

Exploring the Value Orientation of College Art Students Based on Marxist philosophy

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Abstract: The state has always attached great importance to the cause of literature and art. As the successors and builders of the development of literature and art, art students in colleges and universities are crucial to the overall grasp of their ideological education, and it is an arduous task to cultivate their ideological education and values. Values education is the basic requirement of Marxist theorization, the central proposition of ideological education, a powerful breakthrough point, a major task of building national ideological security, an urgent task of building Socialism with Chinese characteristics, and the first priority in the basic task of "building a virtuous people". As the forward foundation and intermediate link of the formation of values, value orientation is very important to the formation of correct values. In the new era, university art students have formed a contradictory value orientation of coexistence between sublime and secular, fantasy and reality, rationality and rebellion, and balancing individual and society. At the same time, they have also caused a certain degree of negative consequences such as identity crisis, distance, aesthetic fatigue, and psychological exclusion towards mainstream values. Therefore, on the basis of Marxist philosophy, in the critical period of the formation of university art students' values, we should take some measures, such as promoting the integrity and innovation of ideological and political courses, expanding social practice and education channels, giving play to the advantages of new media, improving the governance mechanism of cyberspace, etc., to strengthen the recognition of university art students in the new era to mainstream values, and guide them to form healthy value orientations.

Keywords: Marxist philosophy; College art students; Value orientation; Values

1. INTRODUCTION

1.1. Topic Background

With the increase of ideological and political education in colleges and universities across the country, in addition to the traditional political theory courses, mental health courses, career planning course ,situation and policy courses and other comprehensive quality improvement courses have been opened, and ideological education has achieved certain results (Rahmawati *et al.*, 2021). However, in recent years, the continuous invasion of foreign cultures has had a profound cultural impact on our country. Various values that are not in line with the development of socialism have increased their

influence on college students, and students' ability to distinguish is weak, which is likely to have a negative impact on personal growth and even national development. Art students' self-control ability is low, their thinking is active, and they are good at accepting the development of new things, so they are more vulnerable to harm. Under this influence, there will also be works that violate morality and have no bottom line in their artistic works, which is not easy for the country to train high-quality and high-level cultural industry successors, and their education is urgent. At present, China is vigorously cultivating high-quality and highly qualified cultural industry successors, and it has become an urgent task to provide value education for art college students.

1.2. Significance of the study

In practice, strengthening the practice of core values among art college students is beneficial for improving their overall quality; The second is to ensure that art college students always maintain the correct political and value orientation in ideological and political education. While practicing the socialist core values, it is helpful for art students to know themselves, evaluate themselves and improve themselves; At the same time, it is also beneficial for art students to inherit and carry forward the essence of traditional culture, providing a new opportunity for the development of the next generation of socialist successors. As a relatively special group among college students, the value orientation of art is directly related to their professional development and overall quality improvement, and also affects the creation and dissemination of excellent art works. The values of art college students are closely related to the exchange of Chinese art, and many mainstream ideas can be reflected in art works. On this basis, it is both inevitable and realistic to educate contemporary art students on Core Socialist Values.

DISCUSSION OF RELEVANT CONCEPTS

2.1 Overview of Marxist philosophy

Marxist philosophy is a science about the most general laws of nature and social development. It is the world outlook and methodology of the proletariat and the theoretical basis and important component of Marxist theory, as shown in Figure 1. Marx and Engels created Marxist philosophy. Marx and Engels scientifically summarized the historical experience of the proletarian revolutionary struggle and the latest achievements in natural science in the 1840s, criticized the philosophical heritage of predecessors, and

proposed dialectical materialism and historical materialism on this basis (Wu Liwen, 2021).

The establishment of Marxist philosophy is the greatest change in the history of philosophy. Marx's philosophy has two most obvious characteristics: firstly, its class nature, which openly claims that its philosophy is for the liberation of the proletariat and for the liberation of more people; The second is practicality, emphasizing the interdependence between theory and practice. Theory is built on practice, and practice serves it (Zhu Peng, 2022). The emergence of Marxist philosophy is not the end point of the development of human philosophical thinking, it only starts from a higher level of continuous progress. On the basis of Marxist philosophy, in the critical period of the formation of college art students' values, we should guide them to form healthy value orientation (Zhang et al., 2022).



Figure 1: Composition of Marxist philosophy

Marx and Engels are not only the founders of Marxist philosophy, but also the continuous summary of the practice and scientific achievements in the practice of proletarian revolution, making it develop continuously. Lenin and Stalin inherited and protected Marxist philosophy, and developed it. The CPC, led by Mao Zedong, organically combined the universal principle of Marxism with the specific reality of the Chinese revolution, and enriched and developed it. The basic characteristics of Marxist philosophy are shown in Table 1.

Table 1: Basic Features of Marxist philosophy

Characteristic	Basic characteristics	Reasons
Practicality	The organic unity of Materialism and Dialectic	Adhering to understanding the world from reality and establishing scientific practical theories
Development openness	The Organic Unity of the Natural View of Materialist Dialectics and the Historical View of Materialist Dialectics	Starting from practice, understanding people and society, and attributing the essence of social life to practice
Scientificity	Unity of scientific and revolutionary nature	Adhere to a scientific practical perspective

2.2. Discussion on the Concept of Value Orientation

Value orientation is the basic concept of "values", which is an important category of value philosophy, as shown in Figure 2. However, so far, there is no unified definition of value orientation in the academic community. Relatively speaking, research on value orientation started earlier in foreign countries. The early proponents of the theory of "culture" were American anthropologists Fred Strodbeck and Kluckhohn. Kluckhohn is a female scholar at Harvard University. During the Pacific War, she studied the psychological characteristics and values of the Japanese, and after the war, she carried out a lot of research on lasting cultural values of five different cultural groups. The most important one is the 'Five Different Value Models'. This model includes five value orientations, namely, human nature orientation, relationship orientation between man and nature, time orientation, activity orientation and relationship orientation. Kluckhohn believes that "value orientation" refers to a complex and clear pattern that is related to the problems of ordinary people and guides their actions and thinking. There are four main expressions for defining value orientation, including tendency, behavior, standardization, and situational, as shown in Table 2.

Table 2: Definition of Value Orientation

Classification criteria	Definition
Tendency	The value tendency of people to take certain actions in certain situations and ways
Behavioral	Decide what to do or how to do it from a value, good or bad perspective
Standardization	There are two fundamental aspects that contradict each other in the value system of any society
Situational	The values adopted by people towards specific things are related to specific things and situations, and are the value choices made by people on specific objects

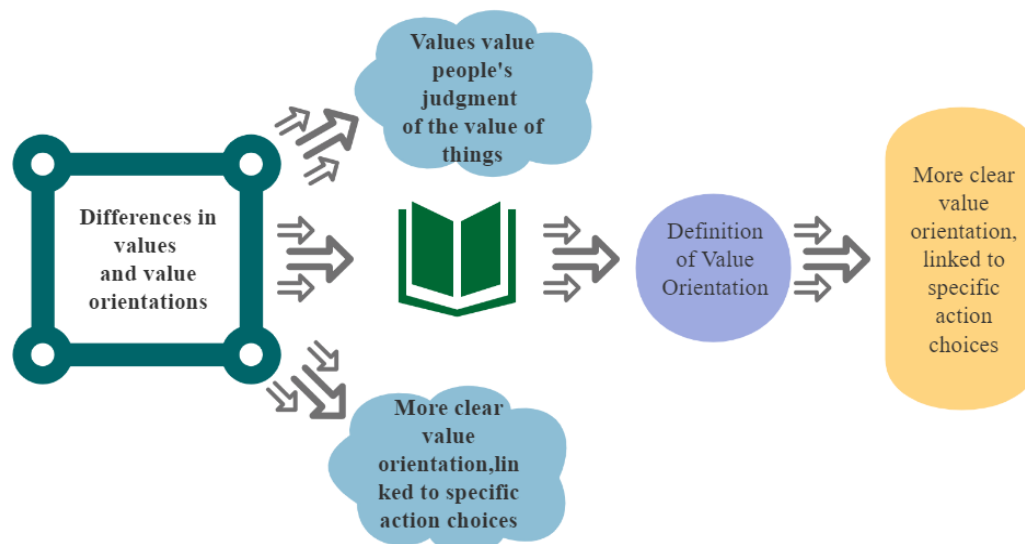


Figure 2: Value Orientation Concept Map

2.3. Classification of Value Orientation

Chinese scholars have different perspectives on the definition of value orientation. From Table 3, we can see that the academic community in China does not have a clear definition standard for the fractal dimension of value orientation.

Table 3: Different Dimensions of "Value Orientation"

Author	Classification criteria
Huang Xiting	Politics, aesthetics, religion, interpersonal communication, and cognition
Zhou Li	The perspective of the subject is divided into individual values and group values; The status of values is divided into dominant and non-dominant values.
Wang Guoqi	The goal value orientation mainly consists of a combination of personal goals, social goals, and transcendent goals; The value orientation of rules is divided into legal norm orientation, public opinion conformity orientation, and moral conscience orientation
Xin Ziyong	Self, legal system, justice, health, collective

2.4. Basic concepts of values

Values refer to people's evaluation of things and are a manifestation of value relationships. Values can come from various factors such as personal experience, social and cultural background, and religious beliefs. People's values can have an impact on their behavior and attitudes. Philosophy is a discipline that conducts rational thinking and exploration of these values. Values have different perspectives from different perspectives, as shown in Table 4.

Table 4: Classification of Values

Classification	Concept
Subjectivity	The standards used to distinguish between good and bad are measured and evaluated based on an individual's inner scale, and these standards can all be referred to as values.
Pragmatism	The value of Pragmatism advocates that the evaluation of things should be based on the degree of their help to people. Pragmatism has become an important concept in modern business practice and Political philosophy, and is considered as a philosophy based on experience
Religiosity	Religionism is a philosophical viewpoint based on faith, pursuing the guidance and education of a supernatural force, believing that everything is under the highest authority, and that there exists a natural moral standard and the concept of ultimate reward and punishment.
Stability	At specific times, places, and conditions, people's values are always relatively stable and enduring.

3. ARTISTIC VALUES UNDER MARXIST PHILOSOPHY

3.1. The Essential Connotation of Marxist Literary Outlook

Marx and Engels were the earliest to propose this viewpoint, which was successfully practiced and enriched by Lenin, Stalin, and others in the Soviet Revolution. The essential connotation of the Marxist view on literature and art is based on the Marxist view on literature and art, which specifically includes the following core contents: firstly, the basic position of literature and art, believing that literature and art are the superstructure of society that exists in the form of ideology. In terms of philosophy, aesthetics, and artistic theory, there are interrelationships between subjects and objects, collisions between reality and inspiration in the emergence and creation of philosophy, the theoretical roots of literature and art, the creative process, and ideological trends. From the perspective of interaction with the values of creators, the elegance of literature and art stems from its rich emotions and rational thinking, highlighting its true, good, and beautiful values, thus purifying people's souls, as shown in Figure 3. The second is the reflection of literature and art on social reality, which is the main body of literary creation and ideological activities (Alkorta & Mujika, 2022). The progress of human society has played a driving role in the production and activities of literature and art, as well as the reproduction of literature and art. Literature and art are created by humans, and humans are the subject of works. Therefore, the ultimate form of literary and artistic creation is the product of works. Literature and art is an aesthetic ideology, which is a "high-level ideological realm". This is a

superstructure, and the Marxist view of literature and art has played a guiding role in the subject of literature and art. Starting from meeting the aesthetic and appreciation needs of the connoisseur, the spirit and content exhibited by literary and artistic works are the scientific methodology, values, and worldview of Marxist theory (Kolenova *et al.*, 2021).

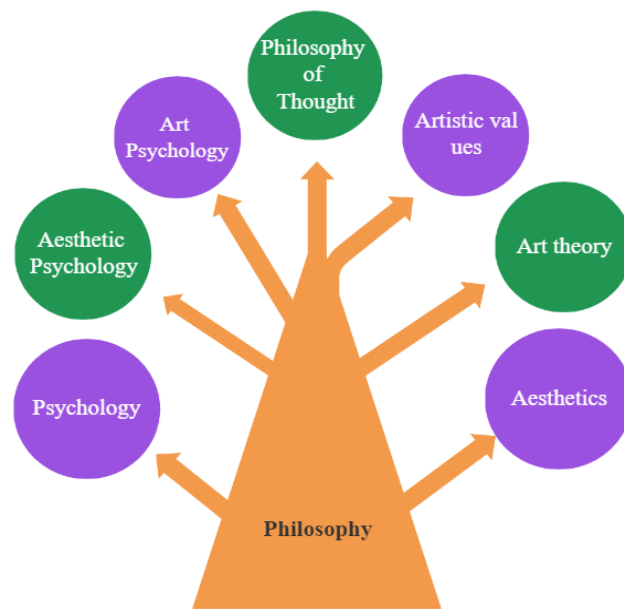


Figure 3: Relationship Diagram of Philosophy, Aesthetics, and Art Theory Disciplines

3.2. Characteristics and essence of values from the perspective of Marxist philosophy

3.2.1. Characteristics of values from the perspective of Marxist philosophy

Values not only have ideological and class centrality in nature and connotation, but also have the following characteristics in form and scope. One is implicit and explicit. Values, as a social consciousness, exist in intangible and immaterial forms. The spiritual form deeply exists in the hearts of individuals or groups, and is the thinking function and value structure of the subjective world of individuals (Wu Zhaohua *et al.*, 2021). It is the internal value concept of the spiritual quality of a nation and a country. People internalize it into a psychological habit, a psychological structure, and a public ideal through long-term social practice and long historical accumulation. Values exist in everyone's way of thinking and values, giving individuals independent personality traits that are easily obscured and difficult to be perceived by others at specific times, and possess implicit traits. The implicit expression of values reflects a person's pursuit of values that sets them apart from others, and a nation's unique spiritual temperament that sets them apart

from others. Moreover, as a unique state of mind, values represent the deepest spiritual pursuits of human beings in the form of ideals, beliefs, and other forms, guiding people's behavioral directions and ways, and influencing their attitudes and lifestyles, as shown in Figure 4.

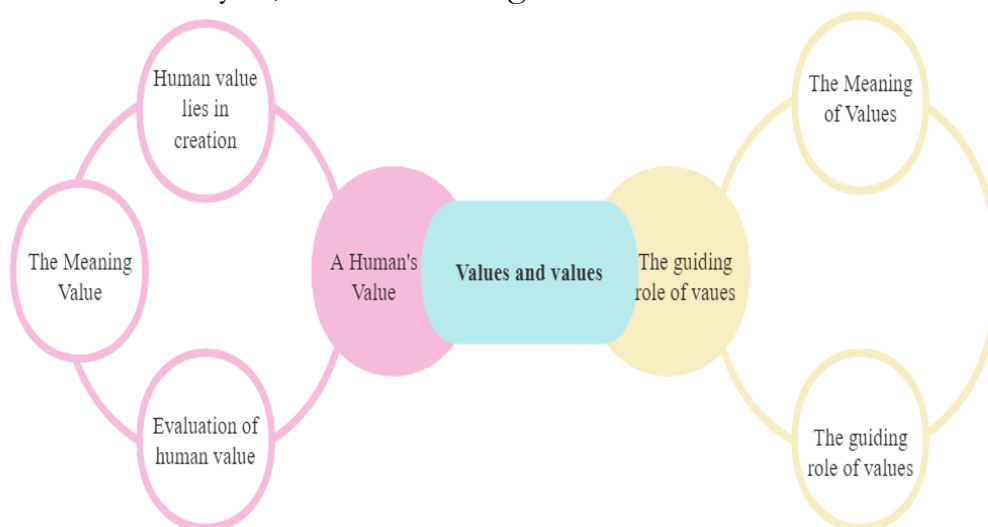


Figure 4: Values and Values Map

3.2.2. The Essence of Values from the Perspective of Marxist Philosophy

Values are the crystallization of a country's traditional culture, a social ideology, carved out in a specific time and space. From Table 5, it can be seen that Marx's values have seven levels. Values are a social consciousness, a reflection of social existence, a concentrated reflection of many aspects of society, such as economy, politics, culture, etc., constrained by the material life process of society, a reflection of a certain socio-economic foundation, and a reflection of people's pursuit of life values. Specifically, values are social consciousness, which reflects social existence and is determined by social existence. People's values are easily shaped by their material life processes, lifestyles, and life experiences (Xiong Jiansheng, 2023).

Secondly, values have a certain social and historical significance, which is determined by a change in the way a society exists. That is, with the change in economic foundation and values, people's values also change accordingly.

Thirdly, people's values have not kept up with the pace of social reality. Social consciousness may sometimes lag behind social existence, and sometimes may be ahead of social existence. Values also have a distinction between right and wrong, scientific or not, as well as differences in the degree of advancement and backwardness. At the same time, values have different impacts on social life. Correct, scientific, and advanced values will promote the progress of life and social development, while incorrect, unscientific, and backward values will hinder the progress of life and social development.

Therefore, cultivating people with scientific, advanced, and correct values, guiding individuals to make reasonable value choices, is an inevitable way to improve the quality of human life and promote social development.

Table 5: Seven hierarchical types of Marxist values

Level	First stage	Second level	Third level	Fourth level	Fifth degree	Sixth level	Seventh level
Type	Reactive type	Tribal type	Self-centered	Perseverance type	Playing with politics	Social centric	Existentialist type
Characteristics of values	This type of person does not realize that they are related to the people around them, and they react according to their basic physiological needs, losing their subjective initiative.	This type of person relies on nature and submits to traditional habits.	This type of person believes in cold individualism.	This type of person cannot tolerate ambiguous opinions, must reveal their own decisions, and cannot accept others' opinions.	This type of person is very realistic and achieves personal goals by manipulating others and altering facts.	This type of person sees people's love and kindness as their core development.	This type of person can highly tolerate ambiguous opinions and different viewpoints.

3.3. 'Real People' is the Logical Starting Point of Chinese Higher Education

The emergence of the concept of 'real people' is based on the era environment in which Marx lived in the darkest Germany in Europe, as well as certain ideologies he possessed. Under the dual oppression of feudalism and capitalism, Germany faced the dilemma of "people" and how to achieve its own liberation. Young Marx sought a new solution in the philosophy of Kant, Fichte, Hegel, and Feuerbach (Xiao Lingling & Shen Yanting, 2022). There is still no satisfactory answer to what theoretical weapon to use to guide the practice of revolution

At the same time, with the rapid advancement of the bourgeois industrial revolution and the rapid development of productive forces, the dominant position of the Relations of production formed in social life and material production has become more and more obvious. In this era, the concept of 'real people' has unprecedented development momentum and practical basis. Moreover, in the field of Western philosophy, especially in Germany, the discussion of "human" is the source of Marx's exposition of "human" and the theory of constructing "realistic human". Marx sublated Hegel's thought that man is man's behavior, absorbed the reasonable dialectical core of regarding man's existence as a development process, and made "realistic man" stand up again under the inspiration of Feuerbach's philosophical thought. Later, Marx also carried out research in different fields such as law, philosophy, history, economics and anthropology, and the thought of "realistic man" gradually matured and enriched. From this perspective, when examining the current higher education and teaching activities in China, it is not difficult to see that university education and teaching activities are created by educators as explicit or implicit educational environments, unintentionally exerting internal or external influences on the educated through certain practical activities. As shown in Figure 5. In this process of education and teaching activities, everyone educated is an individual and a true person. This requires that the teaching activities of universities must start from the reality of individuals. Firstly, based on the uniqueness and completeness of real people (Shandro, 2020). Every individual in real life lives in a certain natural environment and social historical process, which not only represents certain characteristics of the times, such as social, economic, political, cultural, educational and other factors that have created unique characteristics of the times. In addition, it also has some limitations of the times, such as differences in consumption concepts caused by the abundance or scarcity of material life, as well as differences in the degree of social democratization, resulting in different democratic and equal consciousness, and so on. Based on the individual differences of real people. Every college student is unique and unrepeatable, and is a free and independent individual. Educational and teaching activities, especially those in universities, are aimed at every individual who is free, independent, and able to independently control and decide their own destiny.

Recognizing differences, respecting differences, accommodating differences, and encouraging differences are implicit prerequisites for building a harmonious society (Masson & Otto, 2021). Every real individual is constantly evolving, and there is no educational practice that can achieve the desired completeness and perfection. The "incompleteness" of college students means that the teaching activities in universities are limited by time

and space, which provides unlimited possibilities and development space for everyone. The essence of human needs also drives people's pursuit of freedom and comprehensive development. So, only in the development of human reality and the pursuit of human beings can the value of universities be truly reflected.

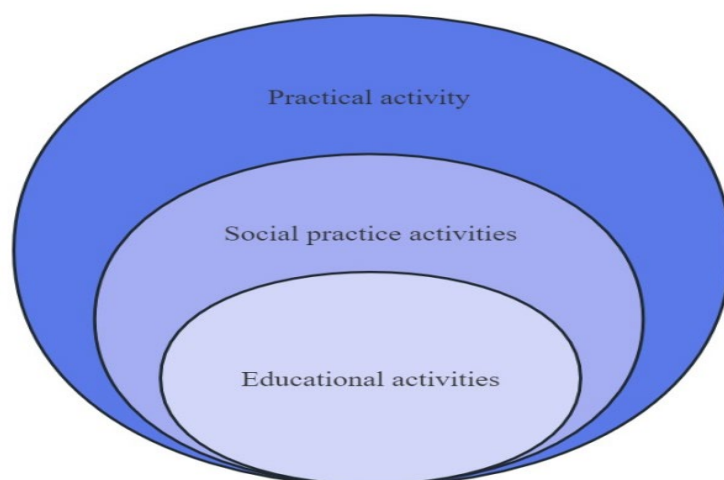


Figure 5: The relationship between educational activities, social practice activities, and practical activities

4. ANALYSIS OF THE CURRENT VALUE ORIENTATION OF ART STUDENTS IN UNIVERSITIES

4.1 Factors influencing the value orientation of art students in universities

There are many factors that affect the value orientation of art students in universities, which can be summarized as economic factors, political factors, cultural factors, educational factors, personal growth factors, and so on. These factors have become a hot topic of recent scholars' attention, as shown in Figure 6.

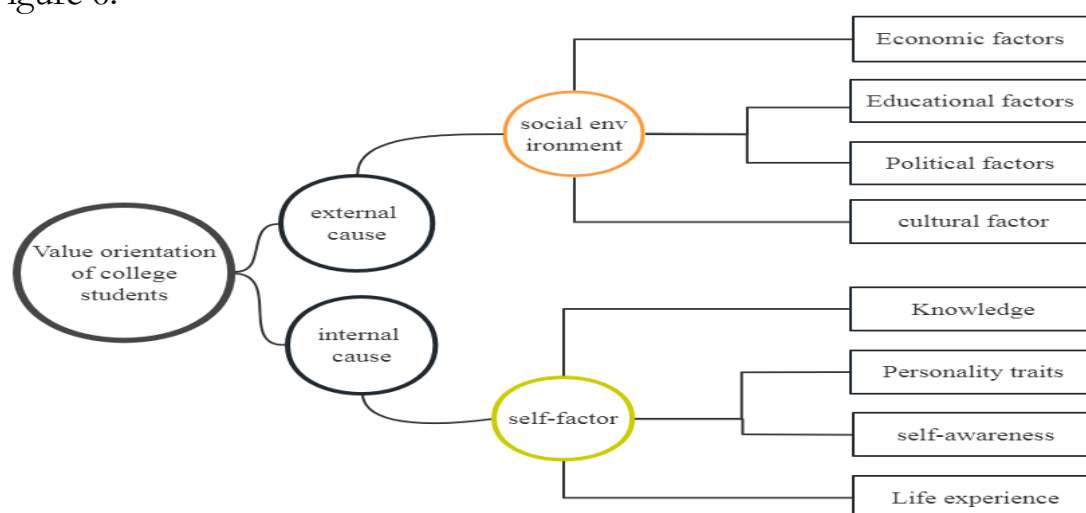


Figure 6: Factors influencing the value orientation of college students

First, the discussion on economic factors is mostly concentrated at the beginning of the 21st century. The market economy has both positive and negative effects on the behavioral value orientation of art students in colleges and universities. " Second, political factors refer to the influence of social system, political system and political events. Thirdly, many scholars discuss the influence on college students' value orientation from the aspects of western cultural thoughts, traditional historical culture and popular culture. Fourth, family and school education are two important educational factors. Fifth, the influence of self-growth factors on college students' value orientation is rarely discussed in journal papers, and most scholars have the influence of their own factors in their master's papers. Sixth, the new media factor. The influence brought by the development of science and technology has penetrated into all aspects of college students' lives. Overall, the current situation and profound changes in the value orientation of college students are jointly influenced by their unique social and historical environment and physical and mental development (Liu Chao & Wu Satisfied, 2023).

4.2. Problems in the Value Orientation of Art Students in Universities

4.2.1. Lack of attractiveness in educational content

In universities, the form of ideological and political education is relatively single, unable to arouse the learning interest of college students, and the ideological and political education for college students is not deep enough (Rosta & Tóth, 2021). Due to various factors, the effectiveness of ideological and political work among students in art colleges is not significant.

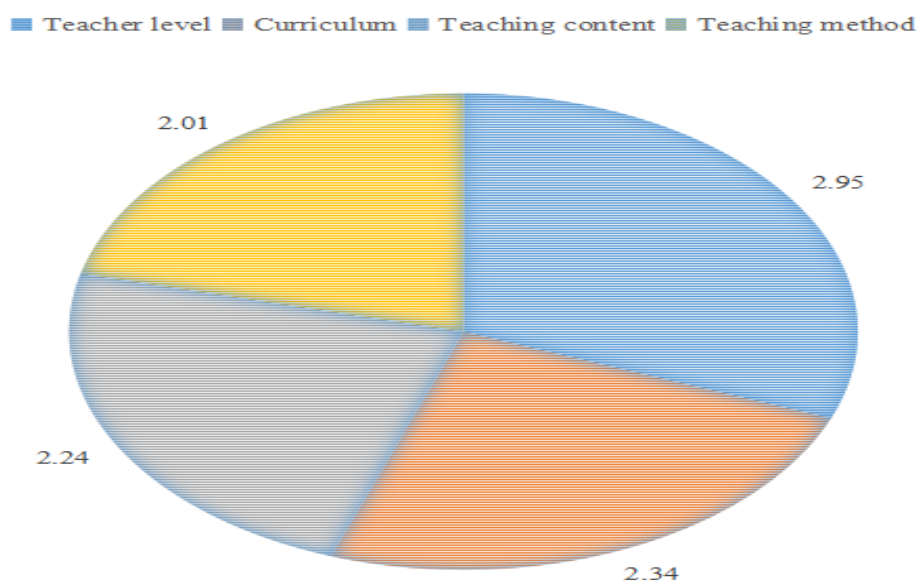


Figure 7: Investigation on Strengthening the Ideological Education Content of Art College Students

From the survey in Figure 7, "What aspects do you think the content of artistic ideological and political education should be strengthened?" It can be seen that 43.31% of the total choose to "closely integrate with reality", 35.43% choose to "actively respond to social hot issues", 15.75% choose to "pay attention to avoiding repetition", and at least 5.51% choose to "enhance theoretical thinking". It can be analyzed that the ideological education content of art students in universities actually lacks close connection. The content of ideological and political education for art students in universities has not been separately proposed (Rikowski & Ford, 2019). The teaching content is not up-to-date with the times, and the teaching form is too single; The connection between course content and art majors is not close, and the personality of art students has not been fully reflected. Faced with dull political science knowledge, art majors have little interest (Ejsing, 2023).

4.2.2. Lack of targeted educational methods

The teaching method of ideological and political education in universities is a teaching method that educators use the basic principles of Marxism to provide ideological and political education to college students and continuously improve it (Fouad, 2022). In terms of the use of teaching methods, university teachers have not grasped the characteristics of art majors' learning of new things and concepts, and the teaching is not highly targeted.

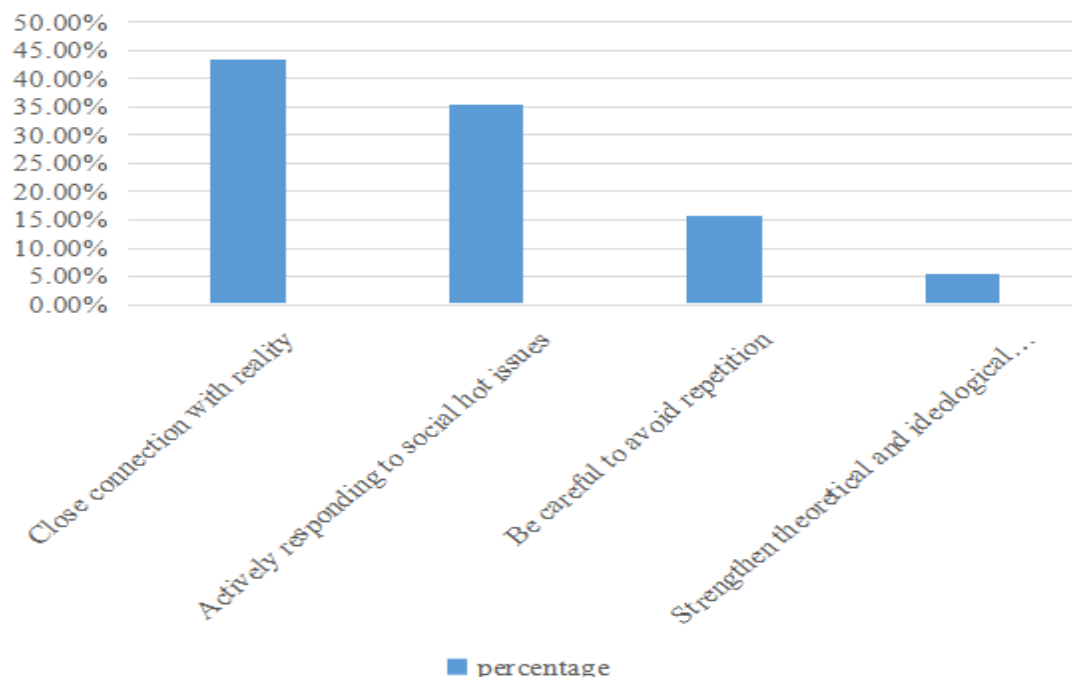


Figure 8 Satisfaction Survey of Art College Students with the Setting of Ideological and Political Theory Courses

From Figure 8, we can see from the survey that at least 2.01% of art students in ideological and political theory courses are "teaching methods", 2.24% are "teaching content", 2.34% are "course settings", and 2.95% are "teacher level". In these two aspects, we need to focus on teaching methods and content.

4.3. Analysis of the Reasons for the Formation of Value Orientation Issues among Art Students in Colleges and Universities

4.3.1. Many art students lose their correct values

Every college student is a successor trained by our party and country for socialist construction and harmonious society. So, every college student, even those majoring in literature and art, should adhere to their faith in socialism and shape it into the core of socialism. Under the guidance of this value system, we must actively serve the socialist cause and become steadfast successors of socialism (Elvstrand & Lago, 2020). However, with the deepening of reform and opening up, and the development of the market economy, there have been significant changes in the social interest structure. In such an environment, students are influenced by both healthy and positive thinking, as well as negative and backward thinking, thereby reducing their ability to pursue correct values, thoughts, and beliefs. Many college students have unstable thoughts, unstable political beliefs, and a tendency to seek quick success and instant benefits in their personal actions. In this situation, some college students may not have clear thinking, firm ideals and beliefs, and biased values. Many students even put forward the theory that "reading is useless", believing that personal success is not linked to one's own efforts or ability improvement, but rather to social misconduct such as backdoor thinking and finding solutions (Kedraka, 2020). This is fully reflected in many artists. In the field of art, many college students blindly pursue "innovation" and have a wrong understanding of certain unhealthy trends, which affects the establishment of their correct values.

4.3.2. Impact of the social environment

The overall development of society not only affects the construction and development of schools, but also seriously affects the ideological values and behavioral norms of college students. In today's society, there is an imbalance between the construction of spiritual civilization and material civilization in many aspects. In some areas and places in the society, morality lacks norms, the boundaries between right and wrong are confused, Money worship, Hedonism, extremism breed, and negative moral concepts such as market

economy continue to spread. The concept of money first, selfishness, and self-harm is spreading, and these negative social factors have a significant impact on art college students. Due to the needs of their majors, students from art schools prematurely brought their drawing boards into society, and they also became aware of these negative phenomena (Zhou Chunyan, 2021). Under the influence of these negative phenomena, some students have embarked on the path of cultivation.

Due to the influence of "anyone with money can do anything" in society, many parents directly ask the homeroom teacher how much it costs to fill in an exam certificate, or how much money can be donated to the school to issue an additional exam certificate. Or even more bluntly, asking how much money it would cost to enroll my child in your school, equating money with knowledge, also affects students' motivation, believing that as long as they have money, they can do anything, and money can be worn away. Money has all value orientations.

5. WAYS AND MEANS TO OPTIMIZE THE VALUE ORIENTATION OF COLLEGE ART STUDENTS.

5.1. Strengthen the relationship between Marxist literary and artistic views and the cultivation of Core Socialist Values of art college students

Marx and Engels proposed that the people are the creators, promoters, and beneficiaries of history, which is the theoretical origin of the formation and development of Marxist literary and artistic views (Pishchik & Spivachuk, 2020). The Marxist concept of literature and art is an important component of the Marxist ideological system, which plays a role in regulating, guiding, and educating people. This article believes that in the process of building a socialist core value system, the basic principles of Marxist literary and artistic views must be followed.

In terms of literature and art, ideology and values are the soul of literature and art, and all forms of art are carried by a certain ideology and values. If there are no specific concepts and values, no amount of appearance is useless. The nature of literature and art makes it its sacred mission to reflect the Zeitgeist (Atamanova & Bogomaz, 2021). Contemporary college students have different value orientations and consciousness concepts due to their different objects of understanding and practice, and these concepts will ultimately be shaped into values. College students are the main body of literary works, and their works are inseparable in terms of content and form, innovation and style, morality and value, and the qualities and emotions of

creators. This depends on an individual's understanding of society and the core socialist values, which requires the combination of Marxist literature and art with the core socialist values, so that art creators can firmly create a work that belongs to this era. When cultivating Core Socialist Values for art students, we must take China's economic and social development as a starting point under the guidance of the Marxist concept of literature and art, adhere to the people as the center, serve the People, and guide students to think scientifically about various social phenomenon with the Marxist concept of literature and art, views and methods consistent with Core Socialist Values. Contemporary art college students will be an important literary and artistic team in the future society (Mary & Xavier, 2018). On this basis, it is necessary to provide scientific moral education to college students, so that they can establish correct values and create positive literary and artistic works for the majority of college students.

5.2. Optimizing the Value Orientation of College Art Students

Art college students are the backbone and reserve force in building a socialist cultural power and promoting socialist cultural construction. We need them to constantly improve themselves and cultivate their moral qualities, in order to truly improve the effectiveness of ideological and political education, generate a sense of social responsibility, national identity, and other ideas, and better serve the socialist cultural cause (O'Flaherty & McCormack, 2022).

Firstly, cultivate the moral judgment of art college students; Under the current form of education, the adaptability of moral education has gradually declined. On the contrary, it mobilizes the subjective initiative of college students and can stimulate their enthusiasm for moral participation, thereby cultivating their moral cognition and moral judgment consciousness. The method for cultivating the values of art students is shown in Figure 9. Teachers can provide students with sufficient space during the teaching process, allowing them to independently discuss certain hot issues of online morality, express their opinions from hot events, and gain a better understanding of mainstream values, thereby improving their moral judgment ability.

The second is to encourage art students to actively participate in moral education practice (Wu, 2022). Students majoring in art in universities have weak digestion ability for theoretical knowledge. In the process of ideological and political education, teachers can, based on this characteristic, carry out purposeful moral practices for students, enabling them to actively participate

in practice and thereby enhance their moral qualities. In the "Benefiting the People Project", art students can also actively participate in various volunteer service activities, cultivate their moral awareness, and improve their moral quality. The third is to strengthen education on the ideological and moral issues of art major college students. Moral education in universities is an important component of moral education work and an important part of moral education work in universities.

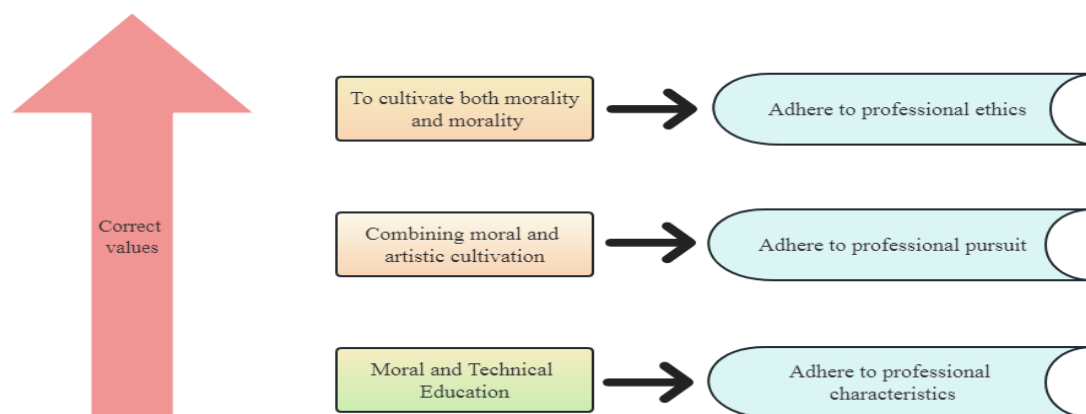


Figure 9 Methods for Cultivating Values for Art Students

5.3. Adhere to the methodology of Marxist philosophy

In the ideological and political work of colleges and universities in the new era, we should follow the basic guiding ideology of the methodology of Marxist philosophy, and further improve the ideological and political work of colleges and universities on this basis. In our socialist construction, Marxism has always held a pivotal position. In the ideological education system of students, Marxist philosophy is an important educational content. Its purpose is to guide students to establish a scientific world outlook, values, outlook on life, so that they can master scientific thinking methods, so that they can develop a Dialectical materialism way of thinking. Marx's scientific, developmental, and directional characteristics determine that we must adhere to and adhere to its theoretical support and methodological guidance. Under the new historical conditions, how to use Marxist methods to solve the problems of ideological and political work in universities is an urgent problem to be solved in current ideological and political work in universities (Patra, 2022). The setting of goals for ideological and political work in universities must have the characteristics of the times, advanced characteristics, and cutting-edge characteristics. In the new era, the establishment of a target system of ideological and political work for college students in the new era guided by Historical materialism will help us grasp the general direction of

human history and social development and ensure the progressiveness of scientific research. Up to now, only Historical materialism has been truly tested by practice in the research results of philosophy on the trends and laws of human history and social development. Marx's discourse on the general laws of human social development provides us with a new way to better understand and understand the historical development of human society, and provides a new perspective for Lenin's so-called "sociology of science". From the point of view of Historical materialism, it is believed that the development of productivity is the fundamental driving force for the progress of human society, and that there are two contradictions that promote the progress and change of human society, namely, productivity and Relations of production, economic foundation and superstructure. By using it as a means of thinking, we will be able to better understand the overall direction and trend of human social development, as well as the historical and practical inevitability of China's ideological struggle with Western society (Jennifer, 2022). This will enhance our ability to have confidence in theory, path, system, and culture. Thus, when establishing the goals of ideological and political work, college students can accurately grasp the correct direction under the influence of various factors such as religion, public opinion, politics, and academia. In a certain sense, the construction of values education goals for art students in universities can be systematically related to them, including at least the school education system, ideological education system, theoretical system of a certain class or political party, cognitive thinking system of students, domestic social system, international social system, public opinion propaganda system, and other complex or extremely complex systems. The relationship between them is shown in Figure 10.

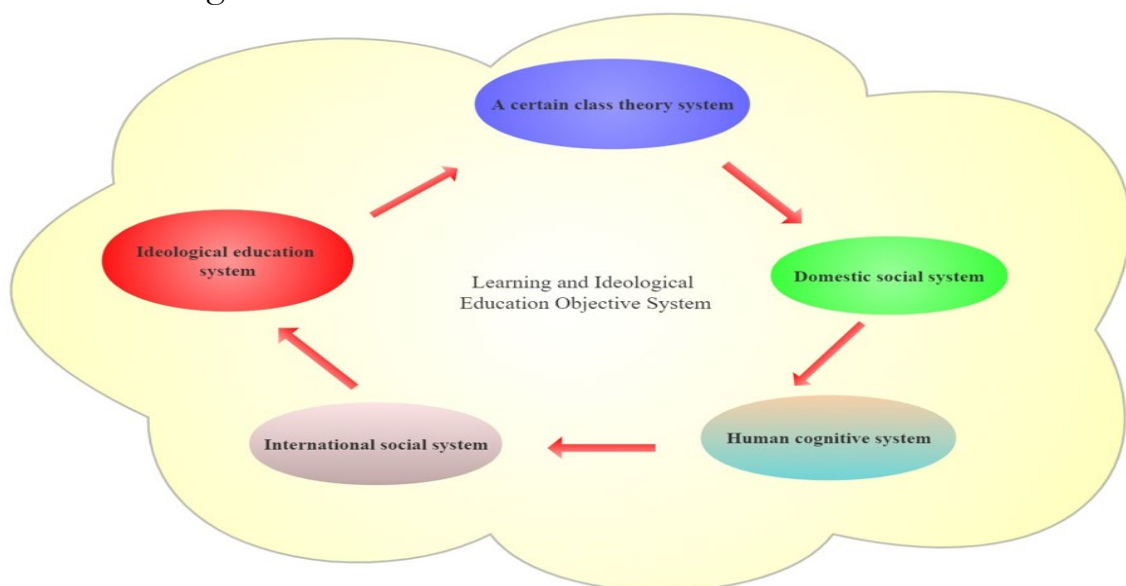


Figure 10: System context diagram of Students' Ideological Education Objectives

6. CONCLUSION

In terms of human development, Marx advocates for human subjectivity. With the correct life orientation and value orientation, college students can be guided on the right path of life, treat and handle various relationships correctly, actively create material wealth for society, make their own contributions to society, and thus have a happy and optimistic life. Providing correct values education to college students is a necessary condition for achieving national prosperity and progress of the times. The values of college students are the key to the future development of a nation. In order to achieve the great national rejuvenation and the realization of the "Chinese Dream", we need to further strengthen the education of college students' values, so that they can establish correct values, actively resist incorrect values, strengthen their beliefs, make their own contributions to the Party and the country, and lay the foundation for the development of socialism. Especially today, with the rapid development of the times, faced with globalization and openness, the society is in transition, and many negative influences have brought many impacts on students' values, making many college students lose their sense of social responsibility and distort their values. It is the need and objective requirement of the development of the times to guide them correctly.

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