

## Exploring the Feasibility and Necessity of Moral Evaluation of College Students

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### Abstract

“A country cannot prosper without virtue, and a person cannot succeed without morality.” Morality is the core and key of the talent quality system, and it is crucial for the development of the country and individuals. However, there has been a lot of controversy in the theoretical circle about whether morality can be evaluated and whether it is necessary to evaluate it. In fact, morality itself is an objective psychological reflection with stable structural content. Coupled with the fact that the formation and performance of college students’ morality have certain regularities, this provides a solid theoretical foundation for the feasibility of college students’ moral evaluation. In addition, through the evaluation of college students’ morality, it can also help cultivate and develop college students’ moral literacy, test the effectiveness of ideological and political education in colleges and universities, and improve the ideological and moral level of the whole society, which provides sufficient practical basis for the necessity of college students’ moral evaluation.

**Key words:** Moral evaluation; Feasibility; Necessity

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The research on college students’ moral evaluation has gradually developed with the rise of educational evaluation. In fact, educational evaluation is a western import that was introduced into China in the early 20th century and has undergone different stages of

improvement, including “intermittent development, theoretical accumulation, and sustained development” (Wang, 2016, p. 14).

In particular, the “Decision on the Reform of the Education System” issued by the CPC Central Committee in 1985 promoted the comprehensive development of educational evaluation in China. Against this backdrop, Zhai Tianshan’s article “A Preliminary Exploration of Student Moral Evaluation--Nature, Function, and Standards” published in “Educational Research and Experiment” in October 1986 can be regarded as the pioneering work of moral evaluation. Subsequently, under the promotion of educational evaluation, moral evaluation, ideological and political education evaluation, talent evaluation, and so on, moral evaluation gradually constructed its own theoretical system.

### 1. THE CONNOTATION AND CHARACTERISTICS OF MORAL EVALUATION OF COLLEGE STUDENTS

Morality is a seemingly simple yet complex concept. Ethics, psychology, education, and talent studies all regard morality as part of their research, but the emphasis they place on it in different disciplinary contexts is different. Among them, morality in ethics is an individual phenomenon, reflecting the individualized reflection of the common moral norms of society, and implies the inherent essence of morality. Morality in psychology is a psychological phenomenon, revealing the process and laws of morality formation. Morality in education is a social phenomenon, revealing the content structure of morality. Morality in talent studies highlights the role of morality, implying the contribution of morality to the growth and success of talents. Although the definition of morality in various disciplines varies, they all basically agree that morality refers to the stable psychological characteristics exhibited by individuals in their words and deeds. The

morality studied in this article is mainly studied from the perspective of the discipline of ideological and political education. Ideological and political education is an ancient and emerging discipline. This discipline takes the formation and development of people's ideological and moral standards and the laws of ideological and political education as its research object, and is a special discipline integrating ideology, comprehensiveness, scientificity, and practicality. Therefore, based on the ideological nature and comprehensiveness of the discipline of ideological and political education, this article discusses the synonymy of morality and ideological morality: "Morality is a comprehensive system of multiple elements, which is the sum of relatively stable psychological characteristics, ideological tendencies, and behavioral habits that people display in their moral behavior under the guidance of certain ideas." (Chen & Zhang, 2007, p.116) On this basis, the moral character evaluation of college students can be defined as a process in which evaluators, under the guidance of certain ideas, use scientific and reasonable evaluation methods or methods based on specific evaluation criteria to make factual analysis and value judgments on the development level and status of various elements of college students' moral character.

Compared with other quality assessments, the moral character evaluation of college students has its own uniqueness:

First, class nature. The so-called class nature refers to the ideological and political education of each class, which reflects the fundamental interests and requirements of the class. Moral character evaluation also has class nature. First of all, morality itself is ideological. According to the above, morality is the research object of multiple disciplines. However, no matter from which discipline, the establishment and development of each discipline is developed to meet the needs of a certain class; therefore, as its research object, morality inevitably reflects the requirements of the class. In addition, the moral character studied in this article is under the discipline of ideological and political education. Therefore, according to the class nature of ideological and political education, morality inevitably has class nature. Secondly, the standards for moral character evaluation have class nature. In the process of moral character evaluation, the evaluator evaluates the moral development level of the evaluated person based on specific standards under the guidance of certain ideas. Therefore, there must be certain evaluation standards and ideas to judge the moral development of the evaluated person. However, this standard and idea also have different contents in different societies. Therefore, the class nature of evaluation criteria inevitably leads to the development of morality in the direction required by the class.

The second is the times. The so-called times refers to the fact that ideological and political education is not

immutable, but constantly changes and adjusts with the development of the times, reflecting a distinctive imprint of the times. Morality evaluation also has a distinctive times, which is determined by the content of moral evaluation. According to the definition of moral evaluation connotation, moral evaluation mainly refers to the evaluation of the development level and state of various elements of students' morality, that is to say, morality is the specific content of evaluation. In fact, in the perspective of ideological and political education, morality is the product of certain social ideology, reflecting certain ideological, political, moral, legal, psychological and other aspects of the society. These aspects are all marked with the imprint of the times, containing the theoretical innovation and progress of the party and the country, reflecting the new pattern of changes in socialist social politics, culture, morality, and legal system, and showing the new outlook of social progress. As Marx and Engels pointed out: "People's ideas, views, and generalizations, in a word, people's consciousness, change with the changes of people's living conditions, social relations, and social existence." (Marx & Engels, 1995, pp.419-420) It can be seen that it is the times of moral content that promotes the development of moral evaluation in the times.

The third is the level. The level refers to the hierarchical order and sequence relationship that the system and its constituent elements present in the spatial and temporal separation. Moral evaluation also exhibits this level, which is determined by the hierarchy of the objectives, objects, and content of moral evaluation. Firstly, the setting of moral evaluation objectives is hierarchical. Generally speaking, an objective is a collective or systematic concept, and different objectives can be distinguished based on criteria such as time, space, object, and effect. For moral evaluation, the direct objective is to evaluate the development level and status of various elements of students' morality, the intermediate objective is to promote the development and improvement of students' moral quality, and the long-term objective is to promote the all-round development of students' qualities in all aspects. Therefore, the level of moral evaluation objectives inevitably promotes the hierarchical development of moral evaluation. Secondly, the content of moral evaluation is hierarchical. This is determined by the hierarchy of moral evaluation objectives. Moral evaluation objectives distinguish three levels, and accordingly, the content of moral evaluation must also be set according to these three levels. Thirdly, the object of moral evaluation is hierarchical. In this article, the main target of moral evaluation is college students. However, on the one hand, college students have different innate qualities, and on the other hand, the environment they are in, the education they receive, and their own level of effort are also different, which inevitably leads to significant differences among college students. It is this difference that leads

to the hierarchy of college students. Therefore, when conducting moral evaluation, we must pay full attention to the hierarchy of the evaluation target and evaluate them in different levels and categories.

Fourth, it is dynamic. The so-called dynamic nature refers to the fact that moral evaluation is not a one-off process, but requires long-term information collection and tracking to make effective evaluation conclusions. The reason why moral evaluation is dynamic is determined by the long-term formation and development process of morality and the effect of ideological and political education. On the one hand, from the perspective of morality itself, its formation and development process has certain regularities, which is a dialectical and unified process of external constraints and internal ideological contradictions. In this process, morality gradually realizes the development from simple to complex, from low to high, and from imperfect to perfect. On the other hand, from the perspective of ideological and political education effect, the formation and development of morality is one of its effects. However, the effect of ideological and political education often cannot be achieved immediately, and it can only be achieved through repeated teaching over a long period of time. Therefore, when evaluating morality, we cannot use a static viewpoint to evaluate it, or draw conclusions about morality based on a single evaluation activity. This is not correct. In the specific process, we should fully consider the process and laws of moral formation and development, as well as the long-term nature of the realization of ideological and political education effects, and conduct dynamic evaluation of morality, paying attention to the collection and accumulation of moral information.

## 2. THE FEASIBILITY OF MORAL EVALUATION OF COLLEGE STUDENTS

From ancient times to the present, our country has always been “emphasizing morality, stressing morality, and practicing morality”, and even formed some “morality examination” thoughts. However, these thoughts are basically linked to the talent evaluation and selection at that time, and have not formed a complete theoretical system. So, is moral evaluation feasible? There are endless disputes in the theoretical circle, and it is believed that there are many difficulties in the research of moral evaluation in terms of possibility, necessity, and quantification. Among them, some people believe that moral evaluation is meaningless. They believe that morality is an invisible and intangible thing, which is invisible and unpredictable, and it is impossible to evaluate. People who hold this view are also quite numerous. In addition, some people believe that although morality shows strong falsity and variability, it is an objective existence, which is a reflection of the

consciousness of certain social existence. It can show certain differences through its moral behavior, so it can be recognized and evaluated. However, this kind of moral evaluation requires more time and effort. It can be seen that there are both positive and negative voices for moral evaluation. However, with the development of society and modern psychological technology, moral evaluation has become an important topic in educational evaluation, moral education evaluation, ideological and political education evaluation, and talent evaluation. Many scholars have devoted themselves to the study of moral evaluation, opening up a research path for future generations. It can be seen that history and practice have fully proved that the study of moral evaluation is feasible. Specifically, the following aspects also prove the feasibility of moral evaluation.

### 2.1 Moral character is an objective psychological reflection

Marxism believes that consciousness is a unique spiritual phenomenon in human society, a special function of the human brain, and a psychological reflection that gradually emerges in human activities of understanding and transforming the world. Essentially, consciousness is a subjective reflection of the objective world, and a unity of objectivity and subjectivity. From the perspective of the content and object of consciousness, it is a psychological reflection of the objective world and its things based on practice. As Marx pointed out, “What is conceptual is nothing more than material things that have been transferred into the human mind and transformed in the human mind.” (Marx & Engels, 2012, p.112) In addition, from the perspective of the manifestation, individual differences, and creativity of consciousness, consciousness is a special psychological activity of human beings, with a certain degree of subjectivity. It can be seen that it is the unity of objectivity and subjectivity that promotes the relative independence of consciousness, that is, consciousness is a purposeful and planned spiritual activity, and it is the reconstruction and creation of the objective world by human beings. The same is true for morality. According to the definition of the connotation of morality, we know that morality is the sum of stable psychological characteristics, ideological tendencies, and behavioral habits formed in the psychological system of a person under the guidance of certain thoughts. In essence, morality is a subjective reflection of individuals on certain social norms, ideological ethics, and other content. In this regard, the characteristics of morality such as stability, sociality and practicality fully illustrate that morality is a kind of social consciousness with objective content. Therefore, morality, as a psychological reaction with objective content, can be recognized by people. Firstly, from the perspective of manifestation, human morality is mainly manifested through certain moral behaviors. These behaviors occur in specific situations in reality and can be

perceived by people. According to psychological research, any externalized behavior can be observed and evaluated. Morality is no different. Secondly, from the perspective of the existence of individuals, the morality of different individuals varies to some extent. "People's hearts are different, and each is like his own painting." Morality is also like this. Due to the differences in physiological, psychological, and social space-time conditions of each individual, as well as the differences in education received after birth, it is inevitable that people will have differences in morality. It is this difference that highlights the differences between individuals, which can be recognized by people. Thirdly, from a practical perspective, the formation of people's moral character is not an overnight process. It requires individuals to be guided externally in the process of practice, and then internalize it through their own actions to form stable behavioral tendencies. This practical internalization process provides the possibility for people to understand morality. In short, the above three aspects fully illustrate that morality is an objective psychological reflection that can be recognized by people. It is this recognition that provides the possibility for moral evaluation.

## **2.2 Moral character has a stable structural content**

"The moral structure is a multidimensional three-dimensional structure with a core of worldview, consisting of three subsystems of psychology, thought, and behavior, as well as various elements, which are connected in a certain way and have stable tendencies." (Chen & Zhang, 2007, p.117) This structure includes the formal structure and content structure of morality. On the one hand, morality gradually forms certain behavioral manifestations through the change and movement of psychological elements such as knowledge, emotion, belief, will, and action. Therefore, moral cognition, moral emotion, moral belief, moral will, and moral behavior jointly constitute the formal structure of morality. On the other hand, morality is formed under the guidance of a certain ideology, which includes political view, worldview, outlook on life, values, and moral view, and manifests itself in the specific content of the five fields of thought, politics, morality, legal system, and psychology, which jointly constitute the content structure of morality. Among them, the formal structure of morality is the origin, motivation, and condition of the formation of morality. The content structure of morality determines the nature and direction of morality, and is the core element of morality, which is the internalization of certain social content.

Specifically, these structures of morality also exhibit the following characteristics: First, morality is a dissipative structure system. Marxism believes that the change and development of things are mainly manifested in two forms: quantitative change and qualitative change.

When things are transformed from quantitative change to qualitative change, a certain critical point must be reached before a qualitative leap can be achieved. Morality is the same. In the process of morality formation, when the energy driving of psychological elements such as knowledge, trust, and faith within individual morality does not reach a certain critical point, the morality system is still in a disordered and chaotic state; only when this driving reaches or even exceeds the critical point, it will drive individuals to make corresponding moral behavior. At this time, the internal ideological motivation and external moral behavior of individuals will be connected into an open system. Secondly, morality has internal and external unity. According to the interpretation of the concept of morality, morality is the process of internalizing certain social ideologies, moral norms, etc. in individuals, and externalizing them through corresponding behaviors. Therefore, the inherent virtue and external behavior of morality must be unified. This unity is also determined by the dissipative structure of morality. It should be noted that this unity does not mean absolute unity of internal and external morality under any time and space conditions, because there are contradictions between internal motivation and external behavior in every individual to varying degrees, which are also accidental and specific situations, but usually consistent. Thirdly, morality exhibits a certain degree of stability. This is because morality is a regular and habitual behavioral tendency. Hegel believed that "a person who has done such or such an ethical thing cannot be said to be virtuous." (Hegel, 1961) Morality is also like this. A person can only be considered to have certain moral characteristics if he can persist in such moral behavior at a certain stage or even throughout his life. It can be seen that not only the structural content of morality provides specific indicators for moral evaluation, but also the performance characteristics of the moral structure provide possibilities for moral evaluation. Among them, the dissipative nature and internal and external unity of the moral structure suggest that we can understand and evaluate morality through certain moral behaviors, and the stability characteristics of the moral structure expand the time and space environment for us to evaluate morality. It is precisely the stable structural content and characteristics of morality that make it possible for college students' moral evaluation.

## **2.3 The formation and expression of college students' moral character are regular**

The formation of morality has certain regularity, which makes it possible for people to understand and grasp morality. Specifically, "human morality is generated, developed, and transformed in the process of interaction, coordination, and internal ideological contradiction movement between objective external conditions and subjective internal factors based on social practice."



(Chen & Zhang, 2007, p.123) In general, the formation of human morality includes two major laws: First, human morality is the product of the interaction and coordination between subjective and objective factors based on social practice. Morality is not innate, but gradually formed through acquired cultivation. On the one hand, morality is the individualization of certain social ideologies and moral norms, which is inevitably influenced by various environmental factors; on the other hand, the formation of human morality does not solely rely on the influence of external environment, but also requires the subject to exert subjective initiative to select, digest, and absorb these external environmental factors, so as to achieve coordination and balance between the subject and the objective environment, and thus internalize it as personal morality. This process of coordination and balance is achieved on the basis of the social practice of the subject, that is, objective environmental factors are linked to the subject through certain social practices, resulting in certain moral awareness, and then through certain social practices, they are externalized into corresponding moral behaviors or behavioral habits, thus ultimately forming good morality. Second, human morality is the result of the transformation of the internal ideological contradictions of the subject. Marxist materialist dialectics believes that the internal contradictions of things are the basis for the change and development of things, determining the fundamental direction of things' development and the root cause of things' change and development. Similarly, although the formation and development of human morality cannot be separated from the influence of external environmental factors, in the final analysis, it is the internal ideological contradictions of the subject that play a fundamental role. Specifically, there are two kinds of contradictory movements within the subject: one is the contradictory movement of the internal elements of knowledge, emotion, belief, will, and action in the direction of development from inconsistent to consistent, and the level of development from unbalanced to balanced; the other is the contradictory movement between the subject's reflection on the current social requirements and the original moral state. It is this kind of contradiction within the subject that drives the formation and development of the subject's morality. In short, these two laws are the inevitable laws of the formation and development of human morality, applicable to groups of all ages, including college students. As long as we grasp the two laws of moral formation, we can provide a basis for moral evaluation.

In addition to the regularity of morality itself, the performance of college students' morality also has certain regularities. First of all, the form of college students' moral performance is indirect and inevitable. On the one hand, morality is a part of human psychology and an inherent thing that cannot be directly observed like tangible things

in nature. Coupled with the universality of the objective basis of morality, the complexity of influencing factors, and the long-term formation of morality, it inevitably makes the performance of morality indirect. On the other hand, according to the structural system of morality, moral behavior is an external symbol to measure a person's moral level, which is the manifestation of morality. Whether there is a one-to-one correspondence between a person's internal morality and external behavior, it inevitably manifests itself through corresponding external behavior. Secondly, the content of college students' moral performance is consistent and repetitive. On the one hand, moral behavior is the external manifestation of morality, which is the internalization of certain social requirements into one's own inherent morality, and then externalized into corresponding moral behavior or behavioral habits through certain social practices. In this process, the inherent morality and external behavior must be consistent. On the other hand, with the development of the times and society, the requirements of society for personal morality will continue to be adjusted. Therefore, the moral behavior formed by people at different times and on different occasions will inevitably be adjusted with the development of society, resulting in repetition. Thirdly, the places of college students' moral performance are centralized and limited. College students mainly refer to a special group that receives four-year higher education in order to obtain a bachelor's degree. Therefore, the learning places of college students are mainly concentrated in the four years of school life. On the one hand, four years is relatively short compared to one's life; on the other hand, this stage is also a critical period for the formation of college students' morality, which is centralized. It is this limitedness and centralization that provides the possibility for us to evaluate college students' morality. In short, the regularity of the formation and performance of college students' morality provides us with the possibility of grasping the essence of college students' morality.

### 3. THE NECESSITY OF MORAL EVALUATION OF COLLEGE STUDENTS

There is also controversy in the theoretical circle about whether moral evaluation is necessary. Some people believe that morality is the result of education, and as long as it is carried out according to the educational plan, there will be a harvest for every effort. Therefore, it is more important to study educational methods than moral evaluation. Both in ancient China and in various countries abroad, there are few specialized moral evaluations. Therefore, moral evaluation is not necessary. However, some people believe that moral evaluation is necessary. Because moral evaluation is very important for the formation and development of individual morality, as well as for the management of the educational process

and the examination of educational effects. In general, moral evaluation is an important means to understand and examine the quality of individual moral cultivation. In fact, moral evaluation of college students is very important, both for the all-round development of college students themselves and for the improvement of social and national moral quality.

### **3.1 It helps to cultivate and develop the moral quality of college students**

In essence, the cultivation and development of college students' morality is a process in which educators use scientific methods in a purposeful, planned, and organized manner to transform the moral norms required by a certain society into the moral character of college students based on the formation laws and actual situation of college students' morality. In this process, grasping the formation and development of college students' morality is the premise to achieve the cultivation and development of college students' morality. In fact, college students' moral evaluation is to understand and grasp the formation and development of college students' morality through the evaluation process, so as to help educators adjust the educational content and plan, improve the development direction of college students' morality, and make college students' morality develop in a good direction. It can be seen that college students' moral evaluation provides a basis for the cultivation and development of college students' morality, which can improve the effectiveness of college students' moral cultivation and development to a certain extent.

Specifically, the moral character evaluation of college students affects the cultivation and development of their moral character in the following ways: First, the evaluation of college students' moral character can provide feedback on the effectiveness of their moral character cultivation and development. In the process of college students' moral character cultivation and development, it shows the immediacy of its connection with society. This immediacy is not only reflected in the subjects of college students' moral character cultivation and development, but also in the content of their moral character cultivation and development. The former refers to the fact that the subjects of college students' moral character cultivation and development live in a certain society and are inevitably influenced by the political, economic, cultural, social, moral, and other environments in the real world, presenting a diverse range of subjects such as schools, families, organizations, and society. The latter refers to the fact that the content of college students' moral character cultivation and development is the individualized result of the ideological concepts and moral norms of a certain society. As the times and society change and develop, its requirements for personal morality will also change. This connection inevitably leads to the continuous changes in the content of college

students' moral character cultivation and development. In this regard, the cultivation and development of college students' moral character inevitably present complexity as the subjects and content change. At this time, it is necessary to evaluate college students' moral character in order to grasp the effectiveness of moral character cultivation and development at any time. Second, the volatility and concealment of college students' moral character affect the process of cultivating and developing their moral character. From the perspective of volatility, the formation of college students' moral character undergoes a process of quantitative change to qualitative change, long-term shaping, and even transformation. In this process, the social nature of college students' moral character inevitably requires them to make adjustments at any time to adapt to social development. Therefore, the cultivation and development of college students' moral character cannot be accomplished overnight, and it inevitably exhibits the characteristics of long-term and iterative nature. From the perspective of concealment, the result of cultivating and developing college students' moral character is to enable them to form an inherent moral character that meets certain social requirements. It is a special quality inherent in human psychology that is difficult to observe. Therefore, only through scientific evaluation of college students' moral character evaluation can we grasp the effectiveness of cultivating and developing college students' moral character. In short, the cultivation and development of college students' moral character is a complex process, and it also requires feedback on the effectiveness of cultivation and development through college students' moral character evaluation.

### **3.2 It helps to test the effect of ideological and political education in colleges and universities**

In ideological and political education activities, the goal of ideological and political education embodies the requirements and expectations of a certain society and country, provides a direction for the moral development of the educated, and plays a guiding, motivating, and regulating role in the entire ideological and political education activities. The evaluation of college students' morality mainly involves making factual and value judgments on the formation and development of college students' morality, thereby helping college students' morality to develop in a good direction. Therefore, it is essential to evaluate college students' morality in order to verify whether the goal of ideological and political education in colleges and universities has been achieved. Specifically, the evaluation of college students' morality is essential to verify the effectiveness of ideological and political education in colleges and universities.

First, the evaluation of college students' moral character is the last link in the process of ideological and political education in universities, which can ensure the

integrity and completeness of the ideological and political education process. Generally speaking, the ideological and political education process mainly includes three links: the formulation of the ideological and political education plan, the implementation of the plan, and the evaluation and feedback. The evaluation of college students' moral character is the main content of the third link. On the one hand, the evaluation of college students' moral character constitutes a complete educational process together with other links; on the other hand, the results of the evaluation of college students' moral character can provide guidance for the next educational activity. In other words, the evaluation of college students' moral character is both the terminal and starting point of the ideological and political education process, playing a connecting role in the whole ideological and political education process, and playing a strengthening, improving and innovative role in the whole ideological and political education. Second, the evaluation of college students' moral character provides an objective basis for the strengthening and improvement of ideological and political education. The evaluation of college students' moral character is to make factual and value judgments on the moral status of college students. On the one hand, through this judgment, educators can grasp the degree of the effectiveness of education, understand their work achievements and shortcomings, help educators reflect and summarize lessons learned, and thus promote the enthusiasm, initiative, and creativity of educators, so as to better strengthen and improve ideological and political education. On the other hand, this judgment can also help educators to identify whether the goals, guiding ideology, content, principles, approaches, methods, etc. of ideological and political education are reasonable, thus providing a basis for subsequent educational activities, namely strengthening and improving educational deployment and planning, and further enhancing the effectiveness of ideological and political education. Third, the evaluation of college students' moral character is the fundamental requirement for the scientificization of ideological and political education. The scientificization of ideological and political education not only refers to the scientificization of the ideological and political education process, but also involves the scientificization of the discipline of ideological and political education. Only with a complete theoretical system can it constitute a science. Therefore, if ideological and political education wants to become a science, it must have a complete theoretical system, and college students' moral evaluation, as an important part of ideological and political education, must be part of its theoretical system.

### **3.3 It helps to improve the ideological and moral level of the whole society**

From the perspective of the development of the party and the country, ideological and political education is both an important content of spiritual civilization construction and

the basic content of ideological and moral construction. In this regard, college students' moral evaluation, as an important part of ideological and political education, plays an important role in the ideological and moral construction of the whole society.

First, the content of college students' moral evaluation is consistent with the content of ideological and moral construction of the whole society. College students' moral evaluation refers to making value judgments on the morality formed by college students under certain ideological guidance. From this, it can be found that college students' morality has a certain social nature, which is the individualization of certain social ideological concepts and moral norms. The fundamental idea of ideological and moral construction is to transform the required ideological concepts and moral norms into specific ideological and moral qualities according to the development of society and the country, so as to improve the ideological and moral level of the whole society. It can be seen that the content of college students' moral evaluation is consistent with the content of ideological and moral construction, and is an important part of ideological and moral construction. Second, college students' moral evaluation can help guide the ideological and moral construction of the whole society. The fundamental purpose of college students' moral evaluation is not to judge the development level of college students' morality, but to identify the deficiencies in the formation and development of college students' morality through evaluation, so as to provide practical basis for ideological and political educators. On this basis, ideological and political educators can make adjustments based on practical problems, choose better educational plans and methods, and improve the pertinence and effectiveness of education. In this regard, more targeted and effective ideological and political education can provide more solid educational content and methods for ideological and moral construction, thereby improving the level of ideological and moral construction. Third, the special status of college students plays a leading role in the ideological and moral construction of the whole society. As an important part of youth, college students are the hope of the nation, the future of the country, and an active force in the construction of socialist spiritual civilization. The report of the 20th National Congress of the Communist Party of China pointed out that "a strong youth means a strong country." (Xi, 2022, p.60) Therefore, strengthening the research on college students' moral evaluation not only has practical significance in helping to grasp the moral level of college students, but also provides strategic guidance for improving the moral level of the whole nation.

In summary, the evaluation of college students' moral character plays an important role. It not only helps college students' overall development, but also provides practical

and strategic guidance for ideological and political education and social ideological and moral construction in colleges and universities. Based on the important role of college students' moral character evaluation, strengthening theoretical and practical research on college students' moral character evaluation has become an important topic in the development of ideological and political education.

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