

Virtues of Teachers in the View of Vocation

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Abstract: Nowadays, people pay more attention to teacher profession. Because of the market economy and utilitarianism, the teacher profession is gradually becoming mediocre. In this situation, it is necessary to build a new spirit to promote the pursuit of the realm of teachers. Vocation is such a keyword, a will-orientated career or cause. This paper argues the virtues of teachers in the view of vocation.

1. Introduction

Vocation is a well-known key word in Max Weber's *The Protestant Ethic and the Spirit of Capitalism* and *Academic and Politics*, we can think of it as a vocation, a will orientation career or cause. Today, when the network and technology is well developed, a review of vocation created by Weber 100 years ago, is it still suitable for teachers' professional characteristics?

2. Teacher as a Vocation

In the view of etymological point, the term "teacher" came from the Latin pedagogue, which referred to the servants who inferior in social position but knowledgeable. Their work is accompanying the slave owners' children to school. The primary responsibility of them is to train the children's behavior and to guide their virtue. Socrates believed that teachers were the kind of people who would lead people to pursue their virtues from their childhood, to be passionate and firm believers in becoming a sound citizen, knowing how to exercise and how to obey justice. [1] In the contemporary society, the status of teachers as a pedagogue was relatively low and was often scorned by society. Therefore, teachers as pedagogue must be attracted by something external to material elements, they were intrinsic spirits.

On the other hand, in ancient China, allegations of "teachers" were rather diverse. For example, in Yin Dynasty, Radix Glycyrrhizae and Warlocks were recorded in "The Book of Rites." Scholars in Spring and Autumn Period, professors in Ming and Qing Dynasty, and so on. Although teachers had different tags and different social positions, teachers are always spokesmen and disseminators of Sage Culture in terms of spirits and thoughts. They were strict with themselves in the knowledge of Saints and their personality as their standards and motivated students to become virtuous gentlemen. Confucius is one of the most outstanding examples, who was a world well-known model teacher.

From above, we find that since ancient times, teachers had established their unique position, were largely due to their virtues. Most of them are thinkers and philosophers who taught not only knowledge but also spiritual beliefs. They wanted to help people to live a worthwhile moral life through education. They were regarded as guardian social conscience people. Ancient saints teachers were better spokesmen of social spirits than knowledge disseminators. They were not engaged in the pursuit of personal interests, but also in the human life and in finding some ideal direction of development.

In summary, from the etymology meaning of teacher, the teacher profession has some certain sacredness, a mission, a pursuit of faith. From this point of view, teacher is a kind of vocation. Of course, as a vocation, there are premise conditions.

3. Conditions of Academic as a vocation

Max Weber has a well-known speech *Academic Vocation*, the publication had a profound historical background. At the beginning of the 19th century, under the impetus of Humboldt and others, Berlin University established, scientific research became the second major function of the universities, which played a huge role in promoting the development of German universities in the 19th century. German became the fourth world center of higher education and science technology, after Italy, England and France. [2] But after Bismarck took office in 1870, the jagged policy was adopted. The universities almost became the tools and vassal of the government. The tradition of university academic freedom and autonomy was severely damaged. The university was seriously bureaucratized. In addition, the development of scientific rationality has also led to the loss of the highest spiritual values of the people. The main theme of the spirit since the Enlightenment has been subverted. More and more university teachers have lost the lofty meaning of academic career. Weber clearly awarded the bureaucratization of the autonomy and academic freedom of university damage, but he was also very reluctantly to aware the inevitable trend of bureaucratization. In this paradoxical mood, Weber elaborated his views.

Weber believed that as a university teacher, it was necessary to establish a noble sense of responsibility, to engage in academic as their own career, and even vocation. In Weber's opinions, the process of science has double impacts on scholarship. On the one hand, intellectualization promotes academic specialization and empowers people with the ability and confidence to accomplish in specific areas. On the other hand, the process of intellectualization is also a process of "disenchantment for the world." Religious theology lost their status and appeal of the past, instrumental rationality dominates. In the past, people lived in a world of meaning, and people engaged in learning with ultimate lofty and sacred pursuits. But for now, what's left in academia is just the sense of bondage, exhaustion, and meaninglessness. Weber believed that scholars could create a meaningful world for themselves and find meaning for their academic work [2]. Academic is a life-long pursuit rather than just scholars' academic responsibility.

3.1 The courage to bear the academic risk

Weber believed that young scholars who looked academic as career should recognize first that they engaged in academic is a gamble in life, he must have the qualifications of scholars, but also has to be a qualified teacher, these two aspects of talent set in one person, he must have good luck, too. In the other words, academically-oriented professions must have superb teaching skills and academic qualifications. In addition, academics are also required to endure the tremendous setbacks that mediocre people climb to your head year after year sense. Through thorough specialization, mastering a rigorous and deterministic approach to research may make it an excellent worker, but it will never necessarily have its own inventiveness and academic needs inspiration. Academic work is destined not to be as permanent as art, and science must obey and be engaged in this spirit. Every "accomplishment" of science means new problems. The highest point of academic achievement is always temporary. It will inevitably be surpassed for a certain period of time. There is inherently "humbleness" in the academic itself. ". This is the academic fate, but also the real meaning of academic work. In this regard, academics have enough courage to accept it.

3.2 The necessary academic abstinence

Since Kant the traditional understanding of the inherent limits of academic freedom is that teachers have the right to lecture in class in accordance with their own reason and willingness without interference from any other scholars or the general public. [3] But to Weber, this freedom is likely to deteriorate because college teachers can use their podium privileges to impose their beliefs, ideals, or positions on students. And this is not allowed in a world of "Gods and Wars." "In each professional task, responsibilities themselves need their power and will be achieved in accordance with their own norms, in each of the professional tasks, assume the task of those who should restrain themselves, excluding not strictly subordinate responsibilities. "[4]. Therefore, Weber believes that the true spirit of academic freedom is not reflected in teachers 'free will. On the

contrary, academic freedom means teachers' abstinence and strict self-discipline. Academics must understand their boundaries, and must be soberly aware that it has nothing to do with ultimate care, teachers must refuse the temptation to act as student leaders and mentors, and "podiums are not where prophets and demagogues should stay." Natural science is only technically instrumental give us an answer, but questions or aspirations concerning the ultimate meaning are not questions that science should be involved in. Let scientific things be classified as science and value things as values. There should be a clear distinction between the two. Science does not involve the question of whether it should be. Scientific knowledge merely tells us how to achieve it. As for the purpose itself good or bad, what is the ultimate meaning of human existence, such issues are not the responsibility of science. "A scientist, when he shows his value judgment, is the end of the factual understanding." [4]. Therefore, according to Weber, as an academic researcher, it is necessary to ensure that there is no value infringement on objective facts and to maintain a neutral value. Only in this way can people have more choices.

Of course, "value neutrality" does not mean canceling the relationship of value. Instead, it requires researchers to draw a clear line between experience facts and value judgments in scientific research and not make judgments or judgments in scientific conclusions. "Researchers and teachers should unconditionally put experience facts. The determination is distinguished from his own practical evaluation of whether he is satisfied or dissatisfied with the evaluation of these facts, which are logically completely different and regard it as the same thing. Different things are confused." [5]. Because science aims to help people acquire the clarity of understanding, it does not provide ready-made beliefs and meanings in the world of life. Its essence lies in saving rather than seeking truth, and absolutely can not confuse the essence and function of science.

3.3 Noble academic personality

In a pluralistic era, multiple value conflicts have been inevitable. For scientific researchers, academic self-discipline is a precondition for defending "value freedom." Originally, science was only a tool for serving the faith, but because of the rejection of God in modern times, science was out of the ultimate concern and faith was in fact only a field where gods fought. Weber earlier saw the ethical dilemma of this modernity. Do we have to sacrifice reason for faith, or persist in science and no longer have faith? Weber attempts to answer this dilemma by addressing that sciences contribute to faith. Although in the real world, there are a large number of "experts without spirit." To this end, we must have more courage and wisdom to pray and wait without light, to escape or submit to various illusions, but to uphold the daily requirements of a bounden duty to create an academic personality.

Therefore, the pursuit of the highest personality of scientists is "science and science." If someone treats his subject only as a performing career, and "does not dedicate himself to science devotedly, he must give a deplorable impression and lower his own personality." [7] In the realm of science, only the person with all his or her mind and body will have "personality" to give the impression of dignity and dignity. This personality is not a Humboldt "perfect and beautiful humanity," but a personality that has been achieved in limited and partial work. The perfect personality that we usually pursue blindly is nothing but a romantic worship of the individuality; but that does not mean that we therefore completely abandon the personality and give up our vocation, and in that case we will eventually give up our Free, really become imprisoned in the "iron cage" in the people.

3.4 Ethic responsibilities

Weber further broadened the idea of value neutrality. He believed that everyone should not only have its own goals, but also have the courage to take the consequences of the action. He believed that the progress of science will make people's rational continuous improvement, and ultimately everyone can use moral restraint to eventually solve the ultimate concern of man.

Weber distinguished between belief ethics and ethics of responsibility. Faith ethics is based on belief, the establishment of belief is in the first place; responsibility ethics are based on responsibility, establish the effect first, and so on. Faith ethical behavior is based on personal beliefs, ethical behavior is based on behavioral consequences. The so-called academic conscience, in fact, is

based on the value ethics of "ethics of responsibility" held by academics. It requires scholars to tell readers their own reference to the value, which is equivalent to leaving the question of faith to the readers themselves to answer according to intention of individual souls. Therefore, a qualified teacher should not simply take belief as the standard of conduct, but should integrate and unify ethics of faith and ethics of responsibility with comprehensive consideration, so as to accomplish the mission entrusted to education. In this respect, the ethics of beliefs and ethics of responsibility are not diametrically opposed but complement each other. Only by combining the two can a true educator become capable of fulfilling his educational mission.

4. The Vocation Ethics of Teachers

Teachers' virtue refers to an acquired intrinsic spirit of teachers formed by the constant cultivation of teachers in the process of education and teaching. [8] Vocation as a perspective, the teacher's morality mainly includes the following aspects:

4.1 Educational beliefs

In general, a person's social status depends mainly on three elements: career prestige, wealth and authority. For teachers, their professional prestige is rather vague. Their salary level can only be in the lower middle class in the social occupational composition, while the teacher's authority only manifests itself in class and in the face of students and parents. Therefore, these three elements can not be the proper reasons for teachers to engage in educational activities. So how can teachers, as a profession, acquire and experience the freedom, dignity and integrity of teachers? Scholars point out that there are two ways: one is the path of nature; the other is the path of revolution. The development of history has proved that the path of nature belongs to the dream of nature hidden in nature and that the people under the control of nature are equally free. The revolutionary road that is to overthrow an unreasonable social system and establish a new system is bound to suffer. The interests of the group, and the system can not take care of everyone's uniqueness. Therefore, if one wants to find his own independence and completeness, he must have the support of his belief, otherwise the meaning of human life and life will be attributed to nothingness. Therefore, education must have faith, teachers must be a believer, and his / her activities must include a certain appeal of faith. Rousseau, the French enlightenment, once again had such a similar argument: "Some professions are so noble that if one is engaged in these professions for money, one can not say that he is unworthy of these professions that teachers are such engaged in. "[8]

4.2 The spirit of academic vocation

Teachers should regard teaching and educating people as their careers, and their sense of accomplishment which lies in the spirit of taking education as their vocation. In other words, all the teachers' activities should always follow the call of education because of their education. In a certain sense, teachers only follow the call of education. Their passion and enthusiasm are all inspired by the true call in response to education. They devote all their efforts to education. Taking education as the top priority is the fundamental principle of teachers' actions. The only thing a teacher can do as a teacher is to dedicate himself to the cause he pursues.

4.3 Educational responsibility and care

Teachers should have a sense of responsibility that stems from teachers' identification and commitment to the community and community's expectations of teacher professional roles. Teacher care is based on the life and personality between teachers and students based on equality, and manifested as teachers of students' spiritual concern and watch. This kind of spiritual care means that teachers should establish a platform of emotional communication in the equal relationship with students, so that this kind of "caring relationship" between teachers and students is gradually transformed into a source of motivation for students to learn and help students form a good and harmonious relationship. Positive and progressive attitude and self-concept, and ultimately promote the overall development of students, so that students become an ideal, ethical people.

4.4 Good teachers

Teachers' good means "the pursuit of reasonable common interests of educators, the unshirkable obeying of teachers' responsibilities and obligations, the high respect for the educator's personality and the highly responsible recognition of the educated. Teachers can fully mobilize positive educational feelings and are willing to fulfill their educational beliefs that conform to the laws of education. It is based on the premise of affirming the value and significance of one's own life and one's life, Strength. "[9] Teachers' admiration and pursuit of good education are also the primary point of all teacher activities. It is in the admiration and pursuit of good that teachers stick to the pursuit of value and ethical essence of education aimed at "making people become human beings." A teacher who has lost the respect and reverence for good will inevitably lose her inner faith that she can uphold.

"Teacher's moral love is a kind of 'give', this 'giving' is not for the sake of students sacrificing their own lives, but the expression of the potential of teachers' life. Teacher love is a kind of teacher's own life, growth, the affirmation of freedom is, of course, also an enhancement of the life of students. "[9] This love, includes love for education, love students. Lack of love education can not be called education.

Good of teachers, also includes tolerance and appreciation. Some commentators think it means that teachers should respect the contradictions and differences among students with a rational and open-minded attitude, rather than standardize students' words and deeds and denigrate the differences among students. Teachers' tolerance also means that teachers who respect each student's life on an equal footing, the relationship between teachers and students should be an inter-subjective relationship; teacher tolerance also means that teachers and students are an equal relationship between teachers and students to form a close contact multi-directional communication of emotions and information. Every student has the value that can be affirmed and praised. Therefore, teachers should treat students with appreciative eyes rather than derogatory treatment of students.

5. Conclusion

In a word, if teachers want to reach the realm of career as Max Weber mentioned, it is necessary for them to take the morality inherent in Vocation as guidance and strengthen their morality in order to make our teachers develop to a higher level.

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