

A Study on the Alienation Representation of College Students' Life Value and Its Coping Strategy in the Process of Marketization

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ABSTRACT. *With the deepening of marketization, Chinese social ethics have undergone structural and subversive changes. Among them, there are problems of the alienation of life values such as the vulgarization of ideal and belief, the emphasis of professional learning on skills rather than theoretical knowledge, the vulgarization of behavioral habits, and the stresses on interests rather than justice among college students, which require us to further clarify the guiding role of Marx's important thoughts on individual value and social value of human life. We need to strengthen the path design of life value education from the level of macro public opinion, school education and individual learning and practice so as to promote the life value of college students to move towards the direction of comprehensive and free development.*

KEYWORDS: *Marketization; College students; Life moral, Alienation; Marxist life morality*

1. Introduction

In 1978, the transformation from a socialist planned economy to a socialist market economy accelerated the transformation of Chinese society. At the same time, the morality and ethics of Chinese society have undergone structural and subversive changes. In recent years, the frequent occurrence of contempt, indifference and even disregard of the value of life among college students is shocking. The attention to the status quo and problem representation of college students' life values needs to be strengthened.[1]

2. Alienation Representation of Contemporary College Students' Life Values

Nowadays, In the market economy, economic elements are increasingly prominent, and the relationship between people is gradually dominated by the pursuit of profit. Simple emotional elements gradually withdraw from the relationship between people. Instead, they are replaced by the elements such as whether there are interests and how many interest. A recognized friend is one who has the ability to gain more benefits alone or by helping others. That's to say, individual life values present a diverse and complex situation. For contemporary college students, it is more manifested in the secular orientation and pragmatism of life value judgement criteria, the vulgarization of ideal and belief in the level of life moral behavior, the emphasis of professional learning on skills rather than theoretical knowledge, the vulgarization of behavioral habits and the stresses on interests rather than justice.

2.1 The Vulgarization of Ideal and Belief

Contemporary college students' political beliefs [2], moral ideals[3] and other issues have been widely concerned, and their pursuit of life values and life ideals and beliefs has generally become more and more vulgar. The vulgarization and secularization of ideals and beliefs is embodied in the materialization of college students' life goals. Some college students regard money and wealth as the ultimate goal of their life pursuit, and show a generally indifferent attitude towards lofty value goals in secular standards such as making contributions to the country and society. In real life, some students are faced with the pressure of employment, house purchase in cities and comparison with students with good economic conditions, etc. These restrictions of material conditions in moral life also strengthen some students' material orientation of life goals to some extent. In addition, compared with specific physical objects, ideal objects with metaphysical attribute are full of external representations that seem to be empty and useless. Under the catalysis of market economy, higher education is also influenced without exception. All thinking and practical actions are tending to considering value and utility,

which further squeezes the existence space of ideal objects such as collectivism and altruism. what this kind of trend reflects in the college students is the disorder of ideals and beliefs. And it generally tends to quickly approach materialization and utility. However, the lofty value pursuit of serving the people, governing the country and making the world peaceful is regarded as “looking up to the sky”, which has no practical significance.

2.2 The Emphasis of Professional Learning on Skills Rather Than Theoretical Knowledge

The pragmatic and secularist orientation in the life value of college students is not only reflected in their own ideal goals, but also in their major selection and professional learning. According to relevant data[4], college students are more likely to choose majors based on their interests, job opportunities and career development potential, while the number of students choosing majors based on their academic research ability is the fourth largest. According to this data, college students show a strong tendency of pragmatism in choosing majors and regard practicality as the goal of their choices and efforts. In addition, college students from different types of colleges and universities show different tendencies in choosing majors. College students from junior colleges attach the most importance to job opportunities and career development potential in the process of major selection, followed by those from independent colleges and public undergraduate universities. Undoubtedly, the practical tendency of major selection will also spread to the professional learning. In the study of college courses, some students show obvious pragmatic learning behaviors that they study base on the consideration of whether the courses are compulsory and whether they are useful, leading to coping learning behaviors are constantly reinforced from mouth to mouth. Of course, it should be pointed out that this pragmatic behavior that seems to be shortcuts is of great harm to the overall healthy growth of college students, and it is even more detrimental to the realization of the purpose of carrying on moral education and cultivating new socialist generation in colleges and universities.

2.3 The Vulgarization of Behavioral Habits and the Stresses on Interests Rather Than Justice

Pragmatism emphasizes and affirms the positivity of material, but the real motivation of this kind of initiative comes from the emphasis on results and the realization of self-interests. The excessive emphasis on results and practical interests may cause certain conflicts with the moral requirements in moral life. In moral life, people who have morality and pursue positive life value should be moral and gracious and should not excessively and extremely emphasize the material benefits brought to them by things. The result should be full of morality or both of justice and interests. In campus life, the actual behaviors of college students are often dominated by moral interests and material interests, and that of them ultimately tends to actual interests. The advocacy of the supremacy of money and interests in consciousness will be manifested in the action as the unremitting pursuit of money, practical ability and material ability. In July 2018, an announcement about the appointment of student cadres in the student union of sun Yat-Sen university drew attention from all walks of life, which reflected the students' unremitting demands for “official position” and their active pursuit of “obsession to hold a official position”. The problems reflected in their behaviors and habits are thought-provoking, which are no laughing matters[5]. In addition, the pragmatic behaviors among college students are also reflected in the pursuit of material enjoyment, the frequent appearance of words such as mansion, identity and status in the daily discourse system, and the enthusiasm for the prospect of a good material life. The existence of these ways of thinking and actions encourages bad thoughts and behaviors of the student group, and forms and solidifies the pragmatic thinking and behavioral patterns such as disregarding moral principles in pursuit of profit and being ungrateful and treacherous.

3. Confirmation of the Content of Marx's Life Values

Based on personalized proposition of individual life value sensibility and the basic relationship between productivity and production relations, material existence and consciousness, Marx avoids the embarrassment of individualism scientifically rationally. He points out that the realization of individual life value lies in the practice of individual life itself and the caring of value for others and society. This gives consideration to the dialectical unity of individual value and social value, making the individual move forward comprehensively and freely.

3.1 Individual Value: Respect the Life with Natural Attribute

In Marx's thought, human beings' life have both natural and social attribute. Natural life is the basic condition for human survival, which is no different from other animals. Social life is an important way for people to realize the value of life. Therefore, the practice direction of the life course should not be single and one-sided, but should constantly improve the life value of instinct, to achieve human "kind" life. The basic connotation of the improvement of the life value of instinct includes the correct cognition of individual life, the establishment of a sense of responsibility for life and the improvement of ability to realize the value of life. The correct understanding of life instincts lies in knowing the limitation of an individual's natural life and the huge potential contained in it. Everyone is subject to the laws of nature, that's to say, life is limited and everyone will die eventually. No one can violate this law. Only by recognizing this can we cherish and respect life, accept and tolerate ourselves and others and actively explore the potential of our lives in a limited life so as to better pursue the meaning of life. No matter based on the exertion of unlimited potential, or the shouldering of life responsibilities, the individual life should constantly improve the ability to realize the value of life. And the way to enhance the life value instinct lies in the practice of individual life. We have to participate in the transformation of the external world and set up lofty mission if we want to make sure that the direction of practice does not deviate and we move forward in the direction of self-improvement. By doing that, we are able to continuously improve the ability of self-transformation, make up for self-cognition defects and ability defects and improve the realm of individual life in practice. and eventually lead the limited natural life to infinity and eternity, laying the foundation for the realization of the meaning of life and the instinctive value of individual life. Eventually, leading the limited natural life to infinity and eternity and laying the foundation for the realization of the value of individual life instinct.

3.2 Social Value: Realizing the Humanization of Individual Life

Marx have said that "one's life manifestation, even if it does not adopt a direct form of life manifestation that is common and shared with others, is also a manifestation and confirmation of social life". [6] It shows that man is not only a natural animal, but also a social animal. Human beings are the sum of social relations. In the field of individual life, there will be various social interactions, which require exchanges, communication and collaboration between people. Therefore, people should not only pursue the realization of individual value, but also the realization of their social value, especially in the socialist society which seeks happiness for the vast majority of human beings. According to Marx, individual life, especially young people, should follow the guidance of "human happiness and our own perfection" in career choices. That is to say, whether the value of people is realized or not is not entirely determined by the individual life itself, but lies in the purpose, service object and actual effect of his participation in social practice. Only through practices for others, for the society and for the collective can individuals gain recognition from the outside world. Such a person can be regarded as having the dignity that can be basically based on the society. And people with dignity can gain recognition from the objective world except themselves and be labeled as "good people", "moral people", even "heroes" and other labels with positive connotations. At this time, people have gradually stepped out of the value of the bottom, that's "materialization", and move towards a higher value, that's "humanization". That is humanitarianism, which enables people to obtain real social value.

3.3 The Unity of Individual Value and Social Value: the All-Round and Free Development of Human Beings

The all-round and free development of human beings is a beautiful idea of classical writers such as Marx, but in the actual situation, individual life must interact with the external objective world accordingly. This kind of interaction often brings people into the external objects or external things, and people's real life gradually turns into another dimension of life in a involuntary process. "The whole process is called alienation, which means that this life no longer belongs to this individual, but belongs to the object." [8] This involuntary transformation of life representation has brought great obstacles to the all-round and free development of human beings. However, However, Marx believed that it was because of this phenomenon that human beings were able to make some objective analysis and dialectical sublation of things in the field of the external objective world of reality, so as to better pursue humanism and realize the all-round development of human beings. And this field must be based on the socialist system. Only in the socialist system can communism be the goal of our pursuit, the purpose of promoting the development of productive forces be focused on the overall development and social progress that serve people, the comprehensive and free development of everyone be the basic norm, and accomplish "the active sublation of private property which means human self-alienation"[7]. Only through long-term social practices of serving the people can we provide a solid material foundation for the all-round development of human beings, making people constantly internalize labor into conscious and free habits in the long-term activities of transforming the world. In other words, the basic external representation of communist

society is manifested in the fact that people can consciously and freely devote themselves to production. In this practice, people constantly transform the world of things into a world of people with human beings as the main body and full of humanitarian care. What's more, individual's social potential is recognized and motivated and the individual's labor form and content are rich and substantial. At the same time, this kind of labor is qualitatively different from the present division of labor. It can "reach his own potential that has not yet been motivated and make such activity under his own control".[9] Only in this way can human life realize the dialectical unity of individual value and social value and achieve the all-round and free development.

4. The Practical Path Design of Marxist Life Value Education

Marx's discourse on the value and meaning of life is comprehensive and objective, which provides scientific guidance for the promotion of individual value of life and has a strong practical guiding significance.

4.1 On the Macro Level: Strengthen the Construction of Publicity Positions for Socialist Life Morality

Socialist life morality will not naturally come into being, nor will it spread among the broad masses of the people spontaneously. It needs to be effectively instilled in the broad masses of the people through effective carriers so that the socialist life morality can be skillfully mastered and used. There is a saying that "once a theory is mastered by the masses, it becomes a material force." [10] We should start from the construction of a strong publicity position of public opinion to vigorously criticize and effectively restrict all kinds of wrong propositions of life value. At the same time, we should carry forward the scientific consciousness and scientific analytical methods in dialectical materialism and historical materialism. In today's Chinese society, some irrational studies on the value of life have emerged. For example, exaggerating the differences between Marx and Lenin, Mao Zedong and Deng Xiaoping in their propositions of life value, such as judgement of justice, relationship between justice and interests, and collectivism. The proposition of these studies seems to be correct, but its essence is the misinterpretation and rigid application of Marxism. It deviates from the concrete practice under the social and historical conditions at that time to carry on the one-sided distortion to the related viewpoint in Marxism. We should see that their proposition abandoned materialist dialectics and historical materialism and vainly tried to deny the whole of the part. In addition, we should constantly use the socialist core values to enhance the moral level of individual life. The proposal of socialist core values is a strong response to the chaotic phenomenon of moral life in contemporary China and the demand for moral standards. Socialist core values have become the standard of moral life in Chinese society because of its accurate reflection of the basic attributes and needs of the proletariat.

4.2 On the Intermediate Level: Strengthen the Education of Life Values

Shouldering the sacred mission of imparting knowledge and educating people, colleges and universities play an important role in the intermediate level. they should and must play its due role in the education of life value. On the one hand, based on the unique counsellor and class teacher system, student party organization, ideological and political theory and specialized courses, course colleges and universities need to further optimize the education system of life value so as to Form an educational resultant force to the education of college students' life value. The scientific research on the phenomenon of the lack of the life moral should also be supported. and the in-depth research on the value of life should be strengthened through subject setting and special support. Subject setting, special support and other methods should be carried out to strengthen the in-depth research of life value. On the other hand, to create a healthy cultural atmosphere of life value. The educational environment is a necessary condition for the formation of healthy personality and good moral character.[11] The essential power of college students is objectified in the environment so that they constantly shaping themselves. Therefore, colleges and universities, as cultural units, need to make efforts in environment creating, especially at the two levels of material and spiritual civilization. They should start from the construction of facilities in teaching and leisure and entertainment and other aspects to highlight the subtle influence of material aspects on college students' life values so as to exert a subtle influence on the formation and optimization of college students' life value.

4.3 On the Micro Level: Improve the Theoretical and Practical Level of Individual Life Value

To effectively improve universities' accomplishment level of life value, it requires not only the joint breakthrough on the macro and micro level, but also the awakening of self-consciousness of college students and

the conscious and free devotion to life practices. First of all, college students should establish correct life value. The establishment of correct life value lies in the correct moral consciousness, which is “proletarian ideology” [11]. It is practice-based and people-centered. Different from the dependence of feudal society and the oppression and exploitation of capitalist society, it is equal, philanthropic and welcomed and recognized by the vast majority of people. The establishment of “proletarian ideology” is not only the key to promote ego value, but also an effective weapon to help and promote others. Second, actively learn life knowledge. Marxist moral outlook, including the value of life, is based on practice and is formed and perfected by the proletariat in the course of long-term revolution, construction and development. Therefore, the knowledge of life value exists in the basic theory of Marxist ethics, which is embodied in the principles, standards and categories of social ethics. In addition, it includes other indirect experience, that is, the experience gained from others, books, media and other channels besides the individual. Therefore, to learn the knowledge of life value, individuals should “stand on the shoulders of giants”. Deeply learning the history of philosophy of life value and combing with the direct experience of self-practice and the indirect experience of others or predecessors to better grasp the moral logic and the law of reasoning. Thereby improving the understanding of life value eventually.

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