

The Role of Marx's Theory of Belief Psychological Identification in Improving Sports Efficiency

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Abstract

China has entered a new phase of constructing a peaceful communist society, and the role of sports is also evolving. Sports are becoming increasingly integrated into daily life. This study examines the significance of Marx's theory of psychological identification in enhancing sports performance. The articles are sorted using the literature approach and the mathematical statistics method, and an empirical examination of the status of Marxism belief in sports universities is undertaken. This research examines the influence of psychological identity intervention on athletes' Marxist theory beliefs and sports performance using two athletes as volunteers. The results indicate that the two athletes' level of psychological identification with Marxian theory beliefs has increased. The dimensions of observation, non-evaluation, and non-response are enhanced, while the dimensions of description and conscious performance remain relatively unchanged. Athletes' self-evaluations also verify the intervention's effectiveness. It is determined that enhancing the education of Marxist views in sports student groups is a major component of the civic education of college sports students, which is intimately tied to the development of the national socialist cause and the nation's future.

Keywords: Marxian theory; psychological identification; sports efficiency, sports performance

Introduction

Marx employed two distinct conceptions in his thesis of the all-around growth of man: all-around development and free development of man. Individuals can only reach their maximum potential when the circumstances for their free development are fully met. Humans can only genuinely attain the freedom of the natural world and human civilization when everything grows holistically. Free growth refers to the relationship between the subject and the object (Xiong, Ma, & Ji, 2019). Similarly, it should be recognized that Marx is investigating the foundation of capitalism to boost society's productive capacity while suppressing individuals' productive ability. Individual growth as a whole is emphasized. We can only completely comprehend Marx's notion of global human growth by distinguishing between Marx's productive and productive social capacities.

At the mobilization meeting for party history study and education on May 12, 2021, General Secretary Xi Jinping emphasized that the entire party should be educated and guided to comprehend how Marxism has profoundly altered China and the world via the extraordinary history of the party. Emphasis is placed on perceiving the actual and practical strength of Marxism and gaining a deeper understanding of the theoretical quality of Chinese Marxism, which is both congruent with each other and

progressive. Physical education and Marxist faith education travel in the same direction, and it is viable and effective to promote the psychological identity of the Marxist faith through physical education (Yang, Xu, & Yang, 2020). As their choice of worldview, life vision, and values, students' faith provides them with the spiritual motivation to strive arduously for their ultimate goals. China is in the transitional phase of advancing socialist economic development, and many ideologies and cultures are interacting and intertwining.

Some students are dazzled and enticed by hedonism and society's myriad interests; they are unsure about "what kind of person they ought to become," and some even experience a spiritual crisis. They significantly affect the beliefs of university students in a multicultural educational setting, particularly sports students. Thus, it is of the utmost importance to focus on physical education students' psychological dynamics and offer them specialized instruction to promote their healthy growth. Marx was more concerned with the development of individuals. With the continued study and application of western psychology and the advancement of society, the limitations of the western psychology research paradigm have become increasingly apparent. Even the extensively utilized psychological skill training has been identified by numerous studies in their operations and findings.

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In addition, as the localization process evolves, an increasing number of psychologists are investigating the traditional Chinese cultural concepts that might be used in athletes' psychological training. While doing psychological training for Chinese athletes, it would be wrong for us to imitate Western theories and techniques slavishly. Consequently, the first aspect of Marx's theory of the whole development of man that must be clarified is that he refers to the complete development of the "individual with individuality." Historically, due to the extreme left, Marx's allusion to man is misconstrued as referring to a man who is submissive to the collective. No alternative to the current monopoly training system has been identified. Regarding the long-term development of sports in China, emphasizing "individual personality" surface development is more realistic against the backdrop of the highest excellent reform road.

Faith, as the worldview, life view, and values of choice, provides the spiritual motivation for students to work diligently toward their desired goals. Our nation is in the transitional era of advancing the socialist economy's development. Multi-ideological and cultural effect and fusion. Some students have a spiritual crisis due to being blinded and enticed by hedonism and other societal interests when deciding "what type of person they ought to be." All of these significantly affect the beliefs of college students in multicultural educational environments, particularly physical education majors. Even though today's college students are generally committed to their Marxist beliefs, some struggle with religious uncertainty. Because sports students' growing environment and learning process varies significantly from those of students in other majors, their ideological situation, psychological features, ideals, views, and political accomplishments also differ. For the healthy development of students majoring in physical education, it is crucial to focus on their views and ideological dynamics, examine their beliefs and confusion scientifically and provide specific targeted instructions.

This study investigates the role of Marx's theory, belief, and psychological identity in enhancing movement efficiency. To experimentally analyze the current position of Marxist belief status, the literature technique and the mathematical statistics method are utilized to classify the articles. The sports university serves as a representative case study. This study examined the influence of a psychological identity intervention on the Marxist theoretical views and athletic performance of two athletes based on the percentage of data points above a baseline phase's median age (PEM).

Literature Review

There are implications of the literature on the study of faith for our investigation of the Marxist faith of modern college students. Throughout the early Middle Ages, schools acquired a certain level of development. Still, they were nearly entirely under the jurisdiction of churches, and the instruction of young people in schools followed the tenets of their respective religions. Hence, religious education was faith education then (Upenieks & Thomas, 2021). Religious beliefs continue to play a prominent role in the faith education of contemporary youth in Western countries where religion is prevalent, even though higher education has evolved and experienced significant changes (Adedoyin et al., 2021). Thus, the studies of faith education in Western nations are essentially plain studies of religious faith education.

Kant distinguished three categories of trust in his Critique of Pure Reason: practical faith, religious faith, and moral faith. Martin Luther's "justification by faith" established the doctrine of salvation based on the believer's faith, affirmed the decisive role of personal faith in salvation, and established the authority of personal faith so that the believer could be liberated from the shackles of the external authority of the Catholics and establish his interest in life and his faith in life-based on the affirmation of the value and meaning of life (Phan et al., 2020). Hence, the believer is liberated from the external authority of Catholics and develops a passion for and confidence in life-based on the assertion of its value and significance (Savarirajan & Fong, 2019). The International Federation poll indicated that the index of religious belief correlates with the index of people's happiness and optimism and that the wealthier a nation is, the less joyful and optimistic its citizens are, and the greater the inclination toward sadness. More Western experts have examined college students' religious status and their faith's effect on them (Elton-Chalcraft & Cammack, 2020). Those outside of China appreciate, for example, the significance of religion in an open country like the United States.

In the mid-1980s, it was asserted in the United States that students could not grasp American political and moral culture if they were not taught the significant role that religious beliefs played in the nation's formation (Sweetman, 2021). American research institutes' studies indicate that college students' independence has increased while their religious commitment has not. Research by the Higher Education Research Center of the University of California, Los Angeles, surveyed and interviewed 3,680 college students at 46 colleges across the United States and determined that a religious crisis exists among college

students in the United States. The survey revealed a crisis of faith among college students in the United States. Three out of five teens said religion is "important," a significant decrease from a decade ago when most teens said religion was "extremely essential." This trend was especially noticeable among graduates of four-year colleges.

Vicars and Wolfe (2023) propose a constructive idea for constructing the content system of faith education for college students, arguing that we should further explore the connotation of Marxism and the superiority of the socialist system with Chinese characteristics, reflect comprehensively on the crisis of modernity, and analyze the root causes of the problem to establish the faith of Chinese people in a real sense (Eryong & Li, 2021). As illustrated in Figure 1, there are two models regarding the influence of psychological and physical exercise. Concerning the problems of teaching Marxist beliefs to contemporary college students in colleges and universities, including the significance of teaching civics courses, the significance of the design of teaching methods combined with practice, and whether or not to pay attention to the construction of teachers' strength in Civics courses is necessary. Regarding the ultimate countermeasures, there are essentially three elements to consider. First, we must continue to foster the growth of a socialist market economy, address the relationship between fairness and efficiency, and gradually close the gap between the rich and the poor. Second, we must strengthen the party's staff and

enhance its reputation among the populace. To avoid empty preaching, the impact of the content of Marxist faith education should be improved. Finally, colleges and universities should foster a positive atmosphere of Marxist belief, enhance the teaching techniques, enhance the system, enrich the course content, and establish a long-term work mechanism to instruct Civic Theory courses.

Wright, Ma, and Auld (2022) noted that strengthening Marxist faith education for contemporary sports colleges and universities is essential to ideological and political education courses in all higher education institutions. The education of Marxist views is about the healthy growth of college students and the future of the Chinese nation, as well as the success or failure of the socialist cause with Chinese features, which has significant historical significance. Athletes' religious education must recognize their unique regularity, reflect the times, and be inventive to be effective. To build firm Marxist views, it is also vital for students to combine their cultural background and the features of their majors, to actively think and grasp, and to absorb and transform Marxist beliefs into self-knowledge and conduct. In conclusion, although the research on present Marxist beliefs in China has made modest progress, it is insufficient and has to be substantially expanded. Specifically, research on the Marxist ideas of young college students is in its infancy, and research on the Marxist beliefs of college students in physical institutions is even scarcer. Figure 1 illustrates this study's conceptual framework.

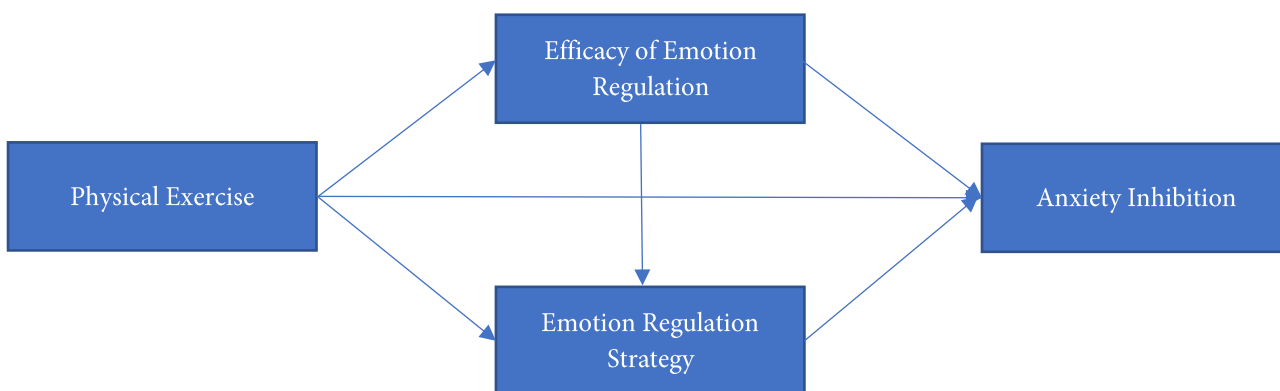


Figure 1. Models of the effect of mental state and physical exercise

Methodology

The focus of the study is the contemporary influence of Marxist ideologies on college students in sports colleges and universities, particularly the cognitive quality of their beliefs. Two students are selected to investigate the impact of the psychological identity of Marxist theory beliefs on the enhancement of athletic performance. Male athlete A is 24 years old, has 10 years of training, and is a second-class athlete. Male player B is 23 years old, has 10 years of

training, and is a general athlete. According to the verbal testimonies of the coaches and athletes, the precise circumstances of the three athletes are outlined below. Athlete A did not place in the championship rankings (he has participated in the competition for 6 years). Yet, the athlete's condition is exceptional, and pre-race nervousness is present. The coaches want him to perform at his level in this year's competition. The athletes are likewise keen to win the competition and hope that psychological courses will reduce their pre-race anxiousness.

Moreover, injuries impact the player. The best finish for Athletes B in the 2010 championship was third. In 2009 and 2011, championships were lost to the same seasoned competitor. This year, the coach requested that they drop weight and play at a lower level, which caused some concern. Therefore, injuries have a more significant effect on the athlete. Marxism's governing ideology is Marxist philosophy. Many accomplishments of the Marxist guiding philosophy are demonstrated By Using Marxist materialist dialectics. The essence is the accuracy of Marxism's fundamental concepts. The following are the tremendous ideological achievements of Marxism.

Based on reviewing related works about Marxist beliefs, belief science, pedagogy, etc., outside of China, many relevant master's and doctoral dissertations and periodical literature materials are read. These materials are primarily sourced from Peking University and Beijing Sports University libraries, the National Library, China Knowledge Network, the Wanfang and Wipu databases, and various search engines. If we comprehend the fundamental conflict, the solution will resolve subsequent issues. Marxist guiding ideology emphasizes limitations, and we know that Marxism is no longer a total aid in establishing the ideal sports worldview, sports attitude on life, sports values, etc., innovation.

The effects of the psychological intervention were evaluated using a single-subject (single-case) design. Several baseline levels of ABAB design will be used to assess the impact of psychological intervention on the mindfulness and acceptance levels of athletes and their athletic performance. Multiple baseline designs (many baseline designs) repeat the A-B design inside the same investigation. In a multiple baseline design, the researcher took repeated measurements of two or more baseline performances concurrently, applied the intervention (independent variable) after attaining a stable baseline, and recorded the outcomes of this period to illustrate the influence of the intervention. During this baseline period, the conduct of athletes is observed and documented without involvement in a particular or new intervention. Each subject uses themselves as a point of reference, enhancing the acceptance of athletes and coaches for the single-subject study.

Excel software is utilized for data statistics, followed by SPSS software for data analysis. Hsen-HsingMa used PEM (% age of data points surpassing the median of baseline phase) based on PND to evaluate the intervention strategy's effect magnitude visually. This is accomplished

by determining the median of the baseline data and then determining the proportion of post-intervention data points over the baseline median (or below the baseline median for several cases of reduced prognostic expectations). This enables the removal of specific ceiling or floor data, which is more feasible and provides a more objective indicator of the intervention method's efficacy. If the PEM value is greater than 90%, the intervention is highly effective; if the PEM value is between 70% and 90%, the intervention has a moderate effect; if the PEM value is between 50% and 70%, the intervention has a weak effect; and if the PEM value is less than 50%, the intervention has a negative effect. In this experiment, it is anticipated that the data will be increased after the intervention; hence, the PEM is computed by determining the proportion of post-intervention data points over the baseline median.

The 39 items on the five-factor mindfulness scale are assessed on a five-point Likert scale, from "not at all fit" to "completely fit," with 1 to 5 points, respectively. The scale is divided into five factors: observation (observe items), description (describe items), conscious performance (act with awareness items), non-judgment (nonjudge items), and non-response (non-react items); there are eight items for each of the observation, description, conscious performance, and non-judgment factors, and seven items for the non-response factor. The scale is scored as follows: the five subscale scores are calculated independently. Higher scores on the five subscales suggest a more thoughtful disposition. The internal consistency reliability of the scale's five subdimensions is 0.746, 0.843, 0.797, 0.659, and 0.448. Marxism's underlying ideology holds that every cosmic system comprises numerous subsystems.

Results and Discussion

After investigating the degree of beliefs, as shown in [Table 1](#), it can be seen that after receiving different degrees of education and learning from the college Civic Theory course, the percentage of belief in Marxism compared to non-Marxist beliefs is still far from equal, with 44% of students believing in Marxism more than non-Marxist beliefs. Only 15.2% of students maintain a position and attitude that is very faithful to Marxism. While 10.4% of students are half-faithful and half-skeptical, 45.6% prefer not to believe. This illustrates that Marxist religious education has a long way to go.

Table 1

Degree of Marxist beliefs N=692

	Very faithful	Comparatively faithful	Half-faithful and half-doubtful	Simply not faithful
Number of people	105	199	72	316
Percentage (%)	15.2	28.8	10.4	45.6

During this experiment, two team members participated and collected their legitimate data; the chart displays the scores in the four stages before and after the psychological intervention. The FFMQ scale measures the frequency of positive thoughts. (1) The means after the first intervention are all higher than the baseline one, indicating that the intervention can increase the level of psychological identification with the subjects' Marxian theoretical beliefs; (2) the means at baseline two are all higher than baseline one, indicating that the psychological intervention has a

sustained effect; and (3) the means at baseline two and after the second intervention are all lower than the baseline one. Athlete A's level score on the FFMQ scale improves from a pre-intervention mean of 107 to 131.71 (23.1% increase), $PEM=0.86$; 132.67 before the second intervention to 141.67 (6.8% increase), $PEM=1$; the score span improves from 96-116 to 117-141 in the first intervention, and from 132-134 to 139-145 in the second intervention. Figure 2 demonstrates that the athletes' ratings on both scales suggest a rise in their psychological affiliation with Marxian theoretical views.

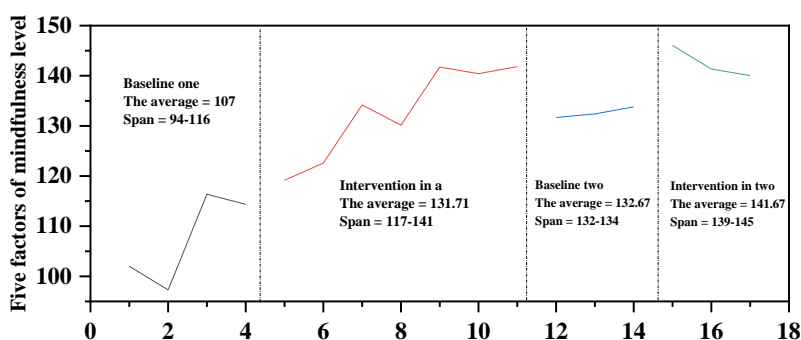


Figure 2. Distribution of five-factor level scores of Athlete A

Figure 3 depicts Athlete B's level of psychological identification with Marxian theoretical convictions. The mean score on the FFMQ scale for positive thinking climbed from 120 to 132 (a 10% increase), $PEM=0.86$; the second time, from 135.33 to 144.67 (a

6.9% increase), $PEM=1$; the score range increased from 113-127 to 125-141. In addition, the athletes' ratings on both scales suggest a rise in their optimistic thinking. Both effect sizes imply interventions with considerable effects.

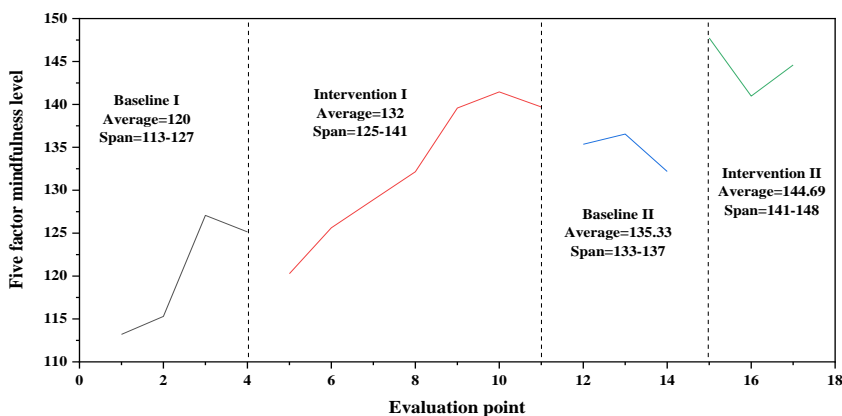


Figure 3. Distribution of athletes' B five-factor Marxian theory belief psychological identity level scores

The statistics regarding the change in performance self-evaluation for both athletes can be found in the table (1). The mean value of the first intervention expectation is not less than baseline one for both athletes' overall performance and all five dimensions, and (2) the mean value of the second intervention expectation is not less than baseline two for both athletes' overall performance

and all five dimensions. Table 2 displays the self-evaluation of performance by athlete A. This table demonstrates that Athlete A's evaluation of the five sub-items and total evaluation has altered. The total performance average score increased from 4.5 to 5.57 the first time and from 5.33 to 6 the second time. The average initiative score increases from 4 to 5.5 the first time and remains stable at

6 the second. The average concentration score increases from 4.25 to 5.86 the first time and from 5.67 to 6 the second. The average motivational score increases from 4.5 to 5.86 the first time and from 5 to 6 the second time. The

average score for the technical method increases from 4.75 to 5.29 the first time but remains the same the second time, at 5.67. The average tolerance score increases from 4.5 to 5.86 the first time and from 5 to 5.67 the second.

Table 2

Athlete A's self-performance assessment

	Overall Performance	Proactivity	Concentration	Motivation	Technical Approach	Tolerance
Mean of Baseline 1	4.5	4	4.25	4.5	4.75	4.5
The mean of Assessment 1	5.57	5.5	5.86	5.86	5.29	5.85
Mean of Baseline 2	5.33	6	5.67	5.67	5.67	5
The mean of Assessment 2	6	6	6	6	5.67	5.67

Table 3 displays the self-performance evaluation of athlete B. This table shows that Athlete B's five sub-item evaluations and overall evaluation were modified. The mean score for overall performance climbed from 5 to 5.86 the first time but remained at 6 the second time. The average score for initiative increased from 5 to 5.86 the first

time but remained at 6 the second time. The average concentration score improved from 4.75 to 6 and 6 to 6.67. The average score for the technical approach increased from 5 to 5.43 the first time and remained at 6 the second time. The mean tolerance score increased from 4.5 to 5.86 the first time and from 5.67 to 6.25 the second.

Table 3

Athlete B's self-performance assessment

	Overall Performance	Proactivity	Concentration	Motivation	Technical Approach	Tolerance
Mean of Baseline 1	5	5	4.75	4.75	5	4.5
The mean of Assessment 1	5.86	5.86	6	6	5.43	5.86
Mean of Baseline 2	6	6	6	6	6	5.67
The mean of Assessment 2	6	6	6.67	6.67	6	6.67

Due to the variances between different athletes, the real method revealed to the researchers that. Researchers feel that during the development of athletes, some athletes fail to specify their values, necessitating that researchers help these athletes clarify their values and compel them to engage in activities compatible with them. In addition to these athletes, others can determine their ideals. On the other hand, their career advancement is perpetually hindered by their ups and downs, ailments, and interpersonal disputes. The challenge for these athletes is not their underlying ideals but how to maximize their potential and achieve a breakthrough. In both instances, they must be enlightened by "enlightenment."

Without faith, there is no solid direction and no life. This is a profound comment by the famous Russian author Tolstoy about the significance of faith in one's life. Marxist faith education refers to the complex educational process in which educators purposely and systematically impart Marxist theories to the educated. The educated consciously digest and absorb and transform them into their personal needs based on their current level of understanding, thereby forming unwavering ideal beliefs and faith in Marxism, a socialist and communist worldview, outlook

on life, values, and education of ideals. Strengthening the education of Marxist principles and helping to establish them among college students majoring in sports is a lengthy and challenging endeavor. Hence, a multifaceted strategy is required to improve college students' intellectual and political education and assist them in forming a strong Marxist faith.

More efforts and effective measures should be done to integrate the educational resources of families, schools, and the entire community, to enhance the content system and propaganda carrier of religious education for sports majors, and to create a synergy. Society should collaborate, expand favorable public opinion propaganda efforts through numerous channels and forms, and fiercely promote Chinese sportsmanship, the Olympic spirit, and fundamental socialist values (Wright et al., 2022). In addition, the source of unfavorable public opinion should be rectified and probed, and the supervision of mass media such as television and the internet should be intensified to purify the social atmosphere. The family is the source of college students' faith, which is shaped by the words and deeds of their elders, which can subtly impact the following generation. When college students in other nations speak

with their parents over the phone or contact them in other ways, the wants and requests of their elders are more affectionate and more accessible for them to accept, hence being more educational (Li, Shaikh, & Ullah, 2022).

The campus culture of colleges and universities, as the value orientation and moral goal jointly constructed and shared by professors and students, can be a powerful unifying force for healthy development (Du Plessis et al., 2021). The cultural foundation of college students majoring in physical education is somewhat weaker than that of students majoring in other disciplines, but they have an intense thirst for knowledge; therefore, faith education can rely on campus culture construction as an essential vehicle to educate and infect them with colorful forms. Using the qualities of their majors, for instance, we can watch the live broadcast of the London Olympic Games, World Championships, and other sporting events. This is because sports and athletic activities in peacetime are among the most significant activities that move people's hearts, represent patriotism and collectivism, and reflect comprehensive national power (Rappleye, 2019). Through such campus cultural activities, they are actively guided to sublimate their team consciousness into patriotism, teaching them how to appropriately balance individual, group, and national interests. In the cultural atmosphere of fun and learning, cultural quality education, ideal sentiment education, and faith education subtly influence the human attitude and value orientation of college students, allowing them to overcome narrow individualism and small groups, understand the national situation better, love their motherland and people more, and establish scientific and reasonable moral beliefs.

Students' living space and available time are dramatically extended when they enter college. Self-management and independent learning emerge as defining characteristics of college students' educational experiences (Yan & Chiou, 2021). Interactions, particularly those made in the virtual world of the internet, significantly impact students' intellectual and moral development in their own living space. Comparing what they observe in themselves to what they observe in others influences college students' conduct. This reality is expressed by the proverbs "see the wise and think about the good" and "near the vermilion is red, near the ink is black."

The junior pupils will be subtly influenced by the senior students' actual social life, which consists of negative beliefs and actions (Li & Eryong, 2022). Through interaction with the outside world, pupils' fragile hearts will also be corrupted by many material temptations. Therefore, it is necessary to strengthen the management and guidance of the after-school life of sports students,

strengthen the construction of dormitory culture, implement "one-to-one" pairing support for student members, lead the first-year students with the advanced ones, care for them in the particulars of life, teach them ethics and morality, emotions and responsibilities, ideals and beliefs, and improve the ability of sports students to distinguish right from wrong and improve their moral character. Students are instructed on ethics and morality, emotions and responsibilities, and ideals and beliefs to enhance their ability to identify right from wrong and exercise self-control (Xu & Meier, 2022).

Against the backdrop of economic globalization, diverse faiths coexist and stir, and none yield in the furious struggle to dominate people's spiritual world (Fu et al., 2022). Facing new circumstances and responsibilities, colleges and universities should actively establish conditions for the religious education of college students in sports and empower them with Marxist ideologies. With its healthy and upward competitive consciousness, the Chinese sports spirit exorcises the legacy of feudal autocracies such as patriarchal hierarchy and seniority, improves the national spirit formed by thousands of years of traditional accumulation and inculcation in China, and provides ideological nourishment for the launch of reform and opening up. It is necessary to actively create conditions and organize college students majoring in sports to participate frequently in a variety of sports competitions and exchange activities so that they can think while experiencing the joy of victory and the bitterness of defeat and understand that every victory in competition is the result of teamwork and collective intelligence.

Conclusion, Implications, and Future Directions

In a nutshell, with the aid of Marxist guiding ideology and physical culture, the dialectical relationship of the study, this study proposes physical training to promote physical health, not merely to compete. Thus, only Marxism directs the combination of rational and appropriate sports regarding individuals' physical and mental health. This study emphasizes that college students majoring in sports should actively respond to the call of the Central Committee of the Communist Youth League (CCCYL) and actively participate in "going to the countryside in culture, education, and science and technology in summer" and "going to the west" youth volunteer activities. In this manner, they can apply their acquired knowledge and skills in an active social setting. Through their own eyes and ears, they can feel and experience the significant changes in China's economy and society under the correct leadership

of the party in the 30 years since the reform and opening up, thereby enhancing their understanding of the superiority of the socialist system with Chinese characteristics.

The study results indicate that the amount of positive thinking in both athletes has increased. Three aspects of the positive thinking level, namely observation, non-evaluation, and non-reaction, are enhanced, although the changes in two dimensions, namely description and conscious performance, are insignificant. The level of acceptability for both athletes increases. Self-evaluations by the two athletes are a better indicator of their performance levels. To conclude, this institute of subjects for sanda

athletes belongs to the confrontation project. Still, Marxist belief education is more appropriate for some sports or better matches the psychological requirements of some sports.

Further research is required to confirm this, and it is suggested that future research examine the differences between different Marxist belief education projects using different sports. It is advised that future research concentrate on the importance of student health in their improved performance. In addition, future studies must use Smart PLS as a statistical technique, as it is highly recommended for study.

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