Concrete Faith: The Inner Logic and Realization Approach of Youth Model Education Mechanism
Taking the Youth Party Members in the Public Health Emergency as Examples

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ABSTRACT
In major public health emergency, some youth on the front line of epidemic prevention and control went through ordeal and joined Communist Party of China. They, faced the bright red Party flag, put up their right fist in isolation wards, cabin hospitals and community checkpoints. The abstract communistic belief became feasible, approachable, and teachable. This is not only the personalized presentation of the great spirit of fighting against the epidemic, but also the continuation of the century-long spirit lineage of the Communist Party of China among the youth of the new era. For college students nowadays, it is more convictive than abstract theory indoctrination, and can effectively answer the question of "faith generalization" in ideological and political education. It has educational ability in ideal and faith, responsibility awareness and behavior model. Colleges and universities and take this as a chance to change the "visible faith" into operable education content, available educational environment and continuable daily practice, achieving a transformation in education from theoretical indoctrination to emotional resonance, value recognition, and conscious action.

Keywords: *Concrete belief, Youth model, Spirit lineage, Ideological and political education.*

1. INTRODUCTION: THE CONTEMPORARY PROPOSITION OF FAITH EDUCATION

In colleges and universities' ideological and political education practice, there is always an old and required question: how to change communistic belief from lofty and abstract to visible, tangible, and learnable concrete practice. The major public health emergency burst out in 2020 gave a historic answer: more than 25,000 outstanding individuals in our country joined the Party at the frontline of the epidemic control battle. The proportion of young people aged 35 and below is as high as 78.6% [1]. Among them, there are nurses working continuously in the cabin hospitals, retired college students who transported supplies in the cold night, and grassroots social workers who stayed at the community checkpoints…When they solemnly took the oath in front of the party flag, some abstract words like "Serving the People", "Sacrifice and Dedication", "Loyalty to the Party" suddenly became concrete.

Has this topic still been of research value several years after the event? I believe it remains the same. Some scholars have pointed out that this major epidemic prevention and control practice is a unique growth experience for contemporary college students, and the great spirit of fighting against the epidemic embodies the common values of contemporary college students [2]. Some research shows that 99.16% college students expressed a stronger determination to follow the path of socialism with Chinese characteristics [3]. It can be said that the great spirit of the anti-epidemic campaign has been internalized as an intrinsic value belief among college students. Besides, the attribute of the young Party members who joined the Party at the forefront of epidemic prevention and control as model educational resources has gradually shifted from an impactful narrative to a reflective study. The time for summarizing experience and exploring

rules is already mature. Just like what President Xi Jinping said, “Each era has its own theme, and each generation has its own mission.” Now, what people most lack is not principles, but visible models. The youth Party member is the best example.

This thesis suggested that developing Party members in difficult and dangerous tasks is itself a practice of concrete belief: one individual’s choice, the Party Organization’s confirmation and public media’s spread put Party’s ideal and belief into concrete individuals and actions. The Party’s spirit appeal also is strengthened in this period. For colleges and universities, it is also a vivid example for exploring youth model education rules. This thesis takes the youth Party members who went through tests during the 2020 epidemic prevention and control and joined the Party gloriously as the object of study, talk about the question of “the embodiment of belief” and try to answer how is the youth model education mechanism created and how to put it into practice.

2. THE INNER LOGIC OF THE EMBODIMENT OF BELIEF

The embodiment of belief is not happened automatically. The youth Party members who joined the Party at the frontlines of epidemic prevention and control can have conditions in subject, situation and ceremony at the same time. Thus, they make the belief concrete.

2.1 Subject: The Real Feeling of Peers

Most of the youth Party members who joined the Party at the frontlines of epidemic prevention and control are from the “90s” and “00s” generations. According to the statistic, in the members who joined the Party during frontline works in Hubei Province, members under the age of 35 accounted for 81.3%, and there are more than 85% of the young people on the frontlines of community prevention and volunteer services. Most of those people are newly graduated medical students, graduate students, volunteers of the “Go West” Program, grassroots recruitment graduates, etc. The “people around” of college students are precisely the most valuable aspect of model education. When undergraduates see people of similar ages and backgrounds make different choices, “He can do it. Can I do it too?” this question precisely is the starting point of model education. When Liu Yexing, a member of Hebei Province’s medical team supporting Hubei Province, working intensively in the ICU, facing the harsh working conditions and his physical discomfort, he still remained at the front line, and submitted an application for joining the Party to the Party organization, becoming a probationary member [4]. Zheng Jingwen, a retired college student from Tianjin University of Technology, continuously worked from cold night to wee hours and completed the distribution of epidemic prevention supplies. After underwent the strict assessment by the organization, he joined the Party gloriously [5]. The two cases both have “details”: the indentations under the goggles, the names on the back of the protective suit, and the figures on duty at night...These real details make belief no longer a slogan of principle, but something that can be touched — such choice that was made by a similar peer at a critical moment.

2.2 Situations: The Action Choice in Critical Moments

If the identity of model makes the faith more accessible, a real stressful environment makes the faith become believable. Such as facing with real infection risks, physical exhaustion and time pressure, etc., choices made in this situation are more convincible than any case analysis and history review in ideological and political classes. Some comments pointed that during the war years, it was quite common for developing Party members on the front lines, because the tests of life and death in the war can best reveal whether a person is loyal and brave; in peaceful years, the frontline in the fight against major epidemics is also the test for one’s motivation to join the Party and their willpower and integrity [6]. Nurse Chen Jinwang from the Hainan Traditional Chinese Medicine Hospital experienced dizziness due to excessive fatigue while working in the cabin hospital. He still worked at his post for nearly a week until he was diagnosed with a ruptured brain aneurysm and bleeding. After underwent the emergency surgery, he was promptly admitted to the Party. He said, “When going to the battlefield, one must charge forward; when being a soldier, one must stay in the trenches.” [7] This sentence comes from his real experience. Because situation itself is the constituent element of education, if there is no real stressful test, there is no true choice, there is also no convincible model.

2.3 Ceremonies: The Confirmation of Faith During the Oath-taking Ceremony

The oath of joining the Party is a highly political and ritualistic organizational act. It can strengthen members' responsibility awareness, mission awareness and discipline awareness [8]. The ceremony's aggregation function can strengthen members' organizational identity and collective memory [9]. For example, putting up right fist and making a solemn oath facing the Party flag in front of the isolation ward or beside the community checkpoint is a touching scene. After being reported by media, it also becomes a public spiritual identity, which raises the individual choices of young people to a public level. From the perspective of education, ceremonies answered the question of "how does faith go from identity to group". By spreading and telling over, a model's concrete action has been transformed into a spiritual model that can be repeatedly viewed and emulated—bright red Party flag, resounding oaths, steadfast gazes…Faith is embodied in these situations. Young students see their peer models practice the faith's solemn ceremony, and the concrete faith has its complete mechanism on the ceremony level.

3. THE THEORETICAL FOUNDATION OF CONCRETE FAITH

President Xi Jinping points out that over the past 100 years, the Communist Party of China has carried forward the great founding spirit, and established a spiritual lineage of the Chinese Communists during the long-term struggle [10]. The great spirit of fighting against the epidemic is precisely the latest manifestation of this lineage [11]. The actions of young Party members who fought on the front line of the epidemic prevention and control and joined the Party are definitely not isolated individual behavior, but the continuation of the Party's spiritual genes on the young people in the new era.

3.1 The Personalized Expression of the Great Spirit of Fighting Against the Epidemic

Any spirit needs concrete person to convey. Behind the Jinggangshan spirit is the armed separatist struggle. Behind the Long March spirit is the ten thousand miles journey. The spirit of fighting against the epidemic also reflects on many concrete persons. Whether it is a medical worker who works on the front lines in isolation wards, cabin hospitals, traffic checkpoints, etc., or it is a doctor or nurse like Chen Jinwang who still works even when suffering from the rupture of a brain aneurysm, the spirits of "disregard one's own safety", "life comes first", "the whole nation work together" are personalized expressions of the great spirit of fighting against the epidemic. In this way, the spiritual narrative from the nation's level becomes an individual's life story.

3.2 The Contemporary Continuation of the Spiritual Lineage

The great spirit of founding the Party, which was formed during a century of struggle history by Communist Party of China, is the source of the Party's spiritual lineage, and other spirits of time is its inheritance and development. Such as joining the Party on the battlefield during the revolutionary war era, joining the Party in 1998 during the flood relief operation, and joining the Party "on the firing line" in 2008 during the earthquake relief efforts, etc., are the practice of the Communist Party of China over the past century of using "tests of life and death" to identify and cultivate loyal Party members. It is the admirable tradition passes down by the Party. Some scholars pointed out that the spiritual lineage of the Party is not an immobile exhibition gallery, but a dynamic practice site [12]. During the war years, those soldiers who joined the Party on the firing line used their lives to erect a monument of faith dedicated to "New China". The young Party members who were on the firing line of the epidemic control used every drop of sweat produced inside their protective suits to build a contemporary spiritual dam that "protects the people". The words of "Firing line" connect the spirits of joining the Party in two eras. The intergenerational inheritance of the spiritual lineage becomes vivid and practical.

3.3 The Vivid Manifestation of the Marxist View of Practice

The spiritual lineage of the Communist Party of China has distinct practical characters. Marxist emphasizes that practice is the sole criterion for testing truth. Faith also should be tested from practice. A group of young Party members who joined the Party during major public health emergencies have demonstrated their faith through their actions: Chen Jinwang continued to fight

despite his condition deteriorating to the point of an aneurysm rupture. He “believed” through “action” and “understood” through “struggle”. Their faith is not recited from books, but from the real choice made in the life or death test. It perfectly shows the dialectical logic of practice, cognition, and practice again. It has the methodology meaning for colleges and universities’ ideological and political education: the transmission of faith cannot just rely on teaching, it also needs conditions and chances for creators to “do something”.

4. THE EDUCATION FUNCTION OF CONCRETE BELIEF

The reason why concrete faith has education effect is that it is real, approachable and teachable. For undergraduates who are forming the sense of value, it is especially vital. Controlling the epidemic is a major test that this generation has jointly undergone. The actions of those peers who underwent tests at the front line and joined the party have practical impacts on undergraduates.

4.1 Faith is No Longer Vague Concept

There is an old question in ideological and belief education of colleges and universities: students can repeat what is faith, but they cannot feel the emotional heat and power of faith. Epistemology has shown that human’s notion basically comes from human’s everyday life [13]. The young Party members who joined the Party at the firing line of epidemic prevention and control have turned the slogan of “Serving the People” into concrete actions: staying on duty at night, transporting supplies, and caring for patients... These things themselves are not difficult to understand. What is real difficult is being willing to do these when faced with stress. It is not words description but peers’ real experience and choices that undergraduates see in ideological and political courses, so that faith is no longer abstract. According to related research, 99.3% of students agree with “undergraduates should be the firm believers, active disseminators and exemplary practitioners of socialist core values”; 95.9% of students think “the value of life lies in dedication” [14]. It means when faced with models in peers, the level of identification among undergraduates is relatively high.

4.2 Stimulating the Awareness of “I Can Do It Too”

The most touching parts of young Party members who joined the Party at the frontlines of epidemic prevention and control is not that they are extraordinary; on the contrary, they are as common as most of the peers. They just made an extraordinary choice in the critical moment. This “extraordinary in ordinary” just responses many undergraduates’ confusion: not everyone does a truly earthshaking event, but everyone will meet a time to make choice. The relevant data shows that the number of undergraduates applying to join the Communist Party of China across the country increased by 23.6% in 2020. 1,200 students from Tsinghua University actively participated in anti-epidemic volunteer services [15]. Medical students from Fudan University also wrote “volunteer application letters”, expressing that “even though we are not yet members of the Party, we wish to request ourselves to the standards of Party members.” [16] These shows that the impact of model not only just stays in the level of notion. The peers who joined the Party at the frontlines of epidemic prevention and control have made undergraduates realize that taking on responsibilities is not something for the future; it can be chosen right now.

4.3 Acting Consciously in the Ordinary Life

Most of the youth who joined the Party at the frontlines of epidemic prevention and control came from common posts. Social worker Wang Chunqi from the “90s” group has been making round trips to deliver and collect daily necessities for those under home quarantine for several consecutive days. She honestly said, “How could it be considered as contribution? What I did was just do my duties as a social worker [17].” Deliveryman Wang Yong voluntarily formed a volunteer fleet to pick up and drop off medical workers [18]. They all performed their duties to the best of their ability, which conveyed a message: “Greatness comes from the ordinary, and heroes come from the people.” For undergraduates, it is not necessary for everyone to be a hero in the eyes of the public, but it is meaningful to do things well and stand out when needed. This kind of action model is easier than any grand moral appeal to turn into everyday action.

5. THE PRACTICAL APPROACHES TO THE EMBODIMENT OF BELIEF EDUCATION

The young Party members who have undergone tests on the frontlines of prevention and control and have joined the Party have significant reference value for students' ideological and political education. But if every deed is simply made into example that is used to teach in class, the power of this kind of education is limited. From "listening to the story" to "being touched by the story", then to "having actions", it needs systematic and repeating educational design and organizational support. Colleges and universities can push forward from three levels: content, situation and action.

5.1 Turning the Classical Deeds into Sustainable Teaching Resource

First, "systematically" organize the materials about the deeds of young Party members who joined the Party at the forefront of epidemic prevention and control. It does not mean simply pile up news bulletin, but means be good at extracting the motivation and logic of the core point and action choice in their growth from these materials. Then make them into persuasive and contemporary teaching products. Telling story can bring the process of fighting against the epidemic back to the individual choices and details, so that the grand narrative and personal identification can be unified [19]. This restoration process is education. For the content carrier, micro-lessons, short videos, campus radio dramas and other forms based on the new media are short and concise, and easy to spread. Teachers and students who join in the prevention and control can be content producers of the major ideological and political course [20]. Some school even held related theme micro-video competition, and used the award-winning work created, directed and performed by the students themselves as teaching materials to enrich the class [21]. The common point of these methods is: students not only are the content's receiver, but also can be the producer and spreader. The effect of education can naturally be more profound.

5.2 Creating Immersive Educational Situations

The static content should be activated through dynamic situations. Du Wei's education notion of "learning from doing" and the scenario simulation, project-based learning, and red study tours etc. in the contemporary education reform all proved that experiencing is beneficial for improving learning results. For example, it can invite the young Party members who joined the Party at the forefront of epidemic prevention and control to come into school and act as a party building mentor or an off-campus counselor, and exchange with students face to face [22]; it can also design scenario simulations, such as role play, situation discussion etc. in "if I was on the frontlines of prevention and control", in ideological and political classes or in the themed party and group activities. Wuchang College of Technology invited youth representative who once received relevant honorary titles to carry out mock discussions on campus, and let students experience the value notions of voluntary service in role play [23]. Its educational meaning lies in giving the power of choosing to students—when an individual must make the choice in scenario simulation, faith is no longer external dogma, but the question he must face and think solemnly.

5.3 Promoting Regularized Practice

The final target of faith education is leading students change from "story listener" to "people who do things". They should turn the spiritual power in special moments into conscious actions in daily life. For this purpose, the practice platforms should be built and the organization mechanism should be constructed. Colleges and universities can set "Youth Vanguard Post", "Party Member Responsibility Zone" etc., and build platforms for students taking part in social work. Lanzhou University constructed the four-in-one training system of "theory shapes the soul + practice refines the character + demonstration leads the way + work style construction" [24]; Guangdong University of Finance & Economics innovatively extended the party member responsibility zone to student community, and through this explored and formed the work mechanism of "Three Links and Three Applications" [25]. Meanwhile, colleges and universities encourage students to engage in community service, emergency drills, rural revitalization and other practical activities. For example, Guizhou University of Traditional Chinese Medicine organized students to conduct community practice in fields like rural governance, environment renovation and so on [26]. Xuzhou Medical University jointly builds practice bases with 15 local townships and sub-districts [27], etc. In sum, no matter what form it takes, it transforms the "responsibility" in the classroom into a requirement to take actions—students do things in

real scenarios, and the insights they gain are far more profound than just listening to lectures.

6. CONCLUSION

The young Party members who underwent tests during the major public health emergencies and proudly joined the Party explained their commitment to the original mission and aspiration through their choice of youth. They changed communistic faith from an abstract notion into concrete actions. They are peer models for contemporary undergraduates to study from. This thesis found that the embodiment of faith cannot live without subject closeness, authenticity of the situation, and solemnity of the ceremony. It is the vivid presentation of the century-long spiritual lineage of the Communist Party of China, and the powerful illustration of the dialectical logic of "practice—cognition—re-practice" in Marxism: it makes the faith tangible and makes responsibility learnable. This means being good at using vivid materials like this well in new era ideological and political education for college students. Efforts should be continuously made in aspects such as content development, scene creation, and action guidance, so that the ideological and political education can shift from "pushing students to listen" to "guiding students to do", and makes faith truly become a spiritual force that is "visible, touchable, learnable" in youth's heart.

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