

Challenges and Countermeasures for Ideological Work from the Perspective of Cultural Identity

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Abstract—Cultural identity and ideology have a dialectical relationship of common origin, internal contract and mutual promotion. At present, China's ideological field is facing the invasion and influence of multiculturalism, various social trends and weak expressions of discourse. Therefore, it is necessary to respond to the challenges with the power of cultural identity, to gather ideological consensus by promoting the core values of socialism, to innovate the expression of ideological discourse with excellent traditional culture, and to promote ideological identity with cultural identity, so as to further consolidate our ideological security.

Index Terms—Cultural identity, ideological security, multiculturalism, excellent traditional culture

I. INTRODUCTION

The “theory of cultural hegemony” represented by Gramsci, the cultural critical theory represented by the Frankfurt School, in addition to the Anglo-American culture and ideological discourse deeply influenced by it, they all try to cut from a cultural perspective, analyze the relationship between ideology and culture, grasp ideological leadership, and their research also has certain academic research value. In China, with the proposal of “cultural self-confidence”, the study of ideology from the perspective of culture has become a new trend, in which academic research results emerge one after another, on the basis of its research, this paper attempts to discuss the relevant major issues of ideological construction from the perspective of cultural identity.

II. DIALECTICAL RELATIONSHIP BETWEEN CULTURAL IDENTITY AND IDEOLOGY CONSTRUCTION

The internal correlation between cultural identity and ideological construction is analyzed theoretically, and the common source relationship, internal contract relationship and mutual promotion relationship are discussed in depth, so as to find a new entry point for ideological construction and activate the ideological vitality and value tension of ideological construction. At the same time, cultural identity should be used to consolidate the foundation of ideological leadership, management and discourse power, and give play to the cohesion and appeal of ideology.

A. The Co-source Relationship between Cultural Identity and Ideological Construction

Historical materialism correctly reveals the objective regularity of human social development, that is, the productive forces determine the relations of production and

the economic base determines the superstructure, which includes both the “political superstructure” and the “ideological superstructure”. In the relationship between economic base, political superstructure and ideological superstructure, “ideology” as the ideological superstructure has a unique position, on the one hand, it reflects and acts on the change of economic base; on the other hand, it expresses the will of the state and influences the operation of the state apparatus in terms of ideas and concepts [1]. At the same time, culture also belongs to the ideological superstructure and is the spiritual expression of an era, which is raised in the process of people's social practice in the face of the concrete problems of reality, and ideology and culture are often intertwined and have common roots in a certain socio-economic base. From the perspective of human historical development, the first problem faced by human beings is the production of material materials, and people can only obtain the means of survival and perpetuate life through cooperative labor, on this basis people produce language, writing and cultural products, until the emergence of class society and private ownership, there is the emergence of ideology, so that cultural identity and ideological construction are based on a certain social The development of economy and society is directly related to the depth and breadth of cultural identity and ideology construction. If they are separated from certain economic relations, cultural identity and ideology construction will lose their material basis and become theoretical talk.

No matter how complicated the world of ideas is, as long as we grasp the economic basis for the emergence of ideas, there are also laws to follow in the field of ideas no matter how complex they are. Therefore, whether it is cultural identity or ideological construction, it is necessary to deeply analyze the laws and trends of social development from its social and economic relations, grasp the common problems faced by social reality Chinese identity and ideological construction, explore the interrelationship between cultural identity and ideological construction, clarify the different fields and connections between the two, better adhere to the guiding position of Marxism, and promote the long-term development of cultural identity and ideological construction.

B. The Internal Relationship between Cultural Identity and Ideology Construction

In terms of mutual relationship, culture contains ideology, and ideology is the core of culture, so ideological identity is also the core of cultural identity. In the final analysis, cultural identity is still essentially the identity of values, values and ideologies, and the key lies in the role of the dominant ideology in society, although the dominant ideology is often the ideological expression of the ruling class, which inherently contains values and values, but the dominant ideology in order to really play a role in the people, but also

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with the help of cultural identity. But in order for the dominant ideology to play a real role among the people, it is necessary to make use of the power of cultural identity to make the dominant ideology become the mainstream ideology at the same time, so that it becomes the common belief and value pursuit of the people in the society, so that it can play its role of resolving social conflicts, integrating social consensus, leading the way forward, and also providing a constant source of vitality for the development of the advanced culture of the country and the nation.

With the emergence of human society, culture began to appear, and it was not until the development of productive forces and the emergence of class society that the ruling class had to establish its dominant position in the spiritual world in order to maintain the legitimacy of its rule, and thus ideology became independent from culture and formed an inseparable link, and the two often crossed each other and integrated together. The enhancement of cultural soft power often promotes the consolidation of the dominant position of ideology, and the emphasis on the construction of ideology often promotes the deepening of cultural identity, and the two develop synergistically in the larger social system to promote the optimization and upgrading of the social structure.

C. Mutual Promotion Relationship between Cultural Identity and Ideology Construction

Cultural identity provides the cultural soil for the construction of ideology. First of all, culture is the spiritual wealth formed by people in social practice, so the construction of ideology must draw nutrients from the historical heritage of excellent Chinese traditional culture, the lofty beliefs of red revolutionary culture, and the innovative spirit of advanced socialist culture, so that people can resonate with it emotionally and then form the identity of ideology. Secondly, culture gives ideology a vivid and imaginative way of expression, which transforms the abstract and obscure academic and political language of ideology into a popular language that is pleasing to the people, thus enabling Marxism to spread more widely in China. Finally, through the people's wide recognition of culture, ideology is accepted by the people through the subtle influence of culture. This bottom-up transmission method can more effectively consolidate the dominant position of Marxist ideology and better make up for the shortcomings of top-down transmission in the form of political laws and regulations, policies and systems.

To a certain extent, the construction of ideology is also promoting the development of cultural identity. First of all, ideology determines the direction and path of cultural development, and the promotion of cultural identity must be led by Marxist ideology, always grasp the fundamental question of "why serve the people", and firmly establish the dominant position of socialist ideology. Only in this way can the fundamental goal of cultural development be achieved, so that the fruits of cultural development can really benefit hundreds of millions of people, and so that the people can form an identity of interest, emotional identity and value identity for culture. Secondly, ideology has the function of calling and cohesion, and the monolithic ideology can select and integrate multiple cultures and make the different cultural forms existing in the society become a whole, thus promoting

the self-confidence and cohesion of culture. Finally, ideological security is also a part of national security. In today's pluralistic and open international environment, ideological struggle is also more intense, and without ideology as the support of culture, cultural identity will not be sustainable, and cultural security and national security will be difficult to ensure.

III. THE CRISIS FACED BY IDEOLOGICAL CONSTRUCTION UNDER THE THRESHOLD OF CULTURAL IDENTITY

Current non-Marxism, anti-Marxism often, with the help of the cultural packaging, preach all kinds of words and thoughts, have formed a variety of social thoughts and the hidden methods of dissemination and penetration, which seriously erosion the achievement of our country's ideological construction. Thus only by going deep into the forming and development mechanism of culture can the false coat of bourgeois ideology be uncovered. Expose the ugly face under the cover of cultural dissemination, further "unmask" the falseness of various ideological trends for the broad masses of the people, promote the pertinence and purpose of the construction of our socialist ideology, improve the ability of our ideology to resist risks, and build the theoretical foundation of our socialist ideology.

A. The Challenge of Multiculturalism to Ideology

At the intersection of culture in time and space, we are not only facing the choice of ancient and modern culture, but also the challenge of western culture. On the one hand, cultural conservatism tries to "revive Confucian culture in its entirety" under the guise of traditional culture, which not only fails to better inherit the excellent traditional culture, but also causes the sinkhole in the cultural field to rise; on the other hand, cultural liberalism carries out "Westernization and infiltration" in the name of learning Western culture, and strongly advocates the "Westernization and infiltration" in the name of learning Western culture. "On the other hand, cultural liberalism advocates Western political and cultural concepts in the name of learning Western culture, which is not only not conducive to the learning and exchange of two heterogeneous cultures, but also causes the infiltration of Western bourgeois ideology. Although, cultural identity is the root of political identity, and socialist culture with Chinese characteristics is the essential embodiment of socialist ideology, bridging political identity with cultural identity has practical significance. [2] However, it is still necessary to be wary of cultural retrogressivism and cultural nihilism, and to correctly understand their real purpose of subverting our socialist ideology.

Traditional culture is formed in the course of history, and it is inevitably restricted by the conditions and historical environment of the time, so it contains not only excellent parts such as collective concepts, frugality, filial piety, etc., but also dregs such as bureaucracy, male superiority, nepotism of leading cadres and other common privileged class phenomena and social systems, as well as many religious superstitions and authoritarian ideas. If the traditional culture is inherited without distinction, it will not only be detrimental to the cultural construction of China, but also may hinder its development and even cause the people to

have inferiority complex about the culture.

For Western culture, we must be good at learning its excellent places, and we must also pay attention to resisting the cultural penetration of decadent culture into our country, for example, extreme individualism, hedonism and money worship are all concrete embodiments of decadent culture, which will cause the collapse of ideals and beliefs, cause confusion in the values of the people and the confusion of their mode of behavior, thus seriously affecting the dominance of China's socialist ideology. The guiding ideology of the Western capitalist countries, which praise themselves as advocating pluralism, is still unitary, which is nothing more than the so-called "capitalist spirit" that is compatible with the Protestant ethics [3].

B. The Influence of Various Social Trends on Ideology

The neo-liberal ideology originated in Western society, and its core and essence can be said to be a complete bourgeois ideology, which existed only in the economic field at the beginning, but with the acceleration of the globalization process and the strengthening of the ties between countries all over the world, capitalism gradually began to develop into the political field in order to realize the foreign expansion of capital, and formed a complete theoretical system with strict logic. In the economic field, it advocates free market competition and privatization; in the ideological field, it promotes the freedom of the media in the West and denigrates the control of the media in China; in the political field, it attacks the leadership of the Communist Party in China with multi-party rule in rotation, trying to lead China to the wrong path of capitalism. Since the reform and opening up, neo-liberalism has returned to the soil, but it is more insidious, penetrating and complex than before. They mostly use national policies, economic systems and human nature as their packaging, and talk about the rationality of privatization in order to dismantle the economic basis of China's ideology. In order to conceal their true intentions, they use "academic exchange", "religious exchange" and "creation of welfare schools" as pretexts, but in fact they carry out the infiltration and export of Western bourgeois ideology. This poses a great challenge to the ideological construction work in China.

Western capitalist countries are the best at ideological communication, they not only have powerful "think tanks" and "think-tanks" but also have a mature theoretical system, and their discourse is one of them. They can skillfully transform their own interests into human "universal values" through discourse packaging, which makes the dissemination of their ideology cloaked in the guise of common interests. "The term "universal values" is not a simple sum of several concepts, but has a specific meaning, and its content carries the specific development model and value concept formed by capitalism for a long time. Its theory starts from abstract people, eternalizes its class interests, and uses its bourgeois value system as the judgment standard, which greatly affects the dominant position of socialist ideology in China and dissolves the people's identification with the mainstream socialist ideology.

C. Weakness of Discourse Expression Exacerbates Ideological Identity Crisis

First, Marxism was formed in the specific economic, political, cultural and contemporary context to address the

specific interests of the time. This has resulted in the abstraction and obscurity of Marxist discourse, and even the distortion and deformation of some meanings in the process of translation. Secondly, the thoroughness of Marxism's study of nature, society, and human thinking also makes its theory inevitably fall into abstruseness, which makes it difficult for Marxism to be understood, accepted, and recognized by the masses when it is propagated. Finally, China has no previous experience in building a socialist country, and must "cross the river by feeling the stones", which, compared with the capitalist countries in the West with rich experience, is often caught in a passive situation of discourse. Since the Opium War, people have gradually developed an inferiority complex about Chinese culture, which has also caused China to lose its "language" in international communication, and the weakness of the language system as an expression of ideology will inevitably cause difficulties in ideological communication and identity.

In China's socialist ideological propaganda, the weakness of the cultural discourse is mainly reflected in the following, internally, the propaganda of ideology still remains in the abstract and complex political and academic discourse, but lacks emotional discourse and life discourse and popular discourse, which makes the ideology only float on the level of theoretical propaganda, and it is difficult to really "move people's hearts". "On the one hand, the cultural differences between China and the West have created a huge difference in the way of thinking, understanding and expression, which makes it easy for the internationalization of our discourse system to be affected by the difference in discourse. On the one hand, the cultural differences between China and the West have created huge differences in the way of thinking, understanding and expression, which can easily lead to misunderstandings in international communication due to inter-discourse; on the other hand, Western discourse is often very skillful and can conceal its ideology under the common interests in order to win the support and support of other countries, in contrast to our discourse system, which is not very attractive. Therefore, we must take cultural identity as the basis and promote the transformation of its ideological discourse into a popular language that people "love to listen", "are willing to listen" and "are happy to listen", so that cultural identity, discourse system and ideology truly form an organic unity and promote the people's identification with socialist ideology.

IV. COUNTERMEASURES FOR IDEOLOGICAL CONSTRUCTION UNDER THE THRESHOLD OF CULTURAL IDENTITY

Ideological construction is a fundamental issue related to the future and destiny of the Party and the country, and has a crucial position in the society. As both cultural identity and ideology have the intersection of content and direction, the construction of "firewall", "safe house" and "safe haven" for ideological security by cultural identity has become a necessary part of ideological construction. It has become the right thing to do in the construction of ideology.

A. Promoting Socialist Core Values to Coalesce Ideological Consensus

Since social consciousness is relatively independent, the

ideological field of a certain society is complex and diversified, showing the coexistence of multiple values. Thus, there is a need for a core socialist value that is central and plays a leading and leading role in the complex system of many values as a strong support [4]. Especially since the reform and opening up, western bourgeois ideology packaged with culture from abroad has been introduced into China, coupled with the pushing of some people with ulterior motives in China, resulting in the coexistence of pluralistic values in China. At this critical moment, the state proposes to cultivate and practice socialist core values, in order to set up the “red flag” of socialist ideology in the complicated ideological field, coalesce the ideological consensus with socialist core values, play the role of socialist core values to integrate and channel various kinds of constructing the integrity of the Chinese nation Consciousness and bonding power, and further promote the people’s emotional identification with socialist ideology.

The concept of culture in a narrow sense is that “cultural identity refers to the recognition of a common culture among people or between individuals and groups in a certain sense is optional, that is, the choice of specific cultural ideas, modes of thinking and behavioral norms... ..the core of cultural identity is value identity and value identity” [5]. Socialist core values condense the value orientation of ideology from several aspects, which can strengthen people’s understanding and practice of socialist ideology. On the one hand, socialist core values reflect the “maximum convention” of the people’s value orientation and form the value of the people’s behavior; on the other hand, the construction of socialist core values is also the “monitor” of ideological security, On the other hand, the construction of socialist core values is also the “monitor” of ideological security, through the state of the construction of socialist core values can judge the security of socialist ideology in China. On the other hand, the construction of socialist core values is also the “monitor” of ideological security, and the security of socialist ideology in China can be judged by the construction of socialist core values.

B. Excellent Traditional Culture Innovates Ideological Discourse

The ideological discourse system, as a carrier of ideological communication, plays a vital role and is the key to people’s identification with ideology, and ideology must use the carrier of language to realize its own function. Marx pointed out, “‘Spirit’ has been unlucky from the beginning to be ‘entangled’ by matter, where matter is expressed in vibrating layers of air, sound, in short, language. Language and consciousness have the same long history; language is a practical, realistic consciousness that exists both for others and therefore for myself.” [6] If a lot of academic discourse and boring theoretical expressions are used, they will lose their intimacy and infectiousness, and at the same time alienate them from the people and make it difficult to form their real sense of identity and belonging.

Innovative ideological discourse should be rooted in profound historical and cultural traditions, to realize the Chineseization, nationalization and popularization of Marxist ideological discourse, and to achieve mutual coherence across time and space in the specific practical environment of

China. In the excellent traditional culture, there is a saying that “water can carry a boat, but it can also overturn a boat”, which advises rulers to respect public opinion and govern for the people, which coincides with Marxism’s advocacy of respecting the subject position of the people. This is in line with Marxism’s advocacy of respecting the people’s subject position. Therefore, it is necessary to fully explore the ideas and concepts of good traditional culture, promote the combination of ideological discourse with good Chinese traditional culture, disseminate ideology in individual, living and popular language, enhance the people’s belief in and identification with Marxist ideology, and transform abstract and complicated political discourse into popular discourse that is pleasing to the people. Throughout history, socialist ideology has been able to spread in China because the early Chinese Communists were able to skillfully use the best traditional culture to interpret and propagate Marxism, for example, by using the phrases “the opposite is true” and “metabolism”. The dialectic of Marxism was explained by the phrases “if you know yourself and your opponent, you will never lose a hundred battles”, “if you learn a lesson, you will be wise”, “without investigation, you have no right to speak”. “Crossing the river by feeling the stones” to explain and propagate the epistemology of Marxism, “Power comes from the barrel of a gun” to explain the Marxist theory of class struggle, and “The righteous path on earth is the vicissitudes The poem “the righteous path of the earth is the vicissitudes of the world” is used to depict the Marxist theory of social development. [7] Thus, based on the intersection of history and the times, we should blend the value essence of excellent traditional culture and Marxist ideology, and create a discourse system with Chinese style for the great journey of the great rejuvenation of the Chinese nation.

C. Cultural Identity Promotes Ideological Identity

Culture in cultural identity is the ideological source and basis of ideology formation and development. As Lenin said, “Marxism, the ideology of the revolutionary proletariat, has won worldwide historical significance because it has not discarded the most valuable achievements of the bourgeois era, but on the contrary, it has absorbed and transformed all that has been valuable in the development of human thought and culture for more than two thousand years.” [8] This further shows the fundamental role of cultural traditions for the formation of ideology; from the chronological point of view, the cultural environment provides the prior basic conditions for the formation of ideology, and any ideology is formed under specific cultural conditions, and the historical logic of cultural development also provides logical support for its ideological construction, i.e., ideological identity can be achieved on the basis of cultural identity. The realization of ideology is based on cultural identity. In a certain cultural environment, people gradually form the acceptance of the culture they live in, so cultural identity has a deeper impact on people and more resonant with the spirit, so the construction of ideology must find resources and strength from cultural identity.

“Culture has the power of identity from the characteristics of culture itself and the mechanism of cultural operation, and the guidance of values promoted through cultural identity is an inherent requirement of ideology construction.” [9]

Moreover, cultural identity is more implicit and emotional compared to ideological identity, and its influence on people is generally the inculcation and infection of the atmosphere, thus its influence on people is more profound. In the shaping of people by cultural identity, people gradually form acceptance and recognition of the culture they live in, so the influence of cultural identity on people is deeper, which determines that the construction of ideology must be based on cultural identity, only then can it become more attractive, infectious and cohesive, in order to achieve the “silent” purpose of implicit education. “The purpose of implicit education is to make the deep appeal, extensive influence and lasting leadership of culture to the ideological construction and promote the formation and stability of ideological identity.

V. CONCLUSION

Culture and ideology, as the superstructure of thought, are both spiritual products of human social practice, and they are naturally inextricably linked. In a specific “cultural circle”, people form common values, behavior and moral standards, which constitute people’s cultural identity, while ideology, which corresponds to economic form, reflects the ideological system of the ruling class and is the core of the ideological superstructure. Thus, to explore ideological construction from the perspective of cultural identity is to bring into play the guidance of cultural identity for ideological values, to modernize, popularize, and Chineseize Marxism with the help of cultural identity, to promote the construction and consolidation of ideological security by relying on the power of cultural identity, to explore the correlation between cultural identity and ideological construction from the homogeneity of their values, the commonality of their emotions, and the consistency of their contents Through the

correlation between cultural identity and ideology construction, we can discuss the construction of socialist ideology under complicated conditions and consolidate the Party’s leading core position in social work.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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