

Education Paradigm Shift: Museological Institutions as Catalysts for the Propagation of Marxist Ideology in Contemporary China

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Abstract

The museum serves as the tangible vessel of historical and cultural extension, representing the epitome of profound knowledge. Exploring cultural ideologies is inherently intertwined with tangible artifacts, while the analysis of historical phenomena hinges upon material evidence. Within this context, Chinese Marxist philosophical thought can be effectively expounded through museum narratives. This entails the amalgamation of Marxist principles with Marx's ideologies, social history, and cultural phenomena depicted in the museum's historical artifacts. The evolutionary trajectory of productive forces serves as a pivotal determinant for societal and historical progression. Yet, amidst the evolving global and national landscape, the dissemination of Chinese-era Marxism faces multifaceted challenges, including shifting audience demographics, the convergence of various social trends, the proliferation of entertainment-centric engagement, and the fragmentation of information dissemination. Leveraging museum relics for curation presents a viable avenue for the popularization of Marxism. This approach aligns with the pragmatic, populist nature of Marxism's dissemination, thereby harnessing the full potential of museums in exploring Marxist ideologies and effectively reaching the masses. Indeed, utilizing museum artifacts for curation constitutes an efficacious strategy for cultivating Marxist philosophical thought accessible to the general populace.

Keywords

Museums, Marxian Philosophy, Dissemination of Ideas, Civilisation.

1. Introduction

Lenin astutely observed that the pinnacle of Marxist ideology coincides with its utmost popularization, underscoring the imperative for Chinese modernized Marxism to resonate with the general populace. Achieving genuine acceptance necessitates a concerted effort to render theoretical discourse accessible, relatable, and engaging to the everyday citizen[1]. Central to this endeavor is the articulation of Marxist tenets in a manner that eschews complexity, favoring simplicity and accessibility, thereby facilitating widespread dissemination and comprehension. To this end, emphasis must be placed on imbuing theoretical discourse with vernacular expressions, imbuing it with a sense of quotidian relevance and applicability. By employing straightforward language and adopting a narrative style that is both accessible and enjoyable, the nuances of Marxist thought can be demystified, fostering a deeper understanding among the populace. It is imperative to cultivate an environment where the complexities of Marxist theory are made digestible, encouraging widespread engagement and dissemination. Moreover, the transformation of overarching grand narratives into relatable daily anecdotes is paramount in bridging the gap between abstract theoretical constructs and the lived experiences of ordinary individuals. By reframing the lofty themes of Marxist theoretical and ideological achievements into digestible vignettes that resonate with the concerns and

aspirations of the masses, the narrative of Chinese modernized Marxism can take root in the collective consciousness. In essence, the popularization of Chinese modernized Marxism necessitates a strategic recalibration of narrative frameworks, wherein the grandiloquent discourse of Marxist ideology is distilled into bite-sized narratives that resonate with the everyday experiences and aspirations of the populace. Through this process, the story of Chinese modernized Marxism becomes not merely an academic pursuit but a living, breathing narrative that finds resonance in the hearts and minds of the people, thereby perpetuating its enduring relevance and impact.

Museums, as public welfare cultural institutions dedicated to the collection, preservation, research, exhibition, dissemination, and education of cultural relics, serve as vital conduits for societal communication and education. Among their multifaceted functions, dissemination and education emerge as primary objectives, positioning museums as pivotal arenas for the national contemplation of history and exploration of cultural ideals[2]. The exhibition activities undertaken within museums, utilizing cultural relics and the humanistic, aesthetic ambiance they provide, epitomize the latent ideological and educational functions inherent to these institutions. The dissemination of ideas and education within museums takes on a distinct form, primarily through tangible objects, setting it apart from other modes of propagating Marxist philosophical thought. Leveraging the emotive and intuitive engagement facilitated by exhibitions and cultural relics, each museum crafts a unique environment that fosters a deep-seated connection with Marxist ideas, eliciting empathy and emotional resonance among visitors. Through this implicit pedagogical approach, museums serve as subtle yet potent agents for the propagation of Marxist philosophical thought.

This study undertakes an analysis of museums through the lens of museology principles, elucidating the significance and requisite conditions for the dissemination of Marxist philosophical thought in China. By filling a critical gap in understanding the role of museums as conduits for social education and communication, this research endeavors to reconcile the civilianization of Marxist philosophical thought. Through the construction of a pragmatic framework for realizing the civilianization of Marxist philosophical thought within the museum context, this study seeks to forge a tangible pathway towards societal engagement and understanding of Marxist ideals within the contemporary Chinese milieu.

2. The Import of Popularizing Marxist Philosophical Thought Lies in Reshaping Social Paradigms

Within the progressive trajectory of comprehending Marxist philosophical thought, Marx articulated, "The perception that all facets of social existence are fundamentally practical and lived is the cornerstone of Marxist epistemology(see figure 1)." Indeed, practicality emerges as the defining characteristic of Marxist theory, setting it apart from alternative paradigms. As the Popularization of Marxism is championed by the Communist Party of China (CPC) and the populace, it is incumbent upon stakeholders to continually refine and enhance this process within the context of ongoing development and evolution. The imperative to facilitate the popularization of Marxism stems from the aspiration to equip a broader swath of the populace with the scientific worldview and methodology inherent to Marxist thought, thereby empowering individuals to apply these principles in guiding their practical endeavors. To this end, it is essential to tether Marxist ideology to the lived experiences of the people, enabling them to deepen their comprehension of Marxism through practical engagement[3]. Failure to establish this linkage risks rendering the popularization of Marxism an exercise in rhetoric, thereby divorcing the practical pursuits of the populace from a coherent ideological direction. Central to the civilianization of Marxism is an unwavering commitment to the inherent nature of the people. By anchoring Marxist principles in the realities of everyday life,

this endeavor ensures that the ideological framework remains attuned to the needs, aspirations, and lived experiences of the populace. Thus, adherence to the intrinsic nature of the people emerges as the fundamental lodestar guiding the civilianization of Marxism, ensuring its resonance and relevance within the socio-political fabric of contemporary society.

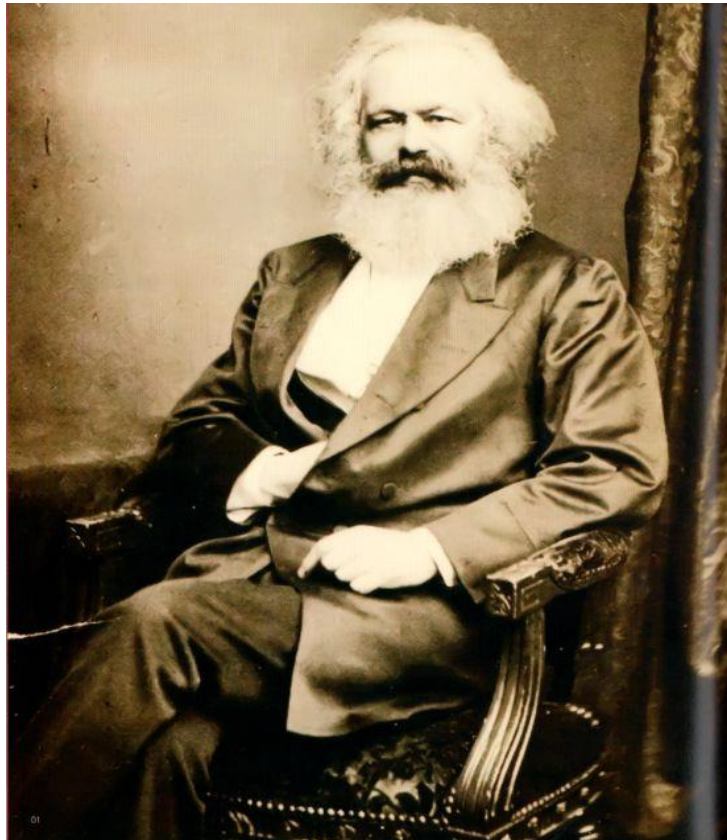


Figure 1: Founding Fathers of Marxist Philosophical Thought: Karl Heinrich Marx
Source: Photo from the author

3. The Realistic Context and Preconditions for Museums to Facilitate the Civilianization of Marxist Philosophical Thought

Museology, as a discipline, is rooted in both theoretical underpinnings and practical applications aimed at facilitating social education. This encompasses an in-depth exploration of the historical trajectory and evolution of museum enterprises, examining their symbiotic relationship with broader societal contexts[4]. Furthermore, museology delves into strategies for realizing the dissemination of Marxist philosophical thought through the curation and exhibition of cultural relics within museum settings. Central to this endeavor is an examination of the evolving social functions of museums, the intricacies of their operational mechanisms, and the dynamics of their interaction with societal forces. Museums, as bastions of cultural heritage, leverage their vast collections of cultural relics and historical artifacts to serve as conduits for the dissemination of Marx's ideological principles. Concurrently, in the Chinese context, there is a concerted effort to champion the preservation and perpetuation of "red" cultural relics, which bear historical significance related to the revolutionary heritage of the nation. Through rigorous examination of museological principles, scholars endeavor to elucidate the mechanisms through which museums fulfill their educational mandate, utilizing

tangible artifacts to convey abstract philosophical concepts. This intersection of museology and Marxist dissemination underscores the profound impact that cultural institutions wield in shaping societal consciousness and historical memory. Moreover, as China places increasing emphasis on the safeguarding of red cultural relics, museums play a pivotal role in preserving and transmitting the revolutionary ethos embodied by these artifacts. By contextualizing these relics within the broader narrative of Marxist thought and revolutionary history, museums contribute to the cultivation of national identity and ideological cohesion. In essence, the nexus between museology and the dissemination of Marxist philosophical thought underscores the dynamic interplay between cultural institutions and societal discourse, reflecting the profound influence of museums in shaping collective memory and ideological narratives.

In 2011, China embarked on a trajectory of policy reforms aimed at bolstering the protection and utilization of cultural relics, thereby catalyzing advancements within the museum industry[5]. However, it was in the subsequent epoch of 2018 that China adeptly discerned the contemporary milieu, orchestrating a series of legislative initiatives and regulatory frameworks geared towards enhancing museum construction, prioritizing public service ethos, and optimizing the efficacious utilization of cultural resources. These policy directives not only underscored the profound significance and inherent value of museums and cultural relics within the zeitgeist but also elucidated the overarching objectives, tasks, and fundamental requisites for efficacious stewardship of red cultural relics. Since 2018, China's museums have markedly augmented their capacity to cater to the public, exemplified by the remarkable statistic that over 4,225 out of more than 4,700 museums in the nation are now accessible to the public free of charge, with an annual footfall of 800-900 million visitors[6](see table 1). This paradigm shift heralds the emergence of museums as truly accessible and integral facets of public life and scholarship. Leveraging a comprehensive array of cultural relic resources and employing sophisticated design principles coupled with classified exhibition strategies, museums have endeavored to enhance audience comprehension of thematic content. A hallmark of exemplary exhibitions lies in the meticulous curation and orderly display of cultural relics, complemented by effective communication modalities that delineate primary and ancillary narrative arcs, thereby maximizing the educational and communicative efficacy of exhibition activities. Moreover, museum have adopted thematic segmentation strategies and structured display methodologies to underscore the flexibility and autonomy of visitor engagement while simultaneously fortifying the logical coherence of the visiting experience. By orchestrating the visiting process in a systematic and methodical manner, museums mitigate the risk of visitor disorientation or aimless wandering, ensuring that audiences swiftly navigate through exhibits to glean pertinent learning elements and grasp the exhibition's focal points, fostering logical thinking and enhancing educational outcomes. This concerted effort lays a robust foundation for museums to effectively propagate the dissemination of Marxist philosophical thought, positioning cultural institutions as dynamic agents of societal enlightenment and ideological transmission within the contemporary Chinese milieu.

Table 1: 2018 Statistics of Free Open Museums in China

Year	Aggregate	Freeware	Visitor Volume
2017	3960	3512	715.5M
2018	4700	4225	835.6M

Abbreviation:M(Million).

Source: Wang, Chunfa. National Museum of China. Beijing: Times Chinese Books. 2021, p.115.

Marxist philosophical thought manifests a discernible developmental lineage and evolutionary trajectory, boasting a wealth of associated manuscripts, literary works, artworks, and cultural

relics. Notably, across China, thematic museums dedicated to red artifacts serve as pivotal conduits for the dissemination and preservation of Marxist ideology. Spanning the nation, these museums meticulously curate and systematically display preserved relics and firsthand materials spanning various historical epochs. Through curated presentation, audiences are afforded a comprehensive understanding of the genesis and progression of Marxist thought, thereby enriching their systematic comprehension and fostering the broader popularization of Marxism. These museums represent an invaluable repository of cultural relics and historical artifacts, offering a tangible link to the developmental narrative of Marxism. Through their strategic curation and scientific planning, they provide audiences with a nuanced understanding of the ideological underpinnings and socio-historical context surrounding Marxist philosophy. By facilitating access to these artifacts and primary source materials, thematic museums play a pivotal role in enhancing public awareness and appreciation of Marxism, thereby advancing its widespread dissemination and uptake. In essence, the proliferation of thematic museums dedicated to red artifacts underscores China's commitment to preserving and perpetuating the legacy of Marxist philosophical thought. Through these cultural institutions, individuals are provided with a multifaceted lens through which to explore the rich tapestry of Marxist ideology, deepening their comprehension and fostering a more profound engagement with its tenets. Ultimately, these museums serve as catalysts for the realization of the broader societal objective of popularizing Marxism, thereby ensuring its enduring relevance and impact in contemporary discourse.

4. Advancing the Civilianization of Marxist Philosophical Thought Through Museum-Based Educational Dissemination

Museums serve a multifaceted role as agents of ideological education, fostering the enhancement of individuals' ideological and moral virtues through the contemplation of cultural relics and the immersive ambiance cultivated within museum spaces. Acting as repositories of Marxist history and historical veracity, museums encapsulate emotional and cultural narratives, serving as tangible conduits for the transmission of ideological principles. The collection of cultural relics within museums possesses a unique objectivity that captivates visitors with its direct and distinctive appearance, unaltered by the subjective interpretations of viewers. These relics, imbued with the patina of history and bearing witness to the passage of time, encapsulate a myriad of narratives and phenomena, offering insights into the development of Marxism and the evolution of society. Indeed, cultural relics serve as tangible embodiments of historical epochs, encapsulating the essence of Marxist philosophy and reflecting the nuanced dynamics of societal evolution. Through the contemplation of these artifacts, visitors glean firsthand understanding of the intricacies of Marxist thought and the historical forces that have shaped its trajectory. Thus, museums serve as dynamic platforms for the dissemination of ideological principles, enriching public discourse and fostering a deeper appreciation for the enduring legacy of Marxist philosophy.

Museums serve as inclusive spaces, individuals from various socio-economic strata, including those without higher education or extensive knowledge, have gravitated towards museums with a profound reverence and a fervent desire to explore. Their eagerness for discovery, coupled with a passionate thirst for knowledge, underscores the transformative power of museums as egalitarian platforms for lifelong learning and intellectual enrichment. The intuitive presentation of museum exhibitions facilitates accessibility, enabling visitors to engage with the curated content in a manner that transcends academic barriers. This intuitive approach fosters a deeper understanding among visitors, allowing them to seamlessly navigate the museum's narrative while evoking a sense of curiosity and wonder[7]. Moreover, textual descriptions accompanying exhibits provide supplementary information for those seeking a

more in-depth comprehension, catering to the needs of individuals inclined towards scholarly exploration and intellectual discourse. By catering to the varied interests and inclinations of its diverse audience, museums serve as catalysts for nuanced ideological education. While offering accessible avenues for casual engagement and exploration, museums also provide a platform for intellectuals and heritage enthusiasts to delve into profound discussions and scholarly pursuits. Thus, museums emerge as dynamic arenas for the dissemination of ideological principles, fostering a culture of lifelong learning, intellectual curiosity, and societal engagement across diverse strata of society.

Renowned American educator Dewey astutely posited that the continuity of thought and the dynamic interplay of interaction serve as pivotal benchmarks for assessing the educational significance and value of experiential learning. Within this context, the museum environment emerges as a potent vehicle for imparting Marxist philosophical thought and fostering emotional resonance among visitors[8]. Acting as a conduit for implicit ideological education, museums leverage their curated collections of cultural relics to facilitate subject-object interaction, thereby engendering a profound engagement with Marxist principles. The museum environment serves as a conducive backdrop for the dissemination of Marxist philosophical thought, providing a setting wherein the dialectical relationship between the object and the observer can flourish. By immersing visitors in a carefully crafted ambiance replete with historical artifacts and contextual narratives, museums create an environment conducive to introspection and enlightenment. This immersive experience enables visitors to undergo a process of inner reflection and edification, thereby achieving the desired outcome of implicit ideological education. In essence, the museum environment serves as a pedagogical canvas wherein the rich tapestry of Marxist philosophical thought is woven into the fabric of experiential learning. Through the seamless integration of cultural relics and curated narratives, museums foster a transformative interaction between visitors and their surroundings, cultivating a deeper understanding and appreciation for Marxist ideology. Thus, the museum environment stands as a quintessential medium for the dissemination of Marxist philosophical thought, nurturing a collective consciousness imbued with the ethos of social justice and ideological enlightenment.

5. Concrete Implementation: Red Education in Chinese Museums

The dissemination of Marxist philosophical thought within museum settings is chiefly manifested through the concerted efforts of red spirit learning activities, facilitated via displays, exhibitions, educational initiatives, and the judicious utilization of museum resources. Red learning in museums is characterized by its distinctly "museum-like" approach, which aims to instill spiritual education and ideological inspiration in individuals, while simultaneously fostering the elevation of ideological and political consciousness within groups[9]. Contrasted with the general objectives of museum education, which typically prioritize the accumulation of knowledge, red education in museums embodies a more immediate and expansive pursuit of learning outcomes. In essence, the specific implementation of Marxist philosophical dissemination in museums is imbued with a palpable sense of mission and accessibility, epitomizing the collective progress achieved through group learning endeavors. This red spirit dissemination harbors a heightened sense of purpose and mission, with the overarching objective of encapsulating the essence of Chinese Marxism. Central to this mission is the rich tapestry of the Chinese spirit, which imbues the dissemination of museum red culture with profound connotations and dimensions. In delineating the paths for the dissemination and promotion of the red spirit within museums, three fundamental avenues emerge. Firstly, red education is channeled through museum displays and exhibitions, with a particular emphasis on showcasing revolutionary relics as primary vehicles of dissemination. For instance, the

Shandong Memorial Hall's foundational exhibition focuses on Marxist Philosophy, while the Four Greatest Memorial Halls of China prominently feature displays centered around historical materials of the Communist Party of China. Additionally, temporary exhibitions and mobile displays serve as crucial conduits for red education, offering greater flexibility in response to current events.(see figure 2) For instance, the Upper Guangdong Martyrs' Memorial Museum recently hosted an exhibition showcasing historical materials of the Central Committee of the Communist Party of China in Guangzhou (1929-1935), underscoring the dynamic and adaptive nature of red education initiatives within museum contexts[10].



Figure 2: Red Exhibition at the National Museum of China(CNM)

Source: Photo from the CNM

The dissemination of Marxist philosophical thought in museums extends to both online and offline platforms, representing a contemporary approach that has garnered widespread acceptance in recent years and is highly sought after by individual viewers. Online red education offers a flexible learning experience, allowing audiences to tailor their learning schedules and reduce the time and economic costs associated with offline learning. Moreover, online platforms afford viewers a personalized learning journey, fostering a more immersive and engaging educational experience. Illustratively, consider the case of the Memorial Hall of the First Congress of the Communist Party of China, whose official website features dedicated online learning columns. These columns cover a diverse array of topics, including "Party Building," "Party History Education Film," "Story of the Memorial Hall of the First Congress of the Communist Party of China(see figure 3)," and "Zhou Gongguan Story[11]." This multifaceted approach enables audiences to select content aligned with their specific interests, thereby facilitating a deeper engagement with Marxist ideology. Through documentaries and immersive narratives, online learners can vicariously experience the challenges and triumphs of the Chinese Marxist revolution, gaining insight into the indomitable spirit of resilience and dedication embodied by red ideology. Furthermore, online platforms provide opportunities for audience engagement through comments and retweets, thereby fostering a collaborative learning environment and facilitating the dissemination of museum content. The act of retweeting by audience members initiates a ripple effect of interpersonal communication, drawing in new participants and catalyzing a fresh wave of dialogue and engagement. Thus, online red education serves as a dynamic conduit for the propagation of Marxist philosophical

thought, transcending geographic boundaries and temporal constraints to foster a vibrant community of learners and advocates[12].



Figure 3: Red Exhibition at the National Museum of China(CNM)

Source: Photo from the CNM

Offline educational activities organized by museums encompass a diverse array of social education initiatives, academic lectures, and other interactive forms, all strategically aligned with the museum's mission, collection of cultural relics, and thematic exhibitions to augment red learning endeavors. These activities serve to seamlessly extend the learning continuum initiated during museum visits, fostering a deepening of knowledge proficiency and enhancing audience retention. Structured around the museum's thematic focus and curated exhibits, these offline educational initiatives are meticulously designed to immerse participants in red learning experiences. By delving into the rich historical narratives and ideological underpinnings encapsulated within the museum's collection, participants are afforded the opportunity to connect with the spirit of Marx and gain insight into her illustrious contributions to the nation and its people[13]. Through engaging activities and thought-provoking lectures, participants are not only educated about the profound legacy of Marxist ideology but are also inspired to emulate her steadfast commitment to social justice and advocacy[14]. Moreover, these offline educational activities serve as a conduit for expanding participants' horizons and elevating their spiritual consciousness. By building upon existing cultural knowledge, learners are able to deepen their understanding of the Red Spirit, thereby fostering a profound sense of connection and empowerment. Ultimately, these activities provide participants with a transformative learning experience, enabling them to internalize the ethos of the Red Spirit and harness its transformative power in their personal and professional lives[15].

Museum resources encompass a comprehensive spectrum of both tangible and intangible assets within the museum domain, each serving as indispensable tools for the dissemination of Marxist philosophical thought[16]. These encompass collection resources, exhibition resources, educational resources, service resources, and field resources. Collectively, they constitute an invaluable arsenal for enriching the methodology of Red Spirit dissemination, broadening its scope, and facilitating the public's introspective journey towards embracing the dissemination path of Marxism[17]. Firstly, collection resources represent the cornerstone of museum endeavors, comprising an extensive array of tangible artifacts, manuscripts, artworks, and

archival materials imbued with historical significance and ideological resonance. These artifacts serve as tangible conduits for conveying Marxist principles and ideological narratives to museum visitors. Exhibition resources encompass the curated narratives, thematic displays, and immersive environments meticulously crafted by museums to articulate and interpret Marxist philosophical thought. Through innovative curation and compelling design, exhibition resources provide visitors with immersive experiences that deepen their understanding and appreciation of Marxist ideology. Educational resources span a myriad of materials and programs designed to facilitate learning and engagement with Marxist philosophical thought. From guided tours and workshops to educational materials and interactive exhibits, these resources empower visitors to explore Marxist ideology in depth and develop a nuanced understanding of its principles. Service resources encompass the logistical and administrative infrastructure necessary for the smooth operation of museum activities and initiatives. From visitor services and outreach programs to research facilities and conservation efforts, these resources ensure the effective functioning of museums as hubs for disseminating Marxist philosophical thought[18]. Lastly, field resources encompass the physical and geographical assets that enhance the accessibility and visibility of museum initiatives. This includes strategically located museum facilities, partnerships with community organizations, and digital platforms for online engagement, all of which contribute to the expansion of the museum's reach and impact. In essence, museum resources play a pivotal role in advancing the dissemination of Marxist philosophical thought, enriching the Red Spirit dissemination methodology, and fostering public engagement with Marxism. By leveraging these resources effectively, museums contribute to the public's exploration of self-worth and facilitate their journey towards embracing the dissemination path of Marxism.

6. Conclusion

Marxist philosophical thought elucidates the fundamental laws governing nature, society, and the evolution of human cognition, thereby fundamentally reshaping the dynamic interplay between philosophy and its temporal context, philosophy and praxis, philosophy and epistemology, as well as philosophy and the masses. This paradigm shift heralds the demise of discursive philosophy's hegemony, offering a scientific worldview and methodology essential for the emancipation of the proletariat and humanity at large. However, despite the profound implications of Marxist philosophical thought, there remains a conspicuous dearth of comprehensive studies on the civilianization of its dissemination within relevant museum contexts. Peter Vergo's *New Museology* stands as a seminal contribution in this realm, drawing upon Western museological paradigms to elucidate the multifaceted nature of museums as cultural phenomena. Employing historiographical analysis and reflective judgment, Vergo's work offers a nuanced examination of museums from diverse perspectives, thereby presenting a profound ontological understanding that resonates with contemporary studies in Marxist philosophical ideology and politics. Nevertheless, it is imperative to acknowledge the inherent disparities between China and the West in terms of political and cultural affiliations, which may obscure the nuanced realities of ideological dissemination within the Chinese context. Indeed, the socio-political landscape of China engenders unique challenges and trajectories in the dissemination of Marxist philosophical thought, necessitating a nuanced approach that reflects the country's distinct historical trajectory and ideological landscape. Consequently, there exists a pressing need for further research that critically interrogates the civilianization of Marxist ideological dissemination within Chinese museums, thereby shedding light on the intricacies of ideological production, circulation, and reception within this distinctive cultural context. Through rigorous inquiry and interdisciplinary engagement, scholars can forge new pathways towards a more comprehensive understanding of the role of museums in advancing Marxist philosophical thought within the Chinese socio-political milieu.

Building upon the foundational framework of museum practice, this study delves into the communication attributes inherent within Chinese museums, which function as public institutions open to the broader populace. Through a meticulous analysis of China's museum landscape, this research elucidates the country's adept grasp of prevailing circumstances, discerningly addressing the burgeoning spiritual needs of its citizenry amidst the backdrop of wartime strife and the imperative to safeguard and leverage cultural relics. China's proactive response is evidenced by the introduction of a series of documents and regulations governing museum construction, imbued with a commitment to serving the public and harnessing museums as dynamic platforms for disseminating knowledge and fostering cultural engagement. These regulatory measures underscore the profound significance and value of museums in contemporaneous discourse, positioning them as vital conduits for the dissemination and education of the zeitgeist. Moreover, China's strategic initiatives in museum governance and utilization not only reflect its contemporary educational ethos but also lay the groundwork for future endeavors in advancing the dissemination of Marxist philosophical thought. By foregrounding the pivotal role of museums in shaping public consciousness and promoting cultural literacy, these initiatives underscore China's commitment to nurturing an informed and enlightened citizenry, thereby charting a blueprint for the progressive development of ideological dissemination in the years to come. In essence, this study illuminates the symbiotic relationship between museums, public education, and ideological dissemination, underscoring their collective significance in shaping societal values and aspirations. Through a nuanced examination of China's museum landscape, this research offers invaluable insights into the transformative potential of museums as agents of cultural dissemination and intellectual enlightenment in the contemporary era.

In conclusion, museums serve as organic hubs for the cultivation and articulation of Marxist philosophical concepts and imaginative propositions, with their conceptual frameworks, narrative structures, and technological modalities intricately intertwined with the collective consciousness of China's civilian populace. Embedded within the Chinese political framework, museums possess an inherent impetus for facilitating the seamless evolution of ideological dissemination within society. Moreover, as museums actively adapt to shifts in social, cultural, and political landscapes, they exhibit a proactive responsiveness in adjusting their narrative strategies and technological methodologies to effectively disseminate and consolidate Marxist philosophical ideology. The overarching aim of this study is to bridge the lacuna in understanding museums' role as agents of socio-educational ideological civilianization by delineating a pragmatic pathway for museums to embody the civilianization of Chinese Marxist philosophical thought. By evaluating the efficacy of museums in the realm of ideological education and dissemination, this study not only furnishes critical insights into the symbiotic relationship between museums and Marxist philosophical thought but also furnishes invaluable benchmarks for future research endeavors exploring the dynamic interplay between museums and the evolution of Chinese Marxist philosophical narratives. Consequently, this study sets a precedent for scholarly inquiry in the interdisciplinary field of museums and Marxist philosophical thought narratives, paving the way for nuanced analyses and theoretical advancements in this burgeoning domain.

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