

Decoding the Triple Logic of Ideological Assertiveness in the New Age

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Abstract: Ideology refers to the sum of viewpoints, methods and attitudes that adapt to and reflect a certain realistic economic basis and class interests. It is the flag and direction of the country and nation. When it comes to ideological confidence, that is, a country, a nation, a political party's full affirmation and high recognition of its own ideology, the firm belief and conscious confidence in the flag and direction, the depth of adherence to the class position and attitude and emotional support. Marxist ideology is the "inert substance" that connects the proletarian party with the objective and real world. The self-confident attitude of the ideological subject is the prerequisite for the country and nation to survive in the world's ideological forest. Therefore, ideological self-confidence is based on why it is possible to embody the source and charm, why it needs to demonstrate its function and corroboration, and why it can be used as a prominent path and starting point. This is necessary to enhance the confidence of the mainstream ideology, explore the construction of the ideological system, and enhance the cohesion and guidance of ideology.

1. Introduction

In the fundamental institutional tone of upholding Marxism's guiding position in the field of ideology, ideological confidence is also Marxist confidence. The purpose of this paper is to explore the charm and logic of Marxist ideology. Why is it imperative for ideological confidence to engage with functional theory in order to achieve an organic unity between theoretical guidance and practical needs? Additionally, how can ideological confidence elucidate the methodology that generates substantial momentum for fulfilling spiritual production, grounded in the abundant material output resulting from modernization? This necessitates a simultaneous management of both material and spiritual means of production within society.

2. How can Marxist ideology in the new era be confident?

The basis and root causes of Marxist ideological confidence in the new era are mainly reflected in the following two aspects:

2.1. The charm of Marxist ideological theory

First, Marxist ideology possesses the allure of scientific truth. As a scientific ideology, Marxism is bound to possess a scientific nature unmatched by other heterogeneous ideologies. Marxist ideology manifests this by thoroughly revealing the objective laws of human social development. Marx exposed that bourgeois ideology "put the cart before the horse," changed the "original" to the "end" to understand and explain the world, and then "reversed" the whole world, unable to objectively restore the real "noumselves" of the "mirror image" of ideas. Marx used historical materialism and the theory of surplus value to criticize the falsehood and obscurity of bourgeois ideology, breaking through previously isolated boundaries and pointing out a bright road for mankind to realize the leap from the kingdom of necessity to the kingdom of freedom.

Second, the value rationality charm of Marxist ideology. Just as all ideologies that have existed in history have their truth, but because of the difference in the time and space limit of their truth, they have their different prospects, so do all ideologies have their value rationality, but because of the difference in the limit of the value rationality they represent, their value rationality is also different. ^[1] The interests of bourgeois ideology, the value subjects of a small number of "dominant ruling classes", bourgeois ideology can only give its own ideas a "universal" form and portray them as the only rational and universal ideas. But Marxism is not a theory that belongs to and serves a few people in power, but a theory that belongs to and serves the majority of the people. It is a scientific theory that seeks the avenue of human liberation from the standpoint of the people. Therefore, the important feature of Marxist ideology is the "people's character" of its interest subjects, which fully demonstrates the rationality and nobility of Marxist ideology in the sense of value.

Third, Marxist ideology is thoroughly practical charm. From the perspective of ontology, the foundation of Marxist philosophy is practical materialism. The transformation and innovation of the world depend on the highest form of human practice, i.e., proletarian practice. This practice is based on the unity of the revolutionary critical nature of practice with the character of direct reality, the unity of the people's character, representing the general interests of the people, and the unity of the party character, representing the class position, and embodies the thorough practical spirit. Marxist ideology is born, developed and perfected in practice, tested and tempered in historical practice, and guides the people to understand and transform the world through revolutionary proletarian practice. Based on this, the practical nature of Marxist ideology has truly achieved the unity of science and value, reality and future.

Fourth, Marxist ideology exudes an open and inclusive charm. Marxism is not a dogma but a guide to action. It is not a self-contained, rigid, and closed "theoretical completeness," but rather a "theoretical progressiveness" that constantly disrupts harmony and surpasses expectations. It is the living inner unity of "one" and "many." A reasonable tension exists between the worldview that views Marxism as a complete theoretical form and the self-reflexive and labor-saving critical spirit that transcends all theoretical frameworks, thereby grounding Marxist theory in human practice and fostering its continuous growth and development. Respecting differences, tolerating diversity, criticizing inheritance, and absorbing nourishment are internal requirements for the deepening development of Marxist ideology. These elements also serve as the motivation and essence for the emergence of the charm of Marxist ideology and theory.

2.2. The basis for the practice of Marxist Ideology

First, the scientific truth of Marxist ideology has been tested and confirmed in historical practice. The scientific nature of Marxist ideological theory lies not only in its ability to foresee human history, gain insight into social laws, and make theoretical judgments full of truth, but more

importantly, in its ability to withstand the test of history. Marxism has not been outdated or forgotten; it continues to demonstrate the scientific and truthful charm of theories. It is still the main theme and strongest voice of our times. The terminalists perpetuate the illusion that Marxism is obsolete and useless, and that capitalism is unsurmountable. They believe that while there might be merit in a world and era where the vast working class is facing challenges, in a post-industrial society where class divisions are fading, Marxism is merely an outdated concept with no practical application. Historical practice holds Simis' hand, and it's only on the side of truth. We can clearly see that no matter how much the capitalist world has changed and improved, the fundamental nature of the system revealed by Marx and the fundamental limitations of the resulting decisions remain unchanged, and the inherent contradictions and serious consequences they have caused have not disappeared.

Just as Marx once predicted, although capitalism can create prosperity unparalleled in any previous era, the price we have to pay for it will also be unimaginable: huge inequalities of wealth and power, imperialist hegemonic wars, heavier exploitation and oppression, and an increasingly repressive society. Terry Eagleton warns, comparing the idea that we can finish Marx to the notion that arsonists have become more cunning and powerful than ever. ^[2]

Second, in advance of The Times, Marxist ideology has innovatively responded to a series of major theoretical and practical problems encountered on the road to development. Bourgeois ideology, though at that time a universal ideology, had the power to control society as a whole, like "the question that ultimately determines every class struggle, which class, at the given moment, has this capacity, has this class consciousness." ^[3] But when the proletariat's ideology was awakened, Marxism demonstrated its scientific and practical nature as truth. Marxists have always regarded innovation as the most vital mystery and source of the party's eternal vitality, and it is an important guarantee for the development of Marxist ideological theory. Since the founding of the People's Republic of China, especially since the beginning of reform and opening up, China has undergone profound changes, and the characteristics of The Times have also undergone constant shifts and changes. Emerging new questions, challenges, and situations demand urgent attention and answers. It is Marxism that maintains the closest connection with the current era. Only by consistently listening to the current era can Marxism effectively address its problems and achieve significant advancements in practice through theoretical innovation. If we want to use facts and practice to verify the scientificness and truth of Marxist ideology and provide basis and capital for the confidence of Marxist ideology, then this is the most authentic fact and the most thorough practice.

3. Why does the ideology of Marxism in the new era need confidence?

3.1. The practical need to resist the siege of Western heterogeneous ideologies

Since the development of Chinese-style modernization, the West has maintained its advantages in the field of ideology. Although the West has quietly faced the loss of discourse and political power, there is still a long way to go before the bubble of capitalist ideology bursts, and the transformation of inferior ideology compared to ours is a challenging task. Given the complexity of the international situation, "multi-polarization" is inevitable to replace "unipolarity" in the future. Despite the current capitalist ideology's adherence to rigid Cold War thinking, it remains critical to recognize the clear advantages of this ideology. They have no desire to destroy socialism in the "anti-globalization" context, and they spare no effort to attack the socialist ideology in various ways. In their vain attempts to "divide" and "Westernize" China, they advocate for concepts such as "final conclusion," "convergence," "universal values," "constitutional democracy," and so forth. However, the more this is the case, the more necessary it is for them to possess sufficient theoretical self-knowledge and confidence to withstand the temptation and attack of heterogeneous ideologies,

thereby maintaining their high ground in the ideological field.

3.2. Establish the logical starting point of Marxist ideological belief

The logical starting point of Marxist scientific belief is the criticism of reality and politics in the nature of the criticism of "heaven" and "theology." It is on this basis that Marxism can stimulate the consciousness of ideological understanding and the awakening of subjective instinct. Although the alienation of religion as human nature has been ruthlessly criticized in reality since Feuerbach, Marxism has transited from the leading role of revolution to the thoroughness of revolution and reached the unity of practical needs, ideas and beliefs. Marxism confirmed the internal relationship between man and society and nature with the accurate positioning of religion and laid dialectical and historical materialism in the "merciless criticism," which is the logical starting point of its scientific belief system. Scientific belief foreshadows the dominant status of mainstream ideology. Belief in Marxist ideology is a strong emotional dependence, value support and behavior pursuit based on the subject's cognition of the object. Therefore, the formation of belief must first take "faith" as the logical premise, that is, the logical process from understanding and believing to having confidence from the depths of reason and sensibility. Moreover, true belief is the unity of the belief subject's "true understanding" and "true belief" and the belief object's "truth and goodness." To establish the belief of Marxist ideology is to cast the real belief with real confidence and belief.

3.3. An inevitable prerequisite for the effective functioning of mainstream ideology

Marxist ideology is not an abstract theory that has nothing to do with reality, nor a dogma, but a norm of behavior and the guidance of value. With the development of productive forces and the diversification of the social division of labor, Marxist ideology spreads and penetrates the social field, influences and intervenes in all aspects, and thus shows a multi-dimensional social practice function. It is worth thinking that from the perspective of necessity, ideology can play a strong and effective function in practice, contributing to the development and rejuvenation of the nation, society and country. But from the actual point of view, with the transition from a "relatively stable development period" to an "extremely active period" and "problem areas," mainstream ideology has not yet fully played its due role and still faces numerous challenges. Careful study and judgment, the lack of self-confidence in Marxist ideology, such as the lack of foundation of the building, "the foundation is not strong, the earth is shaking," Marxist ideology in the state of lack of confidence is bound to difficult to fully play its due to practical function. Rather, full confidence in Marxist ideology is an inevitable prerequisite for the practical function of Marxist ideology to play, and only with self-confidence can it play its practical function as it should.

4. How can Marxist Ideology in the new era be confident?

4.1. Consolidating the Foundation: Consolidating the material foundation for self-confidence

Historical materialism holds that "the mode of production of material life restricts the whole process of social, political and spiritual life. It is not people's consciousness that determines their existence, on the contrary, it is their social existence that determines their consciousness."^[4] Further, in the view of historical materialism, the survival and development of ideology depends on the improvement of productive forces and the satisfaction of people's interests in the final analysis. Only by consolidating the material foundation of ideology can the persuasion of ideology be enhanced and the identification and confidence of ideology be enhanced. As Huntington put it, "Soft power is power only when it is based on hard power. The growth of hard economic and

military power increases self-confidence, conceit, and a greater belief in the superiority of one's culture or soft power over other peoples, and greatly increases the attractiveness of that culture and ideology to other peoples." [5]

Only by consolidating the material foundation of ideology can we enhance the persuasiveness of ideology and enhance the identification and self-confidence of ideology. We must firmly adhere to the theme of developing the material base, meet the interests, needs and expectations of the people, comprehensively promote the five-sphere integrated development plan and coordinate the development, form a development pattern featuring economic prosperity, political democracy, cultural prosperity, social equity and sound ecology, and build China into a great modern socialist country that is prosperous, strong, democratic, culturally advanced, harmonious and beautiful. We should use a strong material basis to enhance the appeal and cohesiveness of Marxist ideology and enhance its sense of identity and confidence.

4.2. Keeping pace with The Times: Innovative and confident discourse interpretation

Today, ideology shows the transformation of The Times or the change of forms of expression; one kind of transformation is the daily life or culture of ideology; that is, ideology permeates politics, economy, culture, military, sports, diplomacy and other fields so that the appearance of ideology is displayed everywhere in the scene of the daily life of the public, ideology is like air, all the time, everywhere. The other transformation is the visualization, imagination, sensibility and landscape of ideology; that is, the modern media, which is different from the traditional paper media, has become the new carrier of ideology, and ideology has completed its production and identification by means of multimedia visual images. Marxist ideology in the new era should firmly occupy the position of mainstream discourse power and enhance the sense of self-confidence in the ideological audience. First, we should innovate the discourse interpretation of Marxist ideology itself. Compared with other rigid ruling forces, discourse is a very flexible and invisible force. The key to obtaining this power lies in innovation, which is to follow the characteristics and themes of The Times to innovate and transform with The Times. We should strengthen the combination of perceptual discourse and the rational core of mainstream ideology, the organic unity of vivid discourse and profound thought. Second, we should deeply and fully explain and explore the confidence of Marxist ideology. The establishment of true ideological confidence must go through the logical process from self-knowledge to self-consciousness. Since the 18th CPC National Congress, the concepts of road confidence, theoretical confidence, system confidence and cultural confidence have been put forward, which is to make the people realize and recognize China's road, theoretical, institutional, cultural and ideological advantages.

4.3. Focus on the target: seize the key areas of self-confidence

The capacity to strengthen confidence in mainstream ideology within cyberspace is critically significant for the comprehensive development of socialist ideology. First, it is necessary to attach strategic importance to the construction of cyber ideology and enhance the confidence of mainstream ideology. Erroneous assertions on the Internet are either one-sided, abstractly examining the Internet and separating the relationship between science, technology and ideology. Or they willfully overstep the boundaries of freedom in cyberspace and ignore the rules, institutions and morals of free space. We must get rid of these misconceptions in our philosophy and realize from a strategic height the great value, important position, urgent situation and goal requirements of the construction of cyberspace ideology. Second, we must ensure the construction of network ideology at the institutional level and maintain the confidence of mainstream ideology. A good system can play a positive role in guiding, constraining and standardizing behaviors. Only by virtue

of the system can our ideological confidence be normalized, standardized and scientific:

- It is necessary to improve the ideological selection, management and employment system and promote the construction and optimization of the personnel team for ideological work.

- We need to establish a purification system for the Internet environment, so as to create a clean and peaceful Internet environment for the confidence of mainstream ideology.

Third, it is essential to support the development of internet ideology at the technical level to reinforce confidence in mainstream ideology. We should strive to build Internet equipment for big countries and powerful countries, break the "small walls" of the United States and the West, turn the situation of "strong west and weak west" into "parity," and finally realize "strong West and weak West" and "confident and self-strengthening."

5. Conclusion

In summary, Marxist ideological confidence is neither an unattainable ideal nor a mere abstract concept akin to a character in a play; it is not simply a paradigm of thought to be pursued or boasted about. Rather, it necessitates thorough preparation, sustained effort, and the gradual formation of diverse forces working collaboratively. This approach aims to expand opportunities, achieve long-term success, and ultimately cultivate an ideology characterized by strong cohesion and guiding influence. The overarching goal is to propel national revitalization and societal advancement.

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