

Algorithmic Discipline and Subjectivity Reshaping: The Digital Survival Paradox and Transcendence of Ideological and Political Teachers in the Era of Generative AI

Lian Wei¹

¹ School of Marxism, Qilu University of Technology, Ji'nan, China

ABSTRACT

The frantic advance of Generative Artificial Intelligence (GenAI) is not merely a technological iteration at the level of productive forces, but also triggers an ontological upheaval in the modes of knowledge production and the educational field. In this epochal threshold, teachers of ideological and political theory in higher education are encountering an unprecedented "digital survival paradox": on the one hand, the illusion of technological empowerment promises an exponential leap in teaching efficiency; on the other hand, the algorithmic black box and data hegemony are implementing a profound discipline and "deskilling" deprivation of educational subjectivity through the concealed logic of "digital Taylorism". Under the dual critical horizons of the philosophy of technology and digital political economy, the structural colonization of the "value rationality" of ideological and political education by GenAI through "calculative rationality" is coldly dissected. Research confirms that knowledge-feeding and emotional simulation driven by algorithms are dissolving the irreplaceable "sense of presence" and intersubjectivity in ideological and political education, forcing teachers to be reduced to "data labelers" of algorithmic systems and appendages to platform discipline. To crack this practical dilemma, we must thoroughly sublate vulgar technological instrumentalism and reconstruct the "digital agency" of ideological and political teachers within the bounds of historical materialism. By breaking the cognitive monopoly of the algorithmic cocoon, reclaiming the value-governing power in human-machine collaboration, and establishing a defensive mechanism against technological alienation at the institutional level, ideological and political teachers can leap from passive "digital adapters" to "legislators of meaning" in the digital space, thereby accomplishing the historical reshaping and substantive transcendence of educational subjectivity within the technological Gestell of digital capitalism.

Keywords: *Generative Artificial Intelligence, Ideological and political teacher, Algorithmic discipline, Crisis of subjectivity, Digital labor, Digital political economy.*

1. INTRODUCTION: THE ESTABLISHMENT OF PROBLEM CONSCIOUSNESS AND THE ONTOLOGICAL RUPTURE OF THE "TECHNOLOGY- EDUCATION" PARADIGM

In traditional educational narratives, the introduction of technology is often mildly characterized as an "auxiliary tool" to improve teaching efficiency. However, as generative AI

such as ChatGPT comprehensively penetrates the educational field with its terrifying natural language processing, semantic generation, and logical emergence capabilities, this pastoral illusion of "instrumentalism" has been utterly shattered. GenAI is no longer a silent projector hanging next to the blackboard; it has evolved into a cognitive hegemon and an engine of meaning generation endowed with "pseudo-subjectivity".

For ideological and political teachers in universities, who shoulder the mission of mainstream ideological construction and soul-

molding, the crossing of this technological threshold brings not only a change in teaching methods but triggers a profound ontological crisis. The essence of the ideological and political course is to "guide students with the powerful force of truth," whose core lies in the validation of value rationality, the inheritance of the historical materialist stance, and the resonance of authentic emotions. However, the underlying logic of GenAI is probabilistic statistics, parameter fine-tuning, and the stacking of computing power; it is essentially an extreme expression of "calculative rationality" dominated by capital. When this cold calculative rationality forcibly intervenes in the knowledge production circuit of ideological and political education with an "omniscient and omnipotent" mimicry, the original authority structure, discourse monopoly, and educational "Aura" of the teachers are destructively deconstructed.

Current academic discussions on this issue are mostly confined to the technological defense level of "how to use AI to increase the attention rate of ideological and political classes" or "preventing AI academic misconduct". Very few studies dare to directly confront the cruel truth hidden behind the technological carnival: algorithms are executing a concealed and thorough deprivation of power and subjective discipline upon ideological and political teachers. Based on this, this paper aims to break through superficial technological application theory, driving the theoretical probe deep into the bedrock of digital political economy and critical philosophy of technology, to coldly dissect the "digital survival paradox" in which ideological and political teachers are trapped in the GenAI era, and from this starting point, to explore the path of breakthrough for reshaping educational subjectivity within the algorithmic iron cage.

2. ALGORITHMIC BLACK BOX AND THE DEPRIVATION OF MEANING: THE STRUCTURAL PARADOX OF IDEOLOGICAL AND POLITICAL TEACHERS' DIGITAL SURVIVAL

In the era when generative AI comprehensively takes over information retrieval and text generation, ideological and political teachers first encounter a profound "ontological paradox": while technology grants teachers the "freedom" to access massive resources, it secretly executes a far more severe cognitive deprivation and dissolution of subjectivity. This paradox does not stem from individual teachers' unfamiliarity with technology, but from the irreconcilable structural conflict between the

underlying algorithmic logic of GenAI and the fundamental attributes of ideological and political education.

2.1 The Colonization of Value Rationality by Calculative Rationality and the "Pseudo-Neutrality" Trap

The soul of ideological and political education lies in "value governance". Whether it is the elucidation of the basic principles of Marxism or the transmission of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, teachers are required to possess an extremely distinct class stance, historical heritage, and political discernment. However, the knowledge production mechanism of GenAI is a "statistical probabilistic patchwork" based on ultra-large-scale corpora. In the black box operation of the algorithm, all profound class analyses, historical inevitabilities, and political beliefs are flattened into undifferentiated data points (Tokens).

This technological architecture inherently bears the alienating characteristic of "technological rationality as political rationality" critiqued by Marcuse. GenAI often appears under the guise of an objective, rational, and impartial "pseudo-neutrality," using seemingly rigorous logic and a massive accumulation of literature to provide "mediocre answers" devoid of a historical materialist soul. When ideological and political teachers overly rely on, or unconsciously adopt, the texts generated by this "calculative rationality" as the foundational skeleton of their teaching content, the most precious "combativeness" and "critical edge" of the ideological and political course are quietly blunted. Through pre-training filtration and parameter fine-tuning of the corpus, algorithms covertly implant the discourse hegemony and ideological bias of Western digital capital. While enjoying the false euphoria of "one-click lesson plan generation," ideological and political teachers are essentially reduced to mouthpieces for algorithmic logic, and their rightful identity as "legislators of value" is silently colonized and usurped.

2.2 The "Deskilling" of Knowledge Production and the Dissipation of Educational Aura

Marx's critique of large-scale machine industry in Capital pointed out that the use of machinery not only fails to lighten the worker's toil but rather reduces the worker to an appendage of the machine, resulting in the "deskilling" of labor. This

extremely cold political economic verdict is astonishingly reproduced in today's digital education field.

In traditional ideological and political teaching, a teacher's "core skill" is not merely the possession of knowledge, but rather the logical deduction ability to unravel complex theories, and the narrative ability to contextualize expressions in line with the pulse of contemporary reality. This "tacit knowledge" and personality charm, formed through long-term academic tempering, constitute the irreproducible "Aura" of the educational process in Benjamin's sense. However, GenAI, relying on its dimensionality-reducing text generation speed, compresses lesson preparation, case collection, and even the construction of thesis frameworks into mere seconds.

During this process, the labor modality of ideological and political teachers becomes distorted. When the system can instantaneously generate perfectly structured lesson plans, teachers gradually lose the impulse and capability to trudge through vast literature and independently construct theoretical edifices. They are forcibly downgraded into "Prompt Engineers" and "data validators" for the algorithm. Technology strips teachers of the "agony and legitimacy" of deep theoretical reflection, transferring the "right of production" of knowledge to silicon-based computing power. This "deskilling" leads ideological and political teachers to gradually lose their overwhelming discursive advantage when facing students equipped with massive, fragmented information obtained via AI, precipitating the collapse of their academic halo and sense of authority as "guides of truth".

2.3 The Digital Blockade of Intersubjectivity and the Nihilism of "Emotional Compensation"

An ideological and political course is not only the transmission of truth but also the collision of souls and the resonance of emotions. The essence of education occurs within authentic, highly uncertain "intersubjectivity". A teacher's glance or a sigh imbued with a sense of historical vicissitudes can often instantly penetrate students' defenses, accomplishing the internalization of values.

GenAI attempts to simulate this interaction using "pseudo-emotion" and "emotion recognition" technologies. However, no matter how humble the AI's tone is or how realistically its empathy is disguised, its foundation remains cold code logic. When some ideological and political teaching—in pursuit of so-called "digital transformation"—

heavily introduces AI virtual digital humans or intelligent tutoring systems to replace teachers in answering questions and interacting, it is actually utilizing an absolutely controllable and standardized "emotional compensation" to sever the authentic flesh-and-blood connection between people. This digital blockade alienates the ideological and political classroom, originally full of political passion and historical warmth, into a one-dimensional human-machine interface. Students no longer face a "Capitalized Human" with authentic life experiences and beliefs, but a never-tiring, perpetually standard-correct algorithmic simulacrum. In this extremely smooth digital interaction lacking physical friction, the substantive power of ideological and political education to touch the soul is entirely hollowed out.

3. DIGITAL TAYLORISM AND CONTROL: THE ALIENATION OF IDEOLOGICAL AND POLITICAL TEACHERS' DIGITAL LABOR

If generative AI strips ideological and political teachers of their "power of value governance" at the cognitive level, then educational digitization platforms and their real-time monitoring systems implement a much colder "discipline of body and time" upon teachers at the level of physical entities and labor processes. When digital technology comprehensively takes over the evaluation and operational systems of ideological and political teaching in higher education under the guise of "improving teaching quality" and "refined management," traditional bureaucratic management rapidly mutates into a highly concealed and oppressive "digital Taylorism". Under this logic, the mental labor of ideological and political teachers is forcibly disassembled into quantifiable, capturable, and calculable data nodes, and their educational practice essentially degenerates into "digital labor" deeply exploited by algorithmic capital.

3.1 The Establishment of the Data Panopticon: The Forced Discipline of Teaching Habits by Algorithmic Evaluation Systems

In the traditional educational field, ideological and political teaching possesses highly non-standardized characteristics—it relies on the teacher's personal charisma, impromptu adaptability, and emotional resonance with students within a specific physical space. This tacit knowledge and silent interaction act as a natural barrier against

mechanized management. However, by introducing full-process teaching behavior monitoring and algorithmic evaluation, educational digital transformation has essentially constructed a "data panopticon" in the Foucauldian sense within universities.

The Dimensional Reduction of Evaluation Scales and "Metric Fetishism". The core of digital Taylorism lies in "fragmenting" and "measurability" of the complex labor process. Currently, the teaching evaluation for ideological and political courses is brutally reduced to a series of cold algorithmic metrics: the frequency of logging into online platforms, the completion rate of teaching videos, the number of interactive bullet chats, and even the "response milliseconds" of using AI to assist in grading assignments. This "metric fetishism" forcibly drains the soul of ideological and political education, shifting the center of evaluation from the fundamental metric of "whether values are truly internalized" entirely to the superficiality of "whether traffic and data are thriving".

The Deep Discipline of Teaching Habits and "Pandering Alienation". When algorithms become the "silent masters" determining title promotions and performance appraisals, the teaching behaviors of ideological and political teachers inevitably undergo an alienation that panders to the system's logic. To satisfy the algorithm's preference for "high activity," teachers are forced to slice grand, serious, and deeply contemplative readings of Marxist classics into "micro-lessons" or "knowledge capsules" that cater to fragmented consumption; to boost platform interaction rates, teachers must set up numerous shallow, mechanized interactive actions like "check-ins" and "rapid-fire answering" in class. This algorithmic discipline coldbloodedly forces ideological and political teachers to castrate the profundity and criticality of their own teaching, compelling their teaching habits to compromise with the traffic logic of "internet celebrity anchors," ultimately causing ideological and political education to slide into superficial entertainment and technological populism in the pursuit of data prosperity.

3.2 Unpaid Digital Labor and Concealed Exploitation: How Teachers' Interactive Behaviors Degenerate into "Data Nourishment" for Large Models

Amid the frantic advance of generative AI, capital and platform enterprises have meticulously woven a hypocritical myth about "technological empowerment". They provide various intelligent

teaching platforms and AI teaching assistant systems to universities free of charge or at low prices, seemingly to "reduce the burden" on ideological and political teachers, but in reality, operating on the underlying logic of political economy, they accomplish an unprecedented "data enclosure" and "extraction of unpaid labor".

The "De-personalization" of Tacit Knowledge and the Uncompensated Appropriation by Platforms. During the processes of preparing lessons, revising lecture notes, designing interactive questions, and correcting/reconstructing AI-generated texts, ideological and political teachers output extremely valuable professional knowledge, political judgment, and logical deduction capabilities. In traditional relations of production, these belong to the teacher's personal "academic intellectual property". But in the AI era, every click, every corpus correction, and every uploaded lesson plan bearing a unique ideological imprint on the platform is completely captured by the system backend as high-quality "Reinforcement Learning from Human Feedback (RLHF)" data. Through this concealed data extraction, platform enterprises bloodlessly convert teachers' personal tacit intellectual achievements into "training nourishment" for their own large models.

The Ultimate Form of Exploitation: "Playbor" and Unpaid Digital Labor. Christian Fuchs's theory of "unpaid labor" in his critique of digital capitalism has been most cruelly validated upon today's ideological and political teachers. When using AI tools, teachers often mistakenly believe they are the "consumers" or "masters" of the technology; however, under algorithmic logic, they are essentially the "data labelers" for the underlying large language models. Capital ingeniously utilizes teachers' intrinsic motivations to pursue teaching innovation and work efficiency, transforming data labeling and corpus cleansing work—which ought to be remunerated—into a part of teachers' daily teaching. Ideological and political teachers not only fail to receive the corresponding distribution of surplus value from the leap in productive forces brought by AI, but instead degenerate into "digital laborers" working for free for digital capital accumulation. The reason this exploitation is highly deceptive is that it is draped in the legitimate cloak of "professional development" and "technological experience," completely obscuring the exploitative essence of capital's uncompensated appropriation of public educational resources and the crystallization of teachers' labor.

3.3 *The Dissolution of Spatiotemporal Boundaries and Structural Burnout: The Absolute Theft of Private Time by Digital Systems*

Digital Taylorism not only achieves micro-control over the labor process and the uncompensated appropriation of labor fruits but, in a macroscopic dimension, utterly destroys the spatiotemporal boundaries of ideological and political teachers' work and life, triggering massive "structural burnout" within the educational field.

The Collapse of Physical Boundaries and the Specter of "Always Online". Traditional teaching labor has clear spatiotemporal boundaries—centered on the 45-minute classroom and bounded by the physical campus. However, mobile office software, 24/7 online Q&A platforms, and pervasive teaching management WeChat groups completely "zero out" physical distances. Digital technology has created an "always-online" cyberspace, and the labor time of ideological and political teachers is infinitely prolonged. During rest days, late at night, or even while commuting, teachers must respond at all times to message pushes from the platform and online demands from students. This boundless invasion of private time is essentially a forced theft of the "reproduction time" of teachers' labor power by the digital system to maintain its own high-speed operation.

From Physical Exhaustion to the Universal Burnout of "Subjectivity Depletion". Byung-Chul Han acutely pointed out in *The Burnout Society* that the efficient operation of modern society comes at the cost of the subject's "self-exploitation". For ideological and political teachers, this burnout has transcended mere physical fatigue and evolved into a profound "depletion of subjectivity". The digital system not only demands that teachers be on standby around the clock but also enacts high-intensity extraction at the emotional and cognitive levels. Facing a massive influx of disordered, fragmented information, the algorithmic assessment metrics constantly hanging over their heads, and the continuous bleeding in unpaid digital labor, teachers inevitably sink into profound meaninglessness and psychological depletion. This universal burnout is by no means the individual psychological fragility or insufficient occupational stress resistance of teachers, but rather the structural violence inevitably produced after digital technology reshapes educational relations of production. When ideological and political teachers themselves are mired in the quagmire of alienation and digital exhaustion, how can they accomplish the grand epochal mission of "fostering virtue

through education" with brimming political enthusiasm and a high-spirited historical initiative?

4. ANTI-ALIENATION AND SUBJECTIVITY RESHAPING: THE PATH OF TRANSCENDENCE IN THE ERA OF GENERATIVE AI

Any attempt to eliminate alienation within the technological Gestell of capitalism by fine-tuning parameters or optimizing platform interfaces is nothing but the self-deception of reformism. To thoroughly smash the concealed colonization of the ideological and political education space by generative AI, we must leap out of the pure technological application horizon and, within the supreme laws of historical materialism, launch a reverse discipline aimed at reclaiming educational subjective power. This requires that ideological and political teachers experience a three-fold structural leap from "cognitive awakening" to "reclamation of power," and then to "ontological presence," establishing an unshakable status as "legislators of meaning" within the entirely new relations of production of human-machine collaboration.

4.1 *Cognitive Awakening: Constructing a Theoretical Moat Against "Calculative Rationality" with Historical Materialism*

The deepest tragedy of technological alienation lies in the oppressed internalizing the oppressive tools as a natural, inevitable standard. For ideological and political teachers to break through the paradox of digital survival, their logical starting point must be a cold and thorough cognitive awakening: they must, at the epistemological level, strip away the mythic disguise of "objectivity, neutrality, and science" of generative AI, and inspect its underlying political economic undertones with the microscope of historical materialism.

Disenchanted "Algorithmic Neutrality": Seeing Through the Class and Ideological Landscape of Data Feeding. The essence of large language models is text generators conducting probability calculations based on massive corpora. However, just as Marx identified that "no productive force exists in isolation from relations of production," the pre-training corpora serving as the algorithmic bedrock are precisely deeply imbued with specific digital capital, Western mainstream discourse systems, and historical biases. Ideological and political teachers must astutely perceive that the seemingly seamless "standard answers" outputted

by AI are actually products of concealed coding by Western bourgeois ideology through algorithmic fine-tuning and value alignment. Arming the mind with historical materialism means requiring teachers to first suspend the legitimacy of any text generated by AI, subject it to a "tracing interrogation" from a class standpoint, and thus build the first firewall against Western "digital ideological infiltration" deep within their cognition.

Guarding Against the One-Dimensional Domination of "Calculative Rationality". The Frankfurt School's critique of "instrumental rationality" welcomes its most extreme revival in the GenAI era. Calculative rationality attempts to dimensionally compress all complex historical laws, class struggles, and human suffering into calculable Token probabilities. The theoretical moat for ideological and political teachers lies in resolutely defending the "dialectical rationality" and "totality" horizons of Marxism. One must soberly recognize: an algorithm can patch together a 10,000-word precise summary of Capital, but it can never "understand" the blood and tears when surplus value is extracted; it can list all policy provisions of Chinese-style modernization, yet it cannot experience the historical burden and national sacrifice behind this great process. The core of cognitive awakening is establishing the absolute disdain of dialectical rationality over calculative rationality, refusing to let algorithmic logic take over the ideological base of ideological and political education.

4.2 The Reclamation of Value Governance: From "Appendage of Prompts" to "Judge of the Legislation of Meaning"

Cognitive awakening must translate into the reconstruction of power in the practical dimension. In the carnival of generative AI, a large number of teachers are being reduced to "Prompt Engineers" trying their utmost to flatter large models. This behavior—viewing technology as an unknowable "deity" and attempting to pray for the deity to bestow a high-quality lesson plan by chanting precise "incantations (prompts)"—is the extreme manifestation of the loss of subjectivity. To realize anti-alienation, ideological and political teachers must implement a "Copernican inversion" of power in the labor process.

Dimensionally Reducing AI: Thoroughly Exiling It to the Objective Status of "Pure Matter". In the philosophical genealogy from Aristotle to Hegel, "form" endows a thing with essence and soul, while "matter" is merely the material passively filled. Ideological and political teachers

must adopt an extremely cold, masterly posture, dragging GenAI down from the phantom throne of "pseudo-subjectivity," forcibly dimensionally reducing it to the most efficient and cheapest "pure matter provider" in the educational production process. The literature reviews, case materials, and textual frameworks generated by AI are merely "raw meat" unrefined by the value of political economy. Teachers must never serve this directly on the podium; instead, they must dissect, recombine, or even completely overturn it with the coldness of an academic forensic scientist.

Leaping to the "Judge of the Legislation of Meaning". After reclaiming the "right of conferring form" in labor, the fundamental duty of ideological and political teachers ascends from the traditional "knowledge porter" to the "judge of value and meaning". Facing the vast ocean of text generated by AI, the teacher's core labor is no longer information retrieval, but "political arbitration" based on the Marxist stance. Facing an AI discourse on the crisis of globalization, the teacher's judgment lies in accurately pointing out whether it covers up the inner contradictions of capitalism; facing algorithmic outputs on social fairness, the teacher's judgment lies in excising the neoliberal impurities within and injecting the soul of scientific socialism. In this ultimate "value governance," prompts are no longer the pleas of a slave, but ruthless commands issued by a commander to data miners. The more developed artificial intelligence becomes, the more the irreplaceability of ideological and political teachers as "political gatekeepers" and "legislators of meaning" is highlighted.

4.3 Defending the Dignity of "Presence": Maximizing Political Passion, Moral Intuition, and Historical Pain

Facing silicon-based entities with exponentially expanding computing power, where exactly does the dignity of carbon-based life reside? If the ideological and political course is merely narrowed down to the input and output of a knowledge system, then human teachers are bound to suffer a total defeat before algorithms. However, just as the "Aura" defended by Benjamin when critiquing the age of mechanical reproduction, the ultimate charm of ideological and political education exists precisely in the "embodiment" and "finitude" that algorithms can never reach, calculate, or simulate. In the ultimate vision of human-machine collaboration, the breakthrough for ideological and political teachers is absolutely not to compete with AI in computing power and memory, but to maximize the unique life traits of humanity.

The Carnal Transmission of Political Passion. Generative AI can generate gorgeously worded speeches, but it has no heartbeat itself, no blood, and certainly no political faith facing the future. An ideological and political course is fundamentally a political mobilization that touches the soul. The reddened eyes of a teacher recounting revolutionary martyrs on the podium, the trembling voice castigating social injustice, the resolute and decisive passion erupting when looking forward to communist ideals—these political emotions based on the authentic existence of human flesh can never be substantively deterred or inspired by any digital virtual human or Deepfake technology. Defending the "sense of presence" in the physical classroom is defending the privilege of political passion to directly resonate through eyes and vocal cords.

Awakening Moral Intuition and Historical Pain. The foundation of algorithms is mathematical logic; it does not understand what "suffering" is, nor what "sacrifice" is. And the genetic starting point of Marxism is precisely built upon deep sympathy for the suffering of the proletariat and moral indignation against capitalist exploitation. In the digitized classroom, ideological and political teachers must become awakeners of "historical pain". When AI uses cold statistical charts to display economic crises or wealth polarization, teachers must use a moral intuition brimming with humanitarian compassion to tear open and present to students the vivid lives and historical blood and tears folded behind the data.

This maximized expression of "political passion, moral intuition, and historical pain" completely blocks the slide of educational digitization into "cold calculation". In the future field of ideological and political education, the boundary of human-machine collaboration will become extremely cold and clear: all mechanical labor regarding information retrieval, text summarization, and knowledge graph construction is ruthlessly thrown to generative AI to complete; while ideological and political teachers completely extricate themselves from the quagmire of knowledge, pouring their entire life momentum into the collision of souls, the tempering of faith, and the inheritance of a sense of historical responsibility. This is not only the self-rescue path for ideological and political teachers within the iron cage of digital Taylorism, but also the ultimate civilizational battle for humanity to defend the essence of education in the intelligent era.

5. CONCLUSION: FROM DIGITAL ADAPTATION TO CIVILIZATIONAL GUIDANCE—THE ULTIMATE AFFIRMATION OF EDUCATIONAL SUBJECTIVITY IN THE INTELLIGENT ERA

The essence of any subversive technological revolution is by no means merely the generational replacement of production tools, but inevitably triggers and even forcibly reconstructs the social relations of human knowledge production and the underlying logic of civilization. After undergoing an ontological examination of generative AI, a political economic dissection of digital Taylorism and unpaid labor, and the deep construction of ideological and political teachers' anti-alienation breakthrough paths, the theoretical tension of this paper has panoramically expanded from the micro-teaching field to the spiritual defense line of the digital capitalist era. As the final convergence of the entire grand narrative, we must leap out of the pure educational horizon and, within the broadest world-historical coordinate system, conduct the ultimate theoretical reckoning and value anchoring for this educational paradigm revolution of the intelligent era.

It must be extremely coldly pointed out: the "theory of digital adaptation" rampant in current academic and policy discourses is, in essence, a weak technological defeatism. When we narrowly define the "digital literacy" of ideological and political teachers as operational proficiency with large models, seamless integration into algorithmic platforms, and passive satisfaction of data metrics, we are actually defaulting to and establishing the absolute rule of capitalist calculative rationality over the educational space. This vulgar "adaptation" comes at the structural cost of suspending or even sacrificing human subjectivity. In this closed logical loop, the more the teacher "perfectly adapts" to the algorithm's discipline, the more thoroughly their historical edge as a value transmitter and soul-molder is blunted, ultimately and inevitably degenerating into a flesh-based peripheral that maintains the proliferation cycle of digital capital.

Therefore, the core proposition of the digital transformation of higher education's ideological and political education in the new era is not to cultivate a batch of algorithmic appendages capable of "harmonious coexistence" with AI, but to mold a contingent of "legislators of meaning" who can stand firm amidst the technological frenzy and dare

to draw swords against the algorithmic black box. This demands that the digital literacy of ideological and political teachers must undergo a qualitative change from "instrumental adaptation" to "critical governance". Genuine digital literacy is using the Marxist historical materialist worldview to pierce through the fog of code, accurately identifying the ideological infiltration and class biases hidden behind probabilistic generation; it is maintaining a high degree of political acumen and moral intuition within the panoptic data prison, resolutely defending the purity and critical tension of Marxist faith.

The ultimate antidote to transcending technological alienation always lies dormant in the historical leap towards "civilizational guidance". Marx repeatedly warned us that the emancipation of mankind consists not only in shaking off the shackles of material scarcity but also in thoroughly subverting any form of alienated control to achieve the "association of free individuals". Facing generative AI, the most powerful cognitive outsourcing tool in human history, the historical mission of Chinese-style socialist ideological and political education lies precisely in using the highest-order political faith and value rationality to forcibly discipline and even thoroughly dimensionally reduce this savagely growing calculative rationality.

When we endow ideological and political teachers with robust critical digital literacy and truly liberate them from tedious mechanical labor and data assessments, teachers can reclaim the "power of value governance" in the human-machine collaborative matrix with an absolute posture of subjectivity. In the future ideological and political space, AI is merely a highly efficient material library stripped of the right to make value judgments, while human teachers are the navigators holding high the torch of truth. Ideological and political teachers must not only repel the ideological erosion of digital capitalism in cyberspace but also, in the physical classroom, use irreplaceable political passion, historical pain, and profound love for the nation and its people to ignite the spiritual tinder of youth.

Looking back at the evolutionary laws of history, no algorithm can calculate the sublime faith of communism, and no segment of code can simulate the tragic epic of the proletariat's pursuit of liberation. Moving from "digital adaptation" to "civilizational guidance" confirms such an indisputable objective truth: in the vast digital universe constructed by 0s and 1s, the illuminating light of Marxist truth and humanity's educational subjectivity pursuing free and comprehensive

development are the only ultimate beacons capable of piercing the algorithmic fog and guiding humanity towards a higher civilizational form. This is not merely the practical solution for ideological and political teachers in the new era to achieve professional breakthrough, but also an indelible educational redemption plan contributed to all of humanity by Chinese-style modernization in the century of digital civilization.

REFERENCES

- [1] Benjamin, W. The work of art in the age of mechanical reproduction (H. Zohn, Trans.). In H. Arendt (Ed.), *Illuminations* (pp. 217-251). Schocken Books. 1969.
- [2] Crawford, K. *Atlas of AI: Power, politics, and the planetary costs of artificial intelligence*. Yale University Press. 2021.
- [3] Foucault, M. *Discipline and punish: The birth of the prison* (A. Sheridan, Trans.). Vintage Books. 1995. (Original work published 1975)
- [4] Fuchs, C. *Digital labour and Karl Marx*. Routledge. 2014.
- [5] Han, B.-C. *The burnout society* (E. Butler, Trans.). Stanford University Press. 2015.
- [6] Horkheimer, M., & Adorno, T. W. *Dialectic of enlightenment: Philosophical fragments* (E. Jephcott, Trans.). Stanford University Press. 2002. (Original work published 1947)
- [7] Marcuse, H. *One-dimensional man: Studies in the ideology of advanced industrial society*. Beacon Press. 1964.
- [8] Marx, K. *Capital: A critique of political economy, Volume I* (B. Fowkes, Trans.). Penguin Books. 1990. (Original work published 1867)
- [9] Moore, P. V. *The quantified self in precarity: Work, technology and what counts*. Routledge. 2017.
- [10] Zuboff, S. *The age of surveillance capitalism: The fight for a human future at the new frontier of power*. PublicAffairs. 2019.