

Analysis of the Model and Construction Mode of Online Ideological and Cultural Territory

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Abstract. The online ideological and cultural front has virtuality and mobility. Its structure is different from the real territory, and its construction method is different from the actual position construction. Understanding the boundary features and topographical structures of online ideological and cultural fronts is the basis for in-depth understanding of the variability of online ideological and cultural fronts, and an important prerequisite for exploring the path of online ideological and cultural Territory. Promoting the construction of online ideological and cultural Territory requires adhering to the law of network culture development, giving full play to the subject's conscious initiative, correctly handling the relationship within and outside the network, the relationship between online and offline, the relationship between domestic governance and global governance, and the relationship between commonality and individuality.

Keywords: Online ideological and cultural Territory, Stereotypes, Construction methods.

The word "configuration" is derived from Nathalie Heinich's "Internal and external groups: A sociological study of community issues" (1965), intended to express the procedural and dynamic nature of cultural structures. The structure of the ideological and cultural front is the combination of the boundary state, the topological structure and its content. The online ideological and cultural positional pattern in the technical context has virtual features. The ideological and cultural Territory are very different from the territorial positions. The ideological and cultural Territory are intangible, the territorial positions are tangible, and the construction and guard methods of the two positions are different. Due to the virtual characteristics of cyberspace, the construction of online ideological and cultural Territory is more complicated than the construction of realistic frontier positions

I. THE PATTERN OF ONLINE IDEOLOGICAL AND CULTURAL TERRITORY

1. The Type of Structure of Online Ideological and Cultural Territory

The composition of online ideological and cultural Territory is determined by a variety of factors. Political factors influence the nature of online ideological and cultural Territory. Economic factors influence the foundation of online ideological and cultural Territory, and social factors influence the environment of online ideological and cultural Territory. From the structural state and contact mode of online ideological and cultural Territory, there are mainly the following forms: **First**, linear structure, which is expressed as a one-way form of evolutionary path. This form is relatively simple, and it is the state of the network technology in its first birth. People have not yet had a deep understanding of the importance of the construction of network ideological and cultural Territory. Most people only look at the new things of the network from the perspective of technological changes, and they are pinned on the cyberspace. The content of the ideological content is still not fully understood, and the understanding of the value of the network ideological culture is still in a state of paralysis. **Second**, the plane cross structure is expressed as a double interactive form. In this form, the society has a connection with the understanding of network thinking and practice, and began to understand more about the impact of cyberspace's ideology and culture on the real society, especially

in those countries with developed technology, gradually breaking through the cyberspace. The technical form has a new understanding of the ideological sustenance of the network society. **Third**, the three-dimensional network condition is represented by the space-time progression in the complex structure. Under this modality, people have a more comprehensive understanding of online ideological and cultural fronts. They began to examine the operation of network society from economic, political, cultural, and social factors, and understand the political and value characteristics of ideology and culture from cyberspace., and through a more comprehensive form to understand the basic parameter variables of online ideological and cultural territory. **Fourth**, the multi-dimensional spatial superposition is expressed as a gridded organic whole. This is a form of position formed on the basis of comprehensive analysis. It not only pays attention to the existence of netizens and websites, but also pays attention to the expression of words and deeds in cyberspace; not only pays attention to the improvement of relevant laws and regulations, but also focuses on its practice; not only on the macro display online The structure of ideological and cultural Territory also establishes spatial community awareness in areas such as online communities, network homes, and online forums.

2. The Boundary Features of Online Ideological and Cultural Territory

The online ideological and cultural front has unique boundary features and functions due to its virtuality and fluidity, which are expressed as: (1) The value boundary of the online ideological and cultural front and its rejection of foreign value. Any value system has a core and an edge. Under normal circumstances, the core content of the content is “mass density”. Because the combination is relatively tight and not easy to disassemble, the more outward the cohesive force, the weaker at the edge. The structure is the most loose. The value boundary of the online ideological and cultural front is the regulation of the netizens' ideological behavior and the attitude of foreign values. The watch function and the rejection function of the online ideological and cultural boundary exist at the same time. Although the cyberspace is very virtual, the value performance is not virtual. It is impossible to integrate all other values, especially for the universal values of the West. Maintain a vigilant attitude. For example, in cyberspace, Westerners speak of democracy and human rights. We also talk about democracy and human rights. Although there are commonalities, the direction of thought is completely different. Westerners talk about cultural exchanges, and we also talk about cultural exchanges, but the purpose of communication is Not exactly the same; Westerners use the Internet to spread their values, and we also use online communication to express our values, and their respective goals are not the same. It can be said that from the political level to the social life level, the value division of cyberspace is obvious. The online ideological and cultural front with the goal of value persistence also stands in the virtual society of the network. (2) The boundary of interests and its leading integration function for netizens' thoughts. The performance of the interests in the real world is multifaceted. There are differences in the pursuit of interests between individuals and groups, between public and private, and between people and me. This difference will inevitably extend to the network society. Although human behavior is related to their own interests, but the pursuit of netizens' interests cannot be without a bottom line. On a large scale, national interests are at the core, and netizens cannot circumvent this core. They must consciously resist any behavior that endangers the interests of the state. On a personal level, the interests of netizens cannot harm the legitimate interests of others and must comply with the law and Morality is the premise. The online ideological and cultural boundary has set the way for netizens to pursue interests and the boundaries of behavior, and to pursue the integration of bad interests. (3) Expressing the boundary and its constraint on the discourse form of netizens. Online ideological and cultural Territory also stipulate the proportion of language expression. In terms of discourse boundaries, netizens are required to express their thoughts and behaviors in healthy language. This kind of situation puts forward the requirement for us to enhance the influence of our own discourse, and also puts forward the requirement of using discourse opportunities to defend the boundaries of thought.

II THE STRUCTURAL VARIATION AND REASONS OF ONLINE IDEOLOGICAL AND CULTURAL TERRITORY

The intent of different ideas on the cyberspace often causes stress and tension on the online ideological and cultural fronts. The variation of values will shift the atmosphere and form of online ideological and cultural Territory. The negative energy of the network often affects the ecological balance of online ideological and cultural Territory. These variations are a reflection of the values and worldviews of some netizens, and also related to the bad atmosphere of the real society.

1. Performance of Online Ideological and Cultural Territory

There are various forms of online ideological and cultural variability. There are knowledge problems of netizens, problems in the implementation of management, problems in laws and regulations, and problems in the pursuit of interests of websites. The basic characteristics are transcending the value, the system and the moral bottom lines. Common manifestations are as in Table 1.

Table 1

Scopes	Common forms	Cross-border
Beyond the discourse boundary	Defamation of the government, attacks on the party's policies, black heroes, derogatory state leaders, fictional bad deeds, corruption of socialist image, poor network performance, ethical ethics, cyber-terrorism, cyber-poor broadcast	Illegality Irregularities Violation of discipline Disobey morality
Beyond cultural boundaries	Network bad culture trend, network vulgar culture, online porn culture, network Asian erotic culture, network rough culture, network superstition culture, network pseudoscience	
Beyond the exchange boundary	Theft and disclosure of national intelligence through the Internet, illegal evangelism, use of the Internet to promote cult behavior, behaviors that endanger network culture security, behaviors that endanger mainstream ideology, and technical security of theft of network information	

The changes in the ideological and cultural Territory caused by the above aspects are as follows:

First, the value boundary dislocation and shape variation, manifested as the negative energy of the network, corrupted the network atmosphere, established a bad model in the cyberspace, causing some netizens to blindly pursue the wind, disturbing the cultural rhythm in different forms, causing value confusion in the cyberspace, caused some netizens to be confused and act beyond the bottom line of value.

Second, the dislocation of the discourse boundary and the morphological variation. It is expressed as a mixture of thoughts, a slow language, a person who pretends to be a literary person, a rude person, and a person who has no talk. They regard the ugly language as a trendy fashion, the language as a cultural creation, the stimulating language as a spiritual enjoyment, the vulgar language as a simple innocent, the wild language as a true waywardness, and the low-level language as a life sentiment; with the so-called network "freedom of speech" The society, defying the law, relying on the words and words to attract the eye, and using the language of anger to provoke the network storm, is not the idea of advocating the virtue of honor, but the vulgarity of the ugly words.

Third, the cultural boundary dislocation and morphological variation, which is mainly caused by the boundary dislocation caused by the variation of cultural content and the boundary dislocation caused by cultural form variation. In the form of poor, wretched or dirty form, it causes the morphological variation to the network thought. The orientation has a greater impact. The fourth is

the exchange boundary misplacement and morphological variation, flaunting heterogeneous cultural components in online ideological and cultural exchanges, conveying bad content in a concealed way, packaging bad orientations with legal cloaks, using technology to subvert cultural issues in cyberspace, and causing mainstream thinking. Culture is diluted or degraded.

2. Reasons for the Variation of Ideological and Cultural Territory on the Internet

The first is the pursuit of fame and wealth transcends legitimate interests. In the drive of fame and interest, we express the desire of utilitarianism and superficiality by selling ugly, buying ugly, and ugly. In this case, we have not been able to talk about the positional consciousness. It is an empty word to stick to the ideological and cultural position on the Internet or to build an online ideological and cultural position. In this case, the interest boundary becomes dispensable, and the way of profit making can be arbitrary, but whether the "over moment" is not considered.

The second is the excessive value of the suppression, beyond the reasonable boundary of thought. The network has changed the way of interpersonal interaction, which has greatly changed the expression boundary in netizens' communication, especially the ideological expression and the virtual enhancement of discourse expression, which seems to form a borderless and unconstrained space.

The third is the inexhaustible curiosity that transcends the moral boundaries of the public. When the singularity of the singularity evolves into a specific behavior, the value of the watch is no longer there, and the personality does not exist. Some netizens' ideas are filled with the perverted psychology of pursuing slanting desire, the erroneous psychology of ugly beauty and the fanaticism of partial enthusiasm. Under this kind of psychological motive, the insistence of the position became very indifferent, and the maintenance of thought became alienated. It seems that everything is not related to oneself.

The fourth is the inexhaustible cultural revelry that transcends the normal cultural boundaries. The "excessive consumption" of cultural resources, the excessive packaging of cultural forms, and the excessive illusoriness of cultural pursuits have caused network culture to repeatedly form existing boundaries and form new boundaries. The bottomless worship and pursuit of "fans" and "fans" have changed people's cultural understanding. The fifth is the inexhaustible language interpretation that transcends the boundaries of healthy discourse. Some netizens portray their ideas as decorations of the Internet, and the language is portrayed as a network of game products. These contents, which are arbitrarily played by the name of innovation, no longer take into account the boundaries of ideological and cultural Territory.

3. The Harm of Online Ideological and Cultural Position Mutation

The harm of online ideological and cultural variability is not only manifested in cyberspace, but also transmitted to the real society. It will cause netizens' thought astigmatism, spiritual drift, value alienation and language emptiness, ritual acts, and social drama. Low network culture taste. It causes the appearance of the online ideological and cultural arrays to be alienated, so that the positions with neat structure and beautiful shape become strange and deformed. The deformed structure will cause the internal tension to be strengthened. Once the external bad stress is encountered, it is easily deformed and deformed. It has caused the online ideological and cultural fronts to be separated from each other. In the behavior of many netizens, it seems that there is no big problem, even "regular". In fact, due to deliberate "away from politics", they often show off some nonsense, including no subject consciousness and no thought, no value orientation, the formation of a lack of position awareness, the pursuit of boring state. It caused the online ideological and cultural fronts to have a soulless body. In this case, it was only a shelf of the position. The fillings were messy, without consciously searching and sorting, and without good thought processing and creation. Sub-filled, fake content, lack of soul and true meaning. It has caused the online ideological and cultural fronts to be invisible, making the construction of online ideological and cultural Territory unsatisfactory, and it is difficult for good ideas to find a suitable place to live. It causes the loss of the soul, makes the position fall, and the mind is homeless. This is not a problem of a certain aspect of thought and practice, but a situation in which the thought and structure of the online ideological and cultural front are both problematic. On the one hand, the idea is subject to external erosion and changes in content. On the other hand, the position is

changed by the singularity of the sect, and the quality and quantity, shape and appearance, body and soul are separated. This is of course we cannot accept.

III THE CONSTRUCTION OF ONLINE IDEOLOGICAL AND CULTURAL TERRITORY

To promote the construction of online ideological and cultural fronts, we must highlight the awareness of the powerful country and the overall situation in our minds, highlight the sense of innovation and distinctiveness in theory, highlight positive energy and positive factors in value guidance, and highlight predictiveness and regulation in management. In the target selection, the recognition ability and error correction ability of netizens are highlighted, and the comprehensive service function of "Internet +" is highlighted in the method.

1. Strengthen the Positional Awareness and Border Awareness of Netizens

1) Establish a general construction idea.

Scientifically define the boundaries of network culture, reasonably define the structure of network culture, reveal the existence forms and expression mechanisms of online ideological and cultural Territory, adapt to the requirements of the construction of network culture powers, and explore ways to enhance the netizens' cultural consciousness and value consciousness. From the single subject area of cyberspace to the interdisciplinary field, from the research on the network ideological and cultural ontology to the overall understanding of the network society, from the purely technical level to the comprehensive development, from the subjective culture of the network Understand the transformation to empirical analysis and practical practice.

2) Strengthen the national consciousness of online ideology and culture.

Defend the sovereignty of the network, oppose cyber hegemony, use the power of the Internet, and not engage in network power. "On the issue of big and big issues and political principles, we must strengthen our initiative, take the initiative, and take the initiative. We must not be plausible and ambiguous. We must not silence aphasia or voice." ^[1] In the real society, the rulers of every country They will spare no effort to defend the territory and sovereignty through economic, political, cultural, military and other means. This thinking extends to the construction of online ideological and cultural Territory, that is, to defend the cyber sovereignty, oppose cyber hegemony and use network governance to defend the sovereigness of the Internet must be justified, and the opposition to cyber hegemony must be justified. The implementation of the power of the Internet must be regulated according to law.

3) Optimize the online ideological and cultural position pattern.

Paying attention to the era of online ideological and cultural fronts, using network governance to enhance the vitality of online ideology and culture, to expand exchanges and enhance the charm of online ideology and culture, and to enhance the cohesiveness of online ideology and culture with Chinese characteristics. Pay attention to party spirit and people's nature in the construction of online ideological and cultural Territory, pay attention to actuality, use healthy themes, excellent narratives and exquisite forms; pay attention to the comprehensiveness of online ideological and cultural Territory, and comprehensively play the leading role of politics and the supporting role of the economy. Synergies with society.

2. Correctly Handle the Important Relationship in the Construction of Online Ideological and Cultural Territory

The first is to deal with the relationship between the governance of the "virtual world" and the governance of the "real world." The real society and the virtual society are interconnected. This kind of connection is realized through the activities of the main body and the connection of technology. The management measures and governance methods of the real society can also be applied to the virtual society, and the new phenomenon of the virtual society It can provide innovative opportunities for the management of the real society.

The second is to handle the relationship between domestic governance and global governance. The "unboundedness" of the Internet has given the construction of online ideological and cultural Territory with global characteristics. This issue is not only unique to China, but also a matter that modern countries must face and need to solve seriously. Starting from the commonality of network

construction, different countries can learn from each other on the basis of consultation and cooperation, realize the sharing of technical resources, and use universally recognized conventions or international regulations to manage the network. This requires organic integration of innovation and development. Adhere to the organic combination of me and the characteristics.

The third is to handle the relationship between the network subject and the network object. Both the network subject and the network object are the elements of the online ideological and cultural front, and under the impetus of network technology, the trend of subject objectification and object subjectivation makes the construction of online ideological and cultural Territory appear the intersection of the subject boundary and the object boundary, each The main body should be a healthy expression of online ideological culture, and be a positive practitioner of socialist core values in cyberspace.

The fourth is to deal with the relationship between public and private rights, public and private morals, public space and private space. Cyberspace has unprecedented freedom and often causes various public opinions. This requires clear understanding and practice of netizens' public and private morals, public and private rights, public space and private space. Usually, social interests are higher than private interests, private space cannot occupy public space, and private rights cannot transcend public rights. However, public content should not over-squeeze legal private space. The boundaries between public and private should be followed in the construction of online ideological and cultural Territory.

3. Constructing a Mechanism System for the Construction of Online Ideological and Cultural Territory

1) Establish a normalization mechanism.

With the normalization of the construction concept, we can overcome the gust of wind phenomenon, and use the normalization of the construction process to overcome the one-size-fits-all phenomenon of the method and normalize the construction method to overcome the phenomenon of doing things bluffing but rarely effective in practice.

2) Establish a scientific expression mechanism.

Promote the psychological resonance of netizens with healthy culture and use policy guidelines to guide netizens' self-discipline. Following the scientific logic norms, the scientific way of thinking and the form of scientific construction, the online ideological and cultural fronts are pinned by good values and exquisite structure.

3) Establish an operational mechanism for living.

"We must strengthen the network ethics and network civilization construction, give play to the role of moral education, and use the excellent results of human civilization to nourish cyberspace and repair the network ecology."^[2] It is necessary to understand and solve the current ideological and cultural problems of the Internet with a life-oriented attitude and a realistic mentality. We do not sculpt the reality, do not exaggerate the truth, do not bluff, do not cover up the truth, give play to the driving force of advanced culture, and give play to the cohesive force of the national spirit.

4) Establish a standardized management mechanism.

To achieve coordinated management, take the government as the leading factor, take the netizens as the main body, and use the law as the benchmark to exert the synergistic effect of the construction of online ideological and cultural Territory.

4. Defend Online Ideological and Cultural Territory with a Healthy Discourse System

The first is to build a network discourse system that conforms to the trend of modern technology development. The network cultural symbols in the context of modern technology have diverse characteristics. The discourse choices in cyberspace record the cultural issues and technical level in social development. "If the real world of human existence is a variety of tangible physical entities." And its associated practical activities constitute a vibrant and tangible world. Then, modern information and virtual worlds are a variety of symbolic systems created by human beings and their technical means of supporting the generation and dissemination of these symbolic systems. Symbolic world."^[3] The network discourse that conforms to the trend of the times will never change. Some parts of it are always supplemented in development. Some parts will disappear completely in

development. Some parts will become special forms, but in general they often appear as Adaptability to technology, to society, and to people's lives. In the era of technology, human destiny is more closely combined, and the online version of the human destiny community is receiving more and more attention. In this "fifth frontier" full of virtual colors, there are still different ideological boundaries, how to consolidate Your own cultural position is a topic that every country should pay attention to. While promoting the common development of mankind, it is extremely important to safeguard the security of its own interests.

The second is to build a network discourse system with the characteristics of the times. In daily life, language symbols are highly simplified alternatives to thinking, not only expressing people's willingness to live, but also expressing their desire for value. How to find out the greatest common denominator of society is something that socialist countries must pay attention to. In our real life, it is extremely important to overcome the vulgarization and rough language style. The bad cultural symbols that are full of society are not the subversion of language norms or the disintegration of values. Engels once said: "For all the great and genius places of Goethe, for example, "The Sorrowful Son" Goethe's "Lamentation of Rome", Mr. Gruen is not rushing past, just saying nothing. But nonsense. However, he used his rare diligence to collect all the vulgar, all the small citizens, all the trivial things, collected all of them together, exaggerated with the real writer's brushwork, and whenever he had When he might use Goethe's authority, and often the derogatory Goethe's authority to support his narrowness, he is elated."^[4] The phenomenon described by Engels is not only in that era, but also in today's cyberspace. For different purposes, some netizens use discourse symbols to distort facts, disintegrate the truth, or over-emphasize, or derogate from it. In the pursuit of fame and fortune, the bad mentality and bad value are spread in the network society. Faced with this phenomenon, we cannot interpret it with freedom of speech, nor can we eliminate it with ruthless blows, but we must construct a cultural symbol and discourse system with local characteristics in the reality of social development.

The third is to build a network discourse system that represents the will of the party and the voice of the people. "For a person, a political party, a political power, a nation, language can particularly reflect his quality, character, weather and gas."^[5] The discourse adjustment function is mainly manifested as: highlighting the leading role of the socialist discourse system with Chinese characteristics, harmonizing ideas and practice, and coordinating theory with practice; highlighting the current context of reform and opening up, the context of core values, and the Chinese dream of the great rejuvenation of the Chinese nation Context, reflecting the characteristics of the times and Chinese characteristics. The current network discourse is not only full of Internet thinking, but also infused with Chinese style and Chinese style. It can be humorous, but it cannot deliberately spoof. It can discuss life development, national policy, and social focus, but it cannot derogate the government and vilify the image. Malicious attack, which can create and unfold associations, but it can't be falsified or manipulated. The discourse system that represents the will of the party and the voice of the people should be rigorous and serious in thinking. It should be lively and full of meaning in form. It should be respectful and law-abiding in guiding. The discourse system is based on the purpose of embodying the interests of the broad masses of the people.

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