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The Value Implication, Theoretical Logic and Practical Approach of Rural Teachers' Practice of Educator Spirit

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Abstract: The practice of the educationalist spirit by rural teachers is a strategic necessity for consolidating the foundation of an educational power nation, an urgent requirement for cultivating talents for rural revitalization, a key measure for promoting the internal development of schools, and a source of motivation for enabling teachers' professional growth. The reason why rural teachers should practice the educationalist spirit lies in the theoretical logic that the ideals and beliefs in the educationalist spirit help rural teachers enhance the value credibility of actively rooting in the local area, the moral sentiments help rural teachers improve the moral effectiveness of consciously promoting moral education in the village, the educational wisdom helps rural teachers refine the educational precision of inspiring students and nurturing hearts, the farming attitude helps rural teachers explore the teaching depth of diligent rural learning and rural innovation, the benevolence helps rural teachers demonstrate the temperature of loyalty and self-sacrifice for the sake of teaching, and the pursuit of righteousness helps rural teachers extend the breadth of the realm of dedicated education for the villagers. Rural teachers should follow the path of "knowledge, emotion, will, and action" to make the educationalist spirit concrete, personified, meaningful, and contextualized.

Keywords: rural teachers; educator spirit; rural education; rural revitalization; practice

1. Introduction

The Opinions of the Central Committee of the Communist Party of China and the State Council on Carrying Forward the Spirit of Educators and Strengthening the Construction of High-quality Professional Teachers in the New Era clearly advocates that "the spirit of educators should be strengthened to guide and improve teachers' ability to teach and educate people", and especially proposes that "the ability and quality of rural teachers should be improved" [1]. The National Education Conference emphasized the implementation of the 'Educator Spirit: Fostering the Soul and Strengthening the Teaching Force' initiative, guiding teachers to internalize the educator spirit into their conscious thoughts and actions [2]. The Outline of the Plan for the Construction of a Powerful Country in Education (2024-2035) (hereinafter referred to as the Outline) once again emphasizes that "the spirit of educators should be integrated into the whole process of teacher training, run through all links of classroom teaching, scientific research and social practice, and construct a good ecology for teachers' development supported by daily infiltration, project empowerment and platform, so as to lay a solid foundation for a powerful country in education." [3]. Under this background, the topics about teachers practicing educationalist spirit are increasing day by day, especially, because the dilemma of rural teachers "not going down, not staying, not teaching well" still exists, so the topics around rural teachers practicing educationalist spirit are competing. At present, the relevant research mainly involves the mission of the times, basic characteristics, role challenges, and the professional development of rural teachers empowered by educator spirit and the construction of rural teachers team [4-8]. However, the value, logic and path of rural teachers practicing educator spirit lack systematic and in-depth analysis from the

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perspective of "educator spirit" itself. In order to deepen rural teachers' value cognition of educator spirit and enhance their sense of identity, mission and action in practicing educator spirit, this paper expounds the value implication, theoretical logic and practical approach of rural teachers practicing educator spirit one by one based on the essence of educator spirit and along the idea of "why-by-why-how".

2. Value Implication of Rural Teachers' Practicing the Educator Spirit

The purpose of value implication is to discuss why rural teachers practice the spirit of educator, which has very important value in building up the foundation of powerful education country, cultivating talents in rural areas, promoting students' endogenous development and enabling teachers' professional growth. The details are as follows.

2.1. A Strategic Necessity for Consolidating the Foundation of an Education-Powered Country

For more than one hundred years, rural education has consistently aligned itself with the nation's destiny, responding to the developmental needs of each historical era and giving rise to waves of commitment to the missions of "saving the nation," "building the nation," and "revitalizing the nation." A batch of rural teachers consciously devote themselves to rural education, dare to take on responsibilities and actively act. During the 1920s and 1930s—whether it was Tao Xingzhi's notion that "education is social transformation," Yan Yangchu's vision of "national reconstruction," or Liang Shuming's call to "create a new culture"—the common objective was to drive the transformation of rural society through the reform of rural education, ultimately achieving the comprehensive transformation of society as a whole. Needless to say, they played the role of "saving the nation" in rural education in building rural society and saving the nation from danger. After the founding of the People's Republic of China, in order to consolidate the socialist regime and support socialist construction, after the founding of New China, in order to consolidate the socialist regime and support socialist construction, rural teachers provided rural children and workers and peasants with Political, cultural and skills education has effectively improved the political and cultural literacy of the audience, encouraged them to participate in the construction of socialist industrial and agricultural production, and promoted the development of social productive forces. During this period, rural teachers gave full play to the important role of rural education in "founding the country". After the reform and opening-up, with the gradual clarification of rural education policy orientation and the enrichment of practical activities, rural teachers play an important role in the cultivation of rural industrial talents, the optimization of rural ecology, the assistance of rural governance, the construction of rural civilization, etc., which provides strong support for the modernization construction of socialism with China characteristics and highlights the value of rural education to "rejuvenate the country." History shows that generations of rural teachers have made contributions to the construction of the country through rural education. The spiritual style they show is not only the vivid embodiment of the spirit of China educators, but also condensed into the unique temperament and soul of rural education, which is still shining today. At present,"in the construction of a powerful country in education in the new era, rural education should take the initiative to assume the cultural mission of building a powerful country on the basis of inheriting fine historical traditions"[9]."However, under the multiple influences of historical accumulation, urban-rural separation and other realistic circumstances, the overall development of rural education is still lagging behind and the quality is not high, which has become a short board in the construction of a high-quality education system and hinders the realization of the goal of building a powerful country in education"[10]. In the face of this constraint, rural teachers should shoulder the task of developing rural education and building a strong foundation for education. The Outline also clearly points out that "it is necessary to implement the action of casting the soul of educators and strengthening teachers, improve the professional quality and ability of teachers, build a high-quality professional teacher team, and build a solid foundation for a strong educational country"[3]. Therefore, rural teachers should practice the ideal belief

of "having a big heart and serving the country sincerely", truly integrate their personal values into the overall situation of rural education development and national construction, adhere to the grand pursuit of "caring for the world and cultural people", and assume the responsibility for the destiny community of the countryside and the country with a broader vision and pattern. Adhering to the attitude of "diligent study and practice, seeking truth and innovation", we will constantly adapt to the requirements of the times, improve our professional quality, promote the construction of high-quality professional teachers, further promote the high-quality development of rural education, and truly lay a solid foundation for a powerful educational country [11].

2.2. A Timely Imperative for Cultivating Talents for Rural Revitalization

Rural revitalization requires talents. Rural teachers themselves are not only indispensable human resources for rural revitalization, but also the core force for cultivating the future rural revitalization army. Educator spirit can not only drive rural teachers to enhance their value as important human resources through self-cultivation, but also promote rural teachers to cultivate "reliable" and "useful" rural revitalization talents. First of all, rural teachers practice the spirit of educators to cultivate themselves and become "Xinxiang Xian" who have the willingness to serve the village, undertake the national mission, highlight the local attribute, master modern knowledge and lead the advanced culture in the rural revitalization strategy. Rural teachers practice the ideal belief of "having a big heart and serving the country sincerely", which will promote them to watch their careers, take root in the countryside, and become new villagers who care about the countryside, serve the villagers and undertake the mission; Practicing the pursuit of "caring for the world and serving the people with culture" will help them shoulder the mission of upgrading the whole rural culture,"creating new culture in learning and development, and becoming the disseminator, leader and creator of advanced culture" [12]; Practicing the attitude of "diligent study and practice, seeking truth and innovation" helps them grow into new rural intellectuals who not only know local wisdom but also master modern knowledge. Secondly, cultivate "reliable" talents for rural revitalization and reserve a reserve team that can bear the responsibility. Rural teachers cultivate the moral sentiment of "speaking as a scholar and acting as a model". With their noble character and profound local feelings, they will guide students to establish correct values, arouse students' love for their hometown, awaken their subject consciousness of returning from study and feeding back to the countryside, and then shape the future masters who have a strong sense of belonging to their homeland through teaching by themselves, teaching by virtue and transforming people by deeds. Rural teachers practice the benevolence of "happy teaching, love life and willing to contribute", which will urge them to really enter the students' hearts, influence the students with caring love and warm feelings, internalize this dedication and benevolence into important personality marks in the growth of students, and encourage them to give back to this land with the same sense of responsibility in the future. Finally, empower the villagers with culture and activate the local talents who can be used effectively. By practicing the educational wisdom of "enlightening the mind and educating students in accordance with their aptitude", rural teachers are encouraged to actively organize and carry out modern agricultural production skills training, inspire villagers to master scientific agricultural production knowledge, advanced production skills and management methods, and forge new agricultural production and management talents; Through practicing the pursuit of "caring for the world and taking cultural people", actively participating in activities such as rural cultural dissemination and popularization of science by law, the overall quality of rural public service talents will be improved and the rural public service system will be improved. It can also directly assist rural social governance by practicing the farming attitude of "diligent learning and practice, seeking truth and innovation", using intelligent technology and other means; or by guiding aspiring young people to participate in governance, introducing new perspectives and new vitality into rural areas, thus

optimizing rural governance structure and finally promoting the modernization of rural governance.

2.3. A Key Initiative for Promoting the Endogenous Development of Schools

At present, with the support of a package of rural preferential policies successively implemented by the Party and the state, remarkable achievements have been made in the construction of rural schools, especially the original development shortcomings have been supplemented to a great extent. However, due to systematic reasons such as history, geography, economy and culture, rural schools still have problems such as "small scale, scattered distribution, weak quality" and loss of students [13]. It can be seen that in order to solve these problems, it is obviously not enough to rely solely on external forces such as policies, but also to realize the endogenous development of schools through the motivation from the schools themselves. The so-called endogenous development of schools means that schools rely on the consciousness and autonomy of internal subjects to realize "self-hematopoietic" development through innovation and creation and tapping internal resources. Rural teachers are the first resource and key subject of rural schools, and their endogenous motivation is undoubtedly closely related to the endogenous development of schools. Educator spirit is the spiritual character that condenses the characteristics of educator group. Rural teachers can stimulate their endogenous motivation of actively pursuing excellence and willing to innovate and contribute by practicing educator spirit, and then become a powerful force to promote the endogenous development of schools. First of all, the ideal belief of "having a big heart and serving the country sincerely" helps to inspire rural teachers to be willing to "go down" and "stay" for the high-quality development of rural education, and to solve the dilemma of weak teachers in rural schools; Second, the educational wisdom of "enlightening the mind and educating students according to their aptitude" not only helps to inspire rural teachers to change their concept of exam-oriented education and adhere to the educational orientation of cultivating people with morality, but also helps to inspire rural teachers to respond to the relatively small class size in rural schools. We should implement the educational belief of "educating students according to their aptitude", promote the practice of localized education to take root, and promote the overall improvement of the core literacy of rural students; Thirdly, the attitude of "diligent study and practice, seeking truth and innovation" not only helps to inspire rural teachers to continuously improve their professional qualities and forge the concept of lifelong learning, but also helps to inspire rural teachers to explore truth and dare to innovate in education based on the realistic conditions of rural schools, and promotes the curriculum system and teaching mode of rural schools to be more scientific, reasonable and effective. Fourthly, the benevolence of "loving education and loving students and being willing to contribute" helps to stimulate the "teacher's soul" of rural teachers, sublimates the "educational love" of rural teachers, promotes rural teachers to be more dedicated to their posts and more willing to contribute selflessly for the development of schools.

2.4. A Driving Source for Empowering Teachers' Professional Growth

Teacher professional growth refers to "the process of continuous improvement of teachers' professional psychology, concept, character, knowledge, ability and image"[14]. Educationalist spirit is the unity of ideal belief, moral sentiment, wisdom of educating people, attitude of cultivation, benevolence and pursuit of Tao formed by countless educators and excellent teachers in long-term educational practice. From the perspective of professional growth, rural teachers' practice of educator spirit is not only a behavioral activity to transform educator spirit into their own educational practice, but also a driving force source to empower their professional growth. Specifically speaking, rural teachers practice the ideal belief of "having a big heart and serving the country sincerely", which can enhance their professional self-efficacy and professional resilience, and promote the positive and sound professional psychology. Practicing ideals and beliefs essentially completes the high-level reconstruction of professional values and realizes the sublimation from the career choice of "teaching to make a living" to the career pursuit of

"educating people for the party and cultivating talents for the country". This kind of value reconstruction can strengthen the professional identity and sense of mission of rural teachers, solve the psychological difficulties such as job burnout and development confusion from the root, and lay a solid psychological foundation for their full-cycle professional growth. Practicing the grand pursuit of "thinking about the world and cultivating people with culture" can promote rural teachers to systematically reshape their own educational concepts: from traditional knowledge teaching to whole-person education of "establishing morality and cultivating people"; from teacher concept, encourage themselves to base themselves on native land, transcend native land, and integrate personal growth into the grand pattern of rural development, national construction and global development; In the view of students, abide by the law of rural children's growth, guide them to know themselves, develop their potential, care about the development of local and world, and grow into independent subjects with cultural accomplishment, moral responsibility and global vision. Practicing the benevolence of "loving education and being willing to contribute" urges them to extend from paying attention to the academic achievements of rural children to paying attention to children's mental health, life situation and growth needs, integrate "educational love" into every detail of teaching and educating people, constantly cultivate rural teachers' responsibility, fairness consciousness, empathy ability and dedication spirit, and gradually shape stable and noble teachers' professional character. Practicing the farming attitude of "diligent study and practice, seeking truth and innovation" can not only promote their learning of "appropriate local knowledge including traditional agricultural and technical knowledge, folk literature knowledge, folk art knowledge, local geography knowledge, local architecture knowledge, folk beliefs, folk customs knowledge, etc.", but also promote their own continuous polishing of subject ontology knowledge, curriculum development knowledge, educational practice knowledge and technology-related knowledge, so as to realize the continuous accumulation of their professional knowledge [15]. Dynamic update and depth deepening. Practicing the educational wisdom of "enlightening the mind and teaching students according to their aptitude" will comprehensively promote the systematic improvement of their multi-dimensional abilities such as teaching design ability, personalized education ability, curriculum resource development and integration ability, family-school-community collaborative education ability, etc., and realize the professional ability advancement from "teacher" to "educator". Practicing the moral sentiment of "speaking as a scholar and behaving as a world model" will promote them to become an example for students' growth and a moral example for rural communities with noble moral conduct and selfless dedication spirit, so that rural teachers can gain students' love, parents' trust and rural society's wide recognition, and construct a three-dimensional professional image with professionalism, morality and locality.

3. Theoretical Logic of Rural Teachers' Practicing the Educator Spirit

The theoretical logic explains the grounds for rural teachers to practice the educator spirit, as specified below.

3.1. Ideal Convictions: Consolidating Value Reliability for Voluntarily Taking Root in Rural Communities

The ideal and belief of "having a big self in the heart and serving the country sincerely" reflects the educator's national position and mission, emphasizing that educators integrate "ego" into "big self" and consciously and actively link the country's prosperity, national rejuvenation and social development and progress closely with their own educational work [16]. "Reliability" means stability, reliability, and consistency in repeated tests, while "value reliability" means consistency between rural teachers' behavior of actively taking root in native soil and the value contained in their choice. The ideal belief of "having a big heart and serving the country sincerely" helps rural teachers strengthen the value credibility of taking root in the native land actively. First, the ideal belief of "having a big heart and serving the country sincerely" provides noble and solid

value coordinates for rural teachers. At present, rural teachers are faced with many challenges such as excessive teaching burdens, difficult material conditions, limited development opportunities, and low social recognition. These external factors constantly impact and dispel rural teachers' inner beliefs. "The heart has a big self" provides a new value judgment beyond the secular world for rural teachers, that is, the educational value of rural teachers lies in contributing to the weakest and most arduous link in the construction of a powerful country and serving the rural students and villagers who need education and development most in rural areas. Second, promote teachers to reconstruct and sublimate the meaning of education to achieve the reliability of value. Taking root in the countryside not only means that rural teachers stick to the rural geographical location, but also means that they devote themselves to rural education wholeheartedly. "Sincerely serving the country" promotes rural teachers to link their daily ordinary classroom teaching with the grand blueprint of building a broader educational power, to undertake the important mission of rural education and local construction, and to promote them to become reliable demonstration objects for students' learning and moral development. He has also become a member of the rural revitalization think tank for the construction of rural civilization and the modernization of rural areas, and constantly experiences the sense of honor, satisfaction and accomplishment brought by this profession, and finally strengthens the reliability of its rooted value.

3.2. Moral Sentiments: Improving Moral Efficacy of Consciously Cultivating Virtue for Rural Society

The moral sentiment of "speaking as a scholar and acting as a world model" profoundly reflects the moral realm and behavior norms that educators in the new era should have as social value leaders, emphasizing that teachers, as moral subjects, their words and deeds should not only represent social norms, but also become an important measure of social good behavior [17]. Validity means the accuracy and validity of a test. "Teacher's moral validity" in this article refers specifically to the substantive and perceptible practical effects produced by rural teachers' practice of consciously establishing themselves with morality, teaching with morality, and educating the township with morality in the rural social field. The moral sentiment of "speaking as a scholar and acting as a model" helps rural teachers to enhance the validity of moral ethics in moral education. First, promote rural teachers to lay emotional and ethical foundation for the effectiveness of their ethics. As Fei Xiaotong said, "Traditional China society is a society of 'born and died', and the normal life of farmers is to live in the countryside until they are old, which makes the interpersonal relationship of traditional rural society present the basic characteristics of 'acquaintance society'" [18]. In this typical local "acquaintance society", the premise for rural teachers to exert their moral effectiveness lies in establishing a deep trust relationship with students and villagers. On the one hand, rural teachers establish a penetrating personality authority between students and villagers by attaching importance to their standardized speech and proper behavior, so that students and villagers can admire and respect them naturally; on the other hand, by giving play to the role of example of their words and deeds, students and villagers can perceive vivid examples that can be used for reference, exert the hidden power of "teacher-orientation", and strengthen the irreplaceable emotional foundation between students and villagers. Second, improve the effective visibility of rural teachers' ethics in different educational fields. Rural teachers, as recognized intellectuals in rural areas, become moral models for villagers to observe and imitate by practicing harmony in rural areas; Second, they play an active role in villagers' disputes, spreading village rules and regulations to villagers, guiding villagers to improve their overall quality and helping to construct civilized and moral villages; Third, actively participate in rural public affairs and public activities, spread modern spirit of rule of law and scientific and rational spirit to villagers, and promote the renewal of the concept of modern governance of villagers. When rural teachers can consciously establish education with morality, teach with morality, and transform villages with morality, and see substantial effects in the growth of students

'character, the construction of rural moral order, and the improvement of villagers' behavior, the effectiveness of moral demonstration guidance will be significantly enhanced.

3.3. Educational Wisdom: Sharpening the Precision of Talent Cultivation Tailored to Individual Students

The educational wisdom of "enlightening the mind and teaching students according to their aptitude" reflects the excellent professional teaching and educating ability of educators, emphasizes teachers 'scientific grasp of educational laws and students' physical and mental development laws, and then opens students 'wisdom, moistens students' hearts and promotes students 'healthy and all-round development. The precision of cultivating talents refers to the precision that rural teachers accurately match their teaching practice with the interests and needs of rural students, emphasizing the precision of enlightening students 'wisdom and moistening students' hearts. The educational wisdom of "enlightening the mind and teaching students according to their aptitude" helps rural teachers to refine the precision of cultivating talents. First, "teaching students according to their aptitude" provides an indispensable foundation for rural teachers to realize the precision of educating people. "In an era of negative population growth, small schools gradually developed into the basic type of rural schools as the size of the school-age population decreased." [19]. This development trend of small-scale schools provides opportunities for rural teachers to educate people accurately and realize "teaching students according to their aptitude". "Enlightening wisdom and moistening heart" guides rural teachers to care for students, enlighten and encourage students to grow up healthily. Some studies have pointed out that rural students with low academic achievement tend to form resistant subculture and move to the edge of educational field. Second, the main process of teaching rural teachers according to their aptitude is to "enlighten their wisdom and moisten their hearts". "Enlightenment" emphasizes inspiring students 'talents and wisdom, while "moistening the heart" emphasizes guiding students' values and nourishing their hearts. Some studies mentioned that "rural students with low academic achievement have double disadvantaged social status, easy to produce subculture with 'resistance' meaning, towards the edge of the educational field" [20]. For this kind of group, rural teachers should pay more attention to their soul, see the "shining point" of their development, and then enhance their positive experience in the process of cultural acquisition through continuous encouragement and guidance, so that they can truly feel the fairness of being seen, recognized and loved, which is the most intuitive embodiment of realizing the precision of "enlightening the mind". In short, only through the accurate and comprehensive cultivation of heart and intelligence can the effect of educating people be multiplied.

3.4. Diligent-Pragmatic Attitudes: Tapping into the In-Depth Value of Rural-Oriented Teaching and Innovation

The attitude of "diligent study and practice, seeking truth and innovation" reflects the educator's professional ethics of pursuing truth and innovation, emphasizing that teachers should have professional, solid and extensive knowledge, adhere to the rigorous attitude of pursuing true knowledge, and persevere in the innovative practice of teaching and research. "Teaching depth" embodies the reconstruction depth of teaching content and the depth of educational value. The attitude of "diligent study and practice, seeking truth and innovation" is helpful for rural teachers to explore the teaching depth of diligence and innovation. First, encourage rural teachers to input continuous professional knowledge and appropriate local knowledge into their teaching practice. "Diligent learning" lies in absorbing local knowledge such as agricultural production and life knowledge, historical and cultural knowledge related to the local area by actively excavating local resources, and at the same time, actively learning digital intelligence technology knowledge by following the trend of technological development. Of course, simple "diligent study" is not enough to make rural teachers cope with the complex rural education environment. Rural teachers should "seek truth and innovate", base on the "true

problem" of rural field, carry out narrative and action research, and constantly reconstruct structured, systematic, cutting-edge and situational knowledge through the cyclic practice of discovering, reflecting, exploring, solving, verifying and rediscovering teaching problems, which determines the teaching depth of rural teachers. Second, provide rural teachers with the kinetic energy to transform knowledge into concrete teaching behavior. "Practice" makes rural teachers deeply realize that teaching is not accomplished overnight, but persistent slow kung fu. Only slow work can make fine work and reach the depth of teaching. Rural teachers perfect the knowledge structure through rural learning, update the curriculum design and education mode through rural innovation, and then promote the deep growth of rural students.

3.5. Benevolent Hearts: Demonstrating Educational Warmth Reflected in Self-Devotion to Students

The benevolence of "loving teaching and loving students and willing to contribute" reflects the humanistic feelings of educators, emphasizing the dual relationship that teachers should deal with in education, one is the relationship between teachers and their careers, which is reflected in the recognition, persistence and dedication of teachers from their hearts, and the other is the relationship between teachers and students, which is reflected in the respect, understanding and care of students. "Education temperature" in this paper refers to the rural teachers to inject the "productive love" as proposed by Fromm, the implementation of caring education for rural students [21]; at the same time, sincere concern for the overall well-being of rural society, to provide important support and help for the development and construction of rural society. Specifically speaking, the temperature of enlightenment is mainly reflected in the willingness of rural teachers to the cause of education, their sincere love for rural society and their constant dedication to the overall rejuvenation of the countryside. "Happy to teach love students, willing to contribute" the benevolence of the heart helps rural teachers to highlight the loyalty of self-sacrifice for the education of the township temperature. First, "music education" promotes rural teachers to love their chosen educational career. It is precisely because of love that they can actively choose, and it is also precisely because of love that they can be willing to contribute, and they are happy to contribute their wisdom, time, energy, etc. In the countryside where the material is relatively scarce, if the teacher achieves the true joy of teaching and loving students, he will overcome all external temptations, position the value of his own education cause in the spiritual scale of blessing the students' hearts and changing the students' destiny. Second, "love students" for rural teachers sincere love hometown provides a strong emotional bridge. The students loved by rural teachers are the future and hope of rural social development." It is this kind of productive and persistent love that strengthens the close relationship between rural teachers and rural society, and urges rural teachers to develop strong feelings for rural society and rural community. Third, "willing to contribute" provides an inexhaustible motive force for rural teachers' constant dedication to rural revitalization. "Rural teachers should be good advisers to rural governance", which can help rural governance to think of ways, come up with ideas and find ways by giving full play to the important role of democratic deliberation and administration of state affairs, thus promoting the modernization and democratization of rural governance [22].

3.6. Pursuit of Cultural Inheritance: Broadening the Realm of Educating Rural Residents with Unwavering Commitment

The pursuit of "caring for the world and taking cultural people" highlights the lofty feelings of educators who are firm in cultural confidence and determined to promote the progress of human civilization, emphasizes that teachers have a strong sense of cultural mission, not only inherit and carry forward Chinese culture, but also cultivate new people with global vision and cultural confidence, and make educational contributions to the realization of the China dream of great rejuvenation of the Chinese nation and the construction of human destiny community [23]. "Boundary breadth" in this article refers to rural teachers to enlarge their professional pattern from the three-foot platform to the

broad society. Specifically speaking, firstly, rural teachers actively excavate local cultural resources and carry out deep cultivation, introduce local cultural resources into classroom teaching, and enhance students' perception of excellent rural traditional culture; secondly, actively participate in rural civilization construction and inject civilized fresh air into rural society; thirdly, assist rural culture to break through field limitation, and connect the native land and the world by spreading local culture and telling local stories. The grand pursuit of "having the world in mind and educating people with culture" helps rural teachers extend the breadth of their realm of educating the rural people. First, urge rural teachers to actively explore, inherit and innovate local unique cultural resources, guide students to recognize and identify the important value of hometown culture, and realize the inherent deep cultivation of local culture. For example, Xiao Huiwen, who was awarded the title of "the most beautiful teacher in China in 2025," combined with the characteristic culture of the local She nationality, let the children in remote mountainous areas receive artistic edification from childhood, and experience, discover and create beauty in the vast fields and countryside. This kind of practice behavior not only realizes the inheritance of local art, but also enables students to build up the foundation of local cultural confidence in the process of artistic edification. Second, rural teachers will serve as disseminators of local culture, guide and deepen the values, cultural customs, behavior patterns and other public order and good customs of the villagers, expand the local culture from the classroom to the community, and promote the construction of rural social civilization. As Mr. Liang Shuming said, "Rural school teachers should not only teach, nor should they only teach students in their schools, but should also educate the masses of the village, especially in promoting social work." [24]. Rural teachers should not only be limited to rural schools and classroom teaching, but also involve a wide range of rural people. By organizing cultural lectures, presiding over the revision of village rules and regulations, planning traditional festival activities, they should directly participate in the construction of rural civilization and contribute to the promotion of rural social work. Third, rural teachers promote local stories and cultural resources to the broader world stage, and realize the external and upward development of local culture. Through diligent study, dedicated study of local culture and mastery of global norms, lay a solid foundation for cultural dissemination; on this basis, continue to deepen cultivation, build digital platforms and communication channels across geographical boundaries, promote local culture to go out of regional limitations, and revitalize rural cultural content and narrative methods.

4. Practical Paths for Rural Teachers to Practice the Educator Spirit

Rural teachers should follow the path of "knowledge, emotion, intention and action" to practice educator spirit. Specifically, educator spirit should be embodied, personalized, meaningful and situational.

4.1. Cultivate Rational Cognitive Consciousness: Making the Educator Spirit Concrete

"China's unique educator spiritual pedigree takes root in China's educational land and engrave the unique imprint of Chinese national culture. It is the refinement and sublimation of educational feelings, ideas and wisdom of generations of excellent teachers and educators", which is a highly condensed theory for China's educational practice [25]. Rural teachers must complete the cognitive leap from abstract regulation to rational concrete if they want to internalize into cognitive consciousness and action compliance. Marxism's relevant exposition on "concreteness" lays a scientific ideological foundation for rural teachers to concretize educator spirit at the cognitive level. For Marx, the concrete is concrete because it is a synthesis of many provisions, both perceptual and rational, i.e., "abstract provisions lead to concrete representation in the process of thought" [26]. This requires rural teachers not to stop at the superficial and simple interpretation of abstract text, but to remodel it in line with local practice. On the one hand, deeply excavate the inherent relationship between educator spirit and rural education, rural teachers and rural revitalization, anchor the joint point between spiritual core and local practice; on the other

hand, concretize abstract educator spirit through vivid cases of "contemporary rural educator" and "educator rural teacher" that can be perceived and identified around. National rural educators such as Tao Xingzhi, Yan Yangchu, Liang Shuming, Yu Jiaju, etc., although their deeds are brilliant, but because of their time, space and psychological distance, it is easy for teachers to produce ceiling effect of example, which makes rural teachers feel respected but difficult to learn. However, the successful experiences and stories of the exemplary rural teachers who are in the same field, facing the same educational objects and sharing the same local resources are more imitable and valuable because of their proximity in space, time and psychology. Taking Zhang Guimei as an example, she condensed her firm educational ideal and deep native feelings into persistent educational actions on the fertile land of education in poor mountainous areas, integrated her love for the motherland and education into the growth path of girls in mountainous areas, and practiced the mission of letting girls walk out of mountains with her life. It fully demonstrates the educator spirit of integrating ideal belief, moral sentiment, educating wisdom, cultivating attitude, benevolence and pursuing Tao. Obviously, Zhang Guimei's deeds can provide vivid learning models for rural teachers. Therefore, the majority of rural teachers should understand the spiritual core behind each specific educational behavior in the continuous observation and in-depth recognition of such "one person and one thing", and follow the basic law of individual cognitive development, highlight the way of symbolic cognition and embodied cognition, and consciously embody the educator spirit.

4.2. Internalize Sincere Educational Emotion: Making the Educator Spirit Personalized

Rational cognition awakening is the prerequisite for rural teachers to practice educator spirit, but rational cognition alone cannot fully practice educator spirit, because educator spirit with China characteristics presents noble value pursuit because of its infinite space in broad connotation. Personalizing educator spirit is the core link for rural teachers to realize the transformation of educator spirit from external theoretical cognition to internal personality traits, and it is also the key path to break through the limitation of rational cognition and make noble spirit really fall into daily education practice. As Kant put it, "Just as we reproach him for lack of appreciation who is indifferent to the judgment of natural objects which we regard as beautiful, so we say that he has no feeling for those who are indifferent to objects which we judge to be noble." [27]. To put it bluntly, when dealing with the object we think is noble, we need to embed our own emotion into it to achieve the emotional internalization of the cognitive object. Only by embedding the subject emotion into the cognitive process of the noble object can we realize the deep understanding and true acceptance of its essence and complete the essential leap from external cognition to internal identification. Subjectivity education theory points out that internalization is the existence that subject makes object and it become the same whole. From this point of view, the emotional internalization of rural teachers to educator spirit is embodied in the unity and integration of rural teachers and educator spirit, that is, rural teachers become the personalized carrier of educator spirit. Specifically speaking, personalizing educator spirit focuses on rural teachers' deep emotional belonging, sincere emotional interaction and reciprocal emotional nourishment. First of all, rural teachers strengthen local integration and generate a sense of belonging in the process of integrating with local emotion. It can go deep into rural communities, participate in the preparation and organization of daily folk-custom activities in rural areas; at the same time, establish close contact with rural families and enhance daily communication with villagers so as to understand and respect the value norms of rural society; further, actively participate in rural planning and construction and contribute wisdom to rural development. Secondly, go deep into the object of education and internalize benevolence in emotional interaction. "Human beings are carriers of emotions and subjects of emotions, and human emotions arise from communication, activities, and relationships, and education needs emotions and feelings more." [28]. Facing the complicated situation of rural students, rural teachers should pay more emotional attention to students in the teaching process, establish

emotional contact with students, act as "loving father and mother" to protect the growth of rural students, and internalize the "enlightening wisdom and moistening heart" advocated by educator spirit from idea to teacher's instinctive emotional drive. Finally, integrate into the village teacher community and nourish each other in the emotional contract. The emotional communion and mutual nourishment within the community are fertile soil for the spirit of educators to take root, grow and rejuvenate. Therefore, rural teachers should construct emotional support teaching and research culture in schools, form value consensus and emotional ties through sharing experience and cooperating in scientific research, and establish regional teacher development alliance among schools, so that teachers can stimulate each other's educational enthusiasm in communication and observation.

4.3. Temper Firm Educational Volition: Making the Educator Spirit Meaning-Oriented

The educational field faced by rural teachers is interwoven with multiple social realistic pressures such as relatively scarce resources, relatively closed working environment, students' mental health problems and pressure of entering school. This complex educational ecology determines that there is a high degree of uncertainty and difficulty in the process of practicing the ideal educator spirit, which needs the firm will guidance of rural teachers. Husserl argued that "the will is a practical intentional act" and that, to put it bluntly, the essence of the will consists in an intrinsically motivated action toward a goal [29]. In this sense, the key for rural teachers to practice educator spirit lies in deeply blending grand educational ideal with their own specific professional life, reconstructing the significance of education, and thus obtaining the source of firm will. Specifically speaking, this meaningful construction needs to be positioned in the process of students' life depth, rural education and rural revitalization. First of all, see meaning in the growth of students' lives. One is to let rural students feel the interest of life in their study and improve their comprehensive accomplishment in practice by quenching the precision of cultivating talents due to their intelligence and moistening their hearts. By extending the breadth of the realm of devoting oneself to educating the villagers, rural students can cherish their native land and return to feed the countryside after learning. When rural students become localized talents for rural revitalization, rural teachers can realize the lofty value brought by this profession. Secondly, by highlighting the educational temperature of loyalty and self-sacrifice for the hometown, a solid and intimate emotional connection between teachers and students beyond knowledge transmission and reception is constructed, so that teachers can deeply feel their unique significance as village guardians. Thirdly, it is of significance in the development of rural education. By exploring the teaching depth of diligent rural learning, promoting teaching reform, independently constructing the education mode suitable for rural schools, becoming the main body of activating the endogenous power of rural education, and further finding the important influence in the process of realizing the creative transformation of rural education practice. Finally, sublimate significance in rural revitalization. By strengthening the value credibility of actively taking root in the native land and extending the realm breadth of devoting to educating the villagers, the educational practice will be embedded into the overall development of the countryside, anchoring the significance of its own educational cause, and then actively undertaking multiple responsibilities such as learning, governance, teaching, education and moral guidance.

4.4. Engage in Context-Based Educational Actions: Making the Educator Spirit Context-Specific

Rural teachers' practice of educator's spirit is a process of subjectivizing their rational cognition, deep emotion and firm will and putting them into action. However, cognition, emotion and will must ultimately return to the field of practice. "People and their social practice activities are carried out under the specific environmental conditions of the specific era in which people live, and cannot be separated from the specific environment." [30] It is through their actions in specific situations that rural teachers contextualize the spirit of educators and concretely display it in five situations: learning,

teaching, morality, culture and governance. First, in the aspect of self-learning, it generates local wisdom with the attitude of "diligent study and practice, seeking truth and innovation". Based on local practice, rural teachers should clarify the historical context of rural areas, be familiar with rural traditional folk customs, accommodate rural unique social psychology, and obtain the nourishment of local culture. On this basis, guided by the problems that rural education needs to respond to in the era of artificial intelligence, rural teachers should actively construct a knowledge system integrating digital empowerment and cultural inheritance, and continuously generate educational wisdom through reflective practice, educational narration and action research. Secondly, in teaching, rural teachers should build localized classes with "enlightening wisdom and educating students according to their aptitude". They need to break through the bondage of urban standardized teaching mode, base themselves on local resources, innovate rural education practice according to learning situation, teaching situation, social situation and collaborative generative artificial intelligence, create a localized classroom full of vitality and vitality, and guide students to deeply understand knowledge in familiar situations. Thirdly, in the aspect of moral guidance, rural teachers should lead the rural civilized fashion with the moral sentiment of "speaking as a scholar and behaving in the world". In rural society, rural teachers, as "elite intellectuals", play a particularly prominent role in moral demonstration. They can maintain rural ethics through daily practices such as fair mediation of neighborhood disputes, organization of warm and mutual assistance activities, etc., and transmit positive energy by example to promote rural civilization silently. Fourthly, in the aspect of cultural people, rural teachers should pursue Hongdao and bear the responsibility of continuing the blood of rural culture. We can make the kindling of rural culture continue, enhance the cultural self-confidence of villagers and enrich the spiritual world of rural areas by actively excavating rural stories, inheriting folk etiquette and arranging sitcoms. Finally, in the context of rural governance, rural teachers should leverage their "compassionate heart—characterized by joy in teaching, love for students, and a willingness to contribute" alongside their "educational wisdom—centered on enlightening minds and nurturing hearts while tailoring teaching methods to individual students"—to empower the democratic development of rural governance. They should not merely operate within the limited confines of their schools but, drawing upon their knowledge and credibility, actively participate in rural governance and selflessly dedicate their expertise and capabilities to the process of building a stronger rural governance framework; furthermore, they should inspire and cultivate local social work professionals and attract more aspiring young people willing to join the ranks of the township Party and government leadership teams, thereby strengthening the development of the rural social work workforce.

5. Conclusion

The educator spirit is vital for rural teachers in the context of building an education-powered country and rural revitalization. This paper explores its value implication, theoretical logic and practical pathways for rural teachers. Its values lie in underpinning a strong education system, cultivating rural revitalization talents, stimulating schools' endogenous development and facilitating teachers' professional growth. The six dimensions of the educator spirit form an integrated theoretical logic for rural teachers' educational practice. Rural teachers should implement this spirit through the four-stage path of "cognition, emotion, volition and action": concretizing the spirit via rational understanding, personalizing it through emotional internalization, endowing it with meaning by forging firm will, and contextualizing it in real-life rural educational scenarios. This is a dynamic long-term process requiring both teachers' subjective efforts and external institutional support. Future studies could examine practical barriers and supporting mechanisms to empower rural teachers to deliver high-quality rural education.

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