

"Micro-Pathways" for Integrating the Spirit of Educators into Counselors' Daily Work: A Practice-Based Analysis of Key Educational Scenarios

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Abstract: *How the spirit of educators is translated from policy discourse into the daily actions of counselors is a question that deserves closer attention in current research on counselor professional development. Written from the standpoint of a frontline counselor with four years of experience, this paper proposes "micro-pathways" as an analytical concept and focuses on how the spirit of educators operates within concrete educational scenarios. Three cases from the author's own practice are analyzed: a student working through psychological distress, transfer students rebuilding confidence after the junior-college-to-undergraduate transition, and the mediation of a dormitory conflict. The findings show that the spirit of educators enters counselors' daily work through three micro-pathways — "affective activation–professional calibration," "stress transformation–process companionship," and "implicit modeling–value transmission." At the same time, the crowding-out effect of routine administrative tasks, the quantitative orientation of evaluation mechanisms, and the disconnection between the discourse of the spirit and the discourse of daily work constitute the main obstacles to these pathways. On this basis, the paper argues that the key to counselor professional development lies not in the accumulation of technical competencies but in the cultivation of situated educational judgment.*

Keywords: *The spirit of educators; Counselor; Micro-pathways; Educational scenarios; Professional development*

1. Introduction

In 2024, the Central Committee of the Communist Party of China and the State Council issued the "Opinions on Promoting the Spirit of Educators and Strengthening the Building of a High-Quality, Professional Teaching Force in the New Era", which called for "strengthening the guiding role of the spirit of educators" and "upholding the spirit of educators in forging the soul and strengthening the teaching force." Implementation has since moved forward steadily. In 2025, the National Education Work Conference made the "soul-forging and teacher-strengthening initiative driven by the spirit of educators" a strategic priority, setting the direction for the building of the counselor workforce. In 2026, the Ministry of Education went further, requiring counselors to "integrate the spirit of educators into their professional practice and deliver solid, meticulous work in the political leadership, ideological guidance, emotional counseling, academic support, behavioral instruction, and employment guidance of students." From the initial formulation in 2023 and the official policy document of 2024 to the sustained push through 2025–2026, the spirit of educators has become the core guide for the building of the counselor workforce [1–2].

Against this background, scholars have increasingly attended to the role of the spirit of educators in guiding counselor professional development, and the relevant research has grown steadily. The existing literature can be roughly divided into three main strands.

The first strand centers on the value logic and internal mechanisms through which the spirit of educators guides the professional development of counselors. Ren Youqun [3] argues that universities should give play to the guiding role of the spirit of educators and, rooted in the realities of development, advance the building of a high-quality, professional counselor workforce. Li Wenwen [4] explicates the value implications and practical orientation of the spirit of educators for the "three-fold" construction of university counselor teams — specialization, professionalization, and expertization. Wang Xiaoyu [5] analyzes the internal logical connection between the spirit of educators and the professionalization of university counselor teams and builds a corresponding theoretical framework. These studies lay an

important foundation for understanding the theoretical relationship between the spirit of educators and counselor professional development.

The second strand focuses on the practical pathways and institutional design for integrating the spirit of educators into the building of counselor teams. Wang Ruiqin ^[6] clarifies the rationale from three dimensions — institution, culture, and agent — and proposes a synergistically driven pathway of "institutional support, cultural support, and agent empowerment" through which the practice of the spirit of educators can promote the professionalization of counselor teams. Qu Jianwu ^[7] holds that the spirit of educators should serve as the lever for strengthening the value orientation of counselor teams, deepening educational practice, and building long-term mechanisms for counselors to carry forward and spread the spirit of educators. Lin Huiying ^[8], working within a PEST–SWOT matrix, brings together the external environment of macro-policy, economy, society, and technology with the internal development dynamics of university counselor team building, and explores practical strategies for the high-quality development of counselor teams under the guidance of the spirit of educators. These studies are of considerable reference value for institutional design and pathway planning.

The third strand addresses the practical difficulties in counselors' daily work. Fang Nan ^[9] focuses on problems such as the blurred boundary between work and life among university counselors and the imbalance between material returns and professional fulfillment that gives rise to burnout, and proposes corresponding governance measures. Zhu Jing ^[10] analyzes the practical difficulties in the professionalization of counselors in higher vocational colleges, identifying prominent issues such as low entry thresholds and weak professional identity, and proposes intervention strategies accordingly. Tan Chuansheng ^[11], drawing on an empirical survey of 3,176 counselors at 51 universities in a central province, finds that counselors generally experience declining self-efficacy, impeded professional development, and weakened work motivation, and suggests ways to resolve these problems. These studies provide empirical support for understanding the real obstacles to counselor professionalization.

Taken together, the three strands each have their own emphases, but two spaces remain open for further development. First, in terms of research level, existing work is concentrated mostly on macro-level value arguments and meso-level institutional design; the micro-level mechanisms through which the spirit of educators "takes effect" in counselors' everyday judgments have not yet received adequate empirical analysis. Second, in terms of method, existing studies mostly proceed through theoretical analysis or policy interpretation, while scenario-based analysis grounded in the working experience of frontline counselors themselves remains relatively rare. Against this backdrop, this paper proposes "micro-pathways" as an analytical concept and attends to the mechanisms by which the spirit of educators is translated in concrete educational situations — in what settings, in response to what problems, through what means, and with what effects. Taking three real scenarios from the author's four years of work as its analytical objects, the paper examines one by one how the spirit of educators' manifests in these scenarios, the micro mechanisms at work, and the factors that hinder them, and then summarizes the pathway features they share.

2. The Logic of Aligning the Six Dimensions of the Spirit of Educators with Counselors' Educational Scenarios

The spirit of educators consists of six dimensions — ideals and convictions, moral character, educational wisdom, devoted practice, a benevolent heart, and the pursuit of carrying forward the Way — which together provide guidance for the building of the teaching force in terms of a value system, a capacity system, and a motivational system. For counselors specifically, these six dimensions do not bear on all work situations with equal weight; different educational scenarios draw on them to different degrees.

This difference is especially evident in three scenarios: supporting students in psychological distress, academic guidance and progression counseling, and mediating dormitory conflicts. In supporting students in psychological distress, "a benevolent heart" is often the primary driving force, yet without the professional calibration of "educational wisdom," benevolence can slide into over-involvement or emotional exhaustion; the core tension of this scenario lies in balancing "care" against "expertise." In academic guidance and progression counseling, the "educational wisdom of teaching in accordance with aptitude" matters most, yet the "devoted practice" on which its implementation depends — the persistence of sustained engagement through repetitive communication — is precisely the dimension most prone to burnout in this kind of routine work, putting the sustained functioning of the scenario to a test of stability. In mediating dormitory conflicts, "the pursuit of carrying forward the Way" seems absent,

yet it shapes counselors' judgments about "what matters more" in a tacit manner. The spirit of educators is thus present in different scenarios in different ways, and scenario dependence becomes the key to understanding its mechanisms of integration.

On this basis, this paper does not attempt an exhaustive "six dimensions $\times$ all scenarios" analysis. Instead, it takes up three scenarios of graduated difficulty from the author's own experience, one at a time: supporting a student in psychological distress represents a situation of "high attention and high complexity"; rebuilding confidence among transfer students represents a situation of "routine and pressure-intensive work"; and mediating a dormitory conflict represents a situation of "low attention and implicit education." This graduated design makes it possible to ask whether the integration of the spirit of educators follows the same logic across educational work of different levels of attention and complexity.

3. The Practice of the Spirit of Educators in Three Educational Scenarios

The cases below all come from the author's firsthand experience in frontline educational work. They focus on everyday scenarios of ideological and political education and illustrate how the spirit of educators is put into practice.

3.1 Precise Empathy, Sound Measures: Supporting a Student in Psychological Distress with Benevolence and Professional Wisdom

Supporting students in psychological distress is one of the more complex scenarios in counselors' work. This case presents the full process in which "a benevolent heart" and "educational wisdom" work together to support a student in psychological distress.

Olivia (a pseudonym) first reached out with a phone call in the early hours of the morning. She said she was experiencing heart discomfort; I accompanied her to the hospital that same night, and her electrocardiogram showed no abnormality. Over the following two days the symptoms recurred, and follow-up examinations again found no organic cause. She was eventually diagnosed at the hospital with severe depression and mild anxiety. The fact that her physical symptoms defied physiological explanation across repeated examinations pointed to a psychological origin, and this became my point of entry as her counselor.

Our first conversation lasted more than two hours. Olivia had grown up with her maternal grandfather; her parents had long worked away from home, and after her younger brother was diagnosed with autism, her mother devoted almost all her energy to caring for him. When I asked whether she would be willing to tell her family about her condition, her answer was, "They wouldn't understand even if I told them." Further probing revealed a common trigger behind her physical reactions — being called on in class to perform, present, or speak impromptu: "The moment I stand up I feel like everyone is watching me, and then I start trembling and can't catch my breath." These two pieces of information pointed respectively to the absence of family support and to anxiety in social situations, and they determined where the subsequent intervention should focus.

Based on this assessment, I took four measures: I consulted relevant materials and sought advice on intervention strategies from the university's professional psychology staff; I learned about her daily state through her roommates; I communicated with her parents about her condition; and I coordinated with her course instructors to adjust the in-class presentation arrangements. The four measures responded respectively to the needs of professional method, daily observation, family support, and classroom environment, and they show how "educational wisdom" calibrates "a benevolent heart."

For over a year afterward, I talked with Olivia regularly and kept following up, while staying in contact with the university's psychology staff, advising her to attend regular follow-up appointments and arranging timely referral whenever her condition fluctuated. Before she graduated, Olivia thanked me in person for the companionship of that year and more.

Reflecting on this case, I came to see that "a benevolent heart" and "educational wisdom" were activated simultaneously in the process, and that their relationship must be handled with care. The former supplied the impetus for action: it was the belief in "never giving up on any student" that drove me to go to the campus immediately after the late-night phone call and to keep following up over the following year. The latter supplied the mechanism of calibration: I judged that "listening first" was better than "advising first," that consulting the university's professional psychology staff was better than figuring

things out alone, and that talking with the family was better than avoiding the family issue. At the same time, the case exposed a boundary issue that must be faced squarely: psychological counseling is governed by strict ethical norms and professional methods, and counselors are not professional mental-health practitioners. Faced with a student diagnosed with severe depression, a counselor can usually offer only basic emotional comfort and daily support, and is in no position to make professional assessments of the severity of the condition or the risk of extreme behavior. "A benevolent heart" pushes the counselor to "do a little more," while "educational wisdom" reminds her to "keep clear about her own boundaries." The crux of the micro-pathway lies not in "loving more" but in maintaining a dynamic balance between "care" and "professionalism."

3.2 Rebuilding Confidence among Transfer Students: Putting the "Educational Wisdom of Teaching in Accordance with Aptitude" into Practice in Academic Guidance

Academic guidance and progression counseling are among the most frequent scenarios in counselors' daily work. This case shows how the "educational wisdom of teaching in accordance with aptitude" operates in intervening with test anxiety.

Johnson (a pseudonym) entered a junior college after underperforming in the college entrance examination. Once enrolled, he studied diligently but was visibly afraid of examinations: whenever an exam approached, he suffered from insomnia and loss of appetite. In the second semester of his sophomore year, Johnson came to me on his own initiative to talk about his wish to transfer to a four-year undergraduate program: "I want to try once more, but I'm terrified. I'm afraid it will be like the gaokao again — the harder I try to do well, the worse I do." Desire and fear ran through everything he said.

Through conversations with Johnson and his parents, I learned that his grades were normally excellent and that, at his usual level, he would have had no difficulty gaining admission to a four-year university. But he had underperformed in the gaokao, and even after a year of retaking classes he still fell short of expectations, eventually entering a junior college. The two failures had conditioned him to fear examinations, all the more so for the transfer examination, which he saw as yet another "turning point." I concluded that Johnson's problem was not that he "didn't want to study" but that he was trapped by two experiences of failure; what he feared, in essence, was failing again. Mere reassurance along the lines of "you just have to believe in yourself" would have been no different from the empty comfort he had received before.

Accordingly, I took three measures. First, I helped him break down his goal: the vague and overwhelming pressure of "getting into a four-year university" was converted into concrete, achievable tasks — "finish Chapter One of Education and Instructional Design this week," "memorize twenty English words a day" — so that his anxiety had an operable focus. Second, I shared my own experience: I told Johnson that I too had failed the graduate school entrance examination, and that when preparing for the second attempt I had been equally anxious; the key adjustment was not "no longer being afraid" but "doing what needs to be done while still afraid." My own experience helped dismantle his assumption that "failure seals your fate." Third, I put him in touch with a student assistant who had successfully made the transfer, so that Johnson could get answers to concrete questions during his preparation and have a peer's experience as a reference.

For more than half a year afterward, I kept up a brief weekly conversation with Johnson; the topics did not always concern his studies — sometimes I would simply ask, "How has this week felt?" or "Is there anything you'd like to talk about?" He still felt anxious from time to time, but he no longer dismissed himself the way he used to whenever anxiety set in. In the end, Johnson passed the transfer examination and was admitted to a four-year university; he stayed in touch after enrolling, and his parents also came to the school before he graduated to thank me for the guidance and help.

This case deepened my understanding of what "the educational wisdom of teaching in accordance with aptitude" means in academic guidance. Teaching in accordance with aptitude is not a generic set of encouraging phrases; it begins with discerning the root of a student's fear — whether it is fear itself, the shadow of past failures, an inability to bear another failure, or a lack of confidence in one's own ability. What I had done before was closer to "urging him to work harder"; true teaching in accordance with aptitude lies in helping students build a clear understanding of their own situation and the capacity to act on it. Its essence is not making decisions for the student but converting "goal pressure" into "process companionship": providing information, listening, and gentle pushing throughout the student's hesitations, withdrawals, and repetitions. This corresponds directly to the connotation of "enlightening

wisdom and nourishing the heart" in the spirit of educators — not feeding students ready-made answers, but drawing out their capacity to cope. The scenario also embodies "devoted practice": sustained companionship through a long preparation period cannot be accomplished in one or two conversations; it requires long-term, steady attention and investment.

3.3 Mediating a Dormitory Conflict: The Tacit Operation of "the Pursuit of Carrying Forward the Way" in "Small Matters"

Dormitory conflicts are usually treated as "management problems" rather than "educational problems." During my four years of work, I have handled a number of such conflicts, one of which is fairly typical: in a four-student dormitory, a dispute over one member's personal hygiene escalated from private grumbling into open conflict. The full handling of this case shows the shift in the counselor's mode of intervention from a managerial paradigm to an educational one, and it also offers a window onto the tacit operation of "the pursuit of carrying forward the Way."

In the first intervention, I took the routine approach to mediation: I asked the four students to come to my office and listened to each of them in turn. A said, "Her socks have been piling up on her seat for days without being washed, and the smell is really strong." B added, "The trash bin gets full and she never empties it — it's always us who do it." C said, "I've told her about it. She agrees at the time, and then forgets two days later." D, the one being complained about, kept her head down and said nothing. I then reasoned with them in the manner of "explaining what's right": "Since we all live together, we need to be considerate of one another," and "Personal hygiene does matter — it's a basic requirement of collective life." In the end D promised to change, and the other three said they were willing to give her another chance. On the surface, the conflict was resolved.

A little more than a month later, however, the four of them came to me again, and this time the conflict had shifted from hygiene to sleep schedules: D was used to staying up late and often made speakerphone video calls late at night, with the camera catching her roommates on screen and the conversation disturbing their rest. A said, "She never really fixed the hygiene problem either, and now it's this again. We really can't take it anymore." B said, "Teacher, it's not that we haven't been patient. But not being able to sleep properly every night really wears us down." This time I did not rush to mediate. I asked the four to go back first, and then talked with each of them separately. When I spoke with D, I did not directly criticize her for "not caring about collective life"; instead, I asked, "Have you been under some kind of pressure lately? Why can't you fall asleep at night?" After a moment of silence, D said, "I can't fall asleep at night, and I have a lot of classes during the day, so I just want to talk to someone. I don't get along very well with my roommates, so the only person I can video-call is my boyfriend. I know I've been disturbing them, and I do want to get closer to them, but I don't know how to start a conversation with them." After talking with the other three, I found that they did not "dislike D" so much as feel that "she doesn't care about our feelings." The contrast between the two interventions thus emerged: the first dealt with "behavior," while the second began to touch the reasons behind it — behind D's late nights lay a mismatch between her need for social connection and her ability to express it, and behind the other three's grievances lay an expectation of "being cared about."

In the third intervention, I went to their dormitory and sat with them in a circle, talking for over an hour. I steered away from the specific issues of "hygiene" and "sleep schedules" and instead asked, "If you're going to live together for a few years, what do you think matters most in a dormitory?" After a pause, A answered, "At least we should respect each other." B added, "And don't talk behind each other's backs." I pressed further: "And do you think you've managed to do that?" The four of them fell silent. I then shared my own college dormitory experience — I had had conflicts too, and had resented roommates too, but years after graduation, what I missed most were precisely those nights of staying up together, complaining together, and eating together. "What feels like a huge deal to you now may look like just a minor episode when you look back after graduation. But if you learn how to get along with people through these small matters, that is what you truly take away." That night, the four of them drew up a "dormitory agreement" on their own, covering rotating hygiene duties, wearing earphones after 11 p.m., and raising grievances face to face. The dormitory still had occasional frictions afterward, but never again fell into a standoff of "the silent treatment." At graduation, the four went on a team-building trip and a graduation trip together, took photos, and sent them to me.

The educational significance of this case lies in the fact that the counselor's attitude, approach, and judgments about "what matters more" while handling a conflict are themselves educational. When I gave up the easy handling of "blaming both sides equally" and instead guided the students to understand that "difference is the norm and respect is the bottom line"; when I stopped pursuing a "quick resolution" and

instead helped the students learn "to keep goodwill alive amid conflict," the value judgments conveyed by these actions proved more lasting than a themed class meeting. "The pursuit of carrying forward the Way" does not appear in micro-scenarios in the form of preaching; it operates tacitly through modeling and guidance. The counselor's educational site is not confined to the classroom; it is scattered across the trivial routines of everyday life — heart-to-heart talks, late-night accompaniment, organizing activities, mediating conflicts. At the same time, "a benevolent heart" in this scenario is not simple tolerance either; it means understanding the reasons behind each student's behavior and believing that, with guidance, they are capable of finding their own way of getting along.

4. The Operating Mechanisms of Integrating the Spirit of Educators into Daily Work and the Practical Obstacles

4.1 Three Operating Mechanisms Running through the Three Scenarios

Across the practical processes of the three scenarios, three micro-mechanisms with common features can be distilled.

The first is the "affective activation–professional calibration" mechanism. In this mechanism, "a benevolent heart" first supplies the affective impetus for action — "I must do something"; "educational wisdom" then provides the professional calibration of action — "what is the right way to do it." The two form a sequential chain. In Olivia's case, rushing to the campus immediately after the late-night phone call was the drive of "a benevolent heart," while "listening first, then mobilizing, then coordinating, all the while staying in touch with the psychological health center" was the calibration of "educational wisdom." Johnson's transfer guidance followed the same logic: I first understood the psychological shadow left by his two examination failures, and only then designed the concrete strategy of "breaking down goals, sharing experience, and peer support." In the dormitory mediation, my shift from "explaining what's right" to understanding the reasons behind each person's behavior was, in essence, the same mechanism at work — concern for the students' situation comes first, and a professional judgment about how to intervene comes second.

The second is the "stress transformation–process companionship" mechanism. Counselors' work has long been under outcome-oriented pressure — employment rates, safety and stability, "zero incidents" in crises, progression rates. What "devoted practice" and "the educational wisdom of teaching in accordance with aptitude" do is to transform this outcome pressure into process-oriented investment, redirecting attention from anxiety over results to sustained companionship throughout the process. In Johnson's case, the shift from "pushing him to work hard" to "walking with him through every day of exam preparation" embodies this mechanism; in Olivia's case, the shift from "worrying that something might happen to her" to "regular conversations sustained for over a year" converted safety pressure into growth-oriented companionship; in the dormitory mediation, spending over an hour talking with the students about "what matters most" instead of "suppressing the conflict as quickly as possible" was likewise a form of process-oriented investment.

The third is the "implicit modeling–value transmission" mechanism. Unlike the previous two, "the pursuit of carrying forward the Way" does not operate through preaching or explicit didacticism; it transmits to students "what is worth doing" and "what ought to be done" through the counselor's attitudes, judgments, and ways of acting in concrete situations. In mediating the conflict, I gave up the shortcut of "papering over differences" and instead guided the students to appreciate the value of respecting difference; in the transfer guidance, I did not chase favorable statistics but helped the student find a rhythm that suited him; in supporting Olivia, I always treated her as "a person who needs to be understood" rather than "a problem student." This kind of implicit education is precisely what distinguishes counselors' work from classroom teaching as a distinctive way of educating.

4.2 Practical Obstacles Constraining the Operation of the Micro-Pathways

Proposing three micro-pathways does not mean they always run smoothly in practice. Over four years of work, I have observed three types of structural obstacles.

The first is the crowding-out effect of routine administrative work. The operation of micro-pathways requires space for reflection — counselors need to pause in concrete situations and ask themselves "why am I doing this," "is this the right thing to do," and "how could I do it better" — and the pressure of routine administrative work is precisely what squeezes this space. A counselor at my university once said

frankly, "As long as the work concerns students, no matter which department is nominally in charge, it ends up on the counselor's desk." When attention is fragmented by countless trivial tasks, educational judgment finds it hard to grow. I have had a similar experience myself: after finishing the psychological support for Olivia, I intended to write up reflection notes, but the following week was filled with all kinds of administrative matters, and the plan has yet to be carried out. Johnson's transfer companionship lasted more than half a year, yet I rarely found time to record his changes systematically — such process-oriented educational moments are easily washed away in the flood of routine work.

The second is the quantitative orientation of evaluation mechanisms. At my university, both performance-based pay allocation and professional title evaluation rely on a point-scoring system, which implies a demand that counselors' work be "operable, verifiable, and quantifiable." Yet the effects of integrating the spirit of educators into daily work are precisely what is hard to quantify: Olivia's condition stabilized and she graduated smoothly; Johnson gained admission to a four-year university; the dormitory conflict subsided — how are such "things that resist quantification" supposed to enter the evaluation system? The quantitative orientation leaves counselors without institutional incentives to practice the micro-pathways, and may even reinforce a work orientation that prizes "documented traces over actual effects," channeling energy into the kind of work that leaves an easy paper trail.

The third is the disconnection between "the discourse of the spirit" and "the discourse of daily work." In training sessions, policy documents, and meetings, the spirit of educators is mostly presented in "the discourse of the spirit" — ideals and convictions, moral character, the pursuit of carrying forward the Way; counselors' everyday working conversations, by contrast, run in "the discourse of daily work" — "what do we do with this student," "how do we handle that conflict." There is no effective translation mechanism between the two systems of discourse. In training I heard "teach students in accordance with their aptitude," but back in the office I faced a student like Johnson who "got anxious at the very thought of an exam"; between "teaching in accordance with aptitude" and "helping him break down goals and sharing experience with him" lies a conversion that has to be accomplished through practical wisdom, and this conversion mechanism is not yet well developed in the current training system. Likewise, "the pursuit of carrying forward the Way" sounds grand, yet in the dormitory conflict it was concretized as "guiding students to understand respect and goodwill"; such translations can only be worked out by counselors on their own in practice, and cannot be obtained directly from documents.

5. Situated Educational Judgment: The Practical Direction of Counselor Professional Development

The "micro-pathways" proposed in this paper concern the process by which a grand idea is activated, transformed, or obstructed in concrete situations, rather than a simple projection of "applying a grand idea to small matters." The value of this perspective lies in reinterpreting counselors' work from "carrying out tasks" to "educational practice": every heart-to-heart talk, every mediation, every act of companionship can become a site for testing whether the spirit of educators is truly "present."

An important direction for counselor professional development is the cultivation of situated educational judgment — judging in concrete situations "what is worth doing," "what ought to be done," and "to what extent," rather than merely acquiring more "techniques." The formation of such judgment depends both on the value foundation provided by the spirit of educators and on sustained reflection in real scenarios.

Looking back at these three scenarios from four years of work, where would I make different choices if I were to do them over again? In supporting Olivia, I might have paid attention to her family support system earlier, instead of waiting until she came to me for help; in guiding Johnson through the transfer, I might have helped him establish process-oriented self-evaluation earlier, instead of focusing only on the final examination; in mediating the dormitory conflict, I might have guided the students to think about "what makes a good roommate relationship" at the first intervention, instead of waiting until the conflict flared up again to touch the root of the matter. These reflections are themselves the starting point of the micro-pathways, and the starting point of the counselor's movement from "handler of administrative affairs" to "educator who nurtures students."

6. Conclusions

The spirit of educators promotes transformation in counselors at the levels of cognition, emotion, will, and practice by setting a yardstick of values and a direction for growth. But this transformation does not

happen automatically; it must be repeatedly practiced and repeatedly calibrated in every concrete educational scenario. For the individual counselor, practicing the micro-pathways means holding oneself to a certain standard: after finishing something, one asks not only "is it done?" but also "on what basis did I make this judgment?" and "which dimension of the spirit of educators actually guided me at that moment?" This kind of reflection is itself the most micro and the most real pathway by which the spirit of educators becomes part of daily work.

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