

Study on the Evaluation System of the Effectiveness of Spiritual Education for College Students

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Abstract: How to construct an effective evaluation system for the spiritual education of college students is still a major challenge for current spiritual education. Based on the current education situation in China and drawing on successful experiences from abroad, the evaluation objectives for the effectiveness of spiritual education are clearly defined. The effectiveness of spiritual education is quantitatively evaluated using indicators, with a people-oriented approach and a sense of keeping up with the times. This helps to construct an evaluation system for the effectiveness of spiritual education for college students, truly achieving the effectiveness of the evaluation and ultimately achieving a significant improvement in their spiritual quality level.

Keywords: Effectiveness, spiritual education, evaluation system, university student.

1. Introduction

Spiritual education refers to an activity that purposefully influences people's thoughts, beliefs, and behavioral habits to guide them to consciously fulfill their moral obligations. It includes stimulating moral awareness, cultivating moral emotions, establishing moral ideals, learning moral norms, cultivating moral habits, and improving moral evaluation. Spiritual education is aimed at cultivating people's ideological and moral qualities, making them fully developed in morality, intelligence, physical fitness, and aesthetics.

In China, spiritual education is a practical activity, not an abstract concept. It includes education on the fine traditional morality of the Chinese nation, education on social morality and the cultivation of moral judgment ability, socialist moral education, professional ethics, and environmental ethics. Spiritual education is the main way to cultivate students' correct "three values" and excellent moral character.

2. Current Status of The Effectiveness Evaluation System for Spiritual Education in Universities

Effectiveness refers to the actual effect or effect. Effectiveness is like a game of chess, a game between the expected purpose and outcome of practical activities. There are two explanations, one is the meaning of achieving results, which refers to the actual effect produced by educators through the process of educating and exerting spiritual education influence on the learners. In other words, it refers to the actual completion of spiritual education tasks and the degree to which spiritual educators expect to achieve their goals. Another explanation is the ratio of input and output of spiritual educators in the educational process, which refers to the success rate of spiritual education work, or in other words, the degree of achievement and completion rate of expected target tasks. We can understand that the essence of effectiveness is a value attribute, an attribute that defines the success rate of spiritual education for college students.

The effectiveness of spiritual education for college students is related to the future and destiny of the country and the

nation. Enhancing the effectiveness of spiritual education for college students is not only a requirement of the increasingly developing society for contemporary college students to have a higher level of spiritual literacy, but also a requirement for individuals to continuously improve themselves. The power of ideological guidance and spiritual inspiration that college students truly receive during this process is immeasurable. To enhance the effectiveness of spiritual education, it is necessary to have a scientific and complete evaluation system. However, in the current evaluation system for higher education in China, the effectiveness evaluation system for spiritual education is still at a relatively low level. There is no unified evaluation index system for college students' spiritual education in universities, but each university formulates its own evaluation index system for self-evaluation based on its own situation and tailored to the school's conditions. These evaluation indicators are disorganized, have a small scope of application, and due to the immaturity of the evaluation system, there are often unfair and unscientific phenomena in the process of evaluating effectiveness. Moreover, most evaluation methods adopt forms such as material review and listening to reports, with a tendency to prioritize form over content and focus on addressing symptoms over addressing root causes. Therefore, accurately grasping the principles of evaluating the spiritual education of college students and enhancing the effectiveness of spiritual education for college students is of great significance.

In this article, the effectiveness of spiritual education for college students mainly examines the special group of educators, class teachers in Chinese higher education institutions. According to the requirements of the goals and educational content of spiritual education for college students, combined with the actual characteristics of the thoughts, psychology, and behavior of contemporary college students, the results of carrying out spiritual education activities for college students (i.e., the ideological and political quality, moral character, and psychological quality of college students) The degree of authenticity and effectiveness achieved. As Su Shi said in his poem "Sending Zhang Hu Off in the Grain", "We must have a broad perspective and make appointments, and accumulate knowledge and skills to make progress." In

the face of a problem, we must go through a long period of preparation and accumulation in order to make a difference and perform our duties.

On the issue of establishing an evaluation system for the effectiveness of spiritual education for college students, the first thing we need to do is to recognize who the object of evaluation for the effectiveness of spiritual education for college students is based on reality. It can usually be divided into three categories: educated students, homeroom teachers who serve as spiritual educators for college students, and institutions and organizations that serve as educational administrators. It can include schools, education bureaus, and the wider society as a whole. Understanding the object of evaluation is crucial for us to develop a standardized evaluation system. Secondly, it is necessary to establish an evaluation system for the effectiveness of spiritual education within the scope of the basic principles of educational evaluation, which must be purposeful, hierarchical, and comprehensive. The basic principles of educational evaluation are directionality, feasibility, comparability, comprehensiveness, purposefulness, the combination of objectivity and subjective initiative, the combination of quantitative and qualitative evaluation, the combination of individual and comprehensive evaluation, the combination of static and dynamic evaluation, and the combination of evaluation and guidance.

3. Review of Evaluation Systems for Spiritual Education Abroad

In recent years, not only has China attached increasing importance to the establishment of an evaluation system for the effectiveness of spiritual education, but other countries have also made many explorations and studies in this regard, aiming to standardize and quantify the evaluation system of spiritual education, so that educational organizations, institutions, and individuals under this system can share and exchange information in a timely manner, further improve the effectiveness of spiritual education, and form a virtuous cycle. For example, spiritual education in Germany and the UK emphasizes practicality and systematicity. For example, the Character Education Partnership Program in the United States is an organization created by the US Department of Education with the aim of providing reliable and scientifically based educational evaluation strategies for educators, policy makers, researchers, and the general public. The Character Education Partner Program has created a character education website that provides course descriptions, assessment tools, and the latest research information, bringing convenience and benefits to many schools. But at the same time, the website requires schools that receive funding support from the Character Education Partner Program to conduct character education effectiveness evaluations on the website, upload relevant data, so that researchers can grasp the latest data, study effectiveness evaluation methods, and develop the next step of education effectiveness evaluation plans.

The evaluation of character education in the United States today is different from that in China. They are mainly divided into three levels of content: student level evaluation, teacher and school level evaluation, and the third focus is on family and community aspects. For example, at the student level, the personal ideological domains in which students receive spiritual education generally include the behavioral domain (mainly manifested in social closeness and satisfaction,

interpersonal communication, and the manifestation of good qualities), the emotional domain (mainly reflected in the ideological height and personal opinions, values, worldviews, and outlooks on life of college students), and the cognitive domain. Chinese universities have fewer evaluation methods in terms of family and society compared to the United States. Most universities complete their evaluations through teacher evaluations and student self-assessment, which means the scope of evaluation is limited to the classroom and campus. The "Character Education Partner Program" seems to provide us with a new direction, which is that our evaluation approach can not only be conducted in both student and school dimensions, but also expand to society.

4. Construction of Evaluation System Indicators for The Effectiveness of Spiritual Education for College Students

(1) Clarify the evaluation objectives for the effectiveness of spiritual education

To accurately evaluate the effectiveness of spiritual education for college students, we should trace back to the source and inquire about the initial purpose of carrying out spiritual education. Spiritual education is a discipline that serves a certain class, political party, and group, with strong ideological and political characteristics. Spiritual education is not only a preparation for college students to meet the needs of society for new century talents to not only have knowledge and professional qualities, but also to have sound character. It is also an important course to help students clarify their personal views, adhere to personal beliefs, and have personal value under the premise of personal development of college students. That is to say, the evaluation of spiritual education for college students should first evaluate the satisfaction of social needs. This is not only an evaluation of whether the educational content of educators meets the needs of society for contemporary talents, but also an evaluation of whether the educational methods are reasonable. Secondly, it is necessary to evaluate the individual needs satisfaction of the learners, whether college students have a firsthand feeling under the influence of the class teacher or spiritual education teacher's curriculum or words and deeds, and whether it is reflected in daily life, learning, work, and communication, achieving certain results.

(2) Quantitative evaluation of the effectiveness of spiritual education using indicators

Due to the complexity of education itself, educational evaluation is already a challenge. Moreover, spiritual education is the art of spiritual education, and its charm lies precisely in its ability to touch the hearts of students, touch their spiritual realm, and truly penetrate into people's hearts. But this is an advantage and also brings greater difficulties to the evaluation of spiritual education. It is not suitable to directly measure the moral character of a college student solely based on scores, let alone individual teachers.

American psychologist Sandeck pointed out in "Introduction to Mental and Social Measurement" that "whatever exists, always exists in quantity." The British Secretary of Education, Michael, proposed that "anything that exists in quantity can be measured." These two sentences have been summarized as the theory that "everything that exists must have a quantity; everything that has a quantity can be measured.", And is regarded as the axiom that constitutes all

tests and quantitative evaluations.

So for the evaluation of the effectiveness of spiritual education for college students, the qualitative and quantitative aspects depend on whether the educational effectiveness can be correctly evaluated, and on determining the quantitative proportion relationship between indicators and elements at different levels according to a certain proportion, reflecting the quantitative proportion of the indicator system. For example, for the evaluation objects of educational effectiveness mentioned earlier, based on the current direction and level of education in China, clear ratios of the three are formulated, namely clear indicators. Universities evaluate their spiritual education according to the indicators and upload data to improve and perfect the indicators.

(3) Unification of knowledge and action in the evaluation system

Any theory includes both theory and practice, and the evaluation system is no exception, but there are two layers of meaning here. The first layer refers to the evaluation of the theoretical and practical results of the effectiveness of spiritual education. Here, qualitative and quantitative theories can be combined to provide both teachers and students with expected goals. At the end of an educational stage, a comparison and quantification of expectations and reality can be made, and this percentage can be used as part of the effectiveness evaluation. The phenomenon of inconsistent knowledge and action in spiritual education for college students is particularly evident in current universities. So it is not surprising that there is a phenomenon of low educational expected goals and practical percentage values. Therefore, to evaluate the effectiveness of spiritual education for college students in this way, it can be seen from the changes in historical data that Chinese college students generally "know" more rationally and "act" more realistically. The second meaning is related to the formulation of the evaluation system, which uses a combination of argumentation and practical testing methods. Specifically, it means that the expert group fully demonstrates the system and system formulated based on principles, and then through scientific and reasonable practical testing and adjustment, ultimately ensuring the construction of the evaluation index system.

(4) The people-oriented concept in the effectiveness evaluation system

In modern education, the concept of putting people first has deeply rooted in people's hearts. It advocates enhancing students' subject consciousness, enhancing their subject status, and unleashing their subjective initiative. Although the concept of putting people first is still developing, its theoretical basis, core content, scope of application, and key points of attention are controversial. However, the innovative power and practical effects it brings to higher education are also evident. In this trend, the evaluation system of spiritual education can also be adopted.

The evaluation method is no longer limited to the form of material review and listening to reports, but can also adopt forms such as student mutual evaluation, teacher talks, and achievement display. Let college students be the main body of the effectiveness evaluation system, and participate in the evaluation part, no longer just being evaluated. The enhancement of the role of college students in the evaluation

system will further enhance the pertinence of the effectiveness evaluation system for spiritual education.

Each era has its own unique characteristics and missions, and the content of spiritual education also changes with the changing times. Effectiveness refers not only to actual results, but also to the effective contribution rate to the real society. Specifically, it manifests as the level of acceptance and learning of spiritual education among college students. Acceptance level refers to the interest and understanding of the content taught by college students, while learning level refers to whether the connection between learning in middle and high school and studying in university is reasonable and appropriate. Establishing a scientific and reasonable evaluation system for the effectiveness of spiritual education should also include strengthening the improvement of spiritual education content and increasing the proportion of college students choosing their own learning content.

(5) Evaluation system should keep up with the times

The educational system of colleges and universities is changing rapidly, and the development of Internet technology has added infinite vitality to education. The organic combination of the effectiveness evaluation system of college students' spiritual education and the Internet has become a development trend. As mentioned in the previous example, website creation, timely data updates, and information sharing can all help improve the evaluation system. And now spiritual education is not only in offline physical classrooms, but also in online spiritual education. This educational activity is different from general classroom spiritual education activities, and the educational methods and evaluation of educational effects are relatively special. In the process of constructing an evaluation system for the effectiveness of spiritual education, fully tapping into the infinite potential of the network will undoubtedly bring unexpected surprises to our evaluation of the effectiveness of spiritual education.

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