Research on National Ideological Security: Guiding Contemporary Chinese Social Thought with Marxism

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Abstract: National ideological security is one of the important contents of the overall national security concept. As a tendency and development trend of thought, social ideological trends reflect people's certain interests and demands in specific environments, and have a broad impact on people's thoughts in social life. However, the current world is complex and ever-changing, and contemporary China is also in a "unprecedented great transformation", which determines the long-term coexistence of various ideological trends, especially the mixed social ideological trends of neoliberalism, historical nihilism, democratic socialism, and universal values, challenging the mainstream ideological status of Marxism. In this context, it is particularly important to play the guiding role of Marxism as the mainstream ideology. Adhering to the mainstream ideology of Marxism is conducive to strengthening the Party's leadership in ideological work, resisting the negative effects of other social trends, and better maintaining national ideological security.

1. Introduction

The current ideological struggle at home and abroad is complex and sharp. From the mainstream perspective, the 18th National Congress of the Communist Party of China has strengthened ideological work and achieved a fundamental improvement in ideology. However, it should also be noted that the leadership of non-Marxist opposition parties and the ideological movements of the socialist system are still rampant. In the report of the 20th National Congress of the Communist Party of China, it was pointed out that "ideological work is a work that establishes the heart and soul of the country and the nation. We firmly grasp the leadership of the Party in ideological work, fully implement the responsibility system for ideological work, and consolidate and strengthen the mainstream ideological and public opinion in the new era." [1] As a result, the construction of national ideological security has entered a new era. As the world's largest socialist country, it is incumbent on China to use Marxism to guide its ideology. Our party has accumulated experience and lessons in exploring different periods suitable for China's revolution, construction, and reform, providing reference for strengthening Marxist ideology at present. But since the reform and opening up, various social ideologies have been constantly emerging, impacting the guiding position of Marxism. We need to carefully study the manifestations and impacts of contemporary Chinese social trends, in order to recognize the important role of Marxist theory in the construction and development of Chinese society. Only by adhering to and maintaining the guiding position of Marxism in the ideological field can we promote the great rejuvenation of the Chinese people and maintain the long-term stability of the country.

2. The Manifestation and Influence of Contemporary Social Thought

Since the reform and opening up, the mainstream ideology of Marxism has encountered counter current impacts from Western capitalist countries, such as "new liberalism, democratic socialism, historical nihilism, and universal values". This has brought serious challenges to China's ideological construction. Only by applying Marxism can we see through the phenomenon, see the essence and harm of these ideological trends, and then deeply analyze them. To better consolidate the strong position of the mainstream ideology of Marxism.

2.1 Neoliberalism

Neoliberalism is a popular social trend in the economic and ideological fields of Western capitalist countries. Neoliberalism advocates economic diversification and marketization, while politically it advocates political diversification and multi-party system. Since the beginning of the reform and opening up in the last century, it has been introduced to China. The introduction of neoliberalism has sounded an alarm for China's ideological construction. Although the main stream ideology guided by Marxism is the mainstream, the harm brought by neoliberalism cannot...
be ignored. The secret of neoliberalism is to disguise it in a "legitimate" way, thereby deceiving society and the public, disrupting their thinking. For neoliberalism, we must be vigilant, truly understand its values and concepts, as well as its potential harm to the development of Chinese society, make contingency plans and precautions, and even engage in necessary counterattacks. Neoliberalism is based on criticizing Marxist, socialist, and communist ideas, which is the main line of neoliberalism that never changes without its roots. In fact, it is to challenge the guiding position of Marxism in ideology, and its core is to compete with us for ideological leadership.

Neoliberalism often emphasizes individual 'freedom', which is essentially opposed to Marxist 'freedom' and has evil political intentions, smearing Marxist ideology as backward, conservative, and rigid; Equate socialism with communism, totalitarianism, and authoritarianism, while promoting the essence of socialism such as public ownership, distribution according to work, social equity, and common prosperity as utopia. Neoliberalism also has an undisguised theoretical flaw: it "confuses the 'freedom' of basic human rights with the 'freedom' of the rich to accumulate as much wealth as possible,"[2] leading to a negative understanding of freedom. Neoliberalism often likes to use words such as "individual, property, freedom, human rights, rights, equality, democracy, and diversity" [3] to spread its confusing views. For neoliberalism, we need to strengthen the propaganda and ideological work to promote the harm of neoliberalism. It can be seen that if the trend of neoliberalism is allowed to spread unchecked in China, it will inevitably gradually corrode the thoughts and minds of the masses, and the dissemination of socialist core values among the masses will be affected, thereby weakening the guiding position of Marxism in ideology and bringing catastrophic consequences to the future of the party and the country. It is necessary to understand the differences in the "freedom" advocated by neoliberalism, strengthen the research on the discourse, interpretation, and practice rights of defining "freedom" in socialist discourse power, apply Marxist positions, viewpoints, and methods, deepen and develop Marxist research on freedom, and combine freedom, equality, justice, and the rule of law through socialist core values, and combine the interests of the state, collective, and individuals. Let the people realize that capitalism cannot fundamentally achieve human freedom and comprehensive development.

2.2 Historical nihilism

Historical nihilism "stands in opposition to Marxist historical materialism in its historical perspective, promoting the viewpoint of historical idealism. In terms of content, historical nihilism often lacks a concrete, dialectical, and logical essence for the history. It often negates the materiality and objectivity of human historical development through some superficial phenomena, arbitrary cutting and piecing together history. When denying a country's material possessions, it also negates its erroneous views and ideological tendencies in terms of spirit, history, and culture. In recent years, historical nihilism has been constantly changing its guise, relying on online self media to shift from an open and systematic "overall defense" to a covert and fragmented "flexible attack", spreading some so-called "historical truth" and "historical restoration" to deny the revolution led by our party and the objective laws of history, excessively exaggerating the temporary dark side in the historical process and the mistakes made by our party, Separating the objective connections of historical development, attributing all the achievements of our party to "accidents" and "individuals", denying the scientific viewpoint that the people create history, and denying the historical inevitability of China's socialist path.

Specifically, historical nihilism is based on the wrong idealistic methodology of history, distorting the history of modern China since the Opium War, attacking progressive classes, advanced figures and national heroes, and belittling the groundbreaking role of the birth of the CPC by generalizing, fabricating and doubting history. To dismiss the heroic figures who emerged in the process of national independence, people's liberation, national prosperity, and national rejuvenation as useless, and to negate the historical inevitability of the socialist path, as well as the historic achievements of socialism with Chinese characteristics in the new era. Historical nihilism also negates China's traditional culture and intends to deconstruct the spirit of Chinese culture, stating that the Chinese nation is a "inferior nation" and denigrating China's significant contributions to human civilization over 5000 years ago, as well as the historical mainstream of China's peaceful development. Historical nihilism also negates the guiding position of Marxist theory and regards the Western modernization model as the norm, dispelling the development of China's modernization under the guidance of Marxism. The ancients said, "To destroy a country, one must first go through its history." Historical nihilism distorts history to exaggerate, and its fundamental purpose and sinister intentions are to attempt to subvert the leadership of the Party and the socialist system. This has sounded an alarm for us to adhere to the mainstream ideology of Marxism.

2.3 Democratic Socialism

Democratic socialism, also known as social democracy, is an ideology that is opposite to scientific socialism and is a political theory believed in by the Social Democratic Party, Socialist Party, and Labour Party in some contemporary Western countries. Although democratic socialism literally carries the word "socialism", it is seriously opposed to the scientific socialism of Marx and Engels. Democratic socialism denies the dictatorship of the proletariat and the leadership of proletarian political parties, and denies the lofty ideals and goals of communism. Essentially, it is the reformism of the Western bourgeoisie. Regarding the fallacy of democratic socialism, Marx once referred to the "Red Party" in the mid-19th century's "Class Struggle in
France from 1848 to 1850", which was formed by the combination of the Mountain Party and Socialists of the petty bourgeoisie democratic faction in France, as the "Democratic Socialist Party" or the "Social Democratic Party" [4]. At the end of the 19th century, Bernstein revisionism emerged within the Second International, endowing social democracy with revisionist connotations.[5] Democratic socialism used the new changes in capitalist society in the 1880s and 1990s as an excuse to deny the theory of class struggle and proletarian revolution, advocating for "democratic reform and economic reform as means to achieve socialist transformation of society." By the mid-20th century, Democratic socialism has officially become the guiding ideology and goal of social democratic parties in various countries. After World War II, democratic socialism is essentially a continuation of Bernstein's revisionism, emphasizing that democratic socialism is a "third path" different from capitalism and communism, advocating for freedom of belief and diversified guiding ideology, and taking freedom, equality, and fraternity as its own values. Believing that socialism should be redefined as 'democracy', believing that democracy determines everything, and realizing the socialist system can only be achieved through a 'democratic' approach and parliamentary reform.

In the mid to late 1980s, democratic socialism held a dominant position within the ruling Communist Party of the former Soviet Union and socialist countries in Eastern Europe. Historical experience and lessons have shown that allowing democratic socialism to spread will inevitably have serious consequences. One important reason for the upheaval in the Soviet Union and the East was the comprehensive denial of the history of the Soviet Communist Party, the denial of Soviet leaders, and the promotion of "humane and democratic socialism" within the Soviet Union. These countries replaced the original Marxism Leninism with "democratic socialism", leading to the overthrow of the dictatorship of the proletariat, the overthrow of the socialist system, and the tragedy of the upheaval in Eastern Europe and the disintegration of the Soviet Union. History once again shows that "democratic socialism" has dispelled the truth of scientific socialism and easily made the masses lose confidence in communism. Since China's reform and opening up, the trend of democratic socialism has also begun to permeate our country. Democratic socialism advocates distorting the scientific truth of Marxism, shouting the fallacy that "democratic socialism is the orthodoxy of Marxism" and "only democratic socialism can save China". From this, it can be seen that democratic socialism is fundamentally opposed to the mainstream ideology of Marxism, and it is necessary to constantly strengthen the construction of the mainstream ideology of Marxism.

2.4 Universal Value Theory

The "universal value" was originally derived from the anti-feudal revolution of the Western bourgeoisie, but with the development of history, today capitalism is increasingly moving towards the late stage of monopoly capitalism and has lost its historical progressiveness. The "universal value" is essentially a concentrated manifestation of capitalist ideology, especially in today's world where socialism and capitalism coexist. The "universal value" has been re-adapted by Western countries as a tool for promoting socialist countries. On the surface, the "universal values" promote "freedom", "equality", and "fraternity", believing that capitalism is eternal and denying that the socialist system is the direction of human development. In international relations after World War II, the "universal values" advocated by Western imperialist countries such as the United States often paved the way for hegemonism, power politics, and neointerventionism. In the past decade or so, the "color revolution" in some countries and regions around the world has caused serious harm to these countries and regions. The "universal value" is completely a pretext for Western capitalist countries to infiltrate our ideology. They use the so-called banner of freedom to actually serve the aggressive policies of imperialism such as the United States. In the era of anti-globalization, it is also an excuse and tool for exercising long-term jurisdiction over developing countries.

3. Leading Contemporary Chinese Social Thought with Marxism

3.1 Adhering to the Guiding Position of Marxism in the Field of Ideology

Marxism is a scientific method for understanding and transforming the world, an action guide for China's socialist modernization construction, and a driving force for our socialist spiritual civilization. Adhering to the guiding position of Marxism in the field of ideology helps to correctly guide the erroneous ideological trends that exist in current Chinese society, resist the invasion of various erroneous ideological trends, and open up a good beginning and take a good step for the development of our country in the new era. It is precisely because of the guidance of the mainstream ideology of Marxism that we can embark on a new journey towards the second centenary goal. It is very important to vigorously promote the scientific spirit of Marxism in the process of criticizing neoliberalism, which is beneficial for us to better understand the current environment, make scientific judgments, and comprehensively grasp the historical mission and position of our party and country. We must apply Marxism and adhere to its guiding position in the field of ideology in China. To better study new situations and solve new problems.

3.2 Guided by Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era

In contemporary China, adhering to the mainstream ideology of Marxism means arming the entire party with Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, educating the people, promoting the sinicization, modernization, and
populization of Marxism with vivid examples of China's development, and enhancing the discourse and initiative of Marxism in leading contemporary Chinese social trends. Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, It is formed under the historical conditions that socialism with Chinese characteristics has entered a new era and the CPC is facing the new test of governance. It is another new leap in the party's theory. In the face of the current complex social trends, it is necessary to constantly invade various non-Marxist social trends, firmly defend the mainstream ideology of Marxism, and better maintain the security of national ideology. At the same time, we must adhere to the Party's leadership over ideology and successfully fight against historical nihilism, new liberalism, and other ideologies. We must adhere to the Party's leadership and be guided by the Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era.

3.3 Enhancing the Inspiration of Socialist Core Values

In contemporary China, adhering to the dominant position of Marxist ideology means cultivating and promoting excellent traditional Chinese culture with socialist core values, and resisting the ideological corrosion of new liberalism, democratic socialism, historical nihilism, and "universal values" on young Chinese people in the new era. Tell the vast majority of young people about the inherent conflict between the universal values advocated by Western society and China's socialist core value system. The essence of universal values is to promote the so-called economic, political system, and spiritual culture of capitalism to non-Western countries, but the socialist core values serve the socialist cause with Chinese characteristics, The purpose of socialist core values is to provide spiritual guidance for us to build a modern socialist country and achieve the great rejuvenation of the Chinese nation. Consolidating the core socialist values into a spiritual force for achieving the great rejuvenation of the Chinese nation, widely promoting the common values of humanity, promoting the awareness of a community with a shared future for mankind, and resolutely resisting the infiltration of universal values in Western society. Advocate for an international system with the United Nations at its core, resist the invasion of hegemonism, unilateralism, and power politics, work together with countries around the world to help each other and sail in the same boat, and promote the construction of a fair and reasonable new international political and economic order.

3.4 Always adhere to the path of socialism with Chinese characteristics

Adhering to the dominant position of Marxist ideology is to promote the historical inevitability of China's socialist path. We should do a good job in the work of socialist ideology from the perspectives of academic theory, principles and methods, and propaganda models. Tell the story of China well, spread the voice of China, and strengthen the dissemination of contemporary Chinese Marxism in a language that the people enjoy. Strengthen the propaganda of the superiority of the socialist system, especially in the context of the current COVID-19, China's success in combating the epidemic compared with the "epidemic crisis" in western countries, to further illustrate the superiority of China's socialist system in safeguarding human rights, protecting human rights, and achieving equality. We will resolutely respond to the epidemic rumors spread by Western countries. Since the reform and opening up, we have always adhered to the comprehensive deepening of reform, continuously achieved new results, and promoted the rapid development of China's socio-economic level. China's development and progress not only provide a material basis for today's resistance to the epidemic crisis, but also demonstrate that through the inspection of the "epidemic crisis", only the socialist system is truly a system for protecting human rights. Only by taking the path of socialism with Chinese characteristics can we better reflect the superiority of the socialist system with Chinese characteristics.

4. Conclusion

In the new situation, maintaining national ideological security means using Marxism to lead contemporary Chinese social trends, arming people with scientific theories, shaping people with excellent spirit, and guiding people with correct consciousness. Whether we can do a good job in ideological work is related to the future and destiny of the Party, the long-term stability of the country, national cohesion and centripetal force. It can be said that adhering to Marxism as the fundamental guiding ideology for building the Party and the country is the common theoretical foundation for the unity and struggle of all ethnic groups in the country. At the same time, using Marxism to lead social trends can not only effectively consolidate the spiritual strength of the entire society and maximize the consensus of the people, but also fully stimulate the patriotic enthusiasm of the masses, thus forming a strong cohesion of 1.4 billion people in the entire society. Therefore, with the continuous development of the cause of socialism with Chinese characteristics, only by holding high the banner of Marxism and persisting in the guidance of the mainstream ideology of Marxism for a long time can we stably promote Chinese society to embark on a new historical journey under the Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, and thus achieve the Chinese Dream of the great rejuvenation of the Chinese nation as soon as possible.

References


