

The Impact of Pan-entertainmentism on Youth Political Identity and Its Response

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Abstract: In recent years, pan-entertainmentism has shown an increasingly fierce trend, which directly affects the political identity of young college students. To present the basic veins of quasi-pan-entertainmentism as the three secularization of entertainment content, the sensualization of entertainment forms, the fragmentation of entertainment information, and the nihilization of entertainment value, and deeply analyze the dilemma of youth political identity under pan-entertainmentism, it is necessary to enhance youth political identity by constructing political and cultural symbols, forging youth political values, activating youth political emotions, strengthening cyberspace management and purification, and other effective practical rationalities.

Keywords: Pan-entertainmentism; Political Identity; Youth; Practice the way

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Political security is the foundation of national security, and the political orientation of young college students is related to the future and destiny of the Party and the country. In recent years, pan-entertainmentism has intensified. Pan-entertainmentism, as a basic symptom of modern society, is a social trend that contradicts the mainstream ideology of society. Pan-entertainmentism residing under new media technology constantly challenges the rational spirit and political concept of the audience with excessive entertainment, and seriously threatens the audience’s identification with mainstream political values. The harm of pan-entertainmentism itself does not lie in entertainment itself, but in “pan”, which directly affects the political identity of young college students and seriously affects national security. Therefore, it is of great theoretical value and practical significance to analyze the basic context of quasi-pan-entertainmentism and its adverse effects on youth political identity, and propose effective countermeasures to enhance youth political identity.

1. Put the basic vein of quasi-pan-entertainmentism

Pan-entertainmentism has a deep influence on people’s values, ways of thinking, and even political concepts. And the influence increasingly permeates all areas of daily life, and has subtle characteristics. It is a hot spot in academic research. It can be seen that the existing research path in the field of analysis can be seen from the following aspects. First, it is analyzed from the perspective of capital logic; the second is to analyze from the perspective of ideological risk; The third is to conduct research from a cultural perspective, mainly divided into two paths: subculture and popular culture; The fourth is to discuss from the perspective of values. From the characteristics of the above research, it can be seen that the existing research grasps the essence of pan-entertainmentism, that is, the logic of capital is the deep-seated cause of pan-entertainmentism. I also saw the deep influence of pan-entertainmentism on the formation of people’s values. It shapes the thinking concept of individuals from the micro level, affects the mainstream ideology of society from the macro level, and even causes security risks in the cultural field. The destructive nature of its permeability cannot

but be taken seriously.

American scholar Neil Postman revealed in his book "Entertainment to Death" that technological change has transformed human society from the "printing age" to the "entertainment age", and entertainment has spread to many fields, "the result of which makes us a species that entertains to death"^{[1] (p.4)} Pan-entertainmentism is essentially a kind of hedonism. Pan-entertainmentism is mainly manifested in the obvious characteristics of the three secularization of entertainment content, that is, the entertainment content appears vulgar, kitsch and vulgar. Basic characteristics such as sensory entertainment form, fragmentation of entertainment information, and nihilization of entertainment value. The formation of its basic characteristics is deeply coupled with capital chaos and entertainment death. Coupled with the penetration of Western cultural hegemony, the promotion of information technology such as network media and algorithm recommendation, pan-entertainmentism has become popular, which has a negative impact on the political identity of young people. The result is the nihilism of political values and the alienation of the self-spirit. Therefore, modern society urgently needs to regulate capital, establish socialist core values, and establish a scientific concept of leisure and entertainment in the context of quasi-pan-entertainment. Purify cyberspace, build a solid mainstream value position, and cultivate a positive and healthy entertainment mentality. Under the extensive influence of new media technology, the "excess" and "cross-boundary" of entertainment have brought the characteristics of pan-entertainment "pan" to the extreme. In essence, pan-entertainmentism is the alienation of entertainment. It has the basic symptoms of the following four aspects.

First, the three secularization of entertainment content. Vulgar entertainment content is a basic feature of pan-entertainmentism. Pan-entertainmentism is mainly manifested in the obvious characteristics of the three secularization of entertainment content, that is, the entertainment content appears vulgar, kitsch and vulgar. Whether it is aesthetic entertainment or recreational entertainment, it focuses more on the full release of the human body's instinctive desires. However, as a consumer, the individual has no right to decide the content of the entertainment, and the individual can only immerse himself in what form of entertainment products the market provides. The provision of entertainment content is subject to capital. There is a deep coupling between the formation of the three secular representations of pan-entertainment entertainment content and capital chaos and entertainment death. The profit-seeking nature of capital is the condition for the existence of pan-entertainmentism. Coupled with the penetration of Western cultural hegemony, the promotion of information technology such as network media and algorithm recommendation, pan-entertainmentism has become popular, which has a negative impact on the political identity of young people. The result is the nihilism of political values and the alienation of the self-spirit.

Second, the form of entertainment is too sensory. Pan-entertainmentism is built in a sensual, lustful, and pictorial entertainment environment. The perceptual pan-entertainment influence directly addresses and caters to people's sensual faculties, pursuing immediate sensory pleasure. This sensualized, instinctive control of entertainment dissolves the dominant ideology of society. Stimulate people's desires through perceptual entertainment control, so as to meet the alienated needs of individuals for entertainment. As Marx once pointed out, "arouse its morbid desires, silently stare at each of his weaknesses, and then demand remuneration for this kind of attentive service"^{[2] (pp.224-225)} The pan-entertainment landscape is to continuously produce vulgar entertainment products in constantly catering to sick desires, and by catering to old desires and stimulating new desires, the continuous consumption of pan-entertainment landscapes becomes the invisible shackles of the individual; conveying graphic content expression in the form of "images" to achieve excessive sensualization of pan-entertainment. This synthetic material or spiritual product is conveyed in the form of images, and "perceived" with vision, realizing the excessive sensualization of pan-entertainment. Reality shows, bubble dramas, short videos and other forms of graphic narratives that are full of entertainment and leisure use the senses to stimulate the audience, immersing them in the "pleasure" of short-term needs being satisfied, but once this sensual stimulation stops, it is a spiritual nothingness.

Third, entertainment information is overly fragmented. In order to pursue sensual and interesting sensory enjoyment, manufacturers of entertainment products carry out arbitrary deconstruction or collage reorganization of entertainment information to carry out fragmented production. Pan-entertainmentism is anti-traditional, anti-sublime, and anti-authority, deconstructing symbolic things or arbitrarily collaging and reorganizing scattered information to piece together an absurd pan-entertainment landscape. Deconstruct classic narratives such as tradition, sublime, and authority in "grassroots" down-to-earth narratives such as banter and ridicule, "soften" authoritative mainstream ideas, and reconstruct the pan-entertainment discourse picture with absurd and funny counter-mainstream narrative styles, satisfying sensory enjoyment while dissolving mainstream values. Internet buzzwords such as "climbing warning", "septic tank warning", "meat grinder warning" and "domestic violence makeup" ridicule social hot events and challenge social order, good customs, and moral bottom line. Using subjective imagination to deconstruct history and ugly heroes to achieve entertainment effects, the overly fragmented pan-entertainment landscape eventually forms the

illusion of information.

The fourth is the excessive nihilization of entertainment value. Social values are drowned in the flood of pan-entertainment spoofs, jokes, ridicule, and deconstruction of pan-entertainmentism, mainstream ideas are obscured, mainstream values are eroded, and moral values are dissolved, which in turn leads to the nihilism of political identity. Pan-entertainmentism inevitably leads to the nihilism of value, and the individual has nothing to rely on. "He plays only when he is human in the full sense of the word; He is only a complete person when he plays."^{[3](p.90)} Schiller's definition of the concept of play here refers to the freedom of man's mental activity without oppression. It is pointed out that entertainment is a spiritual need of people, and it has a certain rationality and legitimacy. But if the sense of boundaries of entertainment disappears, entertainment will be in a state of excess, flooding. From "entertainment" to "pan-entertainment" to "pan-entertainmentism" is embodying the process of disappearing the sense of entertainment boundaries. The harm of pan-entertainmentism is not in the entertainment itself, but in "pan". Pan-entertainmentism has a deep influence on people's values, ways of thinking, and even political concepts. Excessive entertainment not only fails to meet people's normal spiritual needs, but also causes people's spirits to produce a sense of nothingness and emptiness.

All in all, under the triple influence of consumer demand, information technology and capital control, pan-entertainmentism is engulfed in hedonism and consumerism, which makes pan-entertainmentism present the basic symptoms of kitsch, sensualization, fragmentation and nihilism, which directly affects the political identity of individuals.

2. The dilemma of youth political identity under pan-entertainmentism

Correct political cognition is the prerequisite for forming political identity. Under pan-entertainmentism, political identity falls into the identity dilemma of "symbol carnival-cognitive clamping-meaning reconstruction".

First, the symbolic carnival: the dissolution of political cognition by the reproduction of meaning. In the pan-entertainment landscape, online discourse symbols shape the mimetic world of pan-entertainmentism. The hotbed of pan-entertainmentism dissolves the function of cultural symbols. Under the visual logic of "what you see is what you get", the function of cultural symbols is dissolved in the sensory stimulation and spiritual illusion of pan-entertainmentism, and the deep cultural foundation is stripped away. Symbol production and symbol consumption are important characteristics of pan-entertainmentism. Focusing on social hot topics, the production and consumption of discourse symbols in the form of banter, ridicule, and parody are carried out, and the production and consumption of discourse symbols such as "calling beasts", "social animals", "bar essence", "yyds" and "skr" obscure the mainstream ideological narrative logic and deconstruct mainstream cognition, so that political cognition presents a tendency of inferiority, vulgarization, vulgarization, vulgarization, and narrow-mindedness. Individuals gradually lose the ability of rational cognition and value judgment in the production and consumption of massive entertainment symbols and discourses, and fall into the vortex of cognitive bias and ideological polarization. Atomized, superficial, and vulgar pan-entertainment symbol consumption abandons mainstream ideological cohesion, misleads individual political cognition and judgment, and dissolves mainstream political cognition.

Second, cognitive clamping: the clamping of monolithic cognition on intentional identity. Modern information technology and big data provide a technical carrier for the spread of pan-entertainment circles. Algorithm technology performs algorithm analysis and accurate push of individual information according to big data, so that the audience is immersed in the carnival of the convergent information dissemination circle. Political cognition has fallen into a homogeneous and monolithic situation, stifling individual intentional identity. On the one hand, the homogeneity of political cognition under pan-entertainmentism restricts intentional identity. Unconscious, unconscious, and continuous individuals trapped in the "information cocoon" gradually lose their rational spirit in the pan-entertainment landscape, and due to differences in political experience, knowledge level and cognitive mode, there is a gap between the self and the political system. Single, limited, and narrow political perceptions polarize intentional identity. On the other hand, monolithic political cognition reconstructs intentional identity. The pan-entertainment trend is not conducive to the formation of correct political cognition, due to the cognitive mechanism of "facts are inert in motive"^{[4](p.155)}, correct political cognition does not necessarily lead to the formation of positive emotions and will of correct political cognition, therefore, homogeneous cognition will lead to the loss of the subject's pursuit of lofty values, make intentional identity tend to be banal, convergent, and reconstruct intentional identity.

Third, the reconstruction of meaning: the reshaping of political obedience by power transformation. Intentional identity reconstructs political obedience through power transformation, and political symbolism under the influence of political rationality. Political rationality is the condition for political cognition to shift to political subordination. Individual political rationality is constructed in the process of political socialization and produces subordinatory identification with the established norms, value beliefs, and goal

orientation of the political system. The ideological polarization and cognitive bias in the process of political socialization of pan-entertainment make the obedient identity move towards the single aspect of passive obedience, and the active obedience aspect of consciousness, reflection, construction, and mutual construction is difficult to achieve. On the one hand, intentional identity under pan-entertainment restructures the relationship of political obedience through power transformation. Under pan-entertainmentism, intentional identity presents the characteristics of initiative and passivity. An affirmative or negative evaluation of political development determines the dynamic state of intentional identity. “Even the strongest will never be strong enough to be the master forever, unless he transforms his strength into rights and obedience into obligations”^{[5] (p.8)} Therefore, the construction of a stable political order through the transformation of power, that is, the relationship of political power constraints into the relationship between political authority and obedience and the reconstruction of obedient identity. On the other hand, the progressive logic of intentional identity to the reconstruction of obedient identity under pan-entertainmentism. The reconstruction of intentional identity to obedient identity under pan-entertainmentism follows the process of “resistance-negotiation-recognition-acceptance-inclusion”, and realizes the reshaping and reconstruction of obedient identity.

In the era of “entertainment to death”, pan-entertainmentism erodes the political cognition and political behavior of young people with fragmented, superficial, vulgar and vulgar entertainment culture through the help of network technical means and the position of online public opinion, so that young people are alienated from mainstream values and separated from their political identity.

3. The practical rationale for enhancing the political identity of youth under pan-entertainmentism

Pan-entertainmentism is not only a social ideological phenomenon, but also an ideological trend, which affects the political identity of young college students at a deep level such as values. Under pan-entertainmentism, to enhance the political identity of youth, it is necessary to build political and cultural symbols, forge youth political values, activate youth political emotions, and strengthen cyberspace management and purification to enhance youth political identity on the basis of the pulse of quasi-pan-entertainmentism.

The first is to build political and cultural symbols. Cultural symbols not only have the function of cultural awakening and construction, but also the crystallization point of civilizational memory.^[6] Enhancing youth political identity requires strengthening youth political identity through historical memory. On the one hand, historical memory is passed on with the help of words, symbols, rituals and other carriers. Historical memory is a silent language. Common historical memory has become a spiritual medium to stimulate young people’s political emotions, and increased their emotional viscosity to mainstream politics. On the other hand, it constructs a political authoritative discourse that pulls individual political emotions. Under pan-entertainmentism, political authority discourse needs to break through the traditional political power discourse to make it more affinity and appeal, enhance individual trust in mainstream politics, and enhance individual identification with mainstream politics.

The second is to forge political values among young people. To strengthen the political values of young people, it is necessary to strengthen the cultivation and education activities of young people’s political values, social and environmental governance, and network supervision and management. Pan-entertainment communication is easy to cause a greater negative impact on young college students. Deconstruct pan-entertainmentism and firmly grasp the right to speak on the core values of socialism. Avoid the encroachment of pan-entertainmentist entertainment supremacy values on the dominance of socialist core values. Attractiveness and appeal are the key to enhancing the discourse power of mainstream values, and maintaining the dominance of socialist core values in the social value spectrum cannot only rely on “slogan-style” propaganda, but more importantly, it is necessary to use words close to the lives of the people to spread mainstream values, so that mainstream values “fly into the homes of ordinary people”. Entertainment discourse and mainstream value discourse are not a kind of discourse, entertainment discourse is arbitrary, and mainstream value discourse is highly rigorous; Entertainment discourse is concrete, mainstream value discourse is abstract; Entertainment discourse is simple, mainstream value discourse is profound, and the dislocation of discourse formed by different “discourse fields” increases the dialogue gap between the two discourses. To this end, propaganda and ideological workers should promote the popularization of the discourse of socialist core values, creatively transform and innovatively develop mainstream value discourse into popular, popular, and contemporary discourse that is easy to understand and accept, and use the transformed and developed discourse to actively set up issues, guide issues, and explain topics for hot events focused by society, and maintain the dominant position of socialist core values in the social value spectrum in the struggle against the “public opinion field” of pan-entertainment tendencies.

The third is to activate the political emotions of young people. Under pan-entertainmentism, the activation of young people's political emotions requires the government to actively respond to the political demands of young people, express their own views, express their own opinions, take the initiative to respond to the problems raised by young people, and let young people feel the government's concern and trust in them. On the one hand, it pays attention to the political needs of young people, stimulates their attention to political issues, and allows them to actively participate in political activities and express their political views and attitudes. On the other hand, it is necessary to create a good political atmosphere, encourage young people to participate in political discussions, and let them participate in national political decision-making to enhance their sense of political responsibility and mission. Policies and measures should be formulated according to the needs of different groups and issues, so as to provide a favorable policy environment for young people and stimulate their political emotions, so as to improve the effectiveness and pertinence of political participation.

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