

Research on the Belief Dilemma and Countermeasures of College Students under the Modernity Threshold

Kailin Guo¹, Keqiong Wang²

¹ Xingzhi college, zhejiang normal university, Jinhua, Zhejiang, China

² Zhejiang Normal University, Jinhua, Zhejiang, China

Abstract: Under the interaction between capitalist modernity and the value belief shaping of contemporary college students, colleges and universities, as an important practice base for college students to receive moral education norms and skills and knowledge cultivation, show a trend of weakening in faith education. In addition, the collision and integration of multiple values in the society has also become an important factor. Therefore, it is necessary to strengthen the college students' faith education, from the main body itself, school construction, social coordination three aspects should, in grasp the role of the rule of modernity, build a knowledge and skills and moral level of common development of talent cultivation, thus break the contemporary college students in faith shape, so as to truly contribute to the society, for the party education, yucaai for the country.

Keywords: Modernity, College Students, Faith.

1. Introduction

1.1. The Origin of Modernity

The word "modernity" has its clear time mark. In the Cartesian era of the seventeenth century, modernity was a new scientific movement. Its core was mathematics, and everything could be explained by the axioms of mathematics to construct a true and whole world. In the eighteenth century, modernity mainly refers to the Enlightenment movement of man, which focused on human rights and social liberation, and emphasized reason, freedom and progress. In the 19th world, modernity mainly refers to the industrialization movement, and in the twentieth century, modernity in turn largely became a protest against industrialization, taking the opposite side of science and technology. Modernity seeks to break up with the past, which implies a certain understanding of time. That is to say, the modernity of Enlightenment, under the instigation of rational vanity, has aroused the beautiful social ideal of the millennium kingdom within the theoretical framework since the Enlightenment movement, while the aesthetic modernity focuses on the fleeting, a completely instantaneous life system. It assumes that everything is accidental and instantaneous, and a long plan is as out of place as the madness of Tangjike.

1.2. The Characteristics of Modernity

The "modernity" understood in today's society mainly refers to a new cultural form and the consciousness of The Times that reached the peak with the rise of the Western industrial revolution in the 20th century. Its core connotation is the rational spirit led by people. It can be summarized into the following several spirits. First, it is manifested in the rational authority of science and technology. This is the extreme embodiment of instrumental rationality. We believe that only by fully releasing the energy of rational science and technological use can we achieve moral and political self-sufficiency. On the one hand, natural self-discipline and grasp, on the other hand, moral progress and scientific development are not only very consistent, but also the first determines the latter. Second, it is manifested as the civic political program. Now makes the modern society, bureaucracy, law become

extremely rational, in the modernity and the massacre, the author believes that auschwitz is an extension of modern factory system, different from commodity production, the raw material is here, and the final product is death, is the distorted reaction of modern scientific spirit. Third, the expression is for the progress of literary works. After the industrial Revolution, the literary works show a firm belief in science, believing in the infinite progress of knowledge, social deterioration and the infinite development of moral improvement, and the relationship between human beings and nature is the transformation of the object of the subject. Fourth, the expression is the standardization of aesthetic style. The critical rational spirit of enlightenment did not bring us into a colorful country full of ancestral creation, but put people's free thinking into the "iron room" of Marx Weber named modernity. In the book "Towards New Buildings", the author believes that the buildings before the Industrial Revolution were corrupt, useless, inefficient, snail shells and garbage piles abandoned by The Times, and expected to build large quantities of standardized houses according to people's actual requirements.

2. The Connotation and Characteristics of Marxist Belief

2.1. The Connotation of the Marxist Belief

The emergence of Marxist belief is based on the birth of Marxism. Without Marxism, there would be no Marxist belief. The traditional view holds that the publication of the Communist Manifesto is the historical source of Marxist belief. From the perspective of the overall context of historical development, Marxist belief, as a scientific communist belief, is a historical belief with a long history of prebelief. The Marxist belief has the spiritual belief supported by the deep subconscious, which is mainly reflected in the firm ideal of communism. The lofty ideal of communism is the core content of the Marxist belief, and it is this social ideal that is deeply rooted in the depths of human nature due to historical reasons, and is supported by deep consciousness in the human spiritual world. The emergence of human beings is a demerit recording of biological evolution, but it cannot be completely

attributed to the biological principles of evolution. More importantly, social reasons promote the transformation of great apes to humans. The change from instinctive communist belief to conscious communist belief contains rich content in many aspects. Among them, thinking about science is decisive. The great attack of Marx and Engels was to turn this spontaneous, unformed and illusory belief into rational, systematic and scientific belief, which laid a solid scientific theoretical foundation for this belief. As the core conclusion and value pursuit of scientific socialism, the belief of communism is based on Marxist philosophy and political economy, and is supported by other principles of scientific socialism. At this time, the communist belief is no longer a fantasy and illusory belief in history, but a real and tangible historical belief.

2.2. The Characteristics of the Marxist Belief

Marxist belief, with its inner unity of science and revolution, truth and value, is unique in the human value pedigree, has become the historical vane of modern society characterized by the "dependence of things", and become the spiritual support and value orientation of the people's pursuit of realistic happiness, freedom and liberation. Marxist belief is based on historical materialism, rooted in the internal laws of human historical development, and firmly believes that capitalism is bound to perish and socialism will win. Therefore, the Marxist belief is a scientific belief in essence. Since Marxism was born with the liberation of the broad proletariat and the people at the very beginning, Marxist belief adheres to the value position of people-oriented and fully demonstrates the popular nature of faith, indicating that Marxist belief is the belief of the people and the belief of the people for happiness. Marxist belief has a strong tendency of realism. Different from the religious belief that yearns for the illusory divine world, the onshore world of Marxist belief focuses on the real life world and criticizes and transforms it. From another point of view, the Marxist belief says that people's happiness is placed in the criticism of the real life world and the construction of the future world, which transcends the traditional western external confrontation logic of reality and reality, and presents the internal generative relationship between reality and reality, reality and the future. Therefore, Marxist belief, as a guiding and liberating force, not only lies in life, but expresses itself in the criticism and transcendence of life itself, and thus generates the future form of life. This is what Marx refers to as discovering and constructing the new world in the process of criticizing the old world.

3. The Dilemma of Marxist Belief under the Threshold of Modernity

3.1. The Difficulty of the Subject's Belief Choice

Compared with modern society, Chinese traditional education pays more attention to the cultivation of moral quality and basic ethics. In the view of the Confucian school, only by constructing a set of orderly human ethics norms within the constraints of themselves, can we maintain social harmony and stability. Because only the internal acquisition and adherence, rather than the external coercion and restraint, can play a role in self-shaping and social construction. In the process of the development of modernity, people's inner spiritual needs gradually give way to the external material

pursuit. For college students in the cultivation period of values, the difficulty of faith choice has become an important problem. Traditional Chinese education regards the Confucian school as the proper criterion, but there is not a unified, strong and stable belief system in the process of contemporary education construction. In the process of receiving education, students tend to be more practical and instrumental direction, and change the score and grade of employment to measure the education level in the insurmountable hard benchmark. For example, many colleges and universities have placed the employment and entrepreneurship rate of college students in the first place, and in order to improve the employment rate, various forms of "employment" chaos is increasingly serious.[1] Moral education is separated from knowledge education, and it is difficult for moral education to play a dominant role in the process of knowledge education. For students, although the compulsory ideological and political courses in universities have popularized the importance and necessity of Marxist theory, for many people, only the simple knowledge points in the classroom cannot penetrate into the soul and float in the surface. In the moral education of college students, influenced by the profound influence of capital modernity, moral rationality, as an important temperament of college students, has not been really formed, let alone completely internalized in the heart. The frequent incidents of moral decline and moral indifference among college students on the hot news searches also reflect the belief dilemma and moral crisis of college students. In the end, it is because in modern capitalist society, putting knowledge education in the important position of the moral quality rather than emphasizing the requirements of traditional education is the most effective and practical choice in modern society.

3.2. Difficulties of Belief Education in Colleges and Universities

Modernity is first opened in the economic field, and its basic characteristics are the control of instrumental rationality, the upsurge of sensory desire and the publicity of individualized value.[2] Therefore, the strong expansionism of capitalism will gradually spread from the economic field to other fields along with the rapid development of the economy. The difficulty of belief education in colleges and universities is one of the problems encountered in the process of current education modernity. From the perspective of historical development, the embryonic form of university education can be traced back to the Pythagorean School in ancient Greece. Since the 12th century, with the gradual and steady development of European economy, the wave of the Renaissance and the arrival of the age of navigation, during this period, people's material life has been basically guaranteed. Compared with the material life, Europeans in this period paid more attention to the spiritual pursuit, which is the fundamental reason for the birth of university education. In the process of industrialization, university education has conducted a division of labor, dividing liberal arts and sciences into subjects, and making a more detailed professional division. School education is close to the factory model, and school education provides reserve talents for industrial development. So far, college students have realized the market-oriented orientation. College students measure the quality of a major by the employment rate, and they fight hard to find a good job among many peers. Universities will operate in accordance with the law of market operation in

undertaking the functions of education, serving the economy and society, and cultivating talents. In other words, they are shaping market-oriented people to serve. Therefore, in the process of development, the specific operation of the school gradually becomes the vassal of the market and is enslaved by the modernity of capital. Whether they can earn more money, whether they can recruit students with higher scores and whether they can achieve more beautiful employment data have become the "hard indicators" of some universities. The economic attribute of the school occupies the original educational attribute, and the moral education gradually loses the right to speak in the process of modernization. It is found that the dominant position of traditional education in the choice of faith and the shaping of morality has been buried or faded in the tide of marketization and capitalization, replaced by the tireless pursuit of capital and the maximization of economic benefits.

3.3. The Diversity of Social Values

In the book *The Third Wave*, the author elaborated on the great changes of the whole society after the wave of industrialization replaced the agricultural civilization. The greed, barbarism and extortion of capital have washed away the warmth and values of the traditional society. The modernity brought by the expansion of capital promotes the great development of social productivity and the exponential growth of the material wealth of human society, but also causes the deviation of social values and the dilemma of belief choice. The society as a whole ignores the balanced development of politics, economy, culture and human modernity, and human beings are constantly struggling in the dual dilemma of materialization and alienation, and are eager to seek liberation and be surpassed. As one of the post-developing countries, China accurately entered the stage of rapid development after the reform and opening up marked by the Third Plenary Session of the 11th CPC Central Committee. The huge tension of capital has greatly promoted the modernization process of China's social development, stimulated people's vitality and power, and become the direction of many people's life struggle. No matter in the career orientation or spouse choice, the pursuit of short and smooth and profit maximization has become people's great desire, even on the moral and value demands. But beneath the blooming surface, problems began to emerge. After opening to the outside world, all kinds of foreign thoughts, history and culture clashed with the traditional Chinese aesthetic education and philosophy of life. The consumerism, hedonism, liberalism and other natural characteristics of capitalism are logically contrary to the cultural values such as prudence and thrift contained in Chinese classical culture. As post-00s college students who grew up in the Internet have been influenced by network culture, foreign culture and traditional culture since childhood. The shaping of physical and mental values is subtly influenced by multi-dimensions. Just like this, many college students gradually lose their values in the process of growth, and regard the short happiness and enjoyment as the pursuit of life. As everyone knows, people without faith have no soul, and the loss of faith in social groups will cause difficulties for the development of the whole country.

4. Conclusion

4.1. Promote the Awakening of the Subject Consciousness of Faith Cultivation

It is the ideal goal of Marx in the future communist society to realize the free and comprehensive development and not being enslaved by the capital material world. Free and all-round developing people first require college students to have a firm value belief system, correct the position of moral rationality and capital rationality, and effectively guarantee the first nature of moral rationality in college students' education, which requires promoting the awakening of the subject consciousness of faith cultivation. In the process of modernity, one of the important reasons why college students' 'belief education deviates from the original goal is that college students' subject consciousness is not strong and they are easily affected by external realistic conditions. In the modern society, the penetration and expansion of capital rationality to all fields of the society, and capital rationality predominates over all things and becomes dominated. Marx pointed out that everything people strive for is related to their interests.[3] Profit-seeking is human nature, this is understandable. But profit cannot go beyond moral and ethical values and become one of the most important goals in life. With the improvement of the education level and the rich life experience, college students should gradually pay attention to the inner cultivation and promotion, develop a clean and sound mind, timely adjust the human value sequence and defend the value airspace of truth, goodness and beauty. Participate in more activities related to faith education in schools and social organizations, and constantly enrich their own experience in practical activities. At the same time, I should read more books and materials about faith education in theory. As the saying goes, books are the ladder of human progress. In the process of reading, feel the great power of words, by the spiritual baptism is also a kind of growth and progress. Take the moral decline in life or society, the lack of faith as the alarm bell to remind yourself, and constantly encourage yourself to be more clean. It is impossible to choose to be born, but it is not materialized or alienated by the secular society. It still maintains an original aspiration and still has a vision and yearning for a better life, which is commendable.

4.2. Strengthen the Marxist Theory Education in Colleges and Universities

Colleges and universities are the main position of college students' faith education and an important way for college students' spiritual growth. At present, there are some problems in the process of promoting Marxist theory education in colleges and universities, which the author thinks can be solved in the following ways. First of all, the construction of ideological courses in colleges and universities to adjust the ideological course teaching form, increase the classroom practice, constantly promote the combination of theory and practice, the integration of book knowledge and real life, by conducting life education classroom, field education courses, etc., the faith education and real life, increase the faith education of time and space and pertinence, let the seeds of faith silently in the heart of students. Secondly, we should build a high-level ideological and political education work team, and further improve the standards in terms of professional structure and educational requirements. In the process of training ideological and political teachers, it is emphasized that we should not only

pay attention to the classroom content, but also actively care about the daily details of students' learning and life, establish a docking management and coordination mechanism with counselors or head teachers, and guide students to constantly shape the belief values from multiple dimensions. Finally, it is necessary to continuously standardize students' moral behavior, turn students' moral cultivation into assessment indicators, and incorporate it into the content of students' comprehensive quality evaluation. We should pay attention to various large examinations, strictly regulate students' behavior, make students who violate the rules pay a high price, and guide students to self-reflect and act through rational persuasion and perceptual education to enhance their moral quality. In addition to the strict assessment of daily conduct, it is more important to establish a long-term evaluation mechanism, and to regulate the infiltration of rational capital modernity. At the same time, the social practice activities of college students are divided more carefully, the importance of summer practice credits will be emphasized, and the people or things who perform outstanding in the summer practice will be moderately rewarded. Of course, the implementation of this part of the system is still in the conception and improvement. At the same time, it is necessary for colleges and universities to establish a relevant firm mechanism to severely deal with the fraud.

4.3. Building a Social Coordination Mechanism of Faith Education

Whether the physical and mental healthy growth of college students, whether they have set up the correct belief concept and moral value, will have an important impact on the whole development in the future. Therefore, the society should also establish a corresponding coordinated development mechanism and assume the corresponding responsibilities. If it is not necessary to assume the corresponding responsibility, or the responsibility is only external, the actor will become indifferent or even indifferent, and the problem of tying the faith education of college students is more difficult to solve. In other words, faith education does not play a good role in

college students, in a large part because the society has not established an institutionalized normal responsibility mechanism for the relevant content. In the process of consulting the information, the author found that some positive publicity activities or practical activities organized in many regions have important reference significance and feasibility. For example, positive public figures, moral models and other characters and typical deeds can be publicized, and the seeds of truth, goodness and beauty can be sown in the process of transmitting positive energy. In the commendation of advanced deeds of Zhejiang Province, you can see the human love, see a lot of human good deeds. These moral models have interpreted the value and meaning of faith with their actions, and lit the torch in more people's hearts with their own spark. When the mortal light becomes the torch, illuminate the whole society, infiltration is everyone's heart. Only by letting the whole society see light can more people believe in light, follow light, and then become light and emit light. For example, we can organize more public welfare activities and give college students some opportunities to participate in local warm activities, such as "family swallows returning to the home" and "summer vacation to the countryside", which make college students feel the power of faith and the sweetness of truth in the course of the activities. Of course, the construction of the social coordination mechanism of faith education is a long-term development process, which requires the joint efforts of all social members, and it needs to be slowly formed in practice.

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