

Research on the Social Influence of Postmodernism Ideological Trend

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Abstract: *Postmodernism Ideological Trend opposes the wholeness and identity put forward by the western traditional philosophy and liberates people's individuality to some extent. However, with the development of postmodernism, its nature of only doubting but not constructing gradually emerges, which is difficult to guide the progress of the society and loses its original practical significance. Therefore, we should have a correct view of the post-modernism trend of thought and adhere to marxism as the guiding ideology to guide the development of China at any time.*

Keywords: Postmodern thought, Social influence, Marxism.

1. Introduction

1.1 The Background of Postmodernism

Since the 1960s, the two world wars have ended. The Industrial Revolution has greatly improved people's quality of life and accelerated the development of modernism. While the development of science and technology and the rationality of modernism have made people in society more rigorous and harmonious, they have also suppressed and even killed human nature. Marcuse called it "one-dimensional man" turned into a "one-dimensional society" and "lifeless". People try to explain everything with reason, but ignore emotions, personality and inspiration. On the other hand, war, capitalist social contradictions, economic crisis, natural deterioration, and a series of problems have made the lives of many grassroots people still in dire straits. When they have realized that there is no god to save them and the system is doubted, people fall into a crisis of faith and spiritual dilemma. Fromm then shouted, "The problem of the 19th century is that God is dead, and the problem of the 20th century is that people are dead." Based on this era background, postmodernism uses rebellious thinking to question society: Where is the value? Where is human nature? Can laws explain everything?

It is in this context that a kind of rebellion against traditional Western philosophy came into being. From the perspective of theoretical sources, it inherits the anti-metaphysical tendency in modern Western philosophy, and is similar to Nietzsche's irrationalism of overthrowing all idols and destroying the Western philosophical system. At the same time, Heidegger's disintegration of traditional philosophy, the development of hermeneutics, and the emergence of existentialism all provided theoretical sources for the emergence of postmodernism from different aspects.

1.2 Important Characteristics of Postmodernism

In his book *The Postmodern Turn*, Ihab Hassan, an American postmodernist theorist, regards "uncertainty" as the first important characteristic of postmodernism. This "uncertainty" is a denial of the ontology of traditional Western philosophy and a great challenge to logocentrism. In post-industrial society, people realize that the world is full of uncertainty and contingency. The integrity and identity pursued by traditional

Western philosophy have imprisoned people's innovative thinking and are not conducive to the free development of people. Moreover, after the rapid development of science and technology, modernity and rationality have broken the roots of slavery and oppression, but have set up new "authority" and "essence". Postmodern scholars believe that the essence and meaning of things only exist in people's understanding and interpretation of things. Postmodernism takes "uncertainty" as its own program and advances under the banner of opposing "monocentrism". Its essence is an extreme pursuit of the so-called "free spirit" and another form of anarchism. ^[1]

2. Postmodernism Enters China

The development of postmodernism in the West has roughly gone through three stages. From the 1960s to the early 1970s, Western society had moved from industrial society to post-industrial society, productivity developed rapidly, and the economic structure was transforming, which brought new opportunities to philosophers such as Derrida and Foucault, prompting them to complete the theoretical shift from existentialism to structuralism and then to deconstructionism. From the late 1970s to the mid-1980s, postmodernism was widely spread, developed rapidly, and reached its peak. During this period, a "postmodernism debate" took place between several world-class masters such as Habermas, Bell, Lyotard, and Derrida. Postmodernism gradually developed into a social trend of criticism and deconstruction of all existing things, which attracted widespread attention. In the late 1980s and after the 1990s, postmodernism was widely criticized for its limitations of "overcorrection" and gradually declined. What is intriguing is that at this time, postmodernism has become the focus of attention in the intellectual community in China. The main reasons are as follows. At this time, China's reform and opening up had achieved certain results, the economy was developing rapidly, and scientific and technological development was gradually taking off. Chinese society was getting closer to the state of Western society when postmodernism emerged. Scientific and technological progress made people lose their focus on the independence and possibilities of the individual in the pursuit of harmony and precision. In addition, with the window of reform and opening up, Western philosophical thoughts flooded into China, causing a strong response among the people oppressed by "totality". In addition, in a sense, the

sinicization of Marxism itself is a process of decentralization, which is consistent with the theory of postmodernism. Traditional Chinese society is a stable, closed, rigid, integrated, dualistic centralized social structure. The sinicization of Marxism not only destroyed the central position of the rulers, but also destroyed the marginal position of the ruled, liberating serfs, women and the poor^[2]. We must always accurately grasp the degree of decentralization and be highly vigilant against extreme tendencies of the left and the right. However, the pursuit of individuality, equality and freedom is indeed a demand that a society will inevitably raise when it develops to a certain level. Against this historical background, postmodernism was also highly praised by some scholars in China at that time.

3. Social Impact of Postmodernism

3.1 The Constructive Significance of Postmodernism

The rise of postmodernism marks a great transformation of Western philosophy and a profound reflection on Western philosophy. From the specific content, people began to pay attention to individual will, emotion, differences, reality, and oppose all forms of power politics. It can be said that it is a departure from the inherent thought that has been imprinted on people by the long-term development of Western philosophy. It is a strong call for humanistic care by questioning everything to exclude any rulers and any form of centrism, which inspires people's desire and pursuit for freedom and self. From the methodological level, postmodern philosophy inherits the critical spirit and reflective spirit of modern philosophy, and creates a new way of thinking for people to understand and transform the world. Criticism is the source of social development, providing people with an opportunity to solve problems and promote progress, so that people can gradually move from the kingdom of necessity to the kingdom of freedom. Postmodern theory accurately fits this theme and is a driving force for human development to stagnate after a certain stage.

3.2 Negative Impact of Postmodernism

Postmodernism has caused academic research to fall into the trap of historical nihilism and has led human development into a vicious circle of denying yesterday and not seeing tomorrow. Postmodernism excessively pursues one-sidedness and difference, denies the continuity and progress of history, and denies the transcendence of truth. The truth, spirit, and faith that have been affirmed and passed down in the course of historical development have been deconstructed and despised, which will inevitably lead to the lack of faith among people in the "Age of Doubt"; if people only have personality but lack the long-standing beliefs that can be entrusted with ideals, the development of individuals and society will lose its foundation, and postmodernism will contradict itself. In the process of opposing metaphysics, it will become a metaphysical way of thinking. If those who advocate postmodernism eventually develop into criticism for the sake of criticism, then they are using the prefix "post" as a disguise to enter the academic field^[3], and lose the reality at the beginning.

Postmodernism is over-praised by some scholars, who

advocate using it to guide the direction of social development. Although some scholars admit that postmodernism has some shortcomings, they generally believe that postmodernism can guide the development of our society. This kind of thinking is actually very dangerous, and many of its ideas are fundamentally different from Marxism. Marx criticized the capitalist system, and the ultimate purpose of his doubts was to seek truth by doubting existing things, reveal the laws behind the development of things, and then guide social progress through the truth obtained through constant doubt and practice. Marx proposed the law of negation of negation, the significance of which is to make people realize that negation is to make human development spiral upward. He himself clearly stated: "Philosophers only explain the world in different ways, but the problem is to change the world." On the other hand, postmodernism doubts the truth itself, denies the laws of historical development, and leads people to the path of relativism and skepticism under the guise of criticism. Comparing the practical significance of the two, Marxism successfully guided the establishment, transformation and development of New China, while postmodernism quietly declined after setting off a wave in the post-industrial era in the West. There are few actual successful cases, and it is difficult to step down from the high shelf of theory to provide some practical guidance for production practice.

Postmodernism has a negative impact on the values of contemporary youth. Contemporary college students live in an era of diversity and openness, and are at the forefront of social change. They can access complex information through the developed Internet and other media. However, in China's education system, value education has not been given enough attention. Many college students still have a vague understanding of mainstream values. After being influenced by postmodernism, their rebellious plots and rebellious psychology are satisfied. After feeling that their personality is oppressed, they find arguments that can support them in questioning authority and doubting rationality. This makes some college students lack firm ideals and fighting spirit, and encourages hedonism and egoism^[4]. This has a negative impact on their future life development and the overall progress of society.

4. Conclusion

To some extent, the essence of postmodernism is a cynical and helpless emotional catharsis, which has little significance in solving problems. Problems arising in development should be solved through practice. When exploring China's development path, we must adhere to Marxism, respect and conform to the objective laws of historical development. What is more important after deconstruction is how to construct. In addition, we should recognize the important role of the new generation in development, strengthen value education, and let young people have faith and ideals, so that they can have skills and responsibilities. The above content is the "Chinese solution" to deal with the complex situation in which various thoughts have poured into the country.

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