

Strategies and Paths for Guiding and Cultivating Youth Values in the New Era

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Abstract: *This paper focuses on the many realities of youth values to carry out research on the guidance and cultivation of youth values in the new era, and elaborates on the problems and challenges of the new era, the essential attributes and core meanings of values cultivation on the basis of systematically sorting out the previous research, and formulates countermeasures to promote the guidance of youth values in the new era, which is conducive to the deepening and development of theoretical research on values education. It is conducive to the deepening and development of theoretical research on values education. Grasping the development dynamics and direction of youth values in the new era in a timely manner is conducive to the enrichment and improvement of frontier theoretical research on youth values.*

Keywords: *youth values; new era; cultivation; paths*

1. Introduction

Since the 18th CPC National Congress, the CPC Central Committee has stood at the strategic height of the development of the new era and attached greater importance to the education and guidance of the worldview, outlook on life and values of youth groups. Doing a good job in leading and cultivating youth values and actively cultivating youth socialist core values have become the requirements of the times for national development and policy orientation in the new era. Against the background of the era of unprecedented changes, the outlook on life and values of young people are facing unprecedented challenges. A large amount of malicious negative energy information caused by networking disintegrates and alienates the worldview, outlook on life and values of young people to a certain extent. With the development of the market economy, the influence of the commodity economy on society has gradually deepened, and the diversity of material choices has contributed to the blind comparison mentality of young people, resulting in the emergence of a social impatience that unilaterally pursues material enjoyment, and the value standard of "money is the most important thing" that has grown up in the young people's group. At the same time, the emergence of "Buddhist youth" is essentially a manifestation of the social stratification of the young generation and an irrational value concept. Based on this, it is necessary to face up to and reasonably deal with it. Leading and cultivating contemporary youth values is conducive to a comprehensive analysis and in-depth understanding of the current state of youth values, guiding young people to use socialist core values to correct their personal ideological and political qualities, moral qualities and psychological qualities, and promoting the effective upgrading of the comprehensive qualities of young people.

2. Study on the connotation and formation mechanism of youth values

2.1 Study on the meaning of youth values

Values and values play an important role in social life. Defining the concepts of values and values is conducive to a better understanding of the nature of both. Different disciplines, such as economics, sociology and ethics, have different understandings of the concept of value. Among them, the concept of value is mostly understood from the perspective of Marxist philosophy. Philosophy education on the understanding of "value" has four views. First, the "subject theory" emphasizes that the subject's attitude is the criterion for judging whether there is value or not, and the size of the value. First, "object theory", which emphasizes that the attitude of the subject is the criterion for judging whether there is value or not, and how much value there is. Third, "meaning", emphasizing that the value is the negative

or positive significance for the survival and development of the subject that is presented after the object acts on the subject. Fourth, "relationship theory", emphasizes that value is explained from the perspective of subject-object relationship. Value is produced when the subject acts with the object. [1] To summarize, value is in essence a relationship between things and people, and the essence of people is the sum of social relations. Therefore, the essence of value is a relationship with social nature, centered on satisfying human needs and aiming at enhancing human subjectivity.

Values belong to the category of ideology. According to Luo Guojie (2007), values are value consciousness, a spiritual form unique to human beings. [2] Yuan Guiren (2006) believes that values are people's viewpoints, opinions and attitudes about the role, significance and value of something for people. [3] Zhang Jinsu (2007) believes that values are the conceptual system of people's awareness of the importance of things in terms of their own needs. [3] To sum up, values are the sum of positions and attitudes that gradually realize whether objects have value or not or the magnitude of value in the process of repeated practice under certain historical conditions, and they are the basic viewpoints on values and their related contents. Youth values are the most basic viewpoints of young people on things, phenomena and the understanding and evaluation of their own values. It influences the way young people think and feel, and is of great significance to their development.

Values are characterized by stability, sociality and contemporaneity. Stability manifests itself in the fact that the formation of values is a gradual and progressive process, and once formed, they show a relatively stable state. Sociality is reflected in the formation of values in the process of young people playing different social roles, which belong to the individual values of young people, but also reflect the value tendency of specific youth groups, reflecting the value consensus of the group. Temporality is manifested in the fact that young people's views and attitudes towards things under specific historical conditions will change with the development of the times, emphasizing the dynamic development of youth values.

2.2 Study on the mechanisms of youth value formation

Guiding young people to establish correct values requires an understanding of the mechanism of youth value formation. Domestic scholars have focused on the internal and external environments. Zeng Yanbo (2007) systematically analyzes the generation mechanism of youth values from three aspects: the characteristics of youth's own development, social environment changes, and social and cultural influences.[5] Guo Xin and Wang Qingya (2021) explored the generation mechanism of youth employment values from four dimensions: internal needs, social cognition, self-consciousness and individual experience. [6] Youth values are formed in the process of personal interaction with the environment and change with the enrichment of individual practical experience and social cognition. Liu Jinping and Ren Jie's (2019) empirical investigation analyzed the influence mechanism of college students' values, emphasizing that social role models, school, family, culture, emotional feelings, personality factors, self-consciousness, individual cognition, and individual will are important factors influencing values. [7] At the same time, some scholars explore the formation mechanism of youth values from the process perspective, believing that the formation of values is a process in which the subject receives, cognizes and integrates external information, internalizes it into his own attitudinal tendencies and externalizes it into his actions, and finally forms fixed views and opinions. This process can be summarized as a closed loop of values from cognitive internalization, orientation generation to practical implementation.

Looking at the existing research on the formation mechanism of youth values, it can be found that scholars generally believe that the formation and development of youth values are influenced by two major environments. One is the internal environment, including physiological and psychological factors. These factors are the basis for the formation of youth values; the second is the external environment including natural and social factors. The characteristics and changes of natural factors are factors that cannot be ignored in the formation of values. Social factors include environment, education and social practice activities. The formation of youth values is the result of the combined effect of these factors. From the point of view of the specific process of value formation, the process of youth value formation also needs to take into account the role of the three factors of the receiver, the receiving object and the receiving link.

3. A study on the characteristics of the current situation of youth values and the factors influencing them

3.1 Characterization study on the current state of youth values

The research on the current characteristics of youth values has always been a hotspot for scholars in China. Discussing the status quo of contemporary youth values, Li Zuchao and Yang Liuqing (2019) used semi-structured interviews to survey 90 college educators, and the results showed that the political values of college students in the new era are positive, the values of choosing a career are rational and pragmatic, and the values of marriage and love are free and open; and their developmental characteristics are manifested in multiple ambivalence, multi-terminal malleability, and multi-dimensional fluctuation. [8] Wang Yuanyuan (2015) analyzes the status quo of post-90s youth values from the perspective of Confucian culture, and believes that the values of this group present many contradictions, with diversified and pluralistic value orientations and value judgments, personalized value orientation, a strong sense of subjectivity, and realistic and utilitarian value goals. [9] By studying the current situation of youth values, scholars further summarize the basic characteristics of contemporary youth values, which are mainly divided into two characteristics, four characteristics and six characteristics. The two-characteristics theory refers to the duality of value orientation, value evaluation and value choice in youth values. The four-characteristics theory holds that youth values have four value tendencies: the pursuit of openness and autonomy, the focus on worldly success and wealth, the pursuit of self and adventurous and exciting life, and the approval of following social norms and traditions. [10] According to the five-characteristics theory, youth values are undefined, pioneering, egoistic, dualistic, marginal and central. [11] In addition, youth values are also characterized by crowdedness and novelty. [12] In conclusion, influenced by many factors, contemporary youth values have different forms and characteristics. An in-depth grasp of the current situation and characteristics of youth value development helps to understand the essential connotation of values, combines value education with the actual situation of youth, and promotes the effective development of value education practice.

3.2 Study on factors influencing youth values

Since China's social environment has changed and developed since the reform and opening up, the academic community has taken youth values as the target orientation and studied youth values from the aspects of network society, multiculturalism, new media and social trends.

One is to explore in detail the influence of cultural forms represented by network culture and subculture on youth values. Qiu Ji, Yang Xiuting (2021) [13], and Zhang Tongtong et al. (2012) [14] believe that network culture can lead to cognitive disorientation, emotional indifference and behavioral disorders, and blurred political concepts while promoting the broadening of students' horizons and the enhancement of their abilities. Now popular in the youth group of network anchor culture, rice circle culture, Buddha culture and other subcultures profoundly affect the development of youth values, easy to cause the youth value orientation and ideology and morality deviation from the mainstream value orientation, [15] and even the emergence of cyber-bullying, malicious reports, loans, star chasing and other inappropriate and even extreme behavior. Secondly, it focuses on the influence of new media on youth values. Zhao Jinguang (2014) [16] argues that the information explosion in the field of new media technology has eroded the integrity and solidity of socialist core values. Wang Jinlei (2014), [17] on the other hand, argues that new media bring about a revolution in communication methods and open a brand new window for the cultivation of socialist core values. Thirdly, it pays attention to the influence of social trends such as consumerism, postmodernism and historical nihilism on youth values. Consumerism is a negative cultural state that deconstructs traditional values and negatively affects the construction of socialist core values. [18] Postmodernism has the characteristics of fragmentation, fracture, de-rationalization, de-centralization, and mobility, which bring negative impacts of value nihilism, alienation of value rationality, and weakening of value identity to the youth. [19] Historical nihilism, on the other hand, is characterized by fragmentation, arbitrariness and white-hotness, which has led to a crisis of faith in communism among some young people and triggered erroneous views of history and values. [20]

4. Study on changes in youth values and their patterns

4.1 A study on the changing values of youth

China's economic development and social transformation have contributed to a change in the ideology of young people, and the two have had a reciprocal impact on, and are the cause and effect of, each other. Since the reform and opening up, along with the reform of China's economic, political and cultural systems and the opening up of society in all directions, contemporary youth values have undergone epochal changes. There have been three main views on the change of youth values: the three-stage theory, the four-stage theory and the six-stage theory. For one thing, scholars have divided youth value changes into three stages since the reform and opening up, namely, the stage of recovery and confusion, the stage of conflict and differentiation of values, and the stage of reconstruction and development of values. [21] It presents the law of unification of naturalness and sociality, subjectivity and objectivity, and epoch. [22] Secondly, the four-stage theory holds that the change of youth values includes four periods of reflection and awakening of the subject, the formation and development of pluralistic value orientation, the coexistence of rational pragmatism and utilitarianism, and the gradual integration of conflict and differentiation. [23-24] Thirdly, the six-stage theory of youth values change holds that youth values go through the trajectory of construction and development, ups and downs and turbulence, awakening and reflection, reshaping and conflict, plurality and integration, and return and transcendence.

4.2 Study on the pattern of change and development trend of youth values

Yang Jing and Kou Qingjie's (2018) [25] study showed the change characteristics of youth value change in line with the development of socialist economic situation, social and political situation, social and cultural development, and always centered on the three basic themes of self-worth, the search for social value, and the search for a spiritual fulcrum. The research of Ren Peng (2020) [26] shows that the process of youth value change resonates with the development of China's society, mirrors the awakening of youth self-consciousness, coexists with the dominant values of the society, and there is a tension between youth value ideals and the reality of value choices. [27] To sum up, future research should combine the doctrine of youth value change, correctly examine youth value change and development, recognize the law of youth value change, grasp the development trend, and provide valuable reference for guiding and cultivating youth values in the new era.

5. A study on the cultivation of youth values in the new era

The first is to take youth values as a value whole with a holistic mindset, exploring the concepts and paths of youth value cultivation on a macro level, with research on the cultivation and practice of socialist core values taking precedence among them. Typical examples include follow-up education, drip-feeding education, subject participation education, and cooperative education. Follow-up education refers to the enrichment and development of its own content, methods and means in response to changes in the objective environment, as well as the continuous innovation of practice concepts, systems and mechanisms, in order to improve the effectiveness of education. Drip-feeding education emphasizes the combination of common strategy and individualized response, and the combination of drip penetration and long-lasting radiation. From the point of view of the cultivation path, the main participatory education emphasizes "students as the main body", "participation-oriented", so that students can participate in the experience process of self-education, self-growth of a new type of education concept, with the subjectivity, practice, diversity and other characteristics. A synergistic education mechanism is constructed from four dimensions: system synergy, subject synergy, medium synergy and ring synergy, in order to comprehensively coordinate and synergistically promote the education of socialist core values in colleges and universities.

Secondly, based on the change of perspective in the cultivation and practice of youth values, we are seeking new results in the cultivation and practice of youth values from a new perspective. Under the influence of multiculturalism, social trends and material consumption, youth values are becoming more and more diversified. In this regard, scholars have expanded the space for youth values education through perspective innovation and paradigm transformation. Among them, the guidance of Marxist theory, cultural cultivation, guidance in daily life, utilizing new media, grasping the psychological mechanism of conceptual change, moral and emotional identity, and the shaping of aesthetics are all the focuses of attention of scholars.

First, Marxist theory is used as the theoretical foundation for youth values cultivation. Scholars mainly provide theoretical paradigms and methodological guidance for socialist core values education for college students from the perspectives of Marxist values and Marxist need theory. Xu Guifang (2020) pointed out that the cultivation of youth values in the new era should follow the theoretical logic of the Marxist view of youth education and focus on comprehensive development. Starting from the Marxist anthropological theory, Ma Xiaohua (2016) argued that there is an intrinsic logical relationship between the Marxist theory of the nature of man and the cultivation of socialist core values, which is the philosophical basis for college students to realize their individual development. Wang Guan (2019) discusses the important initiatives to truly realize the due state of socialist core value education from the three dimensions of Marxist need theory of human nature, value and practice.

Second, value cultivation is studied from a cultural perspective. Wang Y. and Zhao Dandan (2020) emphasize the important role of Chinese excellent traditional culture in the cultivation of socialist core values, and stress the cultivation of socialist core values in the culture of family styles, so that the youth of the new era can receive the infiltration of Chinese excellent traditional culture. Wang Yuanyuan (2015) explores the guiding role of values such as harmony, morality, humanism, benevolence, etiquette and other values on the values of post-90s youth from the perspective of traditional Confucian culture, and proposes to integrate socialist core values with the values of traditional Confucian culture to build a set of composite value system.

Again, returning to the practical activities of youth daily life to explore the path of values cultivation. Ma Chao (2020) believes that volunteer activities are an effective carrier and practical way of youth values cultivation, and we should promote the long-term development of volunteer services. Ren Zhifeng (2016) believes that the socialist core values identity should be based on daily life, and the core values and daily life fit should be sought from the youth themselves. In addition, Hou Kun (2021) and others, from the perspective of aesthetic education, proposed that the pertinence and effectiveness of socialist core values education for college students in the new era should be further enhanced by perfecting the mechanism of aesthetic education, increasing the penetration of aesthetic education, setting up more aesthetic education courses, and growing the aesthetic education team and other paths.

Thirdly, relying on new media tools, we seek breakthroughs in the construction of carriers and content innovation for the cultivation of youth values. Scholars not only pay attention to the fact that new media provide both opportunities for youth values cultivation, but also see the impact of the negative effects it brings on the formation and shaping of youth values. Aiming at the influence of modern network on youth values, Chen Wei (2012) and others proposed to answer the new problems arising in the network era with theoretical innovation, to guide the direction of youth values cultivation with advanced network culture, and to establish online and offline linkage mechanism to form a synergy of youth values cultivation. Zhang Shule (2021) proposed that utilizing the advantages of the information age, strengthening the capacity building of values education, and multi-level linkage inside and outside the school are three important strategies for cultivating the values of young students[28-30].

6. Literature review

To summarize, by sorting out the current research on youth values, it can be found that there are a lot of research results on youth values in the academic world, especially the research on cultivating and practicing socialist core values among college students has been innovated and developed in terms of concepts, methods and applications. However, there is still room for further research on the existing research results.

First, the overall research is insufficient. The existing articles on youth values focus on the elements of value formation, influencing factors, change patterns, cultivation mechanisms, etc. The lack of holistic research is particularly obvious, as the research content is scattered and a logical and standardized research system has not been formed. The research content is scattered, and a logical and standardized research system has not been formed. It fails to abstract the problem from the theoretical level and form a systematic theoretical solution paradigm. Meanwhile, along with the rapid social changes, youth values have been influenced by various social trends and subcultures, and have become diversified. By grasping the current situation and development trend of the pluralistic values of youth groups, we can better propose targeted solution strategies to further improve the quality and efficiency of youth values cultivation.

Second, empirical research is insufficient. Theory comes from practice and guides practice. The

guidance and cultivation of youth values in the new era are formed on the basis of practice. There are few empirical studies on how to combine the concept of youth value cultivation with the practice of values and how to guide and cultivate youth values in the new era. Future research can combine traditional discursive research methods with empirical research methods, combine theoretical research with practical guidance, broaden research ideas and methods, and grasp and deepen the essence of the idea of guiding and cultivating youth values in the new era in general.

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