Actively Promote the Combination of Marxism’s Chineseization and China’s Excellent Traditional Culture

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Abstract: Marxism Chineseization is a merger of facts and history, ideas from other cultures, and local cultural grand theory. It is a blend of the distinctive local Chinese conventional culture. Unquestionably, the two together represent the culmination of studying Chinese features, putting Chinese answers into practice, and reflecting Chinese wisdom based on the particular realities of China. The distinctive cultural tradition of the Chinese people is aggressively promoted, while the past of Marxism is covered up all throughout. With the spirit of “Yugong Yishan,” the holistic nature of “the union of heaven and man,” and also the heart of “the harmony of the two worlds” in China’s magnificent traditional culture, Chinese Communists converted the entire nation to Chinese Marxism at various points in history. Combining the “noble and noble” and “nature of harmony” found in traditional Chinese culture has helped Marxism advance, in part by illuminating the path toward socialism with Chinese characteristics and, in general, by extending the scope of the significant revitalization of the Chinese people.

Keywords: Two Combinations, Marxism Chineseization, Excellent Chinese Traditional Culture.

1. Introduction

The original guiding ideology of our Party and the nation is Marxism. Chineseization is the study of China’s national circumstances and the adoption of a scientific methodology in the spirit of “abandonment” to produce a theory that is in harmony with China’s reality to inform practice and address the issues facing the Chinese people directly. The relationship between the successful development of Marxism in China and the excellent Chinese traditional culture was first explained to the public from a new perspective by Xi Jinping in his speech at the congress honoring the 100th anniversary of the founding of the Communist Party of China.

This was done by proposing “two combinations” for the first time. The connection between the crash of the “two associations” isn’t just a mix of the natural world and history yet, in addition, a blend of unfamiliar and neighborhood social hypotheses. Taking a gander at the course of social turn of events, assuming China needs to have more “right to talk” on the planet social turn of events, it should hold the rudder of communism, raise the sail of Chinese brilliant customary culture, and travel the boat of Chinese culture well.

2. Promote the Combination of the Chineseization of Marxism and the “Yugong Yishan” Spirit of Striving in the Excellent Chinese Traditional Culture

At the Seventh Public Individuals’ Congress of the Socialist Coalition of China, Mao Zedong, through his discourse “Yugong Yishan,” profoundly examined the fearless soul of the Socialist Faction of China and the Chinese nation even with the “extraordinary changes of the beyond not many thousand years” and the incredible rushes of the advanced period, “later on, not terrified of penance, and accomplishing triumph. “The tale of Yugong Yishan sublimes the soul of valor to the optimistic mood of the Chinese children and girls who are adequately courageous to battle against the adversary and will be successful, featuring the exceptional style of the Chinese Socialists who are personal growth, never surrender until the objective is reached and convey the transformation as far as possible.

After the change and opening up, our Party battles for new triumphs and keeps conveying the soul of “Yugong Yishan” as far as possible. Since the eighteenth Party Congress, the Party Focal Advisory group, with General Secretary Xi Jinping in the middle, has connected more significance to the “Yugong Yishan” soul of difficult work. Making a course for destitution destruction, the Party has consistently demanded the determination of “never unwinding while gnawing the green slopes” to undauntedly win and take on the conflict against neediness. The Party has been ardent in pushing forward China’s situation on the planet. The Socialist Coalition of China has kept on investigating the combination of the Chineseization of communism with the “Yugong Yishan” soul of endeavoring in China’s phenomenal customary culture, giving full play to its unmistakable person in principle and practice, not just propelling the course of the Chineseization of communism yet, in addition, enlivening the magnificent conventional culture established in the local neighborhood area in another time.

The soul of “Yugong Yishan” is a fundamental otherworldly nature of our Party, despite difficulties and hardships, continuously keeping up with the soul of unrelenting, consistent, and unyielding confidence. The tale of “Yugong Yishan” is from “Liezi Tangwen,” which tells the story of an elderly person who drove forward in driving his youngsters and grandkids to open up a mountain and at last moved the divine beings to move the mountain away.

The soul of “Yugong Yishan” begins from the refined nearby customary culture and goes on from the standard Chinese social qualities of “Paradise is solid, a respectable man is a personal growth” and “Tao is one, one is two, two is three,
three is everything. “The customary Chinese social qualities. The colloquialism “Yugong Yishan” has been dispersed all through the ages since “Liezi Tangwen,” communicating the reciting of literati and researchers on the progressions on the planet and the piece of the soul of crushing pestles into needles and water drops through stones. Since the end of the country, despite the continuous hostility of the eight powers, innumerable kindhearted people, with the “will” of a silly man, proceeded, forfeited, and gave their flesh to protect the Chinese land until the very end; when the Japanese trespassers stomped all over our country’s wonderful mountains and streams, incalculable Chinese socialists, with the “soul” of a stupid man When the Japanese intruders stomped all over the incredible mountains and waterways of China, endless Chinese socialists, with the “soul” of Yugong, would rather break the jade for the jade than for the tile, with a will of steel to save the mountains and streams.

At the point when the Chinese country was in a condition of risk, it redrew the outline of the upheaval with the soul of “Yugong Yishan,” which has been carried on from one age to another, with vast relatives. In the midst of harmony, we ought to follow the new time’s speed and keep digging further into the “Yugong Yishan” soul of difficult work.

3. Promote the Chineseization of Marxism and the Integration of the Overall Spirit of “the Unity of Heaven and Man” in the excellent Chinese Traditional Culture

The 18th Party Congress put forward the new direction of building an ecological civilization as early as the 16th Party Congress, and the construction of ecological civilization has resonated in the Party Central Committee. Marxism expressed that nature is the material basis for human survival and growth, and man is the product of nature’s derivation to a particular stage. Whether it is human or worldly means of life, it can not be separated from the natural world independently and world. The Communist Party of China has incessantly pursued the integration of Marxism into Chinese culture and the spirit of “the unity of man and heaven” in the excellent Chinese traditional culture and has given full play to its colorful character in theory and practice, not only promoting the process of Marxism into Chinese culture, but also conforming to the laws of nature in practice, and achieving harmony between man and nature. The win-win situation of peace and coexistence between man and nature.

To open up the whole spirit of “unity of heaven and man” to a new meaning of Marxism in China, “unity of heaven and man” is an essential spiritual quality of our Party in the face of building an ecological civilization, always keep the fear of the beautiful nature, and promote the harmonious development of man and nature. The “unity of heaven and man” is an essential spiritual quality of our Party in the face of building an ecological civilization, always maintaining a respect for good nature and promoting the harmonious development of man and nature. The “unity of heaven and man” was first proposed in “Zhuangzi’s Treatise on Qiwu,” and Marxism in China has effectively drawn on the ancient wisdom of the “unity of heaven and man” of China’s excellent traditional culture.

On the one hand, the overall spirit of “the unity of heaven and man” has the significance of a worldview, emphasizing that heaven creates all things and human society. At the same time, everything is born and keeps running, just like human society. The “unity of heaven and man” not only emphasizes the role of human beings but also emphasizes the role of human beings, which constitutes a dualistic idea. On the other hand, the overall spirit of “the unity of heaven and man” has methodological significance, as the Communist Party of China has included the construction of ecological civilization in its important strategic planning and placed it in the “five-in-one” development pattern of national economic construction, political construction, cultural construction, social construction, and ecological civilization construction. The CPC has incorporated the structure of ecological civilization into the “five-in-one” development pattern of national economic building, political construction, cultural construction, social construction, and ecological civilization construction to complete the continuous development of the Chinese nation. It has completed the top-level design of “green water and green mountains are the silver mountain of gold,” achieved the win-win benefits of stable economic growth and collaborative social development, and inherited the conscious choice of Marxism Chineseization and the overall spirit of “unity of heaven and man.”

Since the entry of the Marxist philosophical theory system into China as an advanced foreign culture, it has intermingled with the excellent Chinese traditional culture with “the unity of heaven and man” as its main theme, which has achieved rapid changes in the cause of socialist revolution and construction with Chinese characteristics and provided a solid ideological and theoretical foundation for the realization of the Chinese dream of the great rejuvenation of the Chinese nation.

There is a direct relationship between the Chineseization of Marxism and the “unity of heaven and man,” and the two have a holistic spirit of pursuing harmony and symbiosis. The Chinese nation of Marxism today is no longer a baby in infancy in 1938 but has crossed the two links of acceptance and improvement and is deeply integrated with the new era. To complete the thorough integration of Marxism’s Chineseization and the spirit of “unity of heaven and man” of the excellent Chinese traditional culture, we still need to keep seeking.

4. Promote the Chineseization of Marxism and the Harmonious Spirit of “Noble Harmony” in the Excellent Chinese Traditional Culture

The 18th Party Congress advocates the 24-word policy of wealth and strength, democracy, civilization and harmony, freedom, equality, justice and the rule of law, patriotism, respect for work, integrity, and friendliness. The core values of socialism are proposed at three levels: state, society, and citizens. The Communist Party of China (CPC) has explored the harmonious spirit of the ancient and modern Chinese “noble and noble in the middle” and condensed a cooperative culture suitable for developing contemporary society. The ambition of communism is to achieve a world of the commonwealth, and the common ideal of socialism with
Chinese characteristics is to achieve a peaceful coexistence between inner harmony and coexistence and outer harmony. The core value system of socialism in China highlights the ambition of communism and the common ideal of socialism with Chinese characteristics, which are scientific ideals and beliefs based on Marxism’s revelation of the laws of human social development. Socialism with Chinese characteristics not only adheres to the basic principles of socialism but also gives the Chinese spirit of the times according to the actual situation in China.

The Communist Party of China has been promoting the exploration of the integration of the Chineseization of Marxism with the harmonious spirit of “Gui He Shang Zhong” in the excellent Chinese traditional culture, giving full play to its distinctive character in theory and practice, not only promoting the process of the Chineseization of Marxism but also firmly rooting the socialist core value system in the local excellent traditional culture. The core value system of socialism is firmly rooted in the fertile soil of the beautiful local conventional culture.

To open up the harmonious spirit of “Gui He Shang Zhong” with a new meaning of Marxist Chineseization, “Gui He Shang Zhong” is the “Chinese style” of China’s diplomacy in the face of great powers, always maintaining the harmony of the state, the group, the people and the ecological balance. The harmonious spirit of unity, a proportion of the group, a fellowship of people, and environmental balance. Taking socialism with Chinese characteristics in the new era as an opportunity, we will actively innovate and develop the harmonious spirit of “Gui He Shang Zhong” in China’s excellent traditional culture and strive to become the most advanced cultural core value system with the most national personality in the world today, and further strengthen our cultural soft power. Strengthen the construction of the core system of socialist culture under the Chineseization of Marxism, create a distinctive socialist cultural system with Chinese characteristics, and promote the core competitiveness of China’s culture in depth.

The concept of “valuing harmony and Shang Zhong” comes from the Confucian classics and is the essence of the Chinese nation’s cultural spirit, which also contains a rich concept of harmony. Since ancient times, Chinese people have been focusing on the equality of “beauty and commonwealth,” emphasizing the idea that “harmony is noble” and aspiring to an ideal society where “the world is common.” Theoretically, the harmonious spirit of “harmony” embraces the reconciliation, intersection, and balance between different things to reach the perfect state. The harmony of yin and yang brings forth all things, and the harmony of nations brings forth nations. The culture of harmony embodies the unity of contradictions and diversity. While seeking common ground while reserving differences, it also highlights the integration of different things into the body of harmony. In practice, the foreign policy of great powers, multilateral trade, and the building of a community of human destiny all reflect the Chinese goal of unity and cooperation, building a harmonious society, and pursuing centripetal force and cohesion. “The spirit of harmony has been integrated into the Party and State’s governing strategy, philosophy, and foreign policy, guiding China’s value system toward a brighter future.

5. Conclusion

The 5,000-year history of the Chinese nation has left us the great treasure of the excellent Chinese traditional culture. In contrast, the history of the development of the Chinese Communist Party is based on the specific reality of China, exploring Chinese characteristics, implementing Chinese solutions, reflecting Chinese wisdom, covering the excellent traditional culture of the Chinese nation in all aspects, and actively promoting the evolution of the Chineseization of Marxism. The specific practice of Marxism Chineseization combined with the local ideological resources, busily digging the excellent traditional culture of the Chinese nation to the times of innovation, inheritance, and development so that it is better combined with the Chineseization of Marxism, incessantly strengthen the consolidation of the basic principles of Marxism, methodology of understanding and analysis, and further solving the practical problems of China’s skills.

These excellent traditional culture spirits and Marxism Chineseization have much consistent cultural thinking development; Chinese unique traditional culture determines Marxism Chineseization longitudinal thinking. By analyzing the three points of combination between Marxism Chineseization and the spirit of “Yugong Yishan,” the spirit of “unity of heaven and man,” and the nature of “harmony” in Chinese traditional culture, it will be helpful to deepen the thinking of Marxism Chineseization. By analyzing the three points of integration, it is beneficial to explore Marxism’s Chineseization at a deeper level, promote the vigorous development of Marxism’s Chineseization incessantly, and provide more sources of power to realize the Chinese dream of the great rejuvenation of the Chinese nation.

References


