

# Three Dimensions of “Two Combinations”

**Xuebing Yu**

*Party Committee Propaganda Department, Sanjiang University, Nanjing, China  
kekefanfan@hotmail.com*

**Abstract:** *The “two combinations” is a new content in the revised edition of Philosophy and Culture. It is the scientific conclusion of the centennial course of the Sinicization of Marxism, and the realistic demand of the continuous development of contemporary Chinese Marxism and Marxism in the 21<sup>st</sup> century, as well as the necessary choice for the creative transformation and innovative development of traditional Chinese culture.*

**Keywords:** *Sinicization of Marxism; Traditional Chinese culture; Two Combinations*

## 1. Introduction

In the speech at the celebration of the 100<sup>th</sup> anniversary of the founding of the Communist Party of China (CPC), the General Secretary pointed out that we must “persist in combining the basic principle of Marxism with China’s reality and great traditional Chinese culture” to fully start a new journey of socialist modernization. The theoretical advance from “one combination” to “two combinations” enriches the scientific connotation of Sinicization of Marxism. The text part of the unit “Cultural inheritance and Cultural Innovation” in the newly revised national compilation of high school ideological and political textbook *Philosophy and Culture* has introduced the scientific conclusion of “two combinations”. As the new content in the teaching of socialist culture with Chinese characteristics, “two combinations” is logical, rich in connotation and profound in practice. It is a great discipline concept that guides students to enhance “four self-confidences” and firm political identity. Senior high school ideological and political teachers need to integrate the perspectives of history, reality and future, deeply understand the profound implication of “two combinations”, and promote the depth of curriculum teaching.

## 2. Historical Dimension: “Two combinations” is the scientific conclusion of the centennial course of Marxism’s Sinicization

The centennial history of Marxism’s Sinicization is a history of combining the basic principles of Marxism with China’s reality and fine traditional Chinese culture. Over the past century, fine Chinese Communists have grasped the trend of historical development, made a profound analysis of the reality of social development, and constantly promoted the Sinicization of Marxism. In different historical periods of revolution, construction and reform, rich achievements in the Sinicization of Marxism had been produced.

During the period of the new Democratic revolution, the Communist Party of China realized from the frustration of the early revolution failure that the application of Marxism is not a simple practice of Marxism, nor is it a reprint of the Russian October socialist revolution model. It needs to be combined with the actual situation of the Chinese society and historical conditions for flexible application. In the Sixth Plenary Session of the Sixth CPC Central Committee, the proposition of “Sinicization of Marxism” was put forward for the first time. Mao Zedong required the whole Party to proceed from China’s specific conditions, dialectically combine the universality of Marxism with the particularity of China’s specific conditions, and put forward a revolutionary road of “encircling the city with the country and to seizing power by armed force” in revolutionary practice. Mao Zedong also stressed that in the Sinicization of Marxism “foreign stereotyped writing must be abolished, empty and abstract tune cannot be discouraged, dogmatism must be stopped, and replaced by fresh and lively Chinese style and manner that are popular with the common people.”<sup>[1]</sup> Combine the universal content of Marxism closely with the special form of traditional Chinese culture. Heroic CPC people in the difficult twists and turns of revolutionary practice created Maozedong Thought.

During the period of socialist revolution and construction, the Communist Party of China was faced with a difficult and complex social situation in which numerous ruins were waiting to be developed. Based on the social situation at that time, the Communist Party of China creatively formulated a general line for the socialist transition period that suited China's characteristics, successfully completed the socialist transformation of agriculture, handicrafts, capitalist industry and commerce by peaceful means, and established the basic socialist system. This is a major contribution of the Communist Party of China that is mainly represented by comrade Mao Zedong to the development of Marxism-Leninism theory. In carrying out socialist construction in an all-round way, comrade Mao Zedong further pointed out that we should adhere to combining the basic principles of Marxism with China's specific reality and put forward a series of important thoughts on socialist construction. With the advance of the cause of socialist construction, comrade Mao Zedong also put forward the "Double Hundred Policy", further clarifying the principle of "making the past serve the present and foreign things serve China", so as to integrate the basic principles of Marxism with the fine traditional Chinese culture into the ideological and cultural field.

During the period of reform, opening up and socialist modernization, the Communist Party of China followed its own path in light of the current situation of social development at that time, forming a Chinese-style modernization path, creating the theoretical system of socialism with Chinese characteristics, and creating Deng Xiaoping Theory, thus forming the important thought of Three Represents and the Scientific Outlook on Development. After the Third Plenary Session of the 11<sup>th</sup> CPC Central Committee, the CPC continued to explore ways to combine the basic principles of Marxism with traditional Chinese culture. Deng Xiaoping put forward the Chinese style modernization with the concept of "moderate prosperity", opened up the basic principles of Marxism and Chinese traditional culture recombination road. Jiang Zemin further promoted the combination of Marxism and the fine traditional Chinese culture, put forward the proposition of "advancing with the times" and stressed the "co-governance of morality and law". Hu Jintao developed the concept of "harmony" in traditional Chinese culture and put forward the conception of "harmonious society".

Since the 18<sup>th</sup> CPC National Congress, Chinese Communists, have systematically answered major theoretical and practical questions concerning the development of the Party and the country in the new era, put forward original new thoughts and strategies on governance, and founded Thought on Socialism with Chinese Characteristics for a New Era. The Party Central Committee centered on comrade has summarized the fine traditional Chinese culture as the "root and soul", "spiritual lifeblood" and "cultural gene" of the Chinese nation. Leader called on the whole Party to draw on the rich nutrition of traditional Chinese culture. For example, he combined the concept of "people being the fundamental of the state" with the governance of the country, and put forward the concept of "put the people first"; combined "the whole world as one community, a world of universal harmony" with global governance and put forward the idea of "human community with a shared future".

Throughout the history of the Sinicization of Marxism in the past hundred years of the Communist Party of China, only applying Marxist theory flexibly, nationalizing universal Marxism, and strengthening its combination with China's specific reality and traditional Chinese culture, can we give full play to the power of truth. Furthermore, "two combinations" is the scientific conclusion of the centennial course of the Sinicization of Marxism.

### **3. The need of reality: "Two combinations" is the realistic requirement for the continued development of Marxism in contemporary China and in the 21st century**

Marxism is a scientific theory, but also a developing and open theory. The continuous development of Marxism in contemporary China and Marxism in the 21<sup>st</sup> century needs to be combined with China's specific reality and promote the practical development and theoretical innovation in the application of Marxist theory to solve China's practical problems. At the same time, the development of Marxism in contemporary China and in the 21<sup>st</sup> century also needs to be combined with the fine traditional Chinese culture, so as to make Marxist theory own Chinese characteristics and Chinese style under the nourishment of the rich cultural soil.

Theory is a deep reflection on the reality of human society, is "the grasped age in thought". The generation and development of any theory cannot exceed its time. "All the benefits go with the time." The development of contemporary Chinese Marxism and the Marxism in the 21<sup>st</sup> century is the same. It should also achieve rich theoretical innovation during the specific social practice development of The Times, and reflect the practicality and epochal nature of Marxist theory. At present, our country has

built a moderately prosperous society in an all-round way, and is starting a new journey to build a powerful modern socialist country in an all-round way. The continuous development of human social practice will inevitably give birth to new theories, which will lead the further development of human social practice. Therefore, the Sinicization of Marxism should face the current practical problems in China, combine theory with practice, enrich and develop contemporary Chinese Marxism and 21<sup>st</sup> century Marxism from the great practice of socialism with Chinese characteristics, and realize that the new theory can win greater victory and glory in the social practice of guiding the new journey in the new era.

The fine traditional Chinese culture is the sum of the material and spiritual wealth created by the Chinese nation during social development, and is the root and soul of the survival and development of the Chinese nation. General Secretary pointed out that if there was no Chinese civilization of five thousand years, what's Chinese characteristics? If it was not for Chinese characteristics, how could we have achieved such a successful path of socialism with Chinese characteristics?" The path of socialism with Chinese characteristics has not come into being by chance, but through the inheritance and development of China's 5,000-year civilization.

It can be said that the excellent traditional Chinese culture is the cultural root of the Sinicization of Marxism, but also is the development path of the Sinicization of Marxism. At present, to promote the integration of Marxism with the fine traditional Chinese culture, it requires us to continuously enrich the cultural connotation of Marxism in China, so that the development of Marxism in contemporary China and Marxism in the 21<sup>st</sup> century will have a deeper and broader cultural foundation, so as to enhance the guiding power and appeal of Marxism in contemporary China to a certain extent.

Thought on Socialism with Chinese Characteristics for a New Era is the Marxism in contemporary China and the Marxism in the 21<sup>st</sup> century, which has realized a new leap forward in the Sinicization of Marxism. Therefore, "two combinations" is a scientific summary of the theoretical achievement Thought on Socialism with Chinese Characteristics for a New Era, but also the realistic demand of the new era to write a new chapter of Marxism in China.

#### **4. Key to development: "two combinations" is the necessary choice of traditional Chinese culture to achieve the creative transformation and innovative development**

The succession and transformation of Chinese traditional culture cannot be separated from the advanced theoretical guidance of Marxism. While guiding China to carry out revolution, construction and development, Marxism also made Chinese traditional culture achieve creative transformation and innovative development.

From the perspective of cultural epochal character, the background of Marxism is the era when human society changed from agricultural society to industrial society, from self-sufficient natural economy to free exchange market economy, from privileged class logic to capital logic, and from national history to world history. As a scientific theory indicating the law of human society development, it can fully adapt to the needs of socialist modernization. The traditional Chinese culture is the agrarian culture formed on the basis of the long-term development of the feudal society for thousands of years. Compared with other forms of civilization, it has accumulated rich achievements and a huge amount of cultural resources in the aspects of laws and regulations, utensils and technology, clothing, food, housing and transportation, etc. However, it is still very conservative in nature, which is difficult to adapt to the needs of the transformation and development of Chinese society.

It is the central link of two combinations to understand the difference between traditional Chinese culture and Marxism scientifically and correct the guiding position of Marxism. We need to use Marxist scientific methodology to inherit and develop traditional Chinese culture practicably and realistically. We need to inherit the reasonable concept of traditional Chinese culture critically by standing on the height of the era, engender traditional culture with vitality in a new form, and enable it to realize creative transformation and innovative development in the process of combining with Marxism.

In essence, the "creation and innovation" of traditional Chinese culture is guided by Marxism, with traditional Chinese culture as the resource, and combines traditional Chinese culture with the development needs of the times by means of creation and innovation, so that the expression and connotation value of traditional Chinese culture can be adapted to contemporary culture and coordinated with the development of socialist society with Chinese characteristics, realizing the self-transcendence of traditional Chinese culture and the transformation of the times<sup>[2][3][4]</sup>. To be

specific, the creative transformation of traditional Chinese culture needs to adhere to the “position of Chinese culture”, transform the idea, custom, institution, etc. to develop advanced socialist culture that are full of vitality in traditional culture, and focus on the transformation of expression form and carrier according to the requirements of the times <sup>[5][6]</sup>. For example, “people-oriented” thought is a creative transformation of “people-based thought” in traditional Chinese cultural resource under the guidance of Marxist theory of “human liberation”. The innovative development of traditional Chinese culture also needs to keep up with the pace of development of the times, based on the excellent traditional Chinese culture, absorb the advanced culture of Marxism, improve and develop the excellent traditional Chinese culture, and form a new cultural pattern <sup>[7][8]</sup>.

At present, the society is in the trend of modern development. Only by choosing Marxism as the guidance and embedding the creative transformation and innovative development of traditional Chinese culture into Chinese modernization practice, can the traditional Chinese culture play an important role in leading the culture. Therefore, the combination of the basic principles of Marxism with the excellent traditional Chinese culture is a necessary choice for the creative transformation and innovative development of traditional Chinese culture.

### Acknowledgement

**Fund project:** This paper is the phased result of the important topic “Research on the construction path of ‘Big Ideological and Political Course’ in the new era” of 2022 school-level education and teaching research of Sanjiang University.

### References

- [1] *Selected Works of Mao Zedong (Vol. 2) [M]. Beijing: People's Publishing House, 1991:534.*
- [2] *Wan Guangxia. A philosophical review of the creative transformation and innovative development of Chinese traditional culture [J]. Dongyue Series, 2017 (9).*
- [3] *Wen Xiaojia, Music education of people, thought politics first: path exploration of the integration of curriculum politics in college and universities into music teaching [J]. Journal of Pu'er College, Vol. 38, No. 2, 2022.*
- [4] *Xi Liping. Problem vectors and logical analysis of curriculum politics [J]. Journal of Higher Education, 17, 2022.*
- [5] *Yang Xinglin, Reflections on the issue of building virtuous careers and nurturing talent in colleges and universities [J]. Chongqing Higher Education Research, 2018, 6(1): 121.*
- [6] *Wang Lu and Zhao Min. Exploration and Practice of Teaching Sales Strategy and Art Curriculum Politics [J]. Journal of Anhui Open University, 2022, No. 3.*
- [7] *Liu Jianjun. On the scientific connotation of "the new man of the times"[J]. Thought Theory Education, 2019(2): 9.*
- [8] *Zheng Hong and Wang Wanxia. From thought politics curriculum to curriculum politics: regression and innovation [J]. Journal of Inner Mongolia Normal University (Education Science Edition), Vol. 35, No. 3, June 2022.*