

# The value norm function of Chinese excellent traditional culture for the development of Marxism

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**Abstract:** *Under the complicated situation of the current world pattern, national culture will once again usher in the opportunity of historical appearance under the threat of cultural globalization. Whether it is the need to maintain the independence of national spirit or to improve the centripetal force and cohesion of national states, culture is an inalienable theme. It takes a long period of social practice for a cultural concept to develop from bud to maturity, and in practice, it obtains the common value identity of all people. A mature and stable cultural identity is also the value norm, which contains the common value appeal and value expectation of a nation. Marxism itself is the theory and method of transforming the world and understanding the world. No matter the transformation or understanding, there must be corresponding subjects to undertake this mission, and the function of value norms is to mark the specific subjects to undertake this mission. From this point of view, the value norm function of Chinese excellent traditional culture will help anchor a specific subject, that is, the subject who undertakes the cause of Marxism in China.*

**Keywords:** *Chinese excellent traditional culture; Marxism; Norm of value*

## 1. Introduction

Value norm refers to the prescribed rules and procedures based on people's needs, interests, ideals, pursuits, aspirations and beliefs in long-term production practice and communication practice. The concept of value norm has profound theoretical space, which not only plays a role in the cultural field and social practice, but also goes deep into the cultural blood of all nationalities. The more extensive a nation's cultural heritage, the more independent and inclusive it is, and the more able it is to maintain its common national spirit through social changes. Value norm is a philosophical term, which is not determined by the objective laws of nature, but by people's value needs and value pursuit. "This is the sort of value that ordinarily is at issue when disputes occur about what an individual's or group's good consists in, about what kinds of lives are good to lead, or about what is desirable as an end in itself" [1] Therefore, the value contained in value norm is internal and endogenous, not exogenous. Value norm is not only the expression form of the meaning and order of social life, but also the constraint condition of social resource control and benefit distribution. For example, culture itself is a typical norm of value. From this we can see that culture itself has a great shaping power, and to enter into Marxism from the perspective of culture is not only the needs of The Times for the development of Marxism, but also the expansion of the internal dimension of Marxism.

## 2. The value norm formed in the social practice promoted by early Marxism

The outbreak of the Russian "October Revolution" in 1917 represented a new page of the world "proletarian revolution" [2] and shook the whole world. With the smooth advance of the revolution, the world's first socialist country broke through the cocoon. The revolutionary practice has produced a huge ideological impact, Marxism in the revolutionary tide quickly spread to all over the world. The door to the introduction of Marxism into China was opened by those advanced intellectuals who have been struggling to find the way to save the country and the people. When they studied and introduced Marxism and socialist thoughts, they first proposed to "adopt", "apply" and "apply" it, and first paid attention to the issue of "suitable for national conditions". Before putting forward similar propositions and conclusions such as "Marxism should be integrated with China's reality" and "make Marxism concrete in China", the early revolutionaries of the Communist of China realized that to use Marxism, we must pay attention to our national conditions and environment, which is undoubtedly a very valuable ideological consciousness. It provides the prerequisite and ideological basis for further thinking about

how to apply Marxism and what kind of road to apply Marxism. Soon after the October Revolution, the revolutionary pioneer Li Dazhao was opposed by Hu Shi and others while advocating the doctrine. In the "problem and doctrine" debate, the two sides debated propagandism versus problem solving. In August 1919, Li Dazhao pointed out in his Re-discussion on Problems and Doctrines: A socialist, in order to make his doctrine have some influence in the world, must study how his ideals can be applied as far as possible to the reality that surrounds him. In the same year, Li Dazhao also pointed out in "My Marxist View" that the birth of a certain theory has a great relationship with the environment of The Times at that time, and the reason why Marxist historical materialism was born in the era of Marx's life, and cannot be born in advance or delayed is because his environment at that time, there is the necessity and opportunity for him to create this theory.

In general, at the beginning of the twentieth century, the Chinese Communists in this period adopted a welcoming attitude towards Marxism, and also put forward the view of "adopting" Marxism in accordance with the national conditions and specific characteristics of each country. As far as they are concerned, no matter whether they "adopt" or "apply", no matter what specific words they use, their fundamental attitude is clear and consistent, that is, they want to apply Marxism to China and China wants to adopt Marxism. After a long and arduous exploration, especially after setbacks and failures, in summing up experience and lessons, we ushered in the dawn of gradually mastering the initiative of the revolution and constantly winning, and also ushered in the leap from ideological consciousness to practical consciousness and then to theoretical consciousness. After the baptism of the first and Second Revolutionary Civil Wars, in the early stages of the War of Resistance against Japanese Aggression, the Chinese Communists became increasingly aware of the importance of scientific application of Marxist theory in leading the national war, and of the importance of integrating the universal truth of Marxism with the reality of China. At the Sixth Plenary Session of the Sixth Central Committee of the 1938, it was proposed that the great strength of Marxism lay in its connection with the concrete revolutionary realities of each country, and that Chinese Communists should not talk about Marxism abstractly and vacuously in isolation from the realities of China, but should learn to "make Marxism concrete in China and bring the necessary Chinese character into every expression of it." Here "make Marxism concrete in China" is actually the pronoun of Marxism in China, and its implication involves both subjective and objective levels, which is not only a meaningful ideological and theoretical proposition, but also a practical proposition of great importance.

To sum up, upholding and developing Marxism must be combined with China's specific realities. This is not only a practical law formed in long-term practice activities, it is a kind of imperceptible value norm, that is a conclusion drawn after long-term practice and exploration, including summing up the lessons of failure, and it is also a sign of deepening the understanding of adhering to and developing Marxist regularity. In order for Marxism to be applied and concretized in China's social environment and become an ideology guiding China's practice, only when it is concretized can it become something Chinese and become a Chinese-style Marxism. The meaning of "concretization" here has three levels: First, it can only be realized by combining with specific characteristics and through certain national forms, including the characteristics of national conditions, social characteristics, practical characteristics, and of course, ideological and cultural characteristics, which must be transformed into certain national forms after combining with specific characteristics. Second, the exertion of ideological power is produced in the combination with concrete social practice, without the connection with social practice, there will be no great power. The third is to combine with China's specific environment, that is, to adapt to and integrate with external conditions. From the earliest introduction and translation of Marxism, to the treatment of the Chinese problem through the basic principles of Marxism, and then to the test of the truth of knowledge in practice, this is the process of dialectical movement from knowledge to practice and then to knowledge. At the same time, this process is accompanied by the combination of Marxist spirit and national local culture, that is, from learning new theoretical knowledge and forming stable value norms through practice standards. These two processes imply how value plays its normative role, that is, "values are involved in having the motivation or opportunity to pursue a certain line of inquiry, the selection of data, and methods of inquiry, as well as the use to be made of the facts once they are discovered."<sup>[3]</sup> Therefore, Marxism not only needs to be regarded as a standard of action tested by practice, but also needs to exert its power to transform and liberate the world in the cultural soil of our nation in a way that conforms to the traditional excellent culture, otherwise Marxism will always be external to us.

### 3. The historical mission of national native culture is viewed from the perspective of cultural globalization

Any theory has its own reasons, is put forward to solve the relevant problems, have a clear goal, directivity. The introduction of early Marxist thought into China coincided with the actual needs of China, so when defining the Sinicization of Marxism, combining with the excellent traditional Chinese culture was not listed separately. With the development of The Times and the changes in the international situation, the status and significance of the concept of culture are becoming more and more important. To understand cultural life in the era of globalization, we must first understand what is hegemony and what is cultural hegemony. The aggressive capitalist cultural hegemony and cultural expansion have caused serious harm to the cultural security of the vast number of developing countries. In this context, the emergence of the new era of "combination", that is, the combination of Marxism and excellent traditional Chinese culture, effectively responds to the "cultural globalization", and answers the ancient and modern problems of cultural development with a new way of thinking while maintaining national cultural security. With the deep expansion of capitalism, commodity relations have penetrated into the social life field that did not belong to the profit logic before. The overwhelming commercial advertisements constantly stimulate our consumption desire and gradually dominate people's spiritual life. It is at this critical moment that the logic, scientific connotation and value implication of combining Marxism with Chinese excellent traditional culture are worth studying. With the economic and political advantages established in the primitive accumulation stage, the global cultural integration gradually transformed into the process of homogenization and integration of non-Western culture by Western culture under the cover of cultural globalization.

Firstly, cultural globalization is a false proposition, and the integration of different cultures is the right path for cultural development in the era of globalization. In the modern context, "Globalization has changed every aspect of culture from the material and style of clothing to new culinary creations to art and literature."<sup>[4]</sup> As the trend of economic globalization becomes more and more irreversible, some western scholars begin to advocate "cultural globalization", claiming that the culture of the future world is a single Western culture represented by American culture, which pluralism has been banned. Throughout the history of human civilization, any universal cultural commonality exists in the national personality of culture and its interaction. Only mutual respect and mutual learning in communication is the path of cultural development that is unified with law and purpose. The rise of the study of world history has created an unprecedented opportunity for various countries and nations to realize cultural integration, and the ensuing "world literature" highlights that the one-sidedness and limitation of nations are becoming increasingly impossible. But the logic of capital divides the unity of opposites between cultural world, and the endless pursuit of surplus value will inevitably replace multi-culture with a homogenized culture that through the "flourishing" of capitalist culture. Therefore, we have reason to say that cultural globalization is a "beautiful lie". From this, we can see that national culture not only provides a spiritual home for people of all countries, but also enables people in different countries to maintain a certain degree of ideological independence from the influence of cultural homogenization accompanied by the expansion of capitalist globalization.

Secondly, capitalist cultural hegemony and cultural expansion have caused serious harm to the cultural security of developing countries. After the end of the Cold War, the relative weakening of economic, political, military and other "hard power" pressure has led to the increasing influence of cultural factors on the pattern of international relations. With the backing of economic hegemony, the capitalist camp sets two new trends of globalization at the cultural level: one is to implement the strategy of cultural hegemony, which refers to the dominant and dominant cultural form among many cultural forms. The capitalist camp establishes a powerful cultural discourse system by monopolizing advanced digital technology and manipulating cultural media, and then produces a huge number of cultural commodities to forcibly promote the so-called "universal values" to every corner of the world. Under the guise of "human rights above sovereignty", the capitalist camp uses cultural power to restrict and influence international affairs, forcibly intervene in the internal affairs of other countries and carry out ideological infiltration and mainstream value transformation. The result is the rapid dissolution of national cultural identity in the vast number of developing countries, the prevalence of historical nihilism, the development of cultural industries is hindered, and even serious political and social unrest. The second is to implement the policy of cultural expansion. Different from the vertical suppression of cultural hegemony, cultural expansion aims to extend the scope of a cultural form to the domain of other countries, and break through the boundary of sovereignty between peoples with common cultural origins but already belonging to different countries in territory by cultural means. This poses a serious threat to the cultural sovereignty of the developing countries in the weak position of culture, and makes their

national cultural personality gradually disappear and gradually become a "cultural colony" of the capitalist camp. It can be seen that cultural hegemony and cultural expansion are the continuation of the imperialist hegemonic logic in the general cultural field, which violates the pluralistic law of cultural development. In order not to be swallowed up by the cultural black hole in the process of cultural exchanges, the vast number of developing countries are constantly enhancing their self-knowledge of national culture, actively building modern culture with national characteristics, and striving to stand firm in the tide of globalization.

Thirdly, the new "combination" is the basic rational way for China to maintain its own cultural security. Cultural security is an important part of the national security system, which refers to the objective state that cultural survival and development are free from infringement and threat. On the one hand, ideology determines the direction and development path of culture, and safeguarding cultural security is primarily to safeguard ideological security. Under the seemingly quiet and peaceful appearance of globalization, ideological struggles are in full swing. The capitalist camp often uses freedom of speech and human rights theory to provoke ideological conflicts between China and the Western world, and constantly erodes and deconstructs China's mainstream ideology through economic, technological and cultural concepts. The logical premise of the new combination is to adhere to the guiding position of Marxism in the field of ideology, and to search and eliminate the hidden dangers of ideology security hidden in China's concrete reality and cultural tradition with the theoretical weapon of Marxism. From the height of cultural leadership to promote the consolidation of Marxist ideology and the development of China's excellent traditional culture of the same frequency resonance, so as to build a solid barrier to resist the capitalist cultural hegemony. On the other hand, China is the only ancient civilization in the world whose culture has never been interrupted after the invasion of foreign cultures. The intrinsic reason lies in the strong vitality of the excellent traditional Chinese culture, which can adapt to the trend and constantly update its own content while maintaining its uniqueness. The fine traditional Chinese culture is a solid foundation for us to stand firm in the world cultural turmoil, and the key to maintaining cultural security is to carry forward and develop the fine traditional Chinese culture. "The lack of modern empirical science and the lack of democratic tradition are the inherent shortcomings of Chinese traditional culture." [5] Since the reform and opening up, people's traditional cultural feelings have been diluted rapidly by the diversified culture of different good and bad. Coupled with the predatory exploitation of China's cultural resources by the capitalist camp, the neglected excellent traditional Chinese culture has formed a sharp contrast with the prosperous Western culture. The unique character of China's fine traditional culture has been suppressed by globalization for a long time, and many people have gradually lost their way in the continuous questioning of "who am I, where am I coming from and where am I going?" The new combination has clarified the direction of the modernization and transformation of China's excellent traditional culture, fought the cultural defensive war through deep digging of traditional cultural resources, and fought the cultural active war through creative transformation and innovative development, carried forward the national cultural personality, and enhanced the cultural identity of the people throughout the country with a high degree of cultural consciousness.

#### **4. From the perspective of promoting the development of Marxism to view the value norm function of the excellent traditional culture in China**

The contradiction between homogenization and anti-homogenization constitutes the paradox of cultural development in the era of globalization. The cultures of various nations integrate more and more worldwide content, but the cultural foundation symbolizing "the inner self" is eaten away. In essence, the economic globalization led by the logic of capital has shaped the world cultural pattern of Western centrism, and the cultural resources of various nations have been continuously introduced into the melting pot of capital and forged into "standardized" cultural commodities. But we have to recognize that "economic integration, and with it cultural globalization, has far outpaced our global mindset, which is still rooted in nationalist terms." [6] Marxism came to China thanks to the globalization process of cultural exchange, and the combination of Marxism and excellent traditional Chinese culture just conforms to the underlying logic of cultural exchange and civilization continuation.

First of all, the combination of Marxism and excellent traditional Chinese culture provides the value guidance for correcting the cultural globalization for the common values of all mankind. "The common values of peace, development, fairness, justice, democracy and freedom for all mankind" is based on Marxism's beautiful expectation of building a free people's association in which "the free development of each person is the condition for the free development of all people", and highlights the broad mind and profound wisdom of the excellent traditional Chinese culture of "When the great way is followed,

all under heaven will be equal ". It has achieved comprehensive transcendence and fundamental reform of universal values. From the perspective of value subject, the common value of mankind emphasizes the reality of coexistence of multiple value subjects, and advocates agglomeration and assimilation of differences, coexistence and prosperity. In the value consensus dimension, the common value of all mankind recognizes and respects the unique personality of different civilizations, showing the characteristics of openness and inclusiveness. In the dimension of value goals, the common values of mankind adhere to the value position of harmony among nations and human happiness, and advocate that all countries in the world should join hands to build a community of shared future for mankind. In the value practice dimension, the common value of mankind is deeply rooted in the historical fact of "their real intercourse"<sup>[7]</sup> universal human exchanges in the era of globalization, and the practical way of unity and cooperation is explored. In a word, the common value of mankind faces up to the subjective status of the world's diverse cultures, and provides value guidance for integrating these valuable cultural resources and correcting the direction of global cultural integration.

In the next place, the combination of Marxism and Chinese excellent traditional culture provides the real foundation for correcting the cultural globalization in the new form of human civilization. Through its in-depth criticism of capitalist modernity, Marxism appeals to the glorious mission of realizing "human freedom and liberation"<sup>[8]</sup> to the cause of civilization oriented toward socialist modernization, and in the process of combining with China's concrete reality and fine traditional Chinese culture, it has cast a new form of human civilization and opened up a new situation of global cultural integration. The great changes brought by the logic of capital to human society, that is, "the whole society is increasingly divided into two hostile camps", and its implementation into the form of civilization directly leads to the deepening of the division and conflict of human civilization in the direction of production relations, which intensifies the disharmony and instability of globalization. On the one hand, the new form of human civilization uses the logic of capital as a "means" to abandon the historical journey of the Chinese-style modernization road, and constructs an international relations pattern of seeking common ground while reserving differences - mutual benefit and win-win for the integration of various ethnic cultures. The concept of cultural exchanges of adhering to the special cultural traditions and core interests of each country and nation, while not interfering in the cultural traditions and core interests of other countries has been established, so that the development of globalization has avoided the "Thucydides trap". On the other hand, the new form of human civilization provides an operating platform representing the "universal civilization" dimension for global cultural integration, and opens up a new space to eliminate social ideological confrontation and conflict.

At last, the combination of Marxism and Chinese excellent traditional culture provides a practical way to correct cultural globalization for "building a community of human destiny". On the basis of Marxism's "true community" thought, integrating the concept of "harmony" into the excellent traditional Chinese culture and "building a community of human destiny", it gives a new practical way to correct cultural globalization. On the whole, the community of shared future for mankind strives to build a new picture of globalization featuring economy, politics, civilization, security and ecology in five dimensions. While firmly safeguarding the process of globalization, it promotes its continuous transformation and upgrading. Community is the basic way of human existence, "people are not abstract beings living outside the world." Man is the world of man, the country, the society." Marx pointed out the falsity of the coexistence of mankind under the premise of private ownership, that is, the practical activities of the community are not voluntarily assembled by its members, but are subject to external forces of coercion. In the era of world history, capitalism has achieved a human community with "false" characteristics with an illusion of freedom and materialized social relations, and globalization has become a means for capitalism to "create a world for itself according to its own face" under the leadership of the logic of capital. However, the environment of coexistence urgently needs to open up a holistic approach of "existence-like" to solve emerging global problems, build an open, innovative, inclusive and mutually beneficial global economic structure, and effectively safeguard the common interests of all mankind through the reform of the international economic order. We should promote exchanges among civilizations that are diverse, complementary and inclusive, and promote the diverse development of human civilizations on the basis of mutual respect. We should foster a world security landscape featuring justice, justice, joint contribution and shared benefits, and call for a holistic, comprehensive and sustainable approach to global security threats and challenges. In general, we have replaced the estrangement of civilizations with exchanges, the clash of civilizations with mutual learning, and the superiority of civilizations with coexistence, and fully implemented the rich sense of a community with a shared future for mankind into our own practice.

## 5. Conclusion

The purpose of this paper is not to analyze how to complete the integration of Marxism in the internal space of local national culture in detail, but to examine the current phenomenon of cultural globalization from the perspective of national culture. If a nation wants to maintain its long-term existence, it not only needs territorial and economic independence. What is more necessary is the independence of the national spirit, that is, the value norms expressed in the national native culture. If we fail to do so, national independence will become an empty talk. The reason why China can rise from the plight of semi-colonial and semi-feudal is precisely because of its spiritual belief in the national outlook and outlook on life, such as the world for the common good and unremitting self-improvement, formed in the long social evolution. It has been more than a century since Marxism was introduced into China. It brought a new world outlook, outlook on life and values about the world to China and took root here. But we must be aware of the universal nature of Marxism, which does not belong exclusively to any one person or country. This kind of openness will inevitably bring about the difference in theoretical understanding and practice mode. In order to ensure the acceptance of Marxism on the basis of the independent existence of each national culture, it will become a broad topic to find new value norms for Marxism from within the national culture. One end of the value norm is connected with the truth standard from social practice, and the other end is rooted in the soil of national culture, combining Marxism with the excellent traditional Chinese culture, that is, putting forward the value norm that conforms to Marxism from the standpoint of the national culture.

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