

## **Brief Study on Continuous and Integral Promotion of the Sinicization, Modernization and Popularization of Marxism**

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**Abstract:** This article focuses on "the overall analysis of the relationship between Sinicization, modernization and Popularization of Marxism ", "the basic experiences of the Communist Party of China in promoting China, the era, and the popularization". "The overall path of promoting China, the era, and the popularization" On the one hand, it has made in-depth analysis and research on the sinicization, modernization and popularization of Marxism, and put forward the path and countermeasures for the continuous promotion of Marxism in China, the era, and the popularization.

### **1. Overall Analysis of the Relationship between Marxism in China, the Era, and the Popularization**

In September 2009, the Fourth Plenary Session of the 17th CPC Central Committee put forward the Marxism in China, the era, and the popularization as a whole proposition. It has a profound social and historical background. To analyze the connotation of "Marxism in China, the era, and the popularization" as a whole, we must first examine the historical context and realistic demands of this proposition. From the perspective of the world, since the end of the bipolar pattern in the 1990s, peace, development, and cooperation have become the main theme of the world, and a peaceful international environment can be maintained for a long period of time. However, the multi-polar world pattern has not finally formed, and the world is undergoing major development, major changes, and major adjustments. The evolution of the context of the times and the development of the world situation require us to use Marxist positions, viewpoints and methods to judge the international situation, resolve international risks, gain insight into development opportunities, and scientifically foresee the future; we need to focus on thinking and answering the current era such as the economic crisis. Global issues such as global governance, energy resources, and environmental protection; require us to scientifically coordinate the two major international and domestic situations, actively participate in international cooperation, continuously emancipate our minds, advance with the times, and strive to open up the development of Marxist theory and the practice of scientific socialism. The new realm fully demonstrates the value of the times of Marxism.

Judging from the national conditions, China's development has entered an important strategic opportunity period where both opportunities and challenges coexist, and economic and social development is undergoing extensive and profound changes. The new problems and requirements reflected in these realistic national conditions have put forward new requirements for the guiding and explanatory power of the CPC's leadership and governance capabilities.

Judging from the party's situation, the historical position of the Communist Party of China is undergoing a historic transformation. It not only faces the arduous external task of modernization, but also faces the complicated project of self-construction. The changes in the party's sentiments have made the Chinese Communist Party face a task of building itself more arduously and urgently than ever before.

The profound changes in the world, the national conditions, and the party's sentiments have raised new questions and demands on the theory and practice of the Chinese party's ruling. It is urgent for the Chinese Communist Party to answer and think from the source "What is Marxism and how to treat Marxism?" Fundamental issues. In the new century and the new stage, the Communist

Party of China put forward the Marxist Sinicization, the era of the times, and the popularization of the whole, stressing the promotion of the overall Marxism in China, the era, and the popularization. This is the profound change of the Chinese Communist Party's current world situation, national conditions, and party conditions. Rational care and deep response.

Specifically, the proposal of this holistic proposition is mainly aimed at three practical problems and appealing to solve them. Firstly, whether Marxism is outdated under the conditions of the new era. The overall orientation of Marxism in China, the era and the popularization, the goal is directed at Marxist "outdated theory", which is to answer such a major theoretical issue concerning China's future and destiny. The second is the question of whether Marxism works in the new cultural soil. The overallization of Marxism in China, the era and the popularization is to emphasize the need to treat Marxism with the times, to oppose the dogmatic understanding of Marxism, and to emphasize the requirement to innovate Marxist theory according to new practice to answer practical questions. The third is the question of whether Marxism is credible under the trend of pluralistic society. The overallization of Marxism in China, the era and the popularization is to use Marxism to lead the social trend of thought, to occupy the high ground in the ideological field, to arm the minds of the people with Marxism, and to maintain and consolidate the guiding position of Marxism in the field of ideology in China.

The sinicization, modernization and popularization of Marxism is an organic unity. The integrity, structure and unity are the basic attributes of the relationship between Marxism in China, the era and the mass. The understanding and grasp of the relationship between Marxism in China, the era, and the popularization must adhere to the overall concept, vision and methods. Only by analyzing the sinicization, the times, and the popularization of Marxism in a holistic manner, and clarifying its basic elements and internal structure, can we grasp the essence of its relationship, and thus avoid blindly touching the one-sided understanding of the image, and eliminate the Marxism in China, the era, and the popularization. The meaningless argument.

Marxism in China, the era, and the popularization is a whole. Just as Lenin evaluates Marxism as "a whole piece has just been cast," "Never remove any basic premise, any important part, or you will leave objective." The truth will be distorted.

Integrity is the basic attribute of the relationship between Marxism in China, the era, and the mass. The five "unifications" of theoretical and practical, time and space and subjectivity, nationality and cosmopolitan, historical and logical, developmental and innovative are the concrete representations of Marxism in China, the era, and the overallity of popularization.

(1) From the perspective of materialist dialectics, Marxism's sinicization, modernization, and popularization are interrelated and mutually reinforcing, and it is an inseparable organic unity. Specifically, they are consistent in terms of theoretical subject, practical basis, and fundamental goals.

First of all, the theoretical subject is the same. "Marxism" is not only the theoretical subject of Marxism in China, the era, and the popularization, but also the essence of "Marxism" has become the internal driving force for the continuous realization of Marxism in China, the era, and the popularization.

Secondly, the same foundation of practice. The great practice of China's revolution, construction, and reform is the common foundation for the sinicization, modernization, and popularization of Marxism. It is precisely because of these events and their needs that the sinicization, modernization, and popularization of Marxism can be realized.

Thirdly, the fundamental goal is the same. In the practice of China in modern times, just because Marxism always aims to solve the "China problem", the Marxism in China, the era, and the popularization can be realized continuously. Mao Zedong Thought, Deng Xiaoping Theory, Xi Jinping, the new era of Chinese characteristics society The Chinese-style Marxism, such as the doctrine of socialism with Chinese characteristics, can finally be formed.

(2) Starting from the inherent requirements of the development of Marxist theory itself, we can find that the Chinese, the era, and the popularization constitute the spatial, temporal and subjective dimensions of the development of Marxist theory, which is the basic way for the development of

Marxist theory in contemporary China. . Therefore, they have obvious differences in basic connotations, binding objects, target orientations, and process methods.

First of all, the basic connotation is different. Mao Zedong pointed out: "The so-called Marxism-Leninism is the unity of the universal truth of Marxism and the concrete practice of the Chinese revolution. One universal and one specific, the unity of two things is called Chinese."

From the perspective of the development of Marxist theory, Chineseization is the spatial dimension of the development of Marxist theory, that is, "combining the basic principles of Marxism with the reality of China. Specifically, the basic principles of Marxism are further integrated with China. The combination of practice, Chinese history and Chinese culture makes Marxism concrete in China. The basic connotations of Marxism in China include: Marxist embodiment, Marxism in China's reality and its experience, and Marx rooted in excellent culture. Nationalization of the doctrine.

Time is the time dimension of the development of Marxist theory, that is, combining Marxism with the current theme of the times, the characteristics of the times, and the development trend of the times, so that Marxism can keep pace with the times and develop continuously. The era of content and the formation of the era constitute two major pieces of the Marxist era.

Popularization is the main dimension of the development of Marxism. It combines Marxism with the masses of the people, makes it figurative and popular, and becomes the ideological weapon and ideological belief of the people. The popularization of Marxism includes six basic elements of "reflecting the public's position", "solving the masses", "focusing on the public life", "focusing on the mass participation", "having public expression" and "applying to the public practice".

Therefore, in summary, as far as its basic connotation is concerned, there is a clear difference between Marxism in China, popularization, and time.

Secondly, Combined with different objects. The combination of Marxism in China is "China", that is, China, a nation-state, specifically, it refers to China's practice, Chinese history, and Chinese culture.

The combination of Marxist times is the "era", the historical era that China has been in modern times. Furthermore, the current era of "time" is the era of the moment. The specific content of "Time" is mainly: the theme of the times, the characteristics of the times, and the development trend. In terms of its scope, it includes both the domestic era and the international era.

The combination of the popularization of Marxism is the "mass", that is, the people of our country, including the thoughts, interests, and practices of the people.

Therefore, although "China", "era" and "mass" are the objects of Marxism, they belong to different categories. From the perspective of the development of Marxist theory, "China" belongs to the category of space, "Time" belongs to the category of time, and "Popular" belongs to the subject category.

Thirdly, The target task is different. Although they have consistency in their fundamental goals, they are based on Chinese practices and solve Chinese practice problems. But they are not exactly the same in terms of specific goals, but there are certain differences.

The sinicization of Marxism exists to solve the practical problems in the process of China's revolution, reform and development. Its goal is to create Marxism suited to China's national conditions. Its mission is to realize Marxism from world theory to nationality in light of China's reality. The transformation of theory.

The era of Marxism emerged in order to solve its own problems of survival and development. Its goal is to realize the survival and development of the theory itself. Its mission is to realize the transformation of Marxism from the original theory to the contemporary.

The popularization of Marxism emerged in order to solve the problem that the theory itself deviated from the subject of practice and ensured the consistency of the theoretical position. The goal was to realize the combination of Marxist theory and the people, and its task was to be the figurative and popularized Marxist theory itself.

It can be seen that Sinology focuses on "locality" and emphasizes the "land" adaptation, reflecting the tension between Marxist theory and space. Time-oriented focuses on "presentity",

emphasizing progress with "time", reflecting the tension between Marxist theory and the era of development. Popularization focuses on the "subject, emphasizing the cause", and it reflects the tension between Marxist theory and the people.

The fourth, the process and the way is different. Fundamentally speaking, no matter whether it is Chinese, time or popular, it is impossible to leave China's practice. Only through practice can they be realized. Therefore, practice is the common foundation of the three. However, from the perspective of the process and the way of practice, there are still some differences.

The sinicization of Marxism is mainly achieved through "practice", that is, the basic principles of Marxism must be combined with the great practice of Chinese revolution, construction, and reform. This practice is often direct, that is, the direct combination of Marxist theory and Chinese practice. .

Relatively speaking, the "practice" of the Marxist era is more indirect, that is, mainly through summarization, reflection, absorption and generalization. This is because the times are not just the era of China. The problems of the times are of course not exclusive to China. The problems of the times are often global and global. Although China's problems and practices are undoubtedly an important part of global issues and practices, they are not all. Under the historical conditions of distinct national boundaries and strict barriers, it is often impossible to solve the problem of globalization at the same time. There must be differences between successive and strong. Therefore, the practice of Marxist times is often difficult to directly develop, but has to appeal to summarize and reflect on the practice of countries. Therefore, it can be said that the realization of the Marxist era is often formed through indirect practice.

Popularization is also inseparable from practice. To truly achieve popularization, it must be practiced, without practice, and people's recognition of Marxism is often unreliable. However, the most important work of popularization is the figuration and popularization of Marxist theory itself, mainly a process of transformation of theory itself. The completion of this goal is often done by Marxist theoretical workers and intellectuals, and more is the theoretical activities and mental labor of these people, rather than specific historical practices.

(3) The sinicization, eraization and popularization of Marxism is a close and inseparable whole. This unity and unity has rich and profound theoretical basis, historical basis and realistic basis. It has a strict and unified mechanism and specificity. The form of expression.

Firstly, the theoretical basis. This is due to the practical nature of Marxist theory. Because Marxism is practical in nature. At the same time, practice determines the characteristics and ways of the development of Marxist theory.

Secondly, the historical basis. The sinicization, the era of the times, and the popularization of Marxism are the same historical process.

Thirdly, the realistic basis.

The sinicization, the era of the times, and the popularization of Marxism are indispensable. General Marxism has been unable to answer the new problems facing contemporary China, promote China's transformation and the era, and it is inseparable from popularization.

## **2. The basic Experience of the Communist Party of China in Promoting the Sinicization, Modernization and Popularization of Marxism**

### **2.1. Adhere to Everything from Reality and Correctly Understand China's National Conditions**

The history of the revolution, construction, reform and development of the people of all ethnic groups in the country under the leadership of the Communist Party of China is a history of struggle to promote the sinicization, modernization and popularization of Marxism. In this historical process, the Chinese Communists insisted on starting from reality, based on the specific national conditions at different stages, profoundly grasping the changes in national conditions at different stages, specifically analyzing and solving China's practical problems, and constantly promoting the specific stages of Marxism and China. The combination of reality and national conditions promotes the theoretical innovation of Marxism in China and the different stages of the times, which makes

Marxist theory a powerful vitality, creativity and appeal in China, and realizes the sinicization, modernization and popularization of Marxism. .

## **2.2. Scientifically Judging the Characteristics of the Times and Accurately Grasping the Theme of the Times**

The fundamental reason for the enduring end of Marxism is to adapt to the times, to live in time, and to change from time to time. To promote the sinicization, modernization, and popularization of Marxism, we must not leave the scientific judgment on the characteristics of the times, and we must not leave an accurate grasp of the theme of the times.

To adhere to the Marxist view of the times, formed in the long-term process of studying the general trends and laws of the development of human society, reveals the historical inevitability of socialism to replace capitalism.

To accurately grasp the theme of the times, the Communist Party of China, as the practice subject of Marxism in China and the era, gives scientific understanding and accurate grasp of China's national conditions, characteristics of the times and the theme of the times, and gives Marxism to China with a distinctive atmosphere of the times and characteristics of the times. Advance the "three transformations" of Marxism.

## **2.3. Constantly Upholding and Developing Marxism**

The practice of the Communist Manifesto in the 170 years since its inception has fully proved that Marxism is a scientific and theoretical system that is constantly open to development. It can only be synchronized with the development of the times, conform to the characteristics of the times, be consistent with the needs of the times, and keep pace with the times. With the development of the times and development, with the richness of practice and enrichment, we can continue to renew the vitality.

Upholding Marxism is the theoretical root of Marxism in China, the era, and the mass. Throughout our party's history of leading China's revolution, construction, reform and development, we can find that every time we realize the historical leap of Marxism in China, the formation of every major theoretical result of Chinese Marxism is always with our party. Insist on Marxism and constantly sum up historical experience.

Therefore, adhering to Marxism is the prerequisite and the basic requirement for realizing the sinicization, modernization and popularization of Marxism, and it is the true meaning.

First of all, adhering to Marxism must treat Marxism with a scientific attitude, profoundly understand and accurately grasp the spiritual essence of Marxism, and learn to use Marxist positions, viewpoints, and methods to observe, analyze, and solve problems. Second, Marxism is the guiding ideology of the Chinese Communist Party and a guide to all actions rather than dogma. Once again, adhering to Marxism must resolutely oppose dogmatism and empiricism.

We must develop Marxism with the times, because upholding Marxism is not the same as developing Marxism. In essence, Marxism is an evolving theory. The theoretical quality of advancing with the times is the reason why its vitality is tenacious. The basic principles of Marxism are only constantly combined with the characteristics of the times and combined with the national conditions of each country. Only have vitality.

## **2.4. Adhere to the World's Vision and Continuously Absorb the Outstanding Achievements of Human Civilization**

China is the world of China. China's development cannot be separated from the world. The road of socialism with Chinese characteristics pioneered by the Marxist era is also of great significance to the development of the world.

Adhering to the vision of the world is not only the characteristics and requirements of Marxism, but also the basic requirement of the era of Marxism. In the process of advancing the era of Marxism, on the one hand, we must adhere to the combination of the universal truth of Marxism with the characteristics of the times and the concrete reality of China, and create a theoretical result that conforms to the revolution, construction, reform, and development of China, that is, the era of

Marx. The achievements of the society have better guided China's socialist practice. On the other hand, we must adhere to the world's vision, learn from international experience, continuously absorb the outstanding achievements of human civilization, and gradually integrate into the globalization process, strengthen ties, interactions and exchanges with the world, seize opportunities to develop the power of socialism, and in the process of globalization. Look for new growth points for socialist development, continuously improve overall national strength, better play the role of China in the world, and further promote the era of Marxism.

## **2.5. Keeping the Party's Advanced Nature and Unswervingly Taking the Road of Socialism with Chinese Characteristics**

Since the founding of the Party in the past 97 years, the Communist Party of China has always adhered to and developed Marxism, always achieved the "three represents," constantly carrying out theoretical innovations and practical innovations, creating a path of socialism with Chinese characteristics, and enabling the party itself to maintain and maintain a Marxist party. The advanced nature of socialism with Chinese characteristics has taken a new journey, and the great rejuvenation of the Chinese nation is showing bright prospects.

Advancement is the fundamental feature of a Marxist political party, the life of a Marxist political party, and the strength of a Marxist political party. Strengthening the building of the party's advanced nature is the foundation of party building, the key to building the party's ability to govern, and the essential requirement for advancing the sinicization, modernization, and popularization of Marxism with the times.

The road of socialism with Chinese characteristics is the road to the sinicization, modernization and popularization of Marxism. In the socialist construction, the Communist Party of China insists on leading China's development with the latest achievements of Marxism. In essence, the socialist road with Chinese characteristics is the road to Marxism in China, the era, and the mass, and it is in the era of Marxism. The road to development under the guidance is a road that closely combines the reality of the reform and opening up with the characteristics of the times and constantly develops contemporary Chinese Marxism into a new realm.

## **3. The Overall Realization of the Realization Path of Marxism in China, the Era, and the Popularization**

### **3.1. Establishing chapters, integrating and coordinating, promoting the sinicization, modernization and popularization of Marxism in institutional innovation**

To promote the institutionalization of Marxism in China, the era, and the popularization of the whole, is to regulate the process of Marxism in China, the era, and the mass through a series of institutional arrangements and regulations, and to safeguard the Marxism in China, the era, and the popularization. The smooth realization of the target mission achieves the basic requirements of overall promotion and coordinated development.

First, promote the institutionalization of Marxist theoretical research and construction, and build a national ideology with "high potential". The second is to promote the scientificization of China's ideological management system and firmly grasp the initiative of social ideology. The third is to promote the effectiveness of the ideological and political work system and continuously enhance the legitimacy of national ideology.

### **3.2. Returning to the new and advancing with the times, promoting the sinicization, modernization and popularization of Marxism in academic research**

First, "Return to Marx" to clarify the historical horizon of Marxism: return to Marx's original thought, return to Marx's scientific understanding, return to Marx's basic position, and return to Marx's method and spirit.

The second is to "let Marxism go deep into the contemporary era" and realize Marx's progress with the times: retrospectively examine the history of the development of Marxism, clean up and

summarize the theory and practice of Marxism in the past 170 years; analyze the position, viewpoint and method of Marxism And solve the problems of the modern era.

The third is to Summarize reflection and realize the theoretical innovation of contemporary Chinese Marxism. Strengthen the study of the theoretical structure system of socialism with Chinese characteristics and enhance the academic rationality of the theoretical system of socialism with Chinese characteristics. Strengthen the comparative study of the theoretical system of socialism with Chinese characteristics and scientifically position the theoretical system of socialism with Chinese characteristics. Rethinking the practice of socialism with Chinese characteristics, and borrowing ancient capital to realize the theoretical innovation of contemporary Chinese Marxism.

### **3.3. Basing on practice and solving problems, promoting Marxism in China, era, and popularization in practice and innovation**

First, Strengthening the awareness of the problem: we must adhere to the problem orientation, establish the problem consciousness and problem thinking, and push the problem orientation and problem consciousness as a whole to promote the historical starting point and the foothold of Marxism in China, the era, and the popularization.

The second is to capture Chinese issues. To promote the sinicization, modernization, and popularization of Marxism as a whole, we must be based on China's reality, be good at capturing China's problems, and take care of the problems that arise in the course of China's practice.

The third is to be good at practicing answers. In the process of building socialism with Chinese characteristics, we encounter various problems. We need to adhere to the thinking and vision of Marxism in China, the times, and the overall advancement of the masses. Based on China's reform and development, we will carry out targeted practical solutions.

### **3.4. The ancient use of the present, the use of the ocean for the Chinese, and the promotion of Marxism in China, the era, and the popularization in cultural integration**

First, We must adhere to the integration of Marxism and Chinese traditional culture. Promote Marxism to fully integrate Chinese traditional excellent culture, further realize the nationalization of Marxism; transform and enhance Chinese traditional culture with Marxism, and realize the modern transformation of Chinese traditional culture.

Second, adhere to the dialogue between Marxism and modern Western culture. Guided by Marxism, dialectical analysis of modern Western culture; transcending the path dependence of physical struggle, dialectically absorbing Western culture.

The third, we must work hard to achieve the integration of Marxism, Chinese traditional culture and modern Western culture. It is necessary to root in the traditional Chinese culture and the practice of socialism with Chinese characteristics in the new era. We must not forget the original, absorb foreign talents, gain access to it, promote the construction of advanced socialist culture with Chinese characteristics, and provide a fertile culture for the overall promotion of Marxism in China, the era, and the popularization. soil.

### **3.5. Putting people first and benefiting the people, promoting the sinicization, modernization and popularization of Marxism in the construction of people's livelihood**

Firstly, we must conscientiously implement the people-centered development concept, vigorously upgrade the level of socialist productivity, let the achievements of reform and development be shared by the people, focus on solving people's livelihood issues, strive to improve people's lives, and satisfy the people's yearning for a better life.

Secondly, Vigorously promote institutional reform, reform and develop the people's livelihood system, build a sound system and mechanism, actively respond to the needs of the masses, meet the needs of the masses, and strive to promote social fairness and justice.

The third, Vigorously develop the people's livelihood cultures and enhance the people's happiness index.

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