

The New "Holy Family"-Looking at the "Fan Circle Culture" from "The Holy Family"

Shan Jiang

School of Marxism, Hubei University of Technology, Wuhan, Hubei, China

Keywords: Marxism, "The Holy Family", Fan Circle Culture, Ideological and Political Education

Abstract: In the context of multicultural interweaving in today's society, many phenomena are thought-provoking. The Holy Family is the first book jointly written by Marx and Engels to explain historical materialism and criticize the subjective idealism of the Young Hegelians. The title of the book "Holy Family" is derived from the famous painting "Holy Family" by the Italy painter Andrea, and is intended to satirize Powell and his followers, who advocate subjective idealism and "critical criticism", regard the masses as "spiritual enemies", "inactive hooligans", and consider themselves as "saviors" and "nobles", believing that their words are indisputable truths. This phenomenon coincides with the "fan circle culture" that has been rampant in recent years, and some fans give up their rational thinking and indulge in the idol image of the entertainment capital. The purpose of this paper is to interpret the culture of the "fan circle" from the perspective of Marxist philosophy and put forward the thinking of correcting.

1. Introduction

"Fan Circle" is the name of the star-chasing community to which celebrity fans belong, also known as "Fan Circle", which is the abbreviation of "Fan Circle". The word "fan" is a good interpretation of fans' feelings for their idols. "Fan Circle" is just like its name, it is the so-called "fan circle", that is, "star chaser". In another sense, there are two kinds of star chasers, one is in the circle, and this "circle" is the "rice circle". As a consumer in the entertainment industry, Fanqian connects celebrities, entertainment capital, and fans through social media platforms and various activities to meet the spiritual needs of fans. However, the problems caused by the fan circle culture have also taken root, especially in the cognition, behavior, values, and morals of minors. In the book *"The Holy Family"*, Marx and Engels realized the sublimation from idealism to materialism and from revolutionary democracy to communism, made a profound criticism of the young Hegel's "conscious" thought, revealed the mystery of Hegel's "speculative" philosophy, and established the materialist position of socialism. This work has profound ideological connotations and rich contents, which involve many important Marxist theoretical principles, and also contains some ideas that need further development. "Marx and Engels criticized the 'worship of abstract people' in *The Holy Family*, realized the transformation from 'abstract people' to 'real people', and laid a humanistic foundation for ideological and political education." In the context of the new era, we can study this work from different disciplinary perspectives and explore the rich content in it." [1]

2. Workers and the Fan Circle: The Historical View of the Masses Who Were Coerced

"The Holy Family" is a work that expounds on the concept of mass history that "the working people create everything", "history is the cause of the masses", and "the emancipation of the working class itself". It is the result of Marx and Engels' conscious application of historical materialism and dialectical materialism, and it is also the product of their conscious in-depth penetration into the revolutionary struggle of the proletariat. It provides a theoretical basis for Marx and Engels' explanation of the historical outlook of the masses and the comprehensive thesis of scientific socialism. At the same time, it also seriously criticizes the various ideas of betraying and attacking the masses and the idea of disguising the Western heroic view of history that is full of the "fan circle culture" today, and truly establishes the Marxist idea that the masses of the people are the masters of society and the country.

Edgar, one of the three Powell brothers and a leading member of the Young Hegelian School, advocated that "the mind creates everything" and that "the workers create nothing, so they have nothing", and the reason for this is "because their work is always for the satisfaction of their own needs, something singular, ordinary work". [2] At the same time, the Young Hegelians believed that the unity of the opposition between "self-consciousness" and "substance" was the fundamental cause of the development of the world. At the level of historical outlook, it is mainly embodied in the antagonism between the artificially created "spirit" and the "masses", they equate "heroes" with "spirit", the "masses" with "crude matter", and believe that the whole history is the history of heroes fighting against the foolish people. Powell, as well as his colleagues and followers, compared the opposition between "spiritual" and "material" and "critical" and "masses", believing that only they, the great philosophers with omnipotent conscious critical thought, could create history and that the masses of the people were only "spiritually empty", "lifeless", "limited, brutal, reckless, rigid and inorganic", "obstacles to the development of history". They even openly proclaimed: "The real enemy of the spirit should be sought among the masses," that the fundamental reason for the failure of all movements in history lies in the enthusiasm and participation of the masses, and that "the reason why all great movements in history have been unsuccessful and ineffective from the very beginning is precise that they have aroused the masses. "Cared for and aroused the enthusiasm of the masses". The main purpose of the absurd remarks of the Young Hegelians in criticizing and denying the main position of the masses in history is to deny the historical position of the proletariat, and then to deny the communist denial of private property and private ownership. In their discussion of the conflict between the rich and the poor in a capitalist society, they proclaimed to unite the proletariat and the bourgeoisie, to eliminate the irreconcilable antagonism between them, supplemented by a scholastic and religious-theological cliché, to find the prerequisites for this whole somewhere outside the "whole", thus preserving the sanctity and eternity of capitalist private property.

Marx and Engels criticized Powell and others in a-for-tat manner and engaged in fierce polemics with them.

First, based on his idealism of "self-consciousness", Edgar understood "everything" as "the creation of thought", and the labor and the products of the labor of laborers were only "a thing" in their eyes, that is, a "substance" that could be felt, had no spiritual connotation, and had no critical meaning. Both Edgar and his vassals "hated" such "matter" because they believed that the laborers could not create "everything" that they said was "created by the mind." It is reasonable to say that "the workers have created nothing" to mean that the work of the individual workers must be organized together in a situation where the work of each worker is separate and antagonistic. But this understanding was met with "extreme contempt" by Edgar and others. Marx and Engels profoundly criticized all this, "Leaving aside the fact that a single worker cannot produce anything complete, such an argument is simply insane". "The critique of criticism creates nothing, the workers create

everything", the proletariat creates not only material wealth but also spiritual wealth. Even in the case of their spiritual creation, it would put the whole critique to shame. The workers of the United Kingdom and France are a good example of this", and he even said: "The workers even created man".

Second, from the perspective of objective idealism, Hegel regarded the "Absolute Spirit" as the basic motive and basis of historical development, and the masses as the material carriers of history, while the philosopher was only a tool for examining the development of his consciousness after the end of this process, and he always appeared after the fact. This view of Hegel shows the rationality and value of his thought, and although his historiographical concept is idealistic, it grasps a certain degree of truth through its unconscious speculative structure. At the same time, it also shows the incompleteness of Hegel's objective idealist view of history. Powell and his disciples, on the other hand, completely discarded the rational speculation and valuable material in Hegel's philosophy of history, and radicalized his idealism, "canceling this incompleteness of Hegel." They see themselves as critical, as an absolute spirit, as the creator of positive elements and consciousness in history, while the masses of people are seen as purely negative, spiritually empty historical material, as the object of their criticism. They believe that this kind of criticism includes not only the criticism of social injustice and the socio-economic system, but also the analysis of the people's own psychological state and social status, as well as the final explanation of the problems existing in the social system, moral culture, and traditional culture. "On the one hand, there are the masses, who are negative, spiritually empty, ahistorical, materialistic historical factors; On the other hand, there is spirituality, criticism, Monsieur Bruno and his associates, who are the positive factors from which all historical action is derived. The cause of transforming society is reduced to critical critical brain activity.

Third, the spiritual enemy is by no means the masses of the people. The spirit and the mind, and above all, the spirit and the mind of the people. No thought of people can be separated from material interests. "Once the 'mind' leaves the 'interest', it will certainly make a fool of itself." History is the activity carried out by human beings to pursue their own goals, so how can human beings produce historical activities that are divorced from material interests and goals? The activities of people who do not have a purpose that is divorced from the interests of people are also not separated from the masses of interests. "Historical activities are the cause of the masses, and with the deepening of historical activities, the ranks of the masses will inevitably expand." In the history of mankind, there have indeed been many failed historical movements, but this is not because the revolution has failed to "awaken" the "enthusiasm" or "care" of the people, but because those "revolutionary principles" cannot represent the practical interests of the people and cannot become the "revolutionary principles" of the people.

Fourth, the root of the antagonism between the proletariat and the bourgeoisie is capitalist private ownership. This total opposition between rich and poor is precisely the movement of two opposing sides, and the precondition for the existence of the whole is contained in these two aspects. This means that, despite the irreconcilable contradictions between the proletariat and the bourgeoisie, and the fierce struggle between them, in capitalist society, they are again a unity. Both the proletariat and the bourgeoisie have their aims, and their unified opposites are, to be precise, formed by capitalist private ownership. Therefore, the class struggle between the proletariat and the bourgeoisie should not be ignored under any circumstances, and the problem must be seen from the perspective of the two classes themselves, and not from the dichotomy of all problems. The Young Hegelians sought answers outside of their opposites, only to fully reveal their idealist approach.

Fifth, the proletariat can achieve its ultimate victory only by first destroying itself and its opposites. Private property, in its economic activity, pushes itself into the abyss of destruction. However, this process of disappearance can only be accomplished by the emergence of the proletariat. Now the proletariat is carrying out not only the ridiculous verdict of producing wealth for others and poverty for itself, but also the verdict of the proletariat in capitalist society in which

capitalist private ownership is produced. In a society in which capitalism holds all power, the proletariat has acquired the instruction and virtue of self-dedication through a long period of discipline, and the already formed proletariat has actually completely lost everything that conforms to human nature, and even completely lost its appearance that conforms to human nature, and the existing material and spiritual life of the proletariat has reached the peak of being contrary to human nature. The proletariat is not only theoretically aware of this state of affairs, but also because of this poverty "it has to be angry against this violation of human nature, and because of all this, the proletariat can and must emancipate itself". "The proletariat, by its very existence, must have done something in history." Its purpose and its historical task have been most clearly and irrefutably foreshadowed by its living conditions and by the whole structure of modern bourgeois society. A large part of the proletariat in England and France is already aware of its historical task and is constantly striving to bring this consciousness to the point of complete manifestness".

In today's society, the "fan circle culture" seriously affects the correct cognition of young people, confuses the value perception of young people, and amplifies the "de-ideologization" of cyberspace to a certain extent [3], which greatly weakens the educational role of mainstream values in cyberspace, and first, entertainment dissolves mainstream values. Influenced by the "pan-entertainment" color of the fan circle, young people are more likely to immerse themselves in the "fan circle", and project their consciousness into the virtual world shaped by the fan circle, to obtain the pleasure brought by obsession and fanaticism. In this indulgent atmosphere where entertainment dissolves everything, young people are induced by the "sugar-coated shells" of capital to enter the "sweet trap" with pleasure as the ultimate goal, and their sense of social responsibility is weakened, their horizons are limited, their attitude towards the world is negative, and mainstream values are lost, as Neil Bozeman predicts in "Entertainment to Death", "Entertainment has launched a 'battle' to conquer the public in this silent atmosphere, and the result is naturally that the public has become a vassal of entertainment." [4] Second, the polarization of youth groups promotes ideological marginalization. Gustave Le Pen once pointed out: "The group is anonymous and therefore not responsible." [5] In this way, the sense of responsibility that has always bound the individual is completely gone. In the "fan circle culture", the collective consciousness of the youth group is infinitely amplified. On the one hand, the "collective subconscious" of the "fan circle" has been transformed into a kind of "group without lower limit", fans rely on their huge group size, and even can manipulate online public opinion, reverse black and white, and ignore the facts, thus developing a group of low moral consciousness, in the minds of the public, the term "chasing stars" has also been seriously stigmatized. On the other hand, under the guidance of the collective consciousness, the individual's reason is discarded to "adapt to the inferior intellectual level of the group", and it is more likely to produce thinking that does not conform to the mainstream. Third, the culture has deviated from mainstream values. With the formation of the "fan circle" subculture, new changes have taken place in the forms of daily life such as "social relations", "proper nouns" and "interpersonal communication", and the values embodied in them have also been completely reshaped. On the one hand, some reactionary forces abroad are trying to use the "fan circle culture" to put the ideological and political struggle under the guise of "fan circle confrontation" to achieve their goals of opposing China, the Communist Party of China, and socialism with Chinese characteristics. On the other hand, to obtain more profits, capitalists use subcultures such as "fan circles" as their "coats" and interfere with the values of young people through cultural forms, resulting in the "deviation" of youth subcultures towards "empty" value orientations. It can be seen from this that we must profoundly criticize all kinds of different trends of thought that are directly or indirectly opposed to the masses' view of history, never waver in our stand, resolutely eliminate the influence of the heroic view of history, truly establish the concept that the broad masses of the people are the masters of society and the state, and correctly understand the source of the party's invincible position—upholding the

supremacy of the people.

3. Fan Circles and Celebrities - Enchanted Clay Idols

"The perception of people has always been a prominent reflection of the worldview." "Man" was a central issue of the Young Hegelian movement. Hegel replaced man with the Absolute Spirit, while Powell and his party saw man as an abstract self-consciousness. After realizing the transformation of the world outlook, Marx and Engels abandoned Hegel's objective idealistic idea of "rational man" and placed man in materialist thinking. As Engels said: "To make our 'man' something real", "we must derive the universal from the individual, not from itself or, as Hegel did, from nothingness". That is, we should not stick to Hegel's abstract reason or "man himself", but should analyze the essence of man from the actual activities and material life of man in reality. That is, the "cult of the abstract man" must be replaced by science about the real man and his historical development. In the history of the development of Marxism, "this work to further develop Feuerbach's ideas beyond Feuerbach was begun by Marx in 1845 in *The Holy Family*". In the book "*The Holy Family*", Marx understood through Feuerbach's philosophy that the mystery of religion, the state, and speculative philosophy are all in the human body, so he spoke highly of Feuerbach's "reduction of the absolute spirit of metaphysics to 'the real man based on nature', thus completing the critique of religion." At the same time, he skillfully formulated the basic points of Hegel's speculation and all metaphysical criticisms". [6] At the same time, the Young Hegelians criticized the principle of "re-transforming man himself into a category, into a series of categories" and "recovering all stale waste" after Feuerbach had "recognized man as the essence and foundation of all human activity and all human relations". This passage shows that Marx has abandoned the self-consciousness as the essence of the human being, and through the critique of the "cult of the abstract man", he has begun to turn to the real man himself.

While Marx and Engels criticized the "abstract man", he took the "realistic and living man" as the basis of his view of history. They profoundly pointed out that "history has done nothing" and that "it is not 'history' that has created all this, has all this, and fought for all this, but it is man, a real, living person." 'History' is not some special personality that uses man as a tool to achieve his ends. History is nothing but the activity of men pursuing their ends." Of course, in *The Holy Family*, Marx and Engels have not completely abandoned the view of abstract man, and sometimes still call "real man", that is, workers who have lost their object and the content of their material life under the alienated labor conditions of capitalism, "abstract man", and "abstract man", that is, a man who has returned to the material world and realized his essence, is called "real man". This shows that although the book "*The Holy Family*" reflects that Marx and Engels' understanding of human beings has not yet been clarified, Marx and Engels' understanding of human nature is constantly approaching the starting point of a new world outlook. A few months after the completion of this work, Marx, while "more or less completing the development of his materialist theory of history", made the famous assertion that the essence of man is "in its reality" and "the total of all social relations" in response to Feuerbach's understanding of the essence of man as an abstraction inherent in a single person. So far, for the first time in the history of human civilization, Marxism has scientifically and realistically answered the question of the nature of human beings.

It can be said that the major transformation from "abstract people" to "real people" realized by "*The Holy Family*" has laid an important foundation for us to carry out ideological and political education. The life world formed by realistic individuals and their activities is the basis for the emergence and development of social ideology, and all theories and practices of ideological and political education should abandon "abstract people" and base themselves on and face "real people." From the perspective of fan circle culture, this is exactly a kind of outright "real person" for an "abstract person". For fans, idols are an internal drive, and even extreme fans will treat idols as a kind

of property; For celebrities, a part of it will be automatically sold as human rights, privacy and reputation can be used as material for news hype, and to maintain a good image, the body and face can also be modified through medical beauty technology; For capital, celebrities are just a product on the assembly line of the huge entertainment industry, and there is nothing irreplaceable. So we can say that the fan circle, celebrities, and capital stack this clay puppet together.

4. Celebrities and Capital - Alienated People or Commodities

In *The Holy Family*, Marx makes extensive use of the noun Mensch (man) and its adjective menschlich. In *The Holy Family*, Marx writes about "the needs of being a human being" (Bedürfnisse als Menschen) and "making a man a man" (der Mensch zum Menschen werden). The vast majority of Chinese translations translate menschlich as "by human nature." This translation is contextual and corresponds to the translation in the Manuscripts on the Philosophy of Economics of 1844. In the 1844 Manuscripts on the Philosophy of Economics, the Chinese translation does the same (translates it as "human"). Marx's extensive use of the term menschlich is closely related to his ideas about the nature of man and his self-alienation during this period. What is certain is that Marx did not abandon the study of alienation in *The Holy Family*, and his final realization of the idea of communism at this time was generally based on the idea of alienation. Many researchers have pointed out that Marx also spoke of the self-alienation of the propertied class in his *The Holy Family*: both the propertied class and the proletariat manifest themselves as the self-alienation of man. The propertied person, however, rejoices in this self-alienation, which it considers to be pleasant (wohl) and confirmed (bestätigt), knows (weiß) that this alienation is its power (ihre eigene Macht), and obtains in this alienation the outward manifestation of human existence. But in such alienation, the proletariat has a feeling of destruction and sees in it the reality of his powerlessness (Ohnmacht) and inhuman existence. This class, in Hegel's words, is angry at this state of rejection in a state of being spurned. The contradiction between the human nature (menschlichen nature) of this class and the open, categorical, and total denial of this human condition is bound to push this class into such an outrage. [7]

The advent of the era of network communication has broken the limitations of linear communication in the era of traditional mass media communication. Network technology provides a sufficient material guarantee for star-making, and various social media, live broadcast, ranking, and other self-media platforms provide channels and channels for the participation of the whole people, and online media delegates the right of capital to produce and interpret popular cultural products to users. Fans are no longer passive recipients of print media or radio and television in the traditional sense, and sufficient communication channels provide fans with sufficient technical guarantees to actively participate in the production and dissemination process of idols. Therefore, whether idols in the era of network communication can get the attention and participation of fans has become an important criterion for judging whether they can get into the market, the essence of idols is traffic, traffic idols have broken the production mechanism of traditional stars, and it is a face-to-face idol type created based on Internet thinking and the spirit of participation. Traffic stars do not have perfect professional skills, and they need to gradually complete the transition from immaturity to maturity through layers of selection and training. Therefore, idols are labeled as the symbols of plastic talents, and become the consumption symbols and entertainment objects of fans. At the same time, the capital will make the private information of idols that belong to the background transparent and amplified to satisfy fans' sense of peeping at idols. When the fans' desires are initially satisfied, they will think that they have established an intimate relationship with the idol and that this intimacy is allowed and reciprocated. After that, fans began to maintain the image of their idols and put forward the slogan "If you love him, you have to spend money for him". They can not only get in touch with idol works and endorsed products through online or offline interactive behaviors, but also participate in the

interpretation and recreation of idol images through purchasing data, supporting, voting and rankings, and controlling evaluations. Therefore, traffic idols in the Internet era are similar to open-source code, fans are coders who fill in programs, and capital is the maker of the rules of the game behind it and the owner of the ultimate interests, and there is no difference between people or commodities for capital.

5. Capital and the Rice Circle - A Polluted Deformed Culture

The phenomenon of "capital + traffic star + fan circle" is a new generation mechanism and way of generating youth idols and role models, it is a new and temporary phenomenon produced in the process of socialist ideology and socialist cultural construction, but it will not be the last phenomenon that has an impact on socialist ideology and has an impact on it, and the construction of socialist ideology will continue to be challenged and impacted. In the impact and challenge brought by the phenomenon of "capital + traffic star + fan circle" to socialist ideology, the most critical lesson is that the party and the state must firmly grasp the absolute dominance of the supply mechanism of youth idols and role models, and the right to produce and disseminate youth cultural content.[8]

First, we should draw a red line on the role of capital in the ideological realm and strengthen its scrutiny. The Central Economic Work Conference held in December 2021 pointed out that it is necessary to set up "traffic lights" for capital, strengthen effective supervision of capital by the law, and prevent the barbaric growth of capital. In the field of socialist ideology, the field of ideological content production, and the field of literary and artistic work, it is necessary to strictly control the role of capital in it. Second, we must continue to strengthen the building of the literary and artistic contingent. Chinese President pointed out in "Strengthening Cultural Confidence and Promoting the Prosperity of Socialist Culture": "Strengthen the construction of literary and artistic teams, create a large number of famous masters of virtue and art, and cultivate a large number of high-level creative talents." It is necessary to use the core values of socialism and advanced socialist culture to standardize and guide the "traffic stars" so that the traffic stars can become mainstream literary and artistic workers with both virtue and art. Thirdly, from the perspective of "cultivating successors for socialism rather than gravediggers," we have further strengthened the building of systems for problems in the field of culture and entertainment, such as "the supremacy of traffic," "chaos in the rice circle," "violations of law and discipline," and "moral turpitude." The Department of Arts Supervision should conscientiously implement policy documents such as the "Notice on Carrying Out Comprehensive Management in the Field of Culture and Entertainment" and the "Notice on Further Strengthening the Management of Literary and Artistic Programs and Their Personnel." The department must strictly enforce its responsibilities and those of territorial jurisdictions, integrating comprehensive rectification efforts into the ideological and political work responsibility system. Comprehensive rectification work should be placed on the important agenda, and the department must never engage entertainers who have violated the law or displayed immoral behavior. The department should resolutely resist negative trends such as celebrity speculation and excessive entertainment, as well as distorted values such as traffic supremacy and materialism. Additionally, the department should actively explore the construction of long-term mechanisms for managing fan communities, strengthen public opinion publicity and guidance, and build a comprehensive framework for "big ideological and political courses." This will guide young people to develop a correct worldview, life perspective, and values, encouraging them to adopt a proper approach to learning and living, and promoting their healthy growth.

6. Conclusions

"*The Holy Family*" is a great work of criticism in the history of the development of Marxism, and it is also the result of Marx and Engels' conscious analysis of the methods of historical and dialectical

materialism in the revolutionary struggle of the proletariat, which laid the theoretical foundation for Marx and Engels' interpretation of the concept of the history of the masses, and their comprehensive discussion of scientific socialism. In "The Holy Family", Marx and Engels realized the transformation from the "abstract man" to the "real man" by criticizing the "cult of the abstract man", which is in contrast to the idolatry and idolatry of today's society. This is in line with the idolatry and the culture of the rice circle in today's society. In the new social background of the times, rethinking this work is of great practical significance and theoretical significance for criticizing the various ideas of betraying and attacking the historical concept of the masses and propagating the historical concept of Western heroes in disguise in today's "Fan circle culture", and for regulating the healthy development of the entertainment capital and the entertainment industry, to truly establish the Marxist ideology of the masses of the people being the masters of the society and the country.

References

- [1] Zhang Zhi, Liu Jianjun. *The Enlightenment of the Holy Family to the Theory of Ideological and Political Education*. *Journal of Chinese Renmin University*, 2016, No. 5.
- [2] *The Complete Works of Marx and Engels*, Vol. 2, People's Publishing House, 1957.
- [3] Zhu Xiaojuan. *The Negative Impact of "Fan Circle" Culture and Its Governance Path*. *Ideological Education Research*, 2022, No. 2.
- [4] Neil Bozeman. *Entertainment to Death*. Guangxi Normal University Press, 2004, p. 68.
- [5] Gustave • Le Pen: *The Rabble*, translated by Feng Klee, Guangxi Normal University Press, 2015, p. 62.
- [6] Lu Kejian. *Feuerbach's Theses and Historical Teleology*. *Hebei Academic Journal*, No. 6, 2009.
- [7] Sun Jie. *Analysis of the Ideological Nature of the Phenomenon of "Capital + Traffic Star + Fan Circle": Internal Logic and Main Harms*. *Youth Journal*, 2022, No. 3.
- [8] President Xi. *On the Party's Propaganda and Ideological Work*. Central Literature Publishing House, 2020, p. 186.