

An Analysis of Ideological Problems in Film and Television Literature and Art Works

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Abstract: Ideology is a very important issue, especially in China. Our problems of cultural development, philosophy and social sciences, education development, and even national development path are closely related to how to understand and deal with ideological issues, and how to correctly understand and deal with ideological issues. We have had a hard time learning through a lot of detours. However, reflection and clean-up in this area are not enough. Even to a certain extent, it has become a “forbidden zone”. This is very problematic in itself. The research on the ideology of our team must be innovative, and some important concepts need to be changed. Otherwise, our ideological work and management will be difficult to adapt to the practical needs of comprehensively deepening reform and ruling the country according to law.

1. The Connotation and Characteristics of Film and Television Literature and Art Works

Film and television literature is the general designation of film literature and television literature. It can reflect life in a highly comprehensive way and use image thinking to create vivid and sensible art, so as to reflect social life, express the author's inner thoughts and feelings and arouse people's aesthetic taste.

The characteristics of film and television literature mainly include: on the one hand, it is highly comprehensive, reflecting life in a highly comprehensive way, and presenting the interesting world of art to the audience, which is also the key point that distinguishes it from other arts [1]. On the other hand, the combination of time art and space art is presented in a silver screen image. Film and television literature is also based on the human soul, with narrative nature, often using literary techniques to reflect life. Both film and literature and literary.

2. The Ideological Function of Film and Television Literature and Art Works

With the development of information technology and cultural capital, more attention has been paid to the ideological function of film and television literature. Film and television literature not only plays an economic role, but also has a social role, which has an important impact on the soft power of a country's culture. For example, American Hollywood movies permeate the mainstream cultural ideology of the United States, that is, strong individualism, and there are obvious guarantees with the mainstream values of other nationalities, which has become an important channel for American foreign propaganda [2]. Compared with general literature, film and television literature is more efficient in spreading speed and breadth. Therefore, all countries pay attention to the propaganda of their own ideology in the film and television literature of their own country. On the other hand, we should also recognize that the mainstream ideology of the country requires the implementation of the government, but also the mass media to spread in a perceptual and entertaining way, and to build the public's recognition of the country's mainstream ideology.

The reflection of political culture, economic culture and social culture in the history of film and television literature is a combination of TV programs, stage presentations and media technology. It covers popular culture, elite culture and mainstream culture. It can be said that it is a manifestation of multi-culture. Film and television literature is also the carrier of the mainstream ideological communication, development and influence [3]. After catering to the taste of the audience, it can subtly change people's ideas, values and psychological characteristics. Film and television literature

is still very different from general literature. Film and television literature often uses electronic media as a carrier to spread in an easy way and has the role of reconstructing ideology. Movies and TV dramas contain certain cultures and values, which are the epitome of national culture and inevitably reveal the cultural information of the nation.

The greatest ideological function of film and television literature lies in the uniqueness of its communication channels. With the development of information technology, film and television works will inevitably be broadcasted through the network. Film and television literature can contain a lot of ideological content in terms of its connotation and internal ideas. The efficient dissemination of the Internet can enhance the role of film and television literature, not only as a carrier of entertainment, but also as a special course for educating, influencing, and edifying people.

3. Contemporary Culture's Challenge to Ideology

The development of reform and opening up, the deepening of cultural comparison, reflection and controversy have accelerated the overcoming of the theoretical boundaries of traditional ideology. Especially since the 1990s, it has deliberately avoided the “ism” dispute in the ideological field, surnamed “capital” and “social”, and inadvertently led the “ism” ideology to the “state” ideology. Of course, in this process, contemporary culture has challenged many aspects of ideology.

First, the challenge of faith crisis. Contemporary China is facing a number of crises, such as social and economic crises caused by unemployed workers, moral and political crises caused by corruption of officials, which are inferior to the belief crisis caused by temporary ideological vacuum. From 1960s to 1970s, it was abnormally extreme, similar to the unity of politics and religion, which guided everything [4]. It led to absolute autocracy in the field of ideology and culture and completely strangled the vitality of social culture. In the mid and late 1990s, it went to the other two extremes, namely, non-ideological. Handle ideological issues in a low-key manner, avoiding contradictions in an intentional or unintentional way, and avoiding complex and sharp differences in this field. Such a strategy is short-term and temporary, but in the long run, the whole society has formed a misunderstanding of “who talks about ideology who is ‘friends’”. This is manifested in the moral decline of ordinary people, the lack of faith-based to the confusion of faith. In the folks, the rise and prevalence of cults and cults are closely related to the value system crisis, spiritual crisis and belief crisis that have long been formed by the divergence of ideology and reality.

Second, the challenge of globalization. The globalization of politics and the integration of economy have brought two unprecedented changes to ideology under the traditional social conditions. First, the exertion of ideological functions is often carried out by virtue of the advantages of economic development. Second, the infiltration, struggle, and contest of ideology mostly rely on the power of culture. How to deal with the economy and maintain the essence of socialism is a realistic problem that cultural construction always faces and must be solved in the process of globalization.

Third, the challenge of network expansion and extension. The globalization, virtuality, interaction, freedom, rapidity and openness of Internet cafe are making human society experience profound song titles. The advent of the Internet era not only breaks the boundaries of time and space and region of culture, but also breaks the rules of traditional culture protection and cultural exchange. Network culture is a standing practice in the network era. The emergence and development of network culture can neither be ignored, avoided nor denied. Should stand at the forefront of the development of the times, with a positive attitude to face the arrival of this new era and sexual culture. Network culture makes it more difficult for mainstream ideology to control and guide culture. How to formulate effective measures to meet challenges through laws and policies, as well as ethics and technology, and master the initiative of information culture development is an urgent task.

4. How to Understand and Study Ideology

Ideology is an important and basic category of historical materialism. Historical materialism is a great discovery of Marx. Its founding subverted the idealistic view of history which has dominated for many years. That is, the theory that ideology such as ideology and concept is the decisive factor in the development of social history. In the past, thinkers, philosophers and historians always intuitively believed that the laws and policies formulated by the rulers of a certain society determined the nature and appearance of the society, and the reason why the rulers formulated such laws and policies was that they opposed or rejected such laws and policies. Policies are determined by their theories and concepts. The perspective of the philosophical view of history is originally a grand perspective, a holistic long-term comparison and analysis perspective. Only then can we discover the law of social historical development, but many thinkers and historians lack the concept of historical development. Therefore, only a certain piece can be regarded as the whole.

Hegel, on the contrary, stands at the height of philosophical conception of history and has a grand sense of history. He sees the historical role and limitations of historical figures and heroes, and believes that they are merely a manifestation of national spirit and an instrumental existence of unconsciously carrying out the world spirit. Hegel tried to grasp the inevitability of the accidental multitude of special phenomena, that is, regularity, but mysteriously transformed this regularity into the logic of spiritual self-development, and constructed a most typical idealist theoretical system [5]. Marx discovered and founded the historical materialism by criticizing the historical idealism. The most basic principle is that “people have certain, inevitable and non-transferable relations in the social production of their lives, that is, production relations suitable for their material productive forces at a certain stage of development.” The sum of these relations of production constitutes the economic structure of the society, that is, the upper classes of law and politics are erected on it, and there is a certain realistic basis for the form of social consciousness to adapt to it. The mode of production of material life restricts the whole process of social life, political life and spiritual life. It is not people's consciousness that determines people's existence, on the contrary, it is people's social existence that determines people's consciousness [6]. “Engels' speech in front of Marx's tomb” pointed out that “just as Darwin discovered the law of development in the organic world, Marx discovered the law of the development of human history, a simple fact that has always been concealed by the plethora of ideologies.” People must first eat, drink, live, wear, and then engage in politics, science, art, religion, etc.; therefore, the direct production of material material, and thus a certain stage of economic development of a nation or an era, Forming the foundation, people's national facilities, legal viewpoints, art, and even religious ideas are developed on this basis. Therefore, they must be explained by this foundation, rather than the opposite. “

Of course, the political superstructure and ideology of the country also have an important negative effect on economic development and human development. With the discovery of historical materialism, “idealism has been expelled from its last refuge, the concept of history.” These basic principles of historical materialism are well known to all who study Marxism, but as Engels criticized at that time, it is one thing to admit them verbally. Applying it to your own research work and practice is another matter. We have seen too many examples of this in reality. It can be seen that this is not simply explained by “misunderstanding”. The reason is worth pondering and digging.

First of all, we know that the real object of Marx's direct study is the modern capitalist society, which is a society in which all kinds of social contradictions have reached maturity and thus are typical. It is a society in which economic factors and economic relations are prominent and typically manifest their decisive role in politics and ideology. In the pre-modern society, a universal empirical fact is that administrative power controls the society, is “power to tease the property”, and is the “dominant” effect of national politics and ideology on the entire social life.

Secondly, Marx said that the dominant ideology of every era is always the ideology of the ruling class. It is thus clear that this ideology often has the nature of “falsehood”, that is, the “concealment” and “deception” that Lu Xun once pointed out. The difference is that one of the most prominent features of ideology in pre-modern society is charm and god-making. This is the same in

all regions. All dynasties and dynasties legalized their rule through God-making movement or with the help of gods, and regarded “foolish people” as the main means of rule. In modern society, due to the constant changes in production, all social conditions are constantly turbulent. The result is the secularization and de-charming of ideology, but also the relative alienation of politics, ideology and social economy. Without the differentiation of the social sphere and the relative alienation brought about by it, political rule and thought control are directly the same, and it is difficult for people to get out and get rid of the phantom of pre-modernism.

Thirdly, it should be pointed out that from the perspective of historical materialism, in the context of Marx's use of ideology in that year, this concept has dual meanings. On the one hand, it refers to a social field, that is, the field of ideology belonging to the superstructure of society, which is from the dimension of social structure. The main function is descriptive and analytical. On the other hand, it is analyzed from the angle of the nature or class attribute of certain ideology and ideology. The essence of so-called ideology is a kind of value concept, which is a value evaluation of the legitimacy of a certain ruling order and system related to the interests of a certain subject. These two aspects or two dimensions are related, but cannot be confused. From the first dimension, ideology, as the superstructure determined by the economic foundation and the field of social ideology, not only exists in any historical stage and any society, but also is always diverse and pluralistic. Whether it is legal thought, political thought, philosophy, religion, morality and so on, there has always been controversy, which is not uniform. There are three schools of Confucianism, Buddhism and Taoism in Chinese history, and there are disputes and differences among them. These are basic and indisputable facts. From the second dimension, the ideological concept of ideology is a value concept. It expresses not the knowledge, not the factual judgment about the object, not the scientific theory, but the subject's ideal, belief, value judgment, evaluation criteria, and different levels. , the value appeals of different groups, some expectations of life, the future, and so on. Therefore, these concepts will not only be different, but also conflicts and struggles. These differences and oppositions are not the differences in epistemology between who are true and who are false, but the differences in positions can only be resolved through historical development. The ideology of the landlord class or feudalism, the ideology of the bourgeoisie or capitalism, the ideology of the proletariat or socialism are all stipulated from this dimension and angle.

Generally speaking, people seem to be able to understand it without confusion. But when it comes to the issue of “socialist ideology”, many people consciously or unconsciously mix the two dimensions and aspects mentioned above into one. To be precise, it is a mixture of the ideological sphere as a socialist country and the ideology as a proletarian value concept. In the ideological field of socialist countries, the ruling Communist Party, as the representative of the proletariat, of course, should adhere to the leading position or leading position of proletarian values and the guiding position of Marxism, but this leading position or leading position is just relative to the existence of some non-leading values. Yes. The proletarian values advocated and demonstrated by Marxism must be unitary, otherwise they are self-contradictory. However, in the ideological field of socialist countries, there must be other values, so they must be pluralistic. These are two different problems. However, since the difference is not noticed universally, the two are regarded as one thing. The socialist countries can only have socialist ideology, and the ideological field must adhere to unity, and others are eliminated. This is the theoretical logic that many of us “blindly seek pureness” and insist that there can only be one voice and only one word. We can indeed use the power of political power to make the entire ideological field have only one voice for a period of time, but the negative effects of this practice are very serious, which is not conducive to the development of philosophy and social sciences and cultural education, and is not conducive to the whole. It is not only inconsistent with Marxism that the nation raises the level of civilization and inspires innovation. It is precisely a violation of Marxism and a ruin of the reputation of socialism.

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