

# The three dimensional logic of the integration of Marxism and Chinese traditional culture

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**Abstract:** *There is a strong historical inevitability between the localization of Marxism and the integrated development of Traditional Chinese culture. Marxism fully absorbs the essence of traditional culture in practice, forms the localization of Marxism, and combines the needs of The Times to innovate traditional Chinese culture. The two influence each other and interact with each other. Under the background of the new era, in order to meet the practical needs of China's cultural construction and development, we must adhere to the organic integration of Marxism and traditional culture, and explore the practical path of their integrated development, which is of great practical significance for realizing socialist modernization and establishing cultural confidence.*

**Keywords:** *localization of Marxism; Chinese traditional culture; merge*

The process of integrating the localization of Marxism with the development of Traditional Chinese culture is not only the process of inheriting and innovating traditional Chinese culture, but also the process of practicing the localization of Marxism. Under the background of the new era, it is particularly important to study the profound cultural deposits contained in the localization of Marxism.

## 1. The theory of logical

"Marxism is a continuously developing and open theory, always standing in the forefront of The Times." The CPC promotion of the creative transformation and innovative development of Excellent traditional Chinese culture is not only an inevitable requirement of Marxist truth, but also an important way to develop Marxism.

On the one hand, the open Marxist theory contains strong space-time tension. Marx and Engels studied European traditional history and culture, pointing out that traditional culture is the established condition of socialist reform, "people create their own history...It is created under conditions directly encountered, established and inherited from the past. At the same time, they also realized that cultural traditions could be the driving force of socialist change, "bringing the dead back to life is to praise the new struggle, not to parody the old struggle", that is, the inheritance of traditional culture is guided by the needs of real revolution<sup>[1]</sup>. Lenin to further develop the Marxist tradition cultural viewpoint, he advocated destroying everything past culture "proletarian culture, and pointing out that the proletarian culture is based on the Marxist world outlook and the dictatorship of the proletariat in the era of conditions in the struggle of life and point of view, and develop existing examples of excellent culture, tradition and results, The relation of inheritance and development between proletarian culture and previous culture is clarified.<sup>[2]</sup>The Communist Party of China scientifically grasped the openness and development of Marxist truth, creatively put forward the major topic of "localization of Marxism", pointed out that we are Marxist historicity, we should not cut off history. From Confucius to Sun Zhongshan, we should sum up and inherit this precious legacy. It is for this reason that in the course of its century-long history, the CPC has always adhered to the guidance of Marxism, didactically absorbed, innovated and transformed traditional culture, and blazed a new path of Chinese-style modernization.

On the other hand, the excellent traditional Chinese culture and Marxism have internal agreement. This is a favorable condition for the CPC to accept and spread Marxism, and also an important reason for the continuous inheritance and modernization of the fine traditional Chinese culture. For example, the pursuit of greater harmony and the ideal of communism have some agreement; There is no lack of integration between practical rationality and materialism. The simple

dialectical consciousness of the interdependence of fortune and misfortune echoes dialectical materialism at a distance. In addition, the nature view of the unity of man and nature, the awareness of danger in times of peace, the people-oriented thought of the people being more important than the king, and the Marxist view of nature, society and democracy all have some similarities. All these provided fertile cultural ground for the CPC to spread and develop Marxism. In one hundred to the communist party of China consciously applying the viewpoints of historical materialism and dialectical materialism method to analysis and criticism, the Chinese traditional culture, to connect the overall thinking, thinking, development thinking and practice thinking into the creative transformation of Chinese excellent traditional culture and innovative development, abandoning the dregs and folly with historical limitations, the authenticity of the stay open and inclusive, Activate the vitality of excellent traditional Chinese culture.

## **2. The history logic**

### ***2.1. Excellent traditional cultural genes in MAO Zedong Thought***

The Party Central Committee with Comrade MAO Zedong as the core combined China's special national conditions and the specific reality of the revolution, learned from the experience and lessons of various countries, didactically treated the Traditional Chinese culture, absorbed its essence, and finally formed MAO Zedong Thought.

#### ***2.1.1. The ancient thought of "people first" developed into the modern thought of "mass line".***

As for the thought of "people first", Mencius proposed that "the people are more important than the king", while Xunzi proposed that the relationship between the sovereign and the minister is the relationship between the boat and the water. Both of them emphasized the importance of the people and cared about the people's life. On this basis, Comrade MAO Zedong studied deeply the ancient "people first" thought, and at the same time combined with the specific situation of Our country, put forward the working method to guide The Chinese revolution and construction, namely the "mass line" thought, which is the inheritance and innovation of the ancient "people first" thought.

#### ***2.1.2. The Confucian thought of "self-cultivation and self-examination" developed into a working method of "criticism and self-criticism".***

As the treasure of Chinese national culture, Confucianism mainly emphasizes how to help the world and save the people through self-cultivation. On the basis of the thought of "self-cultivation", Comrade MAO Zedong creatively proposed the working method of "criticism and self-criticism", which later became the guiding method of China's revolution and construction practice. In addition, Mao Zedong also emphasized the new interpretation of Marxism through the national language and cultural form with Chinese characteristics, and made the Marxist theory gradually win the hearts of people with easy to understand language. It can be seen that Mao Zedong Thought was born in the process of continuous integration and development of Excellent Chinese culture, and is the sublimation of excellent traditional culture and Marxist theoretical value.<sup>[3]</sup>

### ***2.2. Excellent traditional cultural genes in Deng Xiaoping Theory***

Deng Xiaoping theory not only adheres to Marxism-Leninism, but also integrates excellent traditional Chinese culture. Its theoretical depth and ideological height play an important guiding role in China's development.

#### ***2.2.1. "Reform and opening up" and the traditional thought of "reform and innovation".***

Whenever the society "accumulated evils" for a long time, there will be changes in rules and laws movement, such as Wang Anshi's reform in the Northern Song Dynasty, Kang Youwei and Liang Qichao's reform and reform movement in the late Qing Dynasty, all reflect the traditional idea of "reform and innovation", Deng Xiaoping's thoughts on "reform and opening up" are inherited from this idea. In the 1960s and 1970s, Upholding the traditional spirit of reform and innovation, Comrade Deng Xiaoping pointed out that "if we do not carry out reform now, our modernization and socialist cause will be buried."<sup>[4]</sup> He stressed that reform is the only way to liberate and develop productive forces, and only by adhering to reform can we provide a steady power for the progress and development of socialist society. China's development must be placed in the context of global economic development, and only with reform and opening up can socialism find its way out and China's modernization drive

have hope.

### ***2.2.2. The idea of "one country, two systems" is different from the traditional idea of "harmony without uniformity".***

Comrade Deng Xiaoping's thought on "one country, two systems" is an outstanding achievement of inheriting and developing the thought of "harmony without uniformity". The theory of "one country, two systems" is the inheritance and development of the traditional Chinese harmonious thought, which emphasizes "seeking great common ground while reserving small differences" and maintaining the harmonious situation. Comrade Deng Xiaoping at home and abroad on the basis of the theory of "one country, two systems" to solve the problem, by way of seeking common ground while putting aside differences to solve the cultural differences between the nation and region, to admit the "one China" principle of claims on the basis of equality and mutual benefit, to achieve different system and different cultural peaceful co-existence between countries and regions, it is the creative development of traditional thought of "harmony without uniformity".

### ***2.3. Excellent traditional cultural genes in the important thought of "Three Represents"***

The important thought of "Three Represents" inherits the excellent ideological connotation of Marxism-Leninism, MAO Zedong thought and Deng Xiaoping Theory, and realizes the innovation of Chinese traditional culture. Its theoretical results have a unique national style.

#### ***2.3.1. The basic strategy of "combining the rule of law with the rule of law".***

About the relation of virtue and rule, Confucius thought "to" just "to torture" to regulate people's behavior is not enough, if at the same time of administration according to law, and "good" "in the" to regulate their own behavior, consciously abide by the moral and law, people will be integral sex between morality and law have psychological identity. Comrade Jiang Zemin inherited and expanded the traditional

The ideological connotation of "governing both virtue and law" and the basic strategy of "combining governing the country by law with governing the country by virtue" are put forward. It is believed that to consolidate the achievements of socialist construction and develop socialism with Chinese characteristics, we must adhere to governing the country by law and strengthening the construction of social morality. The two are mutually reinforcing and indispensable. Only by focusing on the two aspects of the rule of virtue and the rule of law can the social order be maintained and the stability of the country be guaranteed.

#### ***2.3.2. People first thought and the thought of "establishing the Party for the public and governing for the people".***

The traditional Chinese people-oriented thought mainly includes Confucius' "people" thought, Mencius' thought that "the people are more important than the king" thought, Lao zi's thought that "the people's heart is at the heart" thought of loving the people, and Mo zi's idea that the king can "share the cause with the people", "work together", "universal love" and so on. The idea of "establishing the Party for the public and governing for the people" has absorbed the traditional people-oriented thought and become the fundamental essence of the important thought of "Three Represents". The Times are constantly changing, but the fundamental purpose of serving the people has always been embodied in the important thought of Three Represents. The Party has always stood firm with the people and safeguarded their fundamental interests. Jiang Zemin, while inheriting the thought of people first, insisted on innovating the cultural connotation and made it contribute cultural value to the advancement of socialist modernization.

### ***2.4. Excellent traditional cultural genes in the scientific Outlook on Development***

The scientific outlook on Development is derived from excellent traditional culture and formed in combination with the requirements of practical development. It has an inseparable relationship with traditional culture.

#### ***2.4.1. "People-oriented" thought and traditional "people-oriented" thought.***

The scientific Outlook on Development puts people first and answers the question of why and by what development. In an important speech delivered on July 1, 2003, Comrade Hu Jintao said, "When people enjoy their music, the people enjoy their music; Those who are worried about the people are also

worried about them. Popular sentiment is the fundamental factor that determines the rise and fall of a political party and a political power. Mencius, as a typical representative of the traditional people-oriented thought, Hu Jintao quoted the classics to explain that the scientific development concept of "people-oriented" thought and the traditional "people-oriented" thought have a deep cultural origin. However, the scientific outlook on development is not a mechanical inheritance of people-oriented thought, but a theoretical innovation combined with the current reality.

#### ***2.4.2. The thought of "harmonious Society" and the traditional thought of "harmony".***

Throughout the 5,000-year history of the Chinese nation, the culture of "harmony" has provided important spiritual support for easing the relations between different classes and social strata and maintaining social stability. Up to now, the scientific outlook on Development still embodies the essence of the traditional "harmony and harmony" thought, emphasizing that society should develop in a comprehensive, coordinated, harmonious and sustainable direction, adhere to the road of peaceful development, and promote the construction of a harmonious world. The scientific outlook on Development integrates the traditional "he he" thought into the socialist construction and localized Marxist theory, which not only inherits the national culture, but also highlights the value of The Times, and constantly promotes the modern transformation of "he he" culture and the development of contemporary society.

#### ***2.5. Excellent traditional cultural genes in Xi Jinping's thought on Governance***

Since the 18th NATIONAL Congress of the CPC, the CPC Central Committee with Comrade Xi Jinping as the core has incorporated excellent cultural resources into the thought of governing the country and constantly innovated it.

##### ***2.5.1. Poverty Alleviation and great Harmony.***

The ideal of great harmony is the traditional national ideal of mutual help and love for each other, and the Chinese Dream proposed by Comrade Xi Jinping is a continuation of this traditional national ideal

The idea of "poverty alleviation" has actively implemented targeted poverty alleviation and targeted assistance in poor areas, and timely changed the way of poverty alleviation according to the situation on the ground and the needs of the masses, which has greatly promoted social income equity and the improvement of infrastructure in poor areas. The ideal of great harmony provides the ideological source for Xi Jinping's idea of governing the country. The integration of the two has become an important guiding ideology for promoting national development and progress.

##### ***2.5.2. The thought of "talent education" and the thought of "appointing talents and enabling talents".***

The idea of "appointing talents and enabling them to be competent" plays an important role in China's traditional state governance. In the Western Han Dynasty, Confucianism was the only one to be respected, in the Sui Dynasty, there was the imperial examination, and in the Ming Dynasty, there was the system of selecting scholars from eight departments. Although the ways and means of selecting talents in successive dynasties were constantly changing, the desire for talents was respected by all ages. Comrade Xi Jinping has integrated the idea of "appointing talents and enabling them" into the contemporary concept of "talent education", paying special attention to the selection and training of talents, providing many platforms for talents to display their talents. Every year, most of the country's fiscal revenue is used to improve the school infrastructure and increase the channels and platforms to improve education. With the support of national policies, more and more talented young people are willing to make contributions to social construction. It can be said that the idea of "appointing talents and enabling them" has effectively promoted the progress of the country and society to a certain extent.

### **3. Reality logic**

In different social and historical stages, the role, form, function and status of Chinese traditional culture are different, but they continue in one line and play a positive role of their own. The communist party of China was established in one hundred to lead the Chinese people to build a well-off society in an all-round way, entering a new development stage of building socialist modernization power, comes at a time when the world one hundred years from the big change, thus promote creative transformation of Chinese excellent traditional culture and innovative development, and as a part of the Chinese

modernization and the characteristic, has a more profound and urgent need.

First, it is the need to further safeguard ideological security and solidify the sense of community of the Chinese nation. The cultural field is not a peaceful place. Wrong and extreme cultural works and opinions will have a negative impact on people's thinking and international public opinion, and dilute the characteristics and advantages of a nation's culture. In front of the great opportunities and challenges of the new era, it is necessary for the Party to lead the people of all ethnic groups, give play to the subjectivity consciousness of the excellent traditional Chinese culture, absorb the core spirit of the excellent traditional Chinese culture, so as to feed the new development of Chinese Marxism and create a new realm of Chinese Marxism in the 21st century.

Second, it is the need to further refine Chinese values and forge the Chinese spirit in the new era. As a Chinese saying goes, "a man cannot stand tall without spirit, and a country cannot grow strong without spirit." The new Chinese-style path of modernization is a modernization that balances material and spiritual progress. The spirit of fighting COVID-19 and poverty alleviation is the latest manifestation and vivid reflection of the Chinese spirit, and the strength of China's fine traditional culture is evident to all at home and abroad. To realize the Chinese dream of national rejuvenation, build China into a great modern socialist country, and explore new forms of human civilization, we need to further creatively tap into the essence of fine traditional Chinese culture and condense and forge the Chinese spirit of the new era.

Third, the need to promote the identity of a global community with a shared future for mankind and respond to the risk society of the future. In the fight against COVID-19, western culture, as the so-called "mainstream culture" in the world, has fallen into a cultural dilemma, while the cultural advantages of Chinese excellent culture have been widely recognized. "The COVID-19 pandemic is having a far-reaching impact, economic globalization is facing a backlash, and the world is entering a period of turbulence and change. Unilateralism, protectionism and hedonism pose a threat to world peace and development." The international environment and new risks that human society may face in the future call for more wisdom, consensus and choices. The international community has high expectations for eastern culture represented by Chinese culture.

#### 4. Conclusion

To sum up, the localization of Marxism is inseparable from the nourishment of excellent traditional culture. Without traditional Chinese culture, the localization of Marxism will lose the driving force of innovation and development. What cannot be ignored is that the integration of the localization of Marxism and the excellent traditional culture must be rooted in the great practice of socialism and serve the cause of socialism with Chinese characteristics, which is an inevitable requirement and correct choice for the rejuvenation of the Chinese nation and the establishment of a high degree of national cultural confidence.

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