Analysis on the Construction of Marxist Ideological Discourse Power in the Environment of Big Data

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The core of socialist ideology is Marxist discourse power, which refers to Marxism’s dominance in ideological education and dissemination as well as its dominant position within the entire social ideological system. Big data (BD) has altered how people think, captured recent advancements in the process of thinking development, enriched and advanced thinking science, and improved how people think in relation to the times. This paper examines the BD era’s discourse power construction of Marxist ideology. The percentage of respondents who answered “several times a day” when asked if they listen to, watch, or read political news on a daily basis increased from 7.2 percent in 2018 to 17.5 percent in 2021. The percentage of “once a day” and “several times a week” responses also increased, but the response “once or twice a week” did not. Understanding the latest developments and ideas in human thinking in the age of BD can help us think more broadly and creatively, and it can also give us the theoretical groundwork and thinking power to advance the use and development of BD.

1. Introduction

Western nations have stepped up their efforts to infiltrate Chinese ideology in recent years in an effort to misrepresent and discredit Marxism’s position as the dominant ideology in China and its influence on discourse. In addition, colleges and universities are seen as the primary arena for their ideological conflict and the primary source of “neoliberalism,” “historical nihilism,” and “universal value theory,” and the wrong ideological trend with strong political overtones is spread to the younger generation in order to achieve the goal of Western countries trying their hardest to “bad-mouth China.” Marxist ideology’s discourse power, which refers to Marxism’s dominance in ideological education and dissemination as well as its dominant position within the entire social ideological system, is the core of socialist ideology [1, 2]. In order to discuss China’s reality when it comes to socialism with Chinese characteristics, China’s development path, and China’s development model, some Chinese people use the ideologies of western nations. These problems in the ideological field include unwavering ideals and beliefs, money worship, hedonism, and extreme individualism. The Chinese ideological field is greatly challenged by these comments because they are either partial or self-deprecating [3]. The beginning of ideology infiltration and the constraining of the discourse space can be dated to the establishment of socialist China. The methods of ideological infiltration, however, are constantly evolving as a result of the advancement of science and technology and the development of society. As a result, China’s varied pressure on the evolution of this infiltration activity mode doubles as it pursues economic development. This class usually includes the thoughts of people who lack spiritual means of production. For the purposes of solidifying the party’s leadership, laying the ideological cornerstone of national cohesion, and condensing the great rejuvenation power of the Chinese nation, the contemporary construction of the discourse power of Marxist ideology is of paramount importance [4]. Data comes into being with the development of information science and communication technology. The era of BD means that everything in the world can be represented by data; that is, BD realizes the digitalization of the world by “quantifying everything.” What BD brings is not only a new revolution in science and technology, but also a
great change in human thinking mode [5]. BD has changed the way of thinking of human beings, summed up new achievements in the process of thinking development, enriched and developed epistemology and thinking science, and made the way of thinking better reflect the spirit of the times. Make a comprehensive, systematic, and basic research on the logic and practice of BD generation, the essential characteristics of BD, the challenges and changes brought by BD to thinking mode, and the practical significance of Marxist philosophy to thinking innovation under the background of BD [6, 7].

In the era of BD, the challenge of individualization and modernization of college students’ Marxist theory education has promoted the discourse right of college students’ Marxist ideology to a new stage. BD has not only brought great changes to economic growth, but also profoundly influenced people’s way of thinking and their way of life [8, 9]. College students’ discourse power of Marxist ideology should adapt to this change, and the advantages and strengths of discourse power of Marxist ideology in the era of BD should be excavated by using BD technology so as to cope with the great changes in the era of BD. BD brings opportunities to college students’ discourse power of Marxist ideology, but it also brings challenges. Some attributes of BD itself have brought many bad influences on theoretical education and caused theoretical education to fall into the dilemma of ideas, culture, integration, and ethics. In the historical change of ideological discourse power, only when the way of thinking embodies the spirit of the times can we better help mankind to know and transform the world and give full play to the role of science and technology in the construction of spiritual civilization so as to better serve mankind [10, 11]. Mastering the new achievements and new ideas of human thinking mode in the era of BD can improve and expand our thinking mode and also provide thinking power and theoretical support for the further application and development of BD [12].

1.1. The Innovations in This Paper

(1) This paper discusses and analyzes the generation logic and practice of BD. Through the integration and analysis of massive data, mining and discovering new values will bring great knowledge and development. With the rapid development of BD technology, BD has been further integrated into people’s study, work, and life. What comes with it is the way of learning, work, and life across time and space, which changes the way to acquire knowledge and makes the dissemination of Marxist theory education for college students more rapid and convenient.

(2) The research on the construction of the discourse power of Marxist ideology has been investigated, designed, and implemented. With the rapid spread and integration of BD and the discourse power of Marxist ideology, the contradictions and conflicts between different ideologies are becoming increasingly acute. We must be vigilant against the ideological infiltration of capitalist countries for the purpose of “Westernization” and “differentiation” and consciously use new media technology to interpret and disseminate the latest theoretical achievements of Marxism in China in a timely manner. The three-dimensional dissemination of Marxist ideology will arm the masses with the basic theory of Marxism and improve their ability to resist heterogeneous ideologies.

2. Related Work

In recent years, under the background of economic globalization, the discourse power of Marxist ideology is faced with multiple impacts and challenges, and the risk of being marginalized continues to grow. The discourse power of Marxist ideology has become the focus of academic circles and has achieved fruitful theoretical research results. Summing up many research results, the academic research on the discourse power of Marxist ideology is mainly reflected in the following aspects.

Wiktor proposed to strengthen the theoretical system innovation of Marxist ideology, base on the practice of socialism with Chinese characteristics, pay attention to online hot-spot public opinions, interpret and guide public opinions by using Marx’s stand and methods, fully stimulate Marxist ideology’s people’s livelihood feelings, understand the real demands of the masses, and finally realize the organic unity of theory and practice [13]. Allahar creates the subjective relationship of Marxist ideological expression. Ideological education is a practical activity in which subject and object transmit specific educational contents according to specific educational purposes and use relevant discourse systems, which promotes the transformation of educatees’ thoughts and behaviors [14]. Guo and Marxism emphasized in “Research on Leadership, Management and Discourse Power of Marxist Ideology” that the leadership, management, and discourse power of ideological work are unified and influence each other. First, the leadership ensures the status of management and discourse power. Second, the management right provides a strong implementation grip for the leadership and the right to speak. Third, the right to speak provides a program of action for management and leadership. On the other hand, the three are interrelated, and all of them are firmly rooted in the political parties of the society with Chinese characteristics [15]. Xue and Marxism put forward that ideology is a world outlook revealed in life behavior, which includes all personal or collective artistic behavior, economic behavior, and legal behavior. He believes that people act under the domination of values acquired by individuals under certain ideological education [16]. Xue and Marxism put forward that the development of ideology is only to adapt to the social and economic changes brought about by the development of industrial revolution and the changes of political development. The object of political ideology is the people, and it is a concise statement of the people’s political ideas. It is encouraging, but it is often hurried and short-lived, and it is not for the pursuit of social and human development based on political development.
[17]. Chen et al. showed that building a new Marxist ideological discourse subject relationship, introducing the concept of intersubjectivity, and building virtual cyberspace into an important field to map the subject’s life time can break the antagonistic relationship between educators and the educated in the traditional Marxist ideological education, and create an equal and lively atmosphere of discourse exchange among ideological subjects [18]. Zhu et al. put forward the exposition of ideology as a cultural system, regarded ideology as a cultural system, and advocated explaining ideology from three dimensions: society, psychology, and culture. Ideology is the reflection of social reality. Therefore, the understanding of ideology needs to go deep into social life and use the symbol system of social culture understood in sociology to understand and analyze people’s psychological activities in social reality in turn [19]. Zhang and Marxism, respectively, understood the meaning of discourse power from the perspective of the state and Marxism in "Research on the Construction Mechanism of Marxist Ideological Discourse Power" and put forward that Marxist ideological discourse power is the degree to which Marxist ideology can be recognized, accepted by the public, and continuously expand its influence [20]. Liu and Marxism believe that while strengthening the confidence of socialist road, theory and system, we should cultivate the cultural confidence of socialism with Chinese characteristics. At the same time of peaceful rise, we should accumulate successful experience, constantly enrich the discourse system of Marxist ideology, and use theoretical confidence to convey the Chinese voice to the world [21]. Wang et al. put forward that, after the establishment of the socialist market economic system, the original command of planned economy was changed to the role of market in resource allocation, which induced the utilitarianism and pragmatism tendency of some units and individuals in colleges and universities, and caused many adverse effects on the discourse power of Marxist ideology [22].

The construction of Marxist ideology’s discourse power during the BD era is examined in this paper. Research focuses primarily on analysing how the state of the world, the nation, and the party have an impact on the persuasiveness of Marxist ideology and identifying its difficulties. This paper’s new approach of putting forth the path of creating discourse power of ideology specifically for these infiltration ways through the method of theory-guiding practise is its new foothold. The analysis of the construction path is reflected not only in the development of the discourse power of Marxist ideology in China, but also in the opposition of Western ideology to the ideology exported from China, as well as in the BD information that competes for the discourse power of Marxist ideology on the global stage. We focus on the development history and mode of our country and carry forward our national characteristics as a key tenet of cultural exchange. Unquestionably, Western nations have made some advancements in the development process over the past two or three centuries, but these advancements have their own objective brand that is not consistent with the reality of Chinese society. China will become enmeshed in the cultural colonisation vortex if Western ideology and development models are applied, which will inevitably result in catastrophic failures for the country's development. Linguistics, communication, and sociology are all important aspects of the analysis of BD and the discourse power of Marxist ideology. Discourse power is the ability for discourse to be expressed and for a way of thinking to be propagated among the masses, and it is inextricably linked to an understanding of social form and social reality.

3. Generation Logic and Practice of BD

3.1. Concept of BD. People are used to defining the concept of BD literally, that is, "big" data. The data volume is large, and the data shows explosive growth. The world-famous information research and consulting company understands the concept of "BD" as a new type of information asset. This new type of information asset needs to rely on the corresponding data processing mode to play a more amazing information mining ability and other potential [23]. BD is both a resource and a method. BD thinking has been derived in the era of BD. In the era of BD, we should not blindly pursue massive data, but cultivate BD thinking. The so-called BD thinking refers to a kind of awareness that once the public data is properly handled, it can provide answers to the urgent problems that millions of people need to solve. The academic community has not yet reached an agreement on the definition of BD, of which, McKinsey & Company, as a world-renowned consulting firm, defines BD as a data group whose data scale exceeds the ability of traditional database software tools to capture, store, manage, and analyze. Within the scope of philosophy, BD is a historical product formed in the development of human society [24]. Due to the arrival of BD, the manifestations of the world have taken on a new look. Material and consciousness, thinking, and existence are related to data.

"BD" is a data set characterized by large capacity, many types, fast access, and high value. Through the collection, storage, and correlation analysis of a large number of data with scattered sources and diverse formats, we can find a new generation of information technology and service formats that can create new knowledge, create new value, and enhance new capabilities. The term “BD” was proposed after other less well-known and gradually forgotten expressions, such as “information surplus” and “information overload.” Data is a potential asset and a resource to be mined, but not every byte of data is worth analysing and digesting. Therefore, the size of the data is not the key to the problem. The use of numbers marks the beginning of human abstract thinking. The application of numbers makes human beings have accurate and even accurate description and regulation of the concept of quantity. After the emergence of numbers, with the emergence and application of various mathematical symbols, mathematics came into being. The logical thinking of mathematics has an important influence on the way of thinking of human beings. The diversity and inclusiveness of BD can mobilize the enthusiasm of all learning subjects and participate in the development of unlimited educational resources. The current micro class, Mu class, and flipped class are all effective attempts, which
not only have diverse forms, but also greatly enrich educational resources.

3.2. The Practice of BD Unfolds. The most fundamental idea in Marxist epistemology is that thinking is a practice-based activity. Marx once said that philosophers can only offer various world explanations. The need to change the world is the issue. The development and emergence of BD has greatly enriched and advanced practical activities. Under various social and historical circumstances, college students’ exposure to Marxist theory has changed somewhat, and its fundamental elements have also changed as social history has progressed [25]. The era of BD has gradually incorporated theoretical education into it since it began, though some of its fundamental elements have changed. According to Marxist epistemology, the only way to determine whether something is true is through practice. The process of cognition can be broken down into four stages: practise, cognition, re-practise, and re-cognition, and the truth can be finally discovered through this cycle. Data analysts use the model to analyze and process the data they have collected from practical activities and produce visual results. By using BD technology to analyze and evaluate the real thoughts of the educated and discern their ideological trends, Marxist theoretical educators can better demonstrate the relevance of their teachings [26]. An important component of online self-awareness for humans is the need for identity and the determination of individuality. However, in the era of BD, the education of Marxist theory among college students demonstrates the benefit of ubiquity. In the age of BD, anyone can begin studying any course at any time, anywhere, and with any chapter, fully satisfying the requirements of modern education and lifelong learning.

BD expands the audience of Marxist theoretical education. In the era of BD, mobile terminals continuously upload massive data anytime and anywhere, and the scale and scope of BD have expanded unprecedentedly. The “big” of BD lies not only in the “big scale” but also in the great value. Through the integration and analysis of massive data, we can discover new values, thus bringing great knowledge and great development. With the rapid development of BD technology, BD is further integrated into people’s study, work, and life, which brings with it the way of studying, working, and living across time and space, which changes the way of acquiring knowledge, makes the channels of acquiring knowledge more flexible and diversified, makes teaching and learning no longer bound by objective conditions, such as time and space, and makes the spread of Marxist theory education among college students faster and more convenient.

4. Research on the Construction of Discourse Power of Marxist Ideology by BD

4.1. Definition of Ideology. Ideology is a kind of ideological system, which is the discourse expression of thoughts, concepts, and consciousness related to the interests of the ruling class, and is a set of ideological system rising to the superstructure. Secondly, the falsity of ideology is not out of thin air, but closely related to the interests represented by the ruling class [27]. Since the reform and opening up, various seemingly neutral contemporary western theoretical trends have been pouring into China through the news media and academic exchanges, impacting the guiding position of Marxism. The seemingly neutral contemporary Western theoretical thoughts that directly challenge the guiding position of Marxism in the ideological field mainly have the following theoretical forms.

4.1.1. The Theory of the End of Ideology and the Ideological Trend of Nonideology. With the continuous change of the world situation, the capitalist social structure has also undergone great changes. The concepts of the bourgeoisie and the proletariat have also changed. The differences between the two have become increasingly blurred, which has completely changed the capitalist society. With the development of society and the gradual disappearance of classes, the traditional ideology has become obsolete and the ideology has come to an end.

4.1.2. Ideological “Pluralism” and Marxist “Pluralism”. The “pluralism” of ideology refers to the pluralism of guiding ideology or mainstream ideology, regards “pluralism” as the viewpoint and method of investigating social problems, and points out that Marxism should not occupy a dominant position in China’s ideological field and criticize the political system of socialist countries. It also tries to divide Marxism into scientific Marxism and ideological Marxism.

4.1.3. “Globalization Ideology” and “Universal Value”. “Neo liberalism is not a spontaneous product, but the result of a sustained and lasting build-up by the great forces of the intellectual community. These forces produce, spread, and intervene in the concentration and organization of some real enterprises”; “this long-lasting and subtle indoctrination has created a real belief through infiltration. The definition of ideology can be divided into three categories: commendatory, derogatory, and neutral. The concept of ideology comes from the Western world and has a strong Western color since it came into being. However, there are different understandings of this concept due to the different political positions, cultural backgrounds, historical periods, and so on. The study of ideology is complex. It involves not only philosophical issues, but also political and sociological issues. And the study of ideology is historical. Since ideology is determined by the economic foundation, with the development of society, the economic foundation is changing, and ideology will also inject new content. Therefore, the definition of the connotation of ideology must also change according to the development of this society. The foundation of the vitality of Marxist ideology lies in that it is not a set of specific ideological guidance that must be strictly implemented by a certain political organization at a certain historical stage, but an ideological and theoretical system
that continues to develop with the development of the times and society, and has a strong inclusiveness. In the process of leading social thoughts, it can absorb the beneficial parts of various social thoughts and promote the integration of social thoughts, guiding the transformation of the objective world.

4.2. Essential Characteristics of College Students’ Discourse Power of Marxist Ideology in the Era of BD. Marxist ideology’s discourse power is alive and well because it is constantly responding to issues and finding solutions, which helps the general public truly believe in, comprehend, and put Marxism into practice while also strengthening its own power and persuasiveness. As a result, a number of arguments were advanced by domestic scholars, effectively strengthening the discourse power of Marxist ideology. In the era of BD, it is possible to realize the inclusiveness of Marxist ideological discourse power and to achieve educational equity and lifelong learning. Marxist ideological discourse power is faced with obstacles, such as the influence of Western discourse hegemony, the extrusion of western cultural hegemony, the deterioration of nonideological theory, the negative effects of marketization and networking, the interference of “noise” in ideological field, the tendency of theoretical propaganda to simplify, and so on. All types of educational resources have overcome the space limitation through digital communication as a result of the global adoption of digital technology. Contradictions and conflicts between various ideologies are escalating as a result of the BD Marxist discourse power’s quick spread and blending. We must be aware of the ideological infiltration of capitalist nations with the aim of “Westernisation” and “differentiation,” consciously use new media, interpret and disseminate the most recent theoretical developments of Marxism in China at the appropriate time, and recognize the short-term, all-around, and three-dimensional dissemination of Marxist ideology. We must also arm the general public with the most all-around, and three-dimensional dissemination of Marxist ideology. In recent years, the role of the Internet in social life has become more and more prominent. With the development of the Internet, the number and scale of Internet users in China are constantly expanding. In the first half of 2021, the proportion of internet users’ per capita time spent online has increased, and the proportion of students who choose not to watch the news has decreased year by year. However, if we regard the Internet and mobile phones as new media and TV as traditional media, the table results show that the number of people who obtain political information through traditional media is much smaller than that through new media, and with the increase of years, fewer and fewer people listen to political news through traditional media, such as TV.

According to the results in Table 2, experiments were carried out on the trend of online duration, 217 experiments were carried out, respectively, and the following experimental results on the trend of online duration were obtained, as shown in Figure 1.

According to the experimental results, we can observe that, with the increase of the number of experiments, the time spent by college students using the Internet also shows an increasing trend. In recent years, the role of the Internet in social life has become more and more prominent. With the development of the Internet, the number and scale of Internet users in China are constantly expanding. In the first half of 2021, the proportion of internet users’ per capita time spent online has increased, and the proportion of Chinese netizens’ time spent in various app software as of August 2021, as shown in Figure 2.

According to the experimental results, it can be clearly observed that the usage duration of online news accounts for a very low proportion, while the usage duration of various online videos, short videos, and music accounts for a significantly higher proportion than that of other apps. With the improvement of mobile Internet access, a batch of new media and media have sprung up. China has established many Marxist propaganda positions, such as official microblog, people.com, guangming.com, qiushi.com, and so on, and has established an app-learning power integrating multiple platforms. These platforms have more or less spread and introduced Marxist ideology from multiple angles and in multiple forms, opening up new channels and platforms for the construction of the discourse power of Marxist ideology.

It can be seen from the experiment that when asked to “listen to, watch, or read political news daily,” the proportion of answering “once a day” and “several times a week” showed an upward trend, while the proportion of answering “twice a week,” “less than once a week,” and “never” showed a downward trend year by year. This shows that the investigated students’ attention to the information about the discourse power of Marxist ideology has increased to a certain extent.

Similarly, the information contact from 2018 to 2021 is used as one of the independent variables investigated in this paper. The main items involved are “political information acquisition frequency,” “political information acquisition channel,” “average online time per day,” and “political comment release frequency.” The access to political information is shown in Table 2.

According to the experimental results, more than half of the respondents prefer to use the Internet to obtain political information, and the proportion of students who choose not to watch the news has decreased year by year. However, if we regard the Internet and mobile phones as new media and TV as traditional media, the table results show that the number of people who obtain political information through traditional media is much smaller than that through new media, and with the increase of years, fewer and fewer people listen to political news through traditional media, such as TV.
At the time of the development of the Internet, most people tend to pay more attention to the content. They feel that if the content is rich and attractive enough, they can get people’s support and have the right to speak. With the development of all media, mobile phones have been favored by people because of their portability. Particularly in this era of mobile Internet, the popularity of mobile phones is higher. Almost everyone has one, and some people even have more. People get information, query information, and exchange information through mobile phones. In this experiment, the Internet users’ Internet access devices from 2010 to 2021 were tested by using mobile phones, TVs, and computers. The experimental results are shown in Figure 3.

From the experimental results, we can see the proportion of Internet access devices used by netizens. The proportion of Internet users using portable media hardware devices and smartphones is up to 98%, accounting for a very high proportion, followed by computers, accounting for up to 74%, and, finally, TV, accounting for up to 52%. It can be seen that the mobile phone, the media, is particularly important in ideological communication.

5.2. Research Design and Implementation. The core variables of this paper are parental education, ideological and political education, and mass media. In order to better understand their current situation and influence relationship, this paper will analyze the above variables in more detail in the correlation analysis and regression analysis. In this paper, descriptive statistical analysis of variables is carried out, and the specific statistical results are shown in Table 3.

According to the results of the experiment, the average score of college students’ evaluation on the item “I am proud to be Chinese” is 3.33–3.48, with a total score of 4. Among the students who choose “disagree,” there has been a significant downward trend in the past five years. Those who choose the “fully agree” option have an obvious growth trend. About 96% of students choose “agree” or “fully agree” every year. The objects of this survey mainly include postgraduates, undergraduates, junior college students, and higher educated students. The feedback from students studying medicine, art, science and engineering, liberal arts, and other majors is summarized. A total of 430 questionnaires were collected, of which 421 were effectively collected and only 9 were invalid. The effectiveness rate of the questionnaire reached 98%. The survey sample statistics are shown in Table 4.
It can be seen from the experiment that, according to gender, 231 boys participated in the survey, accounting for 54.86% of the total number of participants, and 190 girls participated in the survey, accounting for 45.13% of the total number of participants. According to the local colleges and universities, the proportion of Shandong University is 25.17%, that of Shaanxi Normal University is 23.99%, and that of Sichuan music is 50.83%. According to the classification of disciplines and specialties, the number of science and engineering majors is 251, accounting for 59.61% of the total number; the number of arts, sports and medicine majors is 150 and 20, accounting for 35.62% and 4.75% of the total number. According to grade, there are 95 freshmen, accounting for 22.56%; 124 sophomores, accounting for 29.45%; 60 juniors, accounting for 14.25%; and 142 seniors, accounting for 33.72%. Overall, the research sample data is of high research value.

This experiment aims at the necessity of teachers and students’ work on Marxist ideology in colleges and universities. The experimental results are shown in Figure 4. According to the experimental results, in the answer to “Do you think it is necessary for colleges and universities to work on Marxist ideology?” the proportion of students who think it is necessary for colleges and universities is higher than that of teachers who think it is necessary for colleges and universities to work on Marxist ideology. When the number of experiments reached 100, the proportion of students who thought it necessary was 92%, while that of teachers was 69%, which proved that there were still a large number of teachers and students who did not realize the importance of Marxist consciousness. As far as teachers are concerned, they may be limited to their own abilities and have no in-depth understanding of Marxism, resulting in their lack of attention to this aspect. Ideological and political
ideology is an important component of contemporary ideology, and political subjective attitude and patriotism are the core of this content. As for the answer to "your views on the communist society," most teachers hold that this ideal is the final result of social development. The experiment is aimed at the frequency of college teachers and students towards Marxist market economy, as shown in Figure 5.

According to the results of the experiment, in response to the questionnaire "your views on the socialist market economy," most college teachers and students are optimistic about China’s economic ideology. It means that the highest proportion of students and teachers who recognize the socialist market economy is 66% and 87%, and it is also recognized that it is consistent with China's development, reflecting the recognition of the mainstream economic ideology. Based on the values generated by the market economy, self-interest, and utilitarian mentality, such non-mainstream ideology, ideas have been presented to the teachers and students in colleges and universities. In today's society with the rapid development of market economy, we should recognize that people of insight will enhance their competitiveness and take various feasible ways to enhance their comprehensive strength.

6. Conclusions

Colleges and universities always view the challenge of the discourse power of Marxist ideology as the problem orientation of the construction of the discourse power of Marxist ideology and work to strengthen the leadership of Marxist ideology by strengthening the management mechanism of ideological work in colleges and universities when they are singing the call for the discourse power of Marxist ideology. This study analyzes the BD era’s discourse power construction of Marxist ideology. The percentage of respondents who answered "several times a day" when asked if they listen to, watch, or read political news on a daily basis increased from 7.2 percent in 2018 to 17.5 percent in 2021. The percentage of "once a day" and "several times a week" responses also increased, but the response "once or twice a week" did not. In the era of BD, people’s unique communication styles and expressions serve as a new benchmark for altering the conventional Marxist ideological discourse, greatly lowering the language and cognitive barriers to understanding it. We must address the "weakening" of Marxist ideological discourse right caused by the infiltration of Western cultural hegemony during the process of globalization, which has resulted in a crisis of "aphasia" of Marxist ideological discourse, in order for colleges and universities to actively play the position role of colleges and universities as well as the "education" function of strengthening Marxist theoretical knowledge in the construction of ideological discourse right.

Data Availability

The dataset used to support the findings of this study are available from the author upon request.

Conflicts of Interest

The author declare no conflicts of interest regarding the publication of this paper.

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