

Original Paper

New Popular Arts and Literature and the Routine
Popularization of Marxism in Industrial and Mining
Enterprises in the Digital-Intelligent Era: Problems, Internal
Fit, and Practical Pathways

Jinxing Gu¹

¹ Hainan Vocational University of Science and Technology, Haikou, Hainan, 570100, China

Received: February 28, 2026

Accepted: April 22, 2026

Online Published: May 11, 2026

doi:10.22158/wjeh.v8n2p92

URL: <http://dx.doi.org/10.22158/wjeh.v8n2p92>

Abstract

The routine popularization of Marxism in industrial and mining enterprises cannot rely only on meetings, documents, or classroom-style lectures. In the digital-intelligent era, front-line workers encounter information, culture, and social life through more fragmented, visual, and interactive channels, while enterprise production is increasingly shaped by big data, artificial intelligence, intelligent equipment, and digital management. Against this background, this article examines the practical weaknesses of Marxist communication in industrial and mining enterprises and explains why new popular arts and literature offer a suitable cultural carrier for routine theoretical communication. The analysis argues that new popular arts and literature are compatible with the people-centered orientation, practical character, accessible language, situated expression, and digital forms required by Marxism's popularization at the industrial grassroots. On this basis, the article proposes four pathways: rebuilding a plain and industry-specific discourse system, cultivating communication spaces in front-line production and living scenes, mobilizing young industrial workers as active creators and communicators, and using digital-intelligent technologies to extend online and offline coverage. These pathways can help Marxist theory enter everyday industrial life more naturally and provide ideological support for grassroots ideological and political work, value guidance among enterprise employees, and the high-quality transformation of manufacturing.

Keywords

digital-intelligent era, new popular arts and literature, industrial and mining enterprises, popularization of Marxism, routine communication

1. Introduction

The popularization of Marxism is a basic and long-term task in the ideological and theoretical work of the Communist Party of China. Its purpose is not to keep scientific theory within academic spaces or official meetings, but to bring it into contact with people's work, life, and social practice. Only when theory reaches ordinary workers can it become a force for unity, a guide to practice, and a source of direction for industrial development. Industrial and mining enterprises are important sites in this process. They bring together miners, production workers, technical personnel, managers, and a growing number of young employees. They are also concrete fields in which the Marxist views of practice, the masses, and development can be tested and expressed.

The digital-intelligent era has changed these enterprises in visible ways. Big data, artificial intelligence, intelligent production equipment, and digital operation systems have entered mining, processing, manufacturing, and management. At the same time, the information channels, value judgments, cultural expectations, and daily interactions of front-line workers have changed. These shifts require new forms of theoretical communication. The language, organization, and scene of communication all need to be adjusted if the Party's innovative theories are to reach workers in a sustained and convincing way.

For many years, however, Marxist theoretical communication and ideological education in industrial and mining enterprises have often depended on familiar routines: centralized lectures, written internal notices, and fixed classroom training. Such methods have their place, but they also show clear limits. The discourse is often abstract and official; the organization of lectures can be rigid; and the communication scene is usually limited to offices, meeting rooms, or training classrooms. These spaces do not match well with continuous workshop production, the practical learning habits of miners and industrial workers, or the internet-based media habits of younger employees. As a result, theoretical work may remain at the level of meetings and documents rather than entering teams, workshops, mining areas, and specific posts. Over time, this can produce a closed-circle pattern of communication, a tendency toward formalism, and a separation between theory and practice.

New popular arts and literature provide a possible way out of this problem. Compared with elite art aimed at small circles or didactic art that simply repeats slogans, new popular arts and literature are closer to everyday life, ordinary people, real scenes, and all-media communication. They can tell stories of work, struggle, innovation, and collective growth in forms that workers are willing to watch, hear, and share. In industrial and mining enterprises, such forms can translate Marxist theory into narratives connected with miners' lives, model workers' experiences, technological innovation, green transformation, and enterprise development. This does not mean replacing theory with entertainment. Rather, it means allowing theory to be understood through lived experience and cultural expression. In this sense, integrating new popular arts and literature into the routine popularization of Marxism has practical value for grassroots ideological and political work, enterprise transformation, and the cultivation of a high-quality industrial workforce.

2. Practical Problems and the Need for Innovation in Marxist Communication in Industrial and Mining Enterprises

2.1 Rigid Traditional Models and Their Poor fit with front-line Production Scenes

The popularization of Marxism is not a mechanical repetition of theoretical texts, nor is it effective when it becomes a one-way lecture detached from practice. It should be a process in which scientific theory interacts with industrial production, front-line work, and employees' daily lives. The aim is straightforward: front-line workers should be able to understand the meaning of theory, remember its main points, use it in practice, and communicate it to others.

Industrial and mining enterprises cover many fields, including resource extraction, heavy-equipment manufacturing, fine chemical production, and intelligent green manufacturing. Their production is often continuous, tightly organized, and highly practical. Miners and workshop workers usually work in shifts. Their free time is fragmented, and their attention is shaped by concrete tasks rather than lengthy abstract discussion. Long centralized study sessions, difficult theoretical terminology, and lecture scripts read from prepared documents therefore have limited appeal and limited effect.

The traditional model still used in some enterprises has not fully responded to this reality. It tends to rely on grand narratives, specialized academic explanation, and unified study at fixed times and fixed places. It gives insufficient attention to workers' fragmented schedules, visual and practical forms of understanding, and preference for learning through concrete examples. It also leaves little room for dialogue, participation, emotional identification, or on-site experience. When theory is not connected with mining breakthroughs, workshop production, safety management, technological innovation, or skill upgrading, it becomes difficult for workers to see how it relates to their own jobs. The result is a form of learning that may be visible in records but weak in real influence.

2.2 Communication Barriers and Weak Participation among Grassroots Employees

A second problem is the formation of communication circles within enterprises. In some cases, theoretical study, policy explanation, and ideological education are concentrated among senior managers, administrative staff, and full-time Party workers. Front-line miners, workshop technicians, young workers, and employees in basic posts remain at the edge of communication. They have fewer channels for participation, weaker motivation for active study, and less opportunity to form a sense of identification with the Party's innovative theories.

This problem is also connected with enterprise management priorities. Some enterprises place more emphasis on production indicators, output, and immediate efficiency than on long-term ideological and cultural construction. Theoretical communication is then treated as an annual task assigned from above rather than as a regular part of enterprise governance and workforce development. Without a stable plan and a long-term mechanism, popularization work is likely to become episodic, formal, and narrow in reach.

The lack of suitable cultural carriers further weakens participation. Many enterprises have not developed forms of communication that match workshop teams, ordinary posts, or the interests of

young workers. The communication flow remains top-down. Workers listen, but they rarely create; they receive information, but they seldom share or discuss it in their own language. To improve ideological and political work at the industrial grassroots, enterprises need to move beyond the habit of copying superior-level documents or delivering scripted lectures. They need forms that ordinary workers enjoy, can join in, and can carry back to their own posts (Qin, 2024).

2.3 Outdated Discourse and Its Mismatch with Young Workers' Media Habits

The digital-intelligent era has also changed the audience. Short videos, online micro-dramas, digital cultural products, and other new media forms are now part of everyday life. Young employees in industrial and mining enterprises have grown up with the internet. They are used to fast, visual, interactive, and sometimes playful modes of communication. They naturally resist stiff preaching and long, dry textual explanation, even when the content itself is important.

Yet the discourse used in Marxist communication in some enterprises still follows the language of official documents and policy materials. The language can be difficult, distant from employees' lives, and lacking in industrial detail. It often lacks the texture of workshop life, the rhythm of young workers' speech, and the concrete experience of industrial labor. Forms of communication have also changed too slowly. Many enterprises have not made enough use of short theoretical videos, workplace sketches, industrial-themed rap or spoken-word works, mining-themed cultural products, or other youth-oriented formats supported by digital technologies. When both language and form lag behind the audience, theory has difficulty entering the minds of young workers and guiding their growth. This becomes a real obstacle to the routine and lasting popularization of Marxism among the young industrial workforce.

3. Why New Popular Arts and Literature Fit the Popularization of Marxism in Industrial and Mining Enterprises

New popular arts and literature are an important form of literary and artistic practice in the new era. Their basic features include a mass orientation, a practical basis, accessible expression, situated presentation, and digital media forms. Their creators are often ordinary people at the grassroots level; their materials come from production and everyday life; their performance and communication spaces can move into communities, workshops, and online platforms. In this respect, they differ both from elite art that circulates within a small audience and from rigid propaganda art that lacks lived experience.

This logic fits the popularization of Marxism in industrial and mining enterprises. The task is to show the truth of Marxist theory through living industrial practice, to explain the logic of high-quality national development through the transformation of industry, and to make the Party's innovative theories intelligible through stories of workers' struggle and growth. The narrative logic of new popular arts and literature and the communication logic of Marxist popularization therefore have a natural point of connection (Hou, 2024).

3.1 A people-centered Orientation that Matches the Mass Standpoint of Theoretical Communication

Marxism is a theory for the people, rooted in the people and dependent on the people. Its people-centered character is not an abstract slogan; it is a basic requirement for any attempt to popularize it. Communication at the industrial grassroots must therefore begin with workers' needs, experiences, and language.

New popular arts and literature break, at least in part, the pattern in which cultural creation is dominated by professional elites. In industrial and mining enterprises, front-line miners, skilled workers, ordinary employees, and young staff members do not have to remain passive receivers of theory. They can become creators of artistic works, tellers of workplace stories, and communicators of theory. Through this shift, the communication of Marxist theory can move from "cadres explaining theoretical clauses" to "workers telling their own stories and recognizing theory within those stories." Experiences such as skill improvement, safety production, collective problem-solving, technological innovation, and enterprise reform all become materials for explaining the basic principles of Marxism and the Party's innovative theories. This gives theoretical communication a stronger mass foundation.

3.2 Plain Expression that Lowers the Cognitive Threshold of Theory

Marxist theory is systematic and logically demanding. Concepts such as historical materialism, surplus value, common prosperity, and high-quality development are not always easy for ordinary employees to grasp through theoretical texts alone. The problem is not that workers lack the capacity to understand theory. Rather, theory often fails to reach them in a form connected with their experience.

New popular arts and literature help solve this problem by replacing heavy terminology with ordinary language, familiar stories, and concrete industrial cases. The transformation of a mining enterprise, the building of a green mine, a breakthrough in intelligent manufacturing, the work of a model craftsman, or the improved livelihood of miners can all become narratives through which abstract principles are made visible. Artistic storytelling, plain speech, and concrete examples can turn remote theory into something workers can hear, see, remember, and use. In this way, theory gains warmth, industrial texture, and everyday relevance.

3.3 Situated Communication That Suits front-line Production Realities

Industrial and mining enterprises have distinctive work scenes. Workshop teams, mining areas, rest stations, industrial culture exhibition halls, and enterprise squares are the spaces where workers spend their working and leisure time. A communication model centered only on conference rooms cannot easily adapt to shift work, dispersed posts, and continuous production.

New popular arts and literature are flexible in space and form. Performances, storytelling sessions, micro-lectures, and cultural activities can be placed in safe and appropriate front-line settings, such as workshop rest areas, employee cultural squares, industrial heritage exhibition rooms, and workers' service stations. In these settings, workers may encounter theory during a break, a team activity, a festival event, or a visit to an enterprise exhibition. Theoretical communication is thus no longer

separated from ordinary work and life. It becomes part of the environment in which workers already move, speak, rest, and learn.

3.4 Digital Forms that Match the Online Habits of Young Employees

New popular arts and literature have also embraced digital forms. Short videos, livestreamed lectures, online micro-dramas, digital animation, and interactive cultural products allow artistic communication to move across time and space. This is particularly important for young workers, whose learning often occurs in short intervals and through mobile platforms.

Youth-oriented and internet-sensitive forms can encourage young industrial workers to become active participants. They can produce short videos about their posts, act in workplace scenario dramas, take part in online cultural lectures, or use digital media to tell stories of enterprise development. Such participation gives them a sense of ownership over both cultural creation and theoretical communication. Digital media also allow works to be watched repeatedly, shared among peers, and discussed across different shifts and work areas. This helps the popularization of Marxism move from occasional activity to a more regular and self-renewing process among young employees.

4. Practical Pathways for Empowering Routine Marxist Communication through New Popular Arts and Literature

Using new popular arts and literature to support the routine popularization of Marxism does not require enterprises to build large new facilities or separate ideological work from production. The more realistic approach is to use existing cultural resources, respond to workers' actual needs, and begin with small but well-designed entry points. A workable system should include discourse reconstruction, front-line scenes, youth participation, and digital expansion.

4.1 Rebuild a Plain Discourse System with Industrial and Mining Characteristics

Discourse is the starting point of popularization. Industrial and mining enterprises should avoid simply copying official documents or applying a fixed lecture template. They need a theoretical language that carries industrial characteristics, grassroots warmth, and the lived texture of front-line work. This requires connecting Marxist principles with the realities of enterprise transformation, green mine construction, manufacturing upgrading, the cultivation of craftsmanship, the inheritance of model-worker spirit, the protection of industrial workers' rights and interests, and the improvement of miners' livelihoods.

The key is to find the concrete meeting point between theory and industrial practice. Topics that concern workers directly—such as intelligent manufacturing, low-carbon technological upgrading, employee innovation, safety production, and team-level civilization building—can become starting points for communication. Enterprises may organize cultural workers, model workers, skilled craftsmen, and young front-line employees to co-create short videos, workplace sketches, craftsperson stories, industrial-themed rap or spoken-word pieces, and mining-themed essays. These works should use the language of teams and workshops rather than the language of reports. They should explain

scientific theory through familiar words and real cases, so that the Party's innovative theories enter the industrial context in a natural way (Zhang, 2023).

4.2 Cultivate Front-line Scenes and Build Immersive Spaces for Artistic Communication

Enterprises should make better use of the cultural spaces they already have. Workshop team areas, mining districts where safety conditions allow, employee squares, activity stages, rest stations, and industrial or red-culture exhibition halls can all become sites for routine communication. New popular arts and literature can be integrated into employee performances, theme Party-day activities, festival events, red-culture education, and team-based cultural activities.

Industrial and mining enterprises also have rich narrative resources. Local red industrial history, the hardship and struggle of old mining areas, the reform and entrepreneurship of enterprises, and stories of workers overcoming difficulties can all be transformed into concrete teaching materials for theory (Liu, 2024). Songs, dances, sketches, recitations, scene dramas, and traditional local arts can present these materials in accessible forms. In such settings, workers are not only told that Marxism works; they are invited to see why it works through the history of their enterprise, the efforts of people around them, and the changes in their own workplaces.

Small and convenient spaces are especially useful. A team-level micro-lecture station, a mining-area cultural corner, or a mobile exhibition board can bring theory into daily routines without interrupting production. When cultural communication is embedded in posts, breaks, and shared spaces, it becomes less like a special assignment and more like a continuing part of enterprise life.

4.3 Activate Young Industrial Workers and Cultivate a New Force for Theoretical Communication

Young industrial workers are central to the future of industrial and mining enterprises. They are also a key audience for the routine popularization of Marxism. Enterprises should therefore treat them not only as learners but also as creators and communicators. With support from local publicity departments, industry and information authorities, universities, enterprise Youth League organizations, and trade unions, enterprises can build teams for youth cultural creation, young craftsman theory communication, and mining-themed cultural products.

Young technicians, young miners, front-line employees, and student interns can be encouraged to participate in writing scripts, filming short videos, telling post-based stories, and interpreting the Party's innovative theories from their own perspective. What matters is giving young workers a real voice. They should have platforms to display their works, opportunities to speak on stage or online, and the right to shape the language of communication. When young employees move from passive study to active creation, they become a new force in both cultural production and theoretical communication.

Over time, enterprises can form a positive pattern in which young people speak about industrial development, communicate innovative theory, and influence their peers. This pattern can help theoretical study spread from a few organizers to ordinary teams and posts. It also provides the talent base needed for the long-term popularization of Marxism at the grassroots level (Wang, 2025).

4.4 Strengthen Digital-intelligent Empowerment and Expand Online-offline Coverage

Industrial and mining enterprises should follow the trend of media convergence and build a digital communication matrix for new popular arts and literature. Official WeChat accounts, video accounts, Douyin, Kuaishou, internal enterprise platforms, and other channels can be linked to release short, direct, and industry-specific works. A stable digital identity for mining-themed cultural communication can then be gradually formed.

New technologies can also lower the threshold for participation. AI-assisted editing, virtual digital presenters, digital scenario dramas, and simple mobile production tools can help ordinary workers turn post-based stories into shareable cultural products. Offline performances and on-site lectures can be filmed and distributed online, while online responses can guide the next round of offline creation. This creates a two-way mechanism rather than a one-time publicity activity.

Such a mechanism is especially useful in enterprises with rotating shifts or remote mining areas. Workers who cannot attend an event in person can still watch, learn, comment, and share at a suitable time. Enterprises can also set up online spaces for comments, story collection, work submission, and discussion of study experiences. When workers participate in this process, theoretical communication becomes broader in reach and stronger in continuity. It also increases the guiding force and social influence of Marxism's popularization in the industrial and mining field (Li, 2024).

5. Conclusion

Industry is a foundation of national economic development, and industrial and mining enterprises are basic units of China's industrial system. They are also key sites where the popularization of Marxism can extend to the grassroots, take root in industrial posts, and reach ordinary workers. In the digital-intelligent era, the older model of conference-room lectures and paper-based document transmission is no longer sufficient for the realities of continuous production and the diverse cultural needs of workers.

New popular arts and literature offer a practical cultural carrier for this task. Their people-centered orientation, industrial basis, plain expression, situated forms, and digital channels can respond to the problems of formalism, closed-circle communication, and distance from workers' lives. Through a discourse system rooted in industrial and mining practice, front-line communication scenes, active youth participation, and digital-intelligent support, Marxist theory can enter the everyday world of industrial workers more naturally. It can also help gather support for green and low-carbon transformation, intelligent mine construction, and the cultivation of a skilled industrial workforce in the new era. The ultimate goal is not only to communicate theory more effectively, but to make theory a living guide for enterprise development and workers' growth.

References

- Hou, H. (2024). New popular arts and literature and innovation in the Party's ideological publicity work while upholding fundamental principles. *Marxism & Reality*, (3), 112-118. (In Chinese)
- Li, J. (2024). The practical logic of new popular arts and literature in empowering grassroots ideological and political publicity in the digital era. *Theory Monthly*, (6), 89-95. (In Chinese)
- Liu, J. (2024). The educational mechanism of red culture in empowering the popularization of Marxism. *Ideological and Theoretical Education*, (10), 91-96. (In Chinese)
- Qin, X. (2024). Realistic dilemmas and solutions for the popularization of Marxism in the new era. *Guide to Ideological and Theoretical Education*, (5), 78-84. (In Chinese)
- Wang, S. (2024). Building mechanisms for routine grassroots communication in the popularization of Marxism. *Studies on Marxist Theory in Higher Education*, (2), 36-42. (In Chinese)
- Zhang, L. (2023). Literary and artistic carriers and communication pathways for the popularization of Marxism. *Teaching and Research*, (8), 56-63. (In Chinese)