

The Construction and Deconstruction of Young People's Identification with Mainstream Ideology in the Field of Online Communities

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Abstract—Driven by the digital wave, online communities are no longer limited to the simple attribute of a technical platform. Instead, they have deeply evolved into a new lifestyle that uses technical tools as the carrier and technical thinking as the core, and have become a crucial field for the construction of the mainstream ideological identity of the youth group. Currently, online communities pose multi-dimensional challenges to the mainstream ideological identity of young people through multiple paths, such as reconstructing the ecology of the public sphere, increasing the difficulty of information supervision, and creating a simulated communication environment. By deeply analyzing its mechanism of action, we can identify three core contradictions. In response to the above challenges, it is necessary to construct a collaborative governance framework. Taking the interest guidance mechanism as the value anchor point, we can activate the value resonance of young people through precise policy supply. Taking the cognitive correction project as the practical starting point, we can form a full-chain governance network across platforms and fields. Through the organic linkage of these three aspects, we can promote young people to achieve conscious identification and internalized practice of the mainstream ideology in the digital space.

Keywords—Online communities, Youth, Challenges.

I. INTRODUCTION

In the process of the reconstruction of social space driven by digital technology, online communities, as a new form of social aggregation, essentially represent "a collective of people with a specific relationship paradigm formed based on emotional connection, shared interests, and resonance of hobbies". Young people build digital aggregation spaces with the characteristics of independent choice, structural stability, and spatial privacy, taking geographical proximity, shared interests, blood relations, and professional connections as the bonds. This layered structure that integrates the virtual and the real not only presents the "echo chamber" effect in information dissemination but also appears in the form of a "resonance field" in the interaction of ideologies, putting the identification with the mainstream ideology under the dual tension of "decentralization-recentralization": there is not only the risk of the dispersion of the authority of mainstream discourse but also a dynamic balance mechanism of value cohesion within the community and inter-community mobility emerging.

Currently, the academic research on online communities focuses on subcultural representations, the laws of public opinion dissemination, and the educational paradigm for young people. However, research on online communities as an area of ideological competition remains insufficient. In particular, the phenomenon of the differentiation of value orientations among different social groups in online communities – there are both the segregation of communities driven by class interests and the resonance of public attitudes across communities – has become a key variable affecting the identification with the mainstream

ideology, highlighting its strategic value as a new front for ideological dissemination. The characteristics of virtuality, sharing, and subjectivity of online communities show three evolutionary trends under the empowerment of digital technology. Firstly, the algorithmic recommendation mechanism intensifies the cocooning effect of information within communities, forming an "information follicle" for value cognition. Secondly, the UGC (User Generated Content) production model has given rise to a distributed structure of the right to speak, and the mainstream ideology needs to reconstruct its narrative system amidst diverse expressions. Thirdly, the strong relational nature of community interaction enhances the emotional stickiness of value identification, requiring the communication of the mainstream ideology to achieve a paradigm shift from "one-way indoctrination" to "emotional resonance". This structural change makes it necessary to deeply analyze the influence mechanism of online communities on the ideological identification of young people.

II. THE REALISTIC CHALLENGES TO YOUNG PEOPLE'S IDENTIFICATION WITH MAINSTREAM IDEOLOGY WITHIN ONLINE COMMUNITIES

In the process of digital technology reconstructing the paradigm of social interaction, online communities, as a new form of the public sphere, are reshaping the ideological identity landscape of young people through three mechanisms. Based on the characteristics of simulation, interactivity, and artificiality of the virtual reality space, online communities have become a composite carrier of the cultural genes of the real society and the logic of digital technology. The virtual nature of online communities is essentially a digital twin of real

social relations. This dual attribute of the integration of the virtual and the real not only endows the innovative potential for the cultural production of community culture but also implies the risk of ideological deconstruction. The class structure, interest demands, and cultural norms of the real world, via algorithmic recommendations and community dissemination methods, lead to a cognitive fission of "decentralization-re-tribalization" in the virtual realm. Young people gradually dissolve their holistic perception of the mainstream value system in the identification with community culture.

Online communities have reconstructed the public participation model of young people through technological empowerment. The community structure formed based on bonds such as shared interests, professional connections, and geographical proximity is essentially the mapping and extension of the individual's real social relationship network into the digital space. This mapping process has a dual effect. On the one hand, the strong relational connections within the community strengthen the members' cultural identity, forming an emotional community in the style of the "imagined community". On the other hand, the anonymity and symbolic expression within the community lead to the separation of the subject's cognition from the real identity, giving birth to a cognitive schema in the "post-truth" era. When young people invest their main social energy in a community-based existence, their awareness of political participation will inevitably shift from institutional participation in the real society to emotional expression within the community. This generational shift in the participation model essentially reconstructs the communication path and acceptance logic of the mainstream ideology.

What is more alarming is that the "information cocoon" effect and the "echo chamber" mechanism of community communication form a double shackle. Algorithmic recommendation technology, through precise profiling and content distribution, locks young people in a homogeneous information environment, forming a vicious cycle of "cognitive narrowing". When hot public opinions such as the illegal incidents of entertainment stars and tax supervision cases ferment in the community, the fragmented information flow often obscures the whole picture of the facts, and young people lose their trust in the mainstream discourse system in emotional communication. In particular, some people with ulterior motives take advantage of the anonymity and fissionability of community communication to wrap ideological discourse in the "sugar coating" of people's livelihood issues, international relations, etc., and through strategies such as "agenda hijacking" and "cognitive pollution", continuously deconstruct the theoretical authority of the mainstream ideology.

III. REASONS FOR THE INFLUENCE OF ONLINE COMMUNITIES ON THE IDENTIFICATION OF THE MAINSTREAM IDEOLOGY AMONG YOUTH

The cognitive alienation of online communities stems from the dual disorder in information production and consumption. Under the dominance of the capital logic of digital capitalism, information dissemination has been alienated into a vassal of the attention economy. False news, through the dissemination chain of "emotional incitement – taking a stance – reaping traffic", transforms social hot topics into ideological traps. This secondary public opinion has three characteristics: firstly, it creates cognitive chaos by substituting concepts. Secondly, it replaces objective facts with subjective emotions. Thirdly, it achieves viral dissemination by leveraging the fission of communities. When official clarification information is overshadowed by new topics, the youth group gradually loses its ability to make value judgments amidst the information fog and falls into a cognitive dilemma in the "post-truth" era.

What is even more alarming is the "cognitive narrowing" effect of community dissemination. Through precise profiling and content distribution, algorithm recommendation technology traps the youth group in a homogeneous information cocoon. When members of the community continuously receive one-sided information, their cognitive mode will undergo a fundamental transformation: shifting from rational judgment based on facts to emotional stance-taking based on positions, and from a value orientation of pluralism and tolerance to a binary opposition of either this or that. This cognitive alienation is manifested in the communication logic of "taking a position first" within the community culture – each member is immersed in the "cognitive web" of self-confirmation, reinforcing existing prejudices through selective exposure, ultimately leading to the fragmentation of social value consensus.

The technical logic of online communities is essentially the alienated expansion of algorithmic power. Beneath the appearance of "technological empowerment", the collusion between the capital logic and the technical logic is deconstructing the communication authority of the mainstream ideology. This alienation is manifested through a dual mechanism: the decentralization of information production rights leads to the democratization of knowledge power. When every individual can become an information node, professional media and elite discourse face the risk of being deconstructed. In community dissemination, the youth group is more inclined to accept "grassroots narratives" rather than "grand narratives", and this shift in value orientation is essentially the dissolution of traditional communication power.

The "information cocoon" and "cognitive bias" created by the algorithm recommendation mechanism form a double yoke. The information filtering system based on user preferences excludes the content of the mainstream ideology from the information flow,

plunging the youth group into the cognitive dilemma of the "filter bubble". When members of the community continuously receive information that conforms to their cognitive framework, their value judgments will gradually deviate from the mainstream discourse system. This technological alienation not only weakens the communication effectiveness of the mainstream ideology but is also likely to give rise to value opposition and group polarization between different circles.

IV. STRATEGIES FOR RESOLVING THE DILEMMA OF THE IDENTIFICATION WITH THE MAINSTREAM IDEOLOGY AMONG YOUTH IN ONLINE COMMUNITIES N

In a certain sense, various types of online communities are the reflections and variants of different interest demands in the social field. Ultimately, ideology is also determined by the economic base of a specific period, and the effective identification with the mainstream ideology necessarily requires a solid material foundation. Therefore, addressing the diverse interest demands of young people is a fundamental task for resolving the issue of identifying with the mainstream ideology in the era of online communities.

Strengthen the guidance of young people's interests and build online platforms and channels for interest sharing and communication. The emergence of heterogeneous discourses in online communities may be due to factors such as technological promotion and convenient interaction, which can give rise to emotions such as confrontation, trust, or capriciousness, and even rumors. However, in essence, the core driving force lies in the expression, pursuit, and game of spiritual and material interests. "The ideal is nothing else than the material world reflected in the human mind and translated into forms of thought." Although communities emerge in the cyber space, their roots are embedded in real life. The information in online communities involves both "transfer" and reconstruction. In a sense, the dazzling community discourses are the reflections and variants of various interest demands in the public opinion field. In this regard, the dissemination of the mainstream ideology within online communities should be combined with addressing issues such as the distribution, sharing, and co-construction of interests in real life. The cohesion of the mainstream ideology ultimately stems from the tangible sense of gain of young people. The Party and the government always adhere to taking "the confirmation, maintenance, and protection of the interests of the majority" as the purpose of governance and meet the multi-level needs of the people. Young people can realize their aspirations for a better life through participating in labor, national construction, and reform, effectively safeguard the legitimate rights and interests of the people, and also use online platforms such as official websites and official Weibo to unblock the channels for expressing interests. Only by enabling young people to take the initiative to serve as policy

propagandists can we resist and even eliminate the interference of discordant voices within the community.

Analyze and judge the chaotic situations of community public opinion and improve the ability to respond to abnormal public opinion crises. Human activities are essentially truth-seeking activities. In other words, people all have a desire to identify the "truth" and distinguish right from wrong. In the context where various issues are presented and the discourse directions are multi-dimensional within the community, it is very easy for young people within the community to gather and discuss a certain social hot issue, which in itself indicates the need of young people for the truth. Therefore, we should pay attention to the content supply of Internet information, improve the quality and efficiency, and increase the speed and quantity in terms of content production and information release, so as to effectively guide regular issues to stably follow the normal path of the evolution and fluctuation of public opinion. In addition, we should also focus on the integration of the public opinion fields both inside and outside the community. Taking the community space as the boundary, only when the two public opinion fields inside and outside both adhere to the public interest orientation, release authoritative information about social hot issues through multiple channels and platforms, pay attention to the specific demands and emotional needs of different public opinion subjects, and adhere to rational dialogue, can we eliminate the irrational and negative flow of public opinion within the community and avoid the backflow of negative public opinion from outside into the community.

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