educational practice, which can only be truly become a quality when

teachers' morality is constantly understood and internalized by teachers and transformed into external behaviors" [10] To sum up, the following four common points are found: first, the teacher's virtue is composed of the quality that the teacher should shoulder; Secondly, teacher's virtue is a developmental and nurturing quality. Thirdly, the cultivation of teachers' morality is not only born with personality elements, but also repeatedly tempered by work practice. Fourthly, teacher's virtue can be transformed from internalized quality to external behavior and attitude.

If we further analyze the virtue of college teachers, we will find that it is often associated with the professional morality (ethics) of college teachers, academic responsibility, educational conscience, and teacher morality of college teachers. However, what are the similarities and differences between the ethics of college teachers and their professional ethics? Generally speaking, the professional ethics of teachers is an external code of conduct and an ethical code that all teachers must abide by. It is characterized by compulsion. At the same time, it is also a group morality and bottom line morality with inviolability. Teachers' morality is a higher spiritual realm pursued by teachers in educational practice based on professional ethics, and a comprehensive reflection of knowledge, action, emotion, righteousness and faith in the process of constantly improving their spiritual quality. Teachers' morality requires continuous self-improvement based on professional ethics, which is selective and conscious. Based on Ye Lan on teachers' virtue defined can be thought of teachers' virtue in colleges and universities is specifically engaged in teaching and scientific research of teachers in higher education stage, constantly in the process of work culture and formed a kind of acquired the inner spirit of quality, both teachers' personality and moral character, is also teacher education practice of condensed quality. These qualities are the embodiment of endogenous moral cognition. The cultivation of virtue of college teachers is different from building a house with bricks and tiles, but a good quality developed in a complex psychological process[11]. Therefore, the cultivation of the moral character of college teachers is the individual self-improvement, the pursuit of a kind of educational moral realm, and the process of their continuous requirements, cultivation, self-enrichment and self-value realization in the process of cultivating high-level talents for the country.

College teachers are engaged in the creation of spiritual products, and their work objects are people and defective products are not allowed to appear, that is, "they are engaged in the dissemination of knowledge, ideas and truth, and the work of shaping soul, life and people"[12], As well as in accordance with the requirements of college teachers to "become students' character, conduct, taste" [13] standards and teaching by word of mouth, example and demonstration play an important role in the education process, the cultivation of college teachers' moral character has undoubted importance. At the same time, "teacher morality is the embodiment of profound knowledge and cultural taste. Teachers' ethics need education and cultivation, but also teachers' self-cultivation." [14] Therefore, the cultivation of college teachers' morality is self-conscious. From the perspective of the meaning of "virtue" itself, some scholars said that "virtue is a relatively stable and lasting personal disposition and temperament to fulfill moral principles and norms"[15], which also determines that the cultivation of virtue is highly conscious, and is the result of the influence of teachers' learning and working environment and internal choice. In essence, this distinguishes virtue ethics from normative theory. Compared with normative ethics, moral ethics is a science emphasizing the formulation of moral norms, which is centered on "action" represented by utilitarianism or Kantism. Virtue ethics is to provide people with general quality principles or virtue principles, with teleology as the representative emphasizing "actor" as the center. The former mainly studies the norms and principles that provide the individual with the code of conduct, aiming to maintain the social order by constraining the individual's behavior, which is an external binding force. The latter takes the inner quality of human as the core, takes the practice of the actor as the object, cares about the self-development and self-perfection of human, and explores the law of the cultivation of virtue. The difference between the two, the former, of course, help people decided to "do what is right," thought theory can make answer to ethical dilemmas, but the latter argues that "moral behavior is to rely on internalization and on the basis of the theory of moral, to make the right response to difficult things, but the response itself is not a part of the theory of"(Gao Guoxi, 2008). It can be seen that virtue ethics is the research orientation with the individual as the center and the individual's cultivation of virtue quality as the

ultimate goal.

In the current era of academic capitalism, we often evaluate whether a college teacher is excellent or not from the perspective of scientific research and academic achievements. Such evaluation attaches too much importance to the "academic attributes" of university teachers to a large extent, while ignoring their "moral attributes" as "people"[16]. Compared with teachers in primary and secondary schools, college teachers have different requirements on the cultivation of their morality due to the uniqueness of their work content and education objects[17]. The educational objects of college teachers are more mature in intelligence and psychology, with certain individual thinking ability and academic ability, and are in the critical period of social transformation. At this time, college teachers play an important role in guiding the overall development and even the lifelong development of college students. Professor Xu Meide, a famous Canadian comparative educator, believes that virtue is a rich concept composed of many qualities. For a university professor, many qualities are required, such as truth-seeking, honesty, responsibility, dedication, care, diligence, compassion, etc., which are very important for guiding the growth of university students.[18] In fact, the most important thing for college students is the teachers they interact with on a daily basis, no matter how high the university rankings are and how sophisticated the laboratory facilities are. College teachers and college students are close comrade-in-arms in the knowledge trench. They have in-depth and frequent contact through classroom teaching, paper writing, scientific research and other activities. The behavior, mode of thinking, academic attitude and moral outlook of college teachers have a subtle effect on the young college students. The cultivation of college students' scientific spirit, moral responsibility and even world outlook, outlook on life and values reflects the personality influence of college teachers to a certain extent. Therefore, the guidance of college teachers to students is not only the guidance of research skills and knowledge exploration ability, but also the guidance of life and work, spiritual enlightenment.

2. The Realistic Factors Affecting the Cultivation of College Teachers' Morality

"Today's China is facing a transition from a traditional agricultural society to a modern industrial society and a post-industrial society. In the transition period, people's ideas and value pursuit are subject to cultural integration and collision between different nations, countries and regions, traditional values meet modern values, local values meet foreign values, and different interest subjects have different value demands "[19]. However, under the background and influence of pluralistic values, the phenomenon of moral decline of individual college teachers in China is quite common, which has been disclosed by the media for many times, spread widely and has a great influence, so that the professional image of college teachers as " knowledgeable and being a moral model" is questioned by the society. At the same time, some scholars have found in the survey that there is a phenomenon of "three rush and one shortage" among Chinese university professors, rush for money, rush for official posts, rush for scientific research projects and lack of academic work[20], which vividly reveals the current situation of lack of morality of university teachers! The medieval college was revered as a holy ivory tower; Nowadays, universities have become "vanity fair" and are under suspicion. It can be seen that the morality of university teachers has become a barrier for the construction of "double first-class" universities in China. For college teachers, the influence of diversified conflicts on the formation of teacher ethics is mainly reflected in two aspects.

(1) Objective factors: utilitarian education and academic research.

"The daily life of modern people is faced with multiple and conflicting moral values and the chaos of spiritual life and moral order of The Times. Modern people are suffering moral confusion and moral misfortune from the chaos of value order in the deep spirit. The thorough subversion of moral value is the fundamental crux of the problem of modernity, which reflects the transformation of modern people's spiritual temperament "[21]. It is precisely because of the accelerated transformation and globalization of modern society, the impact of multicultural values and the increasingly obvious influence of utilitarianism, that the cultivation and construction of virtue of university teachers have fallen into an unprecedented dilemma. We can clearly see that under the impact of the cultural diversity, with the arrival of the era of "big science" academic capitalism and western strong wind,

the Chinese university rankings, increasingly keen to chase and get used to the contribution of university teachers' teaching and promotion standards with simple quantitative "academic output" to "as the only criterion to evaluate.

Under the guidance of such a one-sided external evaluation system, college teachers zealously pursue academic publication and scientific research projects. More and more attention is paid to "academic output" which can bring direct benefits to universities and teachers. Nowadays, when we talk about college teachers, we are used to evaluating them from the perspective of their academic achievements. For example, "Professor X published papers in Nature and Science", "Professor X published several papers in core journals in a year. And so on. In fact, such a description is largely concerned with the "academicity" of university teachers. When the focus on "academic" is dominated by dumping, we tend to ignore the "moral" of a teacher as a "human". The primary responsibility of college teachers, teaching and educating people has become secondary. In the sacred ivory tower, such an inverted and distorted focus will make the construction of teachers' ethics become a mere formality, and the classroom output can be imagined. In addition, in Chinese society, the traditional idea of official standard will also have a certain impact on college teachers. The pursuit of power makes them no longer concentrate on teaching, but long for administrative power to seek more academic power. As a result, college teachers' excessive pursuit of "academic output" and academic rights often result in the neglect of students' intellectual and moral education, which breaks the educational purpose and philosophy of "people-oriented" and "moral cultivation" in colleges and universities. In the long run, the vicious circle of utilitarian education and academic research will have negative consequences on the development of the whole education system and even the social development.

(2) Subjective factors: The concept of egoism has diluted the educational ideal.

In China, it is an indisputable fact that college teachers are not well paid. When the society does not give the corresponding fair evaluation and treatment to the teachers' labor, and teachers' personal family needs cannot be met, the double pressure from the society and family makes the teachers easy to vacillate in the value choice, and the educational ideal begins to fade."In the final analysis, education depends on whether a person is a whole in both ability and conscience. It is a bad education to only cultivate ability without giving corresponding guidance, because without conscience, ability will eventually dissipate." [22] We must realize that when educators lose their soul as human beings, they lose the essence of education. When the educator becomes a tool of knowledge, what he brings up is just a machine without soul. When educators pursue money and fame under the pretext of "supporting a family", they completely abandon the belief of seeking truth and educating people! However, under the background of social transformation, all kinds of bad social phenomenon through various means to reflect to the university, in which various values conflict makes teachers confused about what to do, they struggle, helpless, confused, individual is not determined person eventually under the temptation of bad values over the teacher's professional line, deviated from the education beginner's mind, weaken the rational education, also affect the development of its own virtue.

With modern campus infected by commercial breath, in the actual cases, the individual project and the title under the pressure, college teachers only pay attention to the progress of the individual research, rarely take the initiative to understand the psychological needs of students and living conditions, the relationship between teachers and students to develop into a similar "boss" and "the labor", "leadership" and "subordinates" relationship, How to talk about education? There are individual teachers, will teach the main business aside, instead let a lot of energy on the development of the second career, not seriously prepare lessons, careless class, perfunctory, will teach the sacred work as a money-making task; Some even use their academic power to alienate the relationship between teachers and students in exchange for personal benefits. In this way, as the representative of tao, the embodiment of propriety and the model of virtue, the professional loftiness and simplicity of college teachers will no longer exist. The serious anomie of professional ethics will lead to the prevalence of utilitarianism and egoism in the college education system, and the cultivation and construction of teachers' morality will be out of the question. However, once the lack of virtue, college teachers' educational heart and educational ideal will lose value, let alone the so-called educational

happiness, and college teachers will lose the navigation device in life and work.

Hare, a British scholar, has long pointed out that blindly judging teachers by teaching skills or quantitative academic standards will cause people to forget such important qualities as virtue, which are difficult to measure by numbers. It is true that knowledge and skill can be easily and subjectively set up, but it is difficult to set up standards of virtue, and even more difficult to measure by simple mathematical methods. In fact, "education is essentially an ethical activity, not a technical activity"[23]. Education itself has a strong ethical color, is a "conscience cause", need to widely consider the moral and emotional dimensions of teachers, to impart knowledge and skills to students is on the one hand, can reflect its strong education is also important. Therefore, we need to reflect deeply: because virtue is hard to quantify, should we ignore its importance?

It is an indisputable fact that the multi-cultural era is coming. In such a pluralistic era, there are many temptations and traps for everyone, but it also brings new opportunities for virtue cultivation. As Teacher Tan Chuanbao said, "Thanks to the blessings of multiculturalism, an era of caring about moral education in a real sense has come"[24]. Only through the encounter, dialogue and even conflict of multiple values, can the value of virtue resist utilitarianism and corruption, safeguard the universal virtue of human beings and escort the boat of life be highlighted. Aristotle pointed out that if man lost his virtue, he would become the most vicious and cruel animal, full of endless desire and greed; Good virtue can make us live a happy life, that is, the harmony of virtue and blessing[25] If people acquire and use virtue in practice, they can follow virtue and make the most correct choice in the external environment. Xi Jinping has said, "Teachers are the mirror of students' moral cultivation. A good teacher should learn from others, constantly improve his morality and personality, and pass on the right moral values to his students." Therefore, in such an era, the pursuit of virtue and cultivation of virtue are the most solid foundation stone for colleges and universities to truly achieve the goal of "establishing virtue and cultivating people".

3. To Analyze the Realistic Path of the Cultivation of College Teachers' Morality

In the process of constructing first-class universities and disciplines, colleges and universities should not only have "shape" but also "spirit", which must be supported by virtuous teachers. There is no doubt that should seriously do a good job in the university of socialism with Chinese characteristics, unswervingly the path of their own development of higher education in addition to sufficient funds to support, advanced education and technology, modern infrastructure, rich academic scholars such as productive forces, must have noble moral quality of teachers, teacher is the source of the teaching for! However, teachers with certain virtue and concern for students are in short supply in China's current higher education system and urgently need to be cultivated. At present, scholars at home and abroad have expressed that college teachers should turn from "intellectual" to "moral". For example, Wu Anchun, a Chinese scholar, proposed that teachers should shift from "knowledge based" to "virtue based"[26]; Western scholar Douglas pointed out that teachers should pursue the virtue of Aristotle's theory of virtue in their profession.[27]So, how should college teachers realize this kind of change? Here have four suggestions:

(1) It is suggested to refine the evaluation criteria of teachers' ethics along with the external regulations.

As a matter of fact, the party and the state have regulated the moral problems of college teachers for a long time, and the author has made a brief review here. In December 2011, the Ministry of Education issued the Code of Professional Ethics for Teachers in Colleges and Universities, which clearly stipulates that teachers in colleges and universities should be patriotic and law-abiding, dedicated to work and love students, educate and educate people, be rigorous in academic research, serve the society, and be exemplary teachers. In September 2014, the Ministry of Education issued Opinions on The Establishment and Improvement of long-term Mechanism for Teachers' Ethics Construction in Colleges and Universities, which proposed the principles and requirements for improving the long-term mechanism for teachers' ethics construction in colleges and universities, and put forward a number of measures, and highlighted the so-called "red seven" acts of teachers' ethics prohibition. In September 2016, the Ministry of Education issued the Guiding Opinions on Deepening

the Reform of The Evaluation System for Teachers in Colleges and Universities, which clearly pointed out that the evaluation of teachers' ethics should be placed first in the evaluation of teachers. In January 2018, the Ministry of Education issued the "Opinions on Fully Implementing the Duties of Moral Education for Postgraduate Tutors", which pointed out that efforts should be made to create a team of tutors with ideals, beliefs, moral sentiments, solid knowledge and a caring heart. From the above review, we can see that the government has issued a lot of policies in regulating the behavior of teachers in colleges and universities and establishing the ethics of teachers. However, these documents are not detailed in concrete practice, operability and timeliness are not high. John Rawls, an American philosopher, pointed out in a Theory of Justice that "to talk about personal moral cultivation and perfection without the legitimacy of the system, or even to put forward various strict moral requirements for individuals, is just playing the role of a priest." It can be seen that the essential factor to ensure the cultivation and construction of teachers' morality lies in the system. Therefore, it is suggested to further improve the system, enhance the operability of the provisions, put constraints and norms into effect, and formulate specific assessment standards and systems. For example, relevant colleges and universities can, according to their own conditions, closely combine teachers' ethics evaluation with teachers' performance evaluation, professional title and post evaluation, post employment, rewards and punishment, etc. At the same time, students and parents can be involved in the evaluation, which becomes an important evaluation standard for teachers' working ability. Establish the teacher's moral evaluation program, design the important indicators of self-evaluation and other evaluation, and ensure the fairness of evaluation results. Only in this way can government policies and documents be put into practice and play a positive role in regulating the behavior of university teachers.

(2) It is suggested to arouse internal self-awareness to achieve "inward turn".

The role and work nature of college teachers determine that they play an important role in leading social morality. Since the middle Ages, college teachers have been positioned as disseminators of knowledge and educators of young people. Later, with Wilhelm Von Humboldt integrating scientific research into the main tasks of universities, university teachers became researchers and creators of new knowledge as well as educators. In 1904, Charles R. Van Hise proposed the "Wisconsin Idea", and since then, social service has become the third major task of the university, and college teachers have added a new role as social service providers. Therefore, as far as students are concerned, college teachers are not only knowledge imparting, but also moral models and life guidance. It not only shapes students' thinking and intelligence, but also inculcates their hearts. It is a "coach, guide and role model"[28]. For the country and society, college teachers are the intermediary and link of human knowledge, the coach of cultivating qualified social citizens, the model of rationality and the model of moral standards. In a word, "for teachers, teaching is lack of intrinsic motivation because of lack of intrinsic benefits. Therefore, teachers should turn their life inward and pursue the intrinsic goodness of social life instead of pursuing personal utility, which is indeed the realm that teachers need to pursue "[29]. This kind of internal transformation is the sublimation of teachers' realm, the pursuit of educational ideal and educational happiness of college teachers, and the best weapon for college teachers to resist institutional corruption and academic utilitarianism. This kind of internal transformation must be realized under the comprehensive effect of moral cognition, moral emotion and moral will of college teachers. Only the internal awakening can make the external regulations of college teachers internalized into moral habits and personal cultivation.

(3) It is suggested to improve the ethical dilemma assistance mechanism for college teachers.

In Chinese universities, the professional ethics of teachers is not a mainstream topic. This point can be verified from the absence of "ethics" in pre-job training, teaching discussion and teacher evaluation system of university teachers. At present, although some colleges and universities have set up teacher development centers, their main task is to help college teachers improve teaching skills and teaching quality, while helping teachers solve ethical problems is beyond the scope of responsibility of teacher development centers. As a matter of fact, Chinese traditional culture and social customs make Chinese college teachers lack the environment to discuss ethical issues. They tend to digest ethical issues silently by themselves and are ashamed to communicate with others. In

North America, by contrast, college teachers can communicate about ethical dilemmas in their work through a variety of seminars, workshops and conferences. At the same time, the Teaching Commons also provides them with voluntary professional dilemma counseling service and professional assistance on ethical issues. Generally speaking, everyone's psychological bearing capacity is limited in the society. Imagine that teachers in Chinese colleges and universities are in the lack of ethical dilemma assistance for a long time. How should they release their work pressure and develop their morality? William Foster, an American educational management scholar, pointed out that "the outstanding achievement of a school does not depend on adding value or changing culture, but on the community of teachers, which can stimulate moral behavior among school members." [30] Therefore, it is suggested that Chinese higher education authorities and universities create conditions and platforms for teachers to learn and exchange ethical knowledge and create an environment in which teachers' ethical dilemmas can be appealed to and solved.

(4) It is suggested to create a good ethical and cultural environment.

Ethical culture is "a branch structure of social culture, which is the sum of ethical relations and moral principles formed on the basis of social life practice. It regulates people's practical activities in potential ways such as ethics, moral norms and evaluation of good and evil" [31]. Ethical culture is an important guarantee for teachers' moral habituation. The Canadian scholar Kampel Bell proposed that ethical culture is a culture in which colleagues face up to each other's ethical problems, correct each other and improve together, rather than monitoring and reporting on each other [32]. Back to the reality of the overall social environment in China, more and more people are keen on pursuing wealth and interests, which is the current social fashion, but not the moral fashion that a healthy society should have. When discussing the relationship between morality and social fashion, Mr. Zhang Dainian mentioned that social fashion is the common interest and tendency of the majority of people in a certain era or a certain class. Some interests and tendencies are moral, some are immoral, and some are neither moral nor immoral. Social fashion is a certain force of habit [33]. Good moral fashion and ethical culture environment is the fertile soil and nourishment to cultivate and practice the morality of college teachers. Therefore, the contemporary Chinese colleges and universities must create an environment filled with good moral fashion, so as to make college teachers return to the morality and try to correct the bad value orientation of the society.

College teachers are the "first resources" to cultivate high-level talents, and their cultivation of virtue and pursuit of virtue is an irreplaceable important way for contemporary Chinese universities to build world-class universities and first-class disciplines. The cultivation of teachers' morality plays an irreplaceable role in both the construction of teachers' morality in colleges and universities and the development of society, which is also the appeal of the new era to teachers' core accomplishment. Under the background of the new era, the cultivation of teachers' morality is a strong and effective catalyst for educational reform and development. The educational idea of establishing morality and cultivating people also requires every college teacher to possess certain teacher's morality. Therefore, it is imperative to create a good ethical environment for teachers' morality and to cultivate college teachers' morality.

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