

The Integration of Marxism and Chinese Traditional Culture

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Abstract

Since Marxism was introduced into China, the combination of Marxism and Chinese traditional culture has always been an important topic of the Sinicization of Marxism. With the upsurge of traditional Chinese culture, some people advocated the return to the era of Confucianism and the need to abandon the guidance of Marxism; some people believed that adhering to the guidance of Marxism should abandon traditional culture. Obviously, these two extreme views are not desirable, and both are harmful to China's development. The reason for the above is that people's understanding of Marxism and traditional Chinese culture is vague or even wrong. Only by solving how to better integrate Marxism and traditional Chinese culture can we provide guidance for China's development. The necessity, possibility and mutual benefit of fusion with Chinese traditional culture are discussed to discuss the fusion of Marxism and Chinese traditional culture.

Keywords

Marxism; Chinese Traditional Culture; Sinicization of Marxism.

1. Introduction

The reason why Marxism has succeeded in China is that on the one hand, Marxism is a scientific theory that has been proved by practice, and China's revolution and construction cannot be separated from the guidance of Marxism; On the other hand, the spread of Marxism in China is inseparable from the fertile soil of Chinese traditional culture, which provides a language paradigm suitable for China for the sinicization of Marxism. The fusion of Marxism and Chinese traditional culture can be seen from the following three aspects.

2. Necessity---Marxism is the Need for Social Transformation in Modern China

First of all, Marxism is scientific. Marxism is produced on the basis of summarizing the experience of proletarian struggle and the outstanding achievements of human natural science and social science. It is an objective truth that integrates philosophy, political economy and scientific socialist theory. It profoundly reveals the universal law of the development of the objective world, especially the human society. It is a rigorous and complete science and can provide scientific theoretical guidance to the Chinese revolution. Secondly, Marxism is revolutionary. Marxism has a thorough revolutionary spirit and a firm revolutionary belief, which has injected a strong spiritual power into the Chinese revolution. As Xi Jinping said: "The scientific and revolutionary nature of Marxist theory stems from the scientific world outlook and methodology of dialectical materialism and historical materialism, which provides us with a powerful ideological weapon for understanding and transforming the world, and points out the right direction for world socialism." Finally, only Marxism can take on the ideological and theoretical guidance for the Communist Party of China, because Marxism can be combined with China's reality and be mastered by the Chinese people.

It was under the guidance of Marxism that the Communist Party of China led the Chinese people to overthrow imperialism, feudalism, and bureaucratic capitalists, and won the victory of the new democratic revolution, established a new China, and achieved the independence and liberation of the Chinese nation. After the founding of New China, under the guidance of Marxism, the leaders of the Communist Party of China combined Marxism with the reality of China, and continued to give new content to the era, completed the socialist transformation, realized reform and opening up which developed productive forces, continuously strengthened the Chinese nation, and made China shine in the world.

3. Possibilities--Chinese Traditional Culture Provides Rich and Fertile Soil for the Sinicization of Marxism

China is an ancient civilization with a long history. The long-standing, extensive and profound Chinese excellent traditional culture is the spiritual lifeline of the Chinese nation. Marxism can spread in China not only because it is a scientific theory, but also because Chinese traditional culture and Marxism have many similarities in social ideals, values, etc. It is these similarities that make Marxism important to China. Intellectuals have a natural sense of cultural affinity, and their dissemination is more easily accepted by the Chinese people.

3.1. Both Marxism and Chinese Traditional Culture Share the Lofty Ideal of Realizing the "Great Harmony Society".

"Book of Rites·Liyun" once described the Datong society as follows: "When the great way prevails, the world is equally shared by all. the talent and virtue are elected...thus evil scheming is repressed, and crimes fail to arise, so the doors do not have to be shut, which is called Great Harmony." The highest realm pursued by Confucianism is the "Great Harmony of the World", the so-called "Great Harmony" refers to a harmonious society in which the means of production are shared, there is no hierarchy, no exploitation and oppression, and everyone is equal. The state of social is similar to the communist society that Marxism wants to achieve: in communist society, private ownership has been eliminated, and class exploitation and class oppression no longer exist, so it is easier to be accepted by the Chinese people.

3.2. Both Marxism and Chinese Traditional Culture Contain Dialectics.

The materialist dialectics of Marxism believes that contradictions exist in all things and run through the development process of things from beginning to end. The development and change of things are the result of the movement of the unity of opposites in their internal contradictions, and the law of unity of opposites is the essence and core of dialectics. "One Yin and One Yang is the Tao" "There is nothing more than the principle of one yin and one yang between heaven and earth" It reflects the universality of contradictions, "All things stand, facing yang and against yin. The interaction between yin and yang creates a state of harmony. think that all things in the world are There are opposite sides of yin and yang, and the unity of yin and yang in the interaction is the result of the interaction of the two contradictory aspects. Marxist dialectics believes that the development of things is the cycle of accumulation of quantity and leap of quality while the "Book of Changes" in traditional Chinese culture proposes: "If you don't accumulate a few steps, you can't reach a thousand miles; if you don't accumulate a small stream, you can't make a river or sea." Also saw that things are constantly changing, and the transformation from quantitative change to qualitative change.

Marxist dialectics believes that the development of things must be negated by negation, so as to achieve spiral upward and wave-like progress. Lao zi, the representative of traditional Chinese culture, once said that the concept of "repetition" is "reverse, the movement of the Tao", "Reverse" means negation, "recovery" means negation of negation, here, Laozi sees the negation of the change of things in form, which is in line with the law of negation of negation in Marxist

dialectics. Chinese traditional culture sees the universality of contradictions and the law of unity of opposites, all of which are in line with the dialectics of Marxism.

3.3. Both Marxism and Chinese Traditional Culture Value the Status and Role of the "People"

Marxism has a clear people's standpoint. Historical materialism holds that the masses of the people are the creators of history, and that people's nature is the most distinctive character of Marxism. Marxism is a theory devoted to the liberation of human beings. Throughout his life, Marx paid attention to people, paid attention to the liberation of human beings, and struggled for the liberation of human beings. This is in line with the concept of "people-oriented thought" in Chinese traditional culture. The idea of the people originated from the "Shangshu, Xiashu, Song of the Five Sons", saying: "The people are the foundation of the state, and the foundation is solid the ruler is peaceful." Mencius put forward: "The people are the most valuable; the society and grain are second, and the ruler is the lightest. "Confucianism regards the "people" as the foundation of the state, and only when the "people" are regarded as the foundation of the country can the country be rejuvenated, be prosperous, and the rule can be continued. Confucianism believes that the people have an important role in governance, and only when the people live a prosperous life can the governance be stabilized. Although the people-oriented thought in Chinese traditional culture is to maintain the needs of feudal rule, with the inevitable class parochialism in a specific historical period, the importance of the people it embodies is similar to that of Marxism.

4. Mutual Benefit--Marxism and Chinese Traditional Culture Promote Each Other

Marxism was born in the West, which is very different from China's history, culture, system, and background. The reason why Marxism can develop in China is that the role of traditional Chinese culture in people's thinking cannot be ignored. Marxism and China's native style and temperament only by being integrated can it give full play to its inherent advantages. That means Marxism needs Chinese traditional culture to provide fertile soil for it, making it a Marxism that is easily accepted and mastered by the Chinese public, and become an ideological weapon to guide China's development. For culture to develop, it must be under the guidance of Marxism, according to the characteristics of the times, rationally inherit, remove the rough and extract the essence, and constantly add new content. The development of Marxism and Chinese traditional culture in China is a process of mutual promotion.

First of all, Chinese traditional culture is the precipitation of the life and practice of the Chinese nation. It is rooted in the hearts of the Chinese people, and subtly affects people's thinking and behavior. If Marxism is to spread and develop in China, it must rely on Chinese traditional culture. The birth of Mao Zedong Thought and the theoretical system of Chinese special socialism is inseparable from the soil of Chinese traditional culture. On the one hand, the Chinese Communists are staunch Marxists, and on the other hand, they have a deep understanding of China's excellent traditional culture and emotion. When the Marxist theory was introduced into China, the translation was obscure and difficult to understand, and the thinking mode was different. In order to make the masses better understand, the Chinese Communists often used idioms, allusions, poems and songs to explain the principles of Marxism. For example, Mao Zedong invoked the idea of "water can carry a boat, and it can also capsize it" to illustrate the importance of the people to historical progress. Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has quoted a large number of ancient Chinese classics in a series of important speeches and articles, talking about major issues such as governance of the country. To be greater than the details. Great undertakings have small beginnings, and difficult tasks are tackled from where it 's easy." This

famous saying expresses his thought of working hard and rejuvenating the country. It can be seen that traditional Chinese culture has always been an important source of thought for the theory of Sinicization of Marxism.

Secondly, only by accepting and absorbing Marxism can traditional Chinese culture overcome its own shortcomings and move forward. Although Chinese traditional culture is our precious spiritual wealth, it is inevitably restricted by historical conditions. For example, the "three obediences and four virtues" discriminate against and oppress women. These traditions obviously hinder the development of society. If traditional Chinese culture cannot adapt to the times, it will inevitably be abandoned by the people along with historical changes. Only by integrating traditional Chinese culture and Marxism can realize self-innovation and adapt to the changing times.

Finally, combining the universal principles of Marxism with China's excellent traditional culture is not only an indispensable part of the Sinicization of Marxism, but also an important way for China's excellent traditional culture to play its role. In the process of the sinicization of Marxism, Marxism and Chinese excellent traditional culture have gradually moved from communication to integration.

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