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We Will Promote the Integrated Development of China's Fine Traditional Culture and the Sinicization of Marxism

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Abstract: This paper aims to explore the significance, internal logic, and practical pathways for promoting the integrated development of traditional Chinese culture and the adaptation of Marxist theory to the Chinese context. Through theoretical analysis combined with practical examples, this study examines the necessity and feasibility of their integration, highlighting that such integration not only enhances the cultural distinctiveness and contemporary relevance of Marxist theory in China, but also provides new impetus for the inheritance and innovation of traditional Chinese culture. Specific strategies to facilitate this integration are proposed, aiming to provide robust intellectual and cultural support for the sustainable development of Chinese society.

Keywords: excellent traditional Chinese culture; Sinicization of Marxism; integrated development

1. Introduction

The fine traditional Chinese culture, with its profound and extensive heritage, is the spiritual lifeline of the Chinese nation, an important source for nurturing core societal values, and a solid foundation for maintaining cultural resilience amidst global cultural turbulence. Rooted in millennia of philosophical reflection, moral practice, and aesthetic cultivation, it embodies ethical principles, social norms, and worldviews that continue to shape collective identity and public consciousness. As a scientific theory, a people-oriented theory, a practice-oriented theory, and a continuously developing open theory, Marxism has provided a powerful ideological framework for social transformation, policy development, and modernization, guiding the understanding of social structures, historical processes, and the mechanisms of economic and political change. Promoting the integrated development of the fine traditional Chinese culture and the localized adaptation of Marxism is therefore a crucial task in advancing contemporary social theory and practice [1]. This integration not only reinforces the ethical and philosophical foundations of governance but also offers innovative pathways for cultural creativity, policy experimentation, and sustainable social development, carrying significant and far-reaching implications for strengthening cultural confidence, fostering national cohesion, and positioning China within the broader global context.

2. The Significance of the Integrated Development of Chinese Excellent Traditional Culture and the Localization of Marxism

2.1. Enhance the National Characteristics of Marxism in China

The adaptation of Marxist theory to the Chinese context is not a simple theoretical overlay, but a conceptual reconstruction deeply rooted in the enduring structures and historical experiences of Chinese civilization. Historically, Chinese scholars have reinter-

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preted classical ideas such as "seeking truth from facts" and "unity of knowledge and action" to provide culturally resonant and localized expressions of Marxist epistemology [2]. During periods of social reform and modernization, theorists applied materialist dialectics in conjunction with the traditional spirit of "applying knowledge to practical governance," creating meaningful resonance between social analysis, ethical reflection, and people-oriented philosophy in policy practices. Confucian ethical ideals emphasizing communal well-being and moral responsibility have been transformed into foundational values for collectivist institutional arrangements, while Taoist cosmology emphasizing harmony with nature has offered philosophical guidance for sustainable ecological development. Moreover, the integration draws upon historical narratives, folk practices, and cultural memory to embed socialist principles within the moral imagination of society. This synthesis is not merely a superposition of concepts but, through careful historical contextualization, achieves deep coupling between ideas of social responsibility, participatory governance, and harmony in diversity within the value hierarchy. The continuous dialogue between theoretical frameworks and civilizational traditions demonstrates how localized adaptations of Marxist thought can generate unique cultural expressions, enrich social theory, and provide practical insights for policy innovation and cultural continuity in contemporary China.

2.2. Enriching the Contemporary Connotation of Marxism in China

Under the kerosene lamps in the cave dwellings, theorists meticulously analyzed the intrinsic connection between "unity of knowledge and action" and the theory of practice, tracing the philosophical lineage of these ideas across centuries. On the weathered walls of the Party School, ink-written phrases like "reform and innovation" remained visible beside dialectical materialism lecture notes, symbolizing the continuity of intellectual exploration [3]. This intellectual exchange transcended mere terminology substitution—it represented a profound restructuring of civilizational logic, linking classical wisdom with modern governance challenges. When the ancient maxim "Though Zhou is an old state, its mandate remains ever new" was contextualized within the reality of transforming principal social contradictions, traditional views on change became the cultural key to deciphering reform dynamics in the new era. The "preservation of original conditions" principle in Palace Museum restoration resonated methodologically with historical materialism's respect for developmental continuity, while the Dunhuang digitization project integrated holistic thinking of "harmony between heaven and humanity" into technological ethics [4]. In Zhejiang's "Ten Thousand Villages Project," the rural ethos of "passing down farming and reading traditions" coexisted with green development concepts, evolving into localized models for ecological governance and sustainable community development. Moreover, initiatives in rural education, participatory governance, and heritage preservation exemplify how historical knowledge and modern innovation can mutually reinforce one another. The vitality of theory stems from this ongoing dialogue with civilizational DNA. When the wisdom of "maximizing change and enduring through adaptation" from the Book of Changes was applied to interpret the new development paradigm, Marxist developmental philosophy gained tangible cultural embodiment. This integration isn't static grafting but rather crystallizes new theoretical achievements through repeated social practice in rural revitalization, technological self-reliance, and national governance, ensuring Chinese Marxism maintains its dynamic responsiveness to contemporary social, economic, and environmental challenges.

2.3. Promoting the Inheritance and Innovation of China's Excellent Traditional Culture

In the morning light of Qufu's Confucian Temple, scholars in plain robes gently caress bamboo slips, juxtaposing the ancient maxim "the world belongs to all" with modern social governance practices, reflecting a continuous dialogue between historical wisdom

and contemporary policy [5]. At Dunhuang Academy's digital lab, researchers apply materialist historiography to integrate ecological insights derived from the principle of "harmony between heaven and humanity" into algorithms for cultural heritage preservation, demonstrating how traditional ethical concepts can guide technological innovation. The historical dialectics and practical epistemology of Marxism not only infuse traditional culture with scientific frameworks but also revitalize its spiritual essence in profound transformations such as rural revitalization, ecological civilization, and modernized governance. At Yucun Village in Zhejiang, the concept of "lucid waters and lush mountains are invaluable assets" coexists with Confucian ethics of "cherishing people and nature" during village council meetings, fostering participatory governance and environmental stewardship. In the Palace Museum's conservation workshop, the ancient principle of "restoring antiquity as it was" resonates methodologically with historical materialism's respect for developmental continuity, bridging heritage preservation with scientific reasoning. Across these diverse contexts, integration of theory and practice is manifested not only in policy implementation but also in educational initiatives, community engagement, and cultural innovation, highlighting the adaptability and vitality of traditional values. This integration isn't mere conceptual grafting but a dynamic process of reconstructing meaning systems through social practice, enabling traditional values to gain new theoretical forms and practical pathways in modern contexts while reinforcing cultural identity and social cohesion [6].

3. The Internal Logic of the Integrated Development of the Excellent Traditional Culture and the Localization of Marxism in China

3.1. The Commonness of the Theoretical Basis

In the morning light at Qufu Confucian Temple, the elderly scholar's fingertips caressed the bamboo slips of the "Li Yun" chapter, where the ink inscription "the world belongs to all" still radiates a warm luster after a thousand years, embodying the enduring ethical vision of Chinese civilization. When modern scholars place "Great Unity" under the analytical framework of materialist historiography, its transcendent value pursuit is transformed into practical pathways for real-world implementation, crystallizing into institutional designs within policies for common prosperity and societal development. In the philosophical context of *The Book of Changes*, "the interplay of yin and yang constitutes the Dao," and the cosmic rhythm of yin-yang transformation alongside the law of unity in opposites subtly resonates within algorithmic models of quantum computing laboratories and systems thinking in environmental planning. The balancing imagery of flying apsaras and Gonggong in Dunhuang murals is translated through ecological governance projects into technical logic for integrated restoration of mountains, waters, forests, farmlands, lakes, grasslands, and deserts, reflecting a fusion of aesthetic, moral, and practical considerations. These ideological genes do not remain static analogies but undergo continuous refinement through social practice, educational programs, participatory governance initiatives, and technological innovation, achieving paradigm reconstruction in rural revitalization deliberation rules and national governance consultation mechanisms. Ultimately, this dynamic integration generates a modern discourse system with Chinese characteristics, in which traditional cultural wisdom and contemporary policy innovation mutually reinforce one another, offering a resilient framework for sustainable development and cultural continuity [7].

3.2. Consistency of Value Orientation

At a village council meeting in a remote area of the Taihang Mountains, villagers gathered around earthen beds while the elderly local leader flipped through a notebook filled with proposals. Young and middle-aged members meticulously discussed the industrial development plans clause by clause. This scene embodies the integration of governance wisdom rooted in the principle of serving the people and a historical materialist

perspective on mass participation. From the political ethics in Shangshu — “the people are the foundation of the state; when the foundation is solid, the state will be stable” — to contemporary efforts to ensure inclusive development, people's participation has evolved from moral advocacy to being incorporated into structural processes of productive forces and production relations transformation [4]. The daily operation of grassroots consultation in Zhejiang's community projects continues Confucian “benevolent governance” logic in addressing people's hardships and translates “caring for others” into operational mechanisms for rights protection through analysis of social contradictions. Their convergence in practice achieves substantive human empowerment — not only material improvement but also enhanced capacity for public affairs participation and recognition of dignity. This value integration manifests concretely as procedural designs in community governance grids through resident council meetings, and as the redefinition of farmers' roles as active participants in rural revitalization strategies, enabling traditional people-oriented philosophy to achieve historic transcendence within institutional governance frameworks.

3.3. *Convergence of Practical Objectives*

In the cave lecture halls of northern Shaanxi's highlands, an elderly farmer caresses the ecological terraced fields section on rural revitalization plans, his gaze lingering over the concept of “broad-based prosperity” for a long moment. This scene reflects the millennia-old agrarian civilization's persistent pursuit of “universal harmony” and its resonance with ideals of social development. From Zhang Zai's ethical aspiration to “pave the way for peace for all generations” to contemporary institutional efforts aiming for “more substantial progress for all communities,” the narrative of societal advancement remains anchored in reshaping collective well-being. Historical grain-carrying paths overlap spatially with modern rural development initiatives, demonstrating the practical alignment between the spirit of self-reliance and historical initiative. The imagery of “flying apsaras” breaking free from shackles in Dunhuang murals mirrors technological breakthroughs — quantum communication and high-speed rail networks overcoming technical challenges — under a strategy of domestic innovation and self-reliance. This goal-coupling isn't mere conceptual alignment but transforms the homologous logic of homeland in cultural psychology into modern governance frameworks through concrete historical processes such as land reform, community development, and ecological construction. Thus, societal advancement evolves into a process that inherits cultural genes while transcending traditional forms.

4. **Specific Paths to Promote the Integrated Development of the Excellent Traditional Culture of China and the Sinicization of Marxism**

4.1. *Strengthen Theoretical Research*

In the restoration rooms of ancient texts, scholars employ philological methods to reinterpret the concept of “Great Unity,” situating it within the analytical framework of materialist historiography to reveal the value congruence between traditional ethical ideals and communist visions. In recent years, multiple universities have established interdisciplinary platforms on “Marxism and Confucianism,” fostering in-depth dialogues around themes such as “people-oriented governance,” “the people's subjectivity,” the “distinction between righteousness and profit,” and socialist core values. The National Social Science Fund has consistently supported specialized research projects, reinterpreting classical texts like **The Book of Rites: Li Yun** and **Mencius**, which have led to explanatory theories with interpretive tension, such as “benevolent governance-mass line” and “public ownership-common prosperity.” Academic journals publish a series of empirical studies based on local governance practices, comparing ethical structures in rural societies with grassroots party-building mechanisms to extract political philosophy pathways that activate cultural genes. Academic symposiums regularly feature “Classic Readings” ses-

sions where scholars engage in intellectual dialogues around **Das Kapital** and **Discourses on Salt and Iron**, grounding theoretical frameworks at the intersection of civilizational roots and contemporary realities, thus generating original achievements that combine historical depth with modern characteristics.

4.2. Promoting Universal Education

In basic education, modern interpretations of classical propositions such as "the world belongs to all" and "the people are the foundation of the state" are embedded in Chinese language and Moral Education courses. Textbook compilation emphasizes selecting cases that combine ideological depth with real-life contexts, such as integrating the self-cultivation philosophy from *The Analects* with the practice of socialist core values. Universities offer general education courses titled "Dialogue Between Chinese Civilization and Marxism," organizing students to conduct field studies at sites like Qufu and Yuelu Academy. Through comparative analysis of ritual experiences, classical recitations, and grassroots party-building observations, students deepen their understanding of the relationship between cultural subjectivity and ideological construction. Classroom instruction is supplemented by oral history collection and community cultural practices, transforming theoretical knowledge into value recognition. This intergenerational transmission constructs a collective spiritual framework with historical depth.

4.3. Promoting Cultural Innovation

Cultural and artistic creation is becoming a vital medium for ideological integration. In the post-production review room of Xi'an Film Studio, a film centered on the intertextual structure between "Yao Cave Dialogue" and the Confucian ideal of Great Unity from *The Book of Rites* has completed its final editing. Its narrative tension stems from the profound resonance between Confucian principles of self-cultivation, family harmony, state governance, and world peace, and the practical logic of socialist practice. Painter Xin Dongwang's artistic community launched the "People's Portrait Project", employing meticulous brushwork techniques to depict modern workers, infusing the ethical vision of "people as fellow beings and all things as companions" into realistic expressions. These works transcend mere symbolic grafting, transforming abstract concepts through aesthetic transformation mechanisms. The value proposition of "the world as a commonwealth" gains contemporary relevance through Marxist perspectives in concrete narratives, forming a cultural cognition path that is tangible, communicable, and sustainable.

4.4. Strengthening International Exchanges

At an exhibition held at the China Cultural Center in Berlin, a document installation juxtaposing the *Book of Documents*' "The people are the foundation of the state" with visual interpretations of socialist core values drew academic attention. By deconstructing the communal imagery in Dunhuang silk paintings and reconstructing the visual lineage of contemporary ethical values, the curatorial team enabled the concept of "Great Unity" to resonate meaningfully with materialist historiography within cross-cultural contexts. At an academic symposium held at the Palais des Nations in Geneva, Chinese and foreign scholars conducted in-depth analysis of the "ritual-governance-legal governance" collaborative model, revealing the commensurability between benevolent governance philosophy and people's democratic participation in value structures. Such practices transcend symbolic output, establishing subject-oriented theoretical narrative coordinates through conceptual reinterpretation and discourse translation mechanisms in the mutual learning of regional civilizations, thereby facilitating the effective transformation of Chinese cultural soft power into ideological discourse authority.

5. Conclusion

Promoting the integrated development of China's fine traditional culture and the Sinicization of Marxism is a profound practice concerning the construction of cultural subjectivity and ideological autonomy. This integration is not merely a simple juxtaposition of concepts, but rather a creative transformation and innovative development of Chinese cultural genes based on the historical materialist stance. In recent years, academic circles have increasingly focused on the convergence points between the two in terms of value structures, ethical cores, and social ideals, such as the intertextuality between the "Great Unity" social vision and communist ideals, and the potential dialogue between the "people-oriented" philosophy and the people-centric historical perspective. By deepening mutual interpretation studies of classical texts, constructing a discourse system that combines indigenous roots with modern perspectives, embedding narrative frameworks of value resonance into educational mechanisms, and integrating the fundamental principles of Marxism into the psychological structure of national culture. Meanwhile, several exploratory cases emerging in the field of artistic creation-such as the reconstruction of ritual music in dance theater and the shaping of people's images in painting narratives-demonstrate the dynamic potential of traditional resources in contemporary ideological expression. In international communication, theoretical coupling around the concept of "harmony and integration" and the theory of a community with a shared future for mankind is gradually forming explanatory cross-cultural discourse strategies. This integration process essentially marks an important milestone in the maturation of cultural consciousness under socialism with Chinese characteristics in the new era, providing profound and sustained ideological support for national rejuvenation.

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