

The Integration and Transformation of Traditional Cultural Factors in the Theoretical Innovation of Sinicization of Marxism

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Abstract: The cultural integration in the theoretical innovation of Sinicization of Marxism achieves a dynamic balance among the tensions between tradition and modernity, localization and internationalization, and theory and practice. This article focuses on the creative transformation of cultural factors at the levels of conceptual tools, value systems, and thinking methods, revealing that through the dialectical unity of "breaking" and "establishing", it not only maintains the national characteristics of Chinese culture but also endows Marxism with contemporary connotations. The social practice effectiveness of theoretical innovation is reflected in: achieving value guidance through concepts such as "common prosperity", completing the transformation of governance paradigms through cases like the "Fengqiao Experience", and activating the modern vitality of cultural genes through practices such as the "anti-epidemic spirit". This tension balance mechanism enables Chinese theories to avoid cultural root-loss and the trap of empiricism, while also opening up a differentiated development path in global competition. Ultimately, it maximizes social effectiveness in the transformation chain of "knowledge - belief - action", providing a Chinese solution for the modernization of latecomer countries.

1. Introduction

In the contemporary context where globalization and localization are intertwined, the theoretical innovation of the Sinicization of Marxism is confronted with dual challenges: it must not only break through the theoretical paradigm of Western centrism but also transcend the thinking patterns of traditional agricultural civilization. The essence of this breakthrough lies in achieving the creative transformation and innovative development of cultural genes. From the conceptual reconstruction of "seeking truth from facts" to the value output of "a community with a shared future for mankind", from the modern interpretation of "harmony culture" to the institutional innovation of "whole-process democracy", Chinese theory has always been seeking a balance point in the tension between tradition and modernity, local and global. This tension is not only an obstacle to theoretical innovation but also the source of its vitality - it compels Chinese Marxists to constantly answer the fundamental questions of "What is China?" and "What is modernity?", and ultimately, in the dialectical unity of cultural subjectivity and the openness of The Times, they forge a path of

theoretical innovation that conforms to the principles of scientific socialism and has Chinese characteristics.

2. The Cultural Context and Historical Logic of Theoretical Innovation in the Sinicization of Marxism

2.1. The modern awakening of traditional cultural genes

In the grand narrative of theoretical innovation in the Sinicization of Marxism, the modernity awakening of traditional cultural genes constitutes a key dimension that is both rich in historical depth and brimming with contemporary tension. This awakening is not merely a simple cultural revival or mechanical application, but rather a creative transformation and innovative development of traditional cultural elements under the illumination of Marxist scientific theory after the intense social transformation and ideological turbulence in modern China^[1]. On the one hand, the practical wisdom of "the unity of knowledge and action" of Confucianism, after being refined by the Marxist view of practice, has transcended the traditional moral and ethical category of the relationship between knowledge and action, and has been elevated to a scientific methodology that unifies understanding and transforming the world. On the other hand, the ecological philosophy of "following the Way of nature" in Taoism has gained a new interpretive space in the context of ecological civilization construction. Its concept of harmonious coexistence between humans and nature has formed a cross-temporal dialogue and resonance with the Marxist view of nature. What is more notable is that the dialectical integration of the Mohist "universal love" thought and the Marxist class analysis method not only retains the humanistic background of the traditional "benevolence" spirit but also endows it with the practical character of criticizing reality and transforming society. The modern awakening of this traditional cultural gene is essentially a creative reconstruction of the national cultural spirit spectrum by the Chinese Communists under the dual drive of cultural awareness and theoretical confidence. It not only avoids the loss of cultural roots due to total Westernization but also overcomes the rigidity of thinking caused by cultural conservatism, providing a profound cultural soil and an inexhaustible source of thought for the theoretical innovation of the Sinicization of Marxism.

2.2. The Construction Path of Cultural Subjectivity

In the process of theoretical innovation for the Sinicization of Marxism, the construction path of cultural subjectivity presents a profound transformation where traditional and modern, local and foreign ideological elements interweave and collide. Its essence lies in the realization of the autonomous establishment and creative expression of the national cultural spirit by the Communist Party of China in theoretical exploration^[2]. This path is neither a passive transplantation of Western theoretical paradigms nor a simple return to traditional culture. Instead, it reconstructs the modern form of Chinese culture under the guidance of Marxist scientific truth through the triple logic of "critical inheritance - creative transformation - innovative development". Specifically, it first manifests as a breakthrough in the traditional cognitive framework of the "world system", transcending the narrowness of the ancient "distinction between Chinese and barbarians" with the concept of a "community with a shared future for mankind", and endowing the "world for all" tradition with the modern connotation of global governance. Secondly, it is reflected in the democratic transformation of the "people-oriented thought". Through the theory of "whole-process people's democracy", the traditional ethical demand of "the people are the foundation of the state" is transformed into institutionalized democratic practice, achieving a historic leap from "making decisions for the people" to "people's autonomy". Ultimately, it focuses on the philosophical

foundation of cultural confidence, establishing the intrinsic compatibility between the basic principles of Marxism and the fine traditional Chinese culture with the significant assertion of the "second combination", and highlighting the original contribution of Chinese theory in the dialogue of civilizations. This construction of cultural subjectivity not only retains the spiritual traits of national culture but also endows it with a contemporary form of expression, constituting the deepest cultural driving force for the theoretical innovation of Sinicization of Marxism.

2.3. Dual Transcendence dimensions of Theoretical Innovation

In the in-depth advancement of the theoretical innovation of Sinicization of Marxism, its dual transcendent dimensions are not only reflected in the fundamental breakthrough of the Western centrist theoretical paradigm, but also in the creative abandonment of the traditional agricultural civilization's thinking pattern, thus establishing the autonomous character of Chinese theory in the dual coordinates of civilizational dialogue and historical continuation^[3]. This transcendence is first manifested as a philosophical deconstruction of "Western centrism" : Unlike the linear thinking that equates modernization with Westernization, the exploration of the Chinese-style modernization path follows a "parallel" development logic, breaking the binary opposition framework of "traditional-modernity". Under the guidance of Marxism, it achieves the dialectical unity of industrial civilization and ecological civilization, as well as material prosperity and spiritual abundance, thus providing a brand-new option for latecomer countries to surpass the Western modernization model. At the same time, this transcendence is more profoundly reflected in a revolutionary transformation of the traditional thinking paradigm of agricultural civilization: it neither simply denies the ecological wisdom of "harmony between man and nature", but elevates it to the philosophical foundation of ecological civilization construction. Nor does it fully accept the social relations of the "differential order pattern", but rather reconstructs the modern social governance system through the concept of co-construction, co-governance and shared benefits. The essence of this dual transcendence lies in the deep integration of the basic principles of Marxism with China's specific realities and the fine traditional Chinese culture. This enables Chinese theory to not only maintain the truth power of scientific socialism but also acquire the national form of Chinese culture. Ultimately, it has achieved a historic leap in theoretical innovation amid the tension between "breaking" and "establishing".

3. The Integration Methods and Transformation Forms of Traditional Cultural Elements

3.1. Creative transformation of conceptual tools

In the practical process of theoretical innovation for the Sinicization of Marxism, the integration of traditional cultural factors is first manifested as the creative transformation of conceptual tools. This process is neither a simple transplantation of classical concepts nor a mechanical application of Western terms, but rather, under the guidance of the scientific methodology of Marxism A systematic project for semantic reconstruction and functional reengineering of traditional cultural symbols^[4]. The transformation of the concept of "moderately prosperous society" is even more exemplary. From the living state described in the Book of Songs, "The people have also worked hard and stopped; now they can achieve a moderately prosperous society," to Comrade Deng Xiaoping's reconfiguration of it as a phased goal for socialist modernization, this concept has completed a paradigm shift from the ideal of traditional agricultural civilization to an indicator of modern industrial civilization. It not only continues the value orientation of "people-oriented" culture It also endows it with a contemporary practical orientation. What is more worthy of attention is that this creative transformation presents a "double helix" structure: on the one hand,

Marxist theory acquires the expression form of national culture through the mediation of traditional concepts, such as the modern interpretation of the "harmony without uniformity" tradition by the concept of a "harmonious society"; On the other hand, traditional cultural concepts have achieved philosophical elevation through the transformation of Marxism, such as the subjective replacement of the idea that "the people are more important than the ruler" by "putting people at the center". This two-way interactive transformation mechanism not only avoids the "culture shock" in cultural transplantation but also overcomes the "nostalgia for the past" in traditional revival. Ultimately, it achieves a dual construction of theoretical breakthrough and cultural identity in the Sinicization of Marxism through the innovation of conceptual tools.

3.2. Integration and Innovation of the value system

In the deep structure of the theoretical innovation of Sinicization of Marxism, the integration of traditional cultural factors is characterized by the fusion and innovation of the value system. This process is neither a simple return to traditional ethics nor a complete transplantation of Western values, but rather, under the value orientation of Marxism, A complex systematic project for the modern reconstruction and creative transformation of the core values of China's fine traditional culture^[5]. We Take the cultivation of socialist core values as an example. Its national-level value goals of "prosperity, democracy, civilization and harmony" not only inherit the traditional people-oriented thought of "the people are the foundation of the state", but also transcend the ethical framework of "the family and the state are of the same structure" in agricultural civilization. Through the dual refinement of Marxist theory of the state and the essential requirements of socialism, we elevate "prosperity and strength" from the traditional single economic dimension of "a prosperous country and a strong people" to a modern goal system integrating economy, politics, culture, society and ecology. The construction of the "democratic" value is more theoretically groundbreaking. It not only absorbs the traditional participatory governance wisdom of "the people are precious", but also disapproves of the elitist tendency of "making decisions for the people". Through the improvement of the system where the people are the masters of the country, it has achieved a historic leap from "formal democracy" to "substantive democracy", and from "electoral democracy" to "whole-process democracy". This kind of integrated innovation is more reflected in the dialectical reconciliation of value conflicts: in the face of the tension between the traditional "distinction between righteousness and profit" and the ethics of the market economy, the core socialist values reconstruct the moral foundation of economic behavior with the requirements of virtues such as "honesty" and "friendliness". When addressing the challenges of cultural diversity in the context of globalization, the concept of "harmony" not only maintains an inclusive attitude of "harmony without uniformity", but also endows it with the practical character of global governance through the construction of a "community with a shared future for mankind". This integration and innovation of the value system is essentially a modern reconstruction of the national cultural spiritual spectrum by the Chinese Communists under the dual drive of cultural awareness and theoretical confidence. It not only provides profound value support for the Sinicization of Marxism but also establishes a stable spiritual coordinate for the social transformation of contemporary China.

3.3. Dialectical unity of thinking methods

In the deep thinking construction of the theoretical innovation of Sinicization of Marxism, the way traditional cultural factors are integrated presents as the dialectical unity of thinking methods. This unity is neither a simple inheritance of traditional thinking paradigms nor a mechanical replication of Western thinking patterns, but rather under the overarching guidance of the scientific

worldview and methodology of Marxism. We realize the creative integration and transcendent development of traditional thinking wisdom and modern scientific thinking. We take the holistic thinking in traditional Chinese philosophy as an example. Although its cosmology of "the unity of heaven and man" contains the naive sprouts of systems theory, it is confined to intuitive understanding due to the lack of empirical analysis. Marxist dialectical materialism, through the introduction of the dichotomy of subject and object and the analysis of contradictions, elevates holistic thinking to a scientific understanding of the universal connections and dynamic development of things. This integration not only retains the macroscopic perspective of traditional thinking of "seeing both the forest and the trees", but also endows it with the microscopic analytical ability of "dissecting a sparrow". What is even more exemplary is the Chinese transformation of the contradiction analysis method: The dialectical wisdom of the Confucian "Doctrine of the Mean", after being transformed by the Marxist theory of contradiction, has evolved from a philosophy of moral cultivation in dealing with the world to a scientific method for understanding and transforming the world. This not only avoids the eclectic tendency of "excess is as bad as deficiency", but also transcends the Western metaphysical thinking of "either-or", thus forming a practical dialectics that unifies the "two-point theory" and the "focus theory". This dialectical unity of thinking methods is more reflected in the complementary coexistence of intuitive thinking and logical thinking: the intuitive understanding of Taoist "Xuanlun" is combined with the rational reflection of Marxist epistemology, which not only maintains the "sudden enlightenment" creative breakthrough of traditional thinking, but also establishes the boundary of the truth of cognition through the standard of practical test. The combination of the empirical spirit of the "Three Representations Method" of the Mohist School and the Marxist materialist conception of history has elevated traditional empirical thinking to a scientific prediction method for the development of social history. This multi-dimensional integration of thinking essentially represents the modern reconstruction of the national cultural thinking genes by the Chinese Communists in theoretical innovation. It not only provides a unique cognitive tool for the Sinicization of Marxism but also injects profound thinking vitality into contemporary Chinese social practice.

4. The Tension Balance and Practical Effects of Cultural Integration in Theoretical Innovation

4.1. The dialectical Relationship between Tradition and modernity

In the complex process of theoretical innovation for the Sinicization of Marxism, the dialectical relationship between tradition and modernity constitutes a dynamic balance system full of tension. Its essence is the arduous exploration by the Communist Party of China to creatively transform and innovatively develop the national cultural spiritual genes in the dual dimensions of cultural inheritance and contemporary transformation. This dialectical relationship is first manifested as a tension game between cultural continuity and discontinuity: On the one hand, the opening up of the Chinese-style modernization path must break through the spatio-temporal framework of traditional agricultural civilization and reconstruct the foundation of social existence through industrialization, informatization and urbanization. Such changes are often accompanied by the deconstruction of traditional structures such as the "patriarchal society" and the "differential order pattern". On the other hand, this kind of transformation must be rooted in the cultural tradition of "Although Zhou is an old state, its mission is new", and through the path of "returning to the roots and opening up the new", activate the excellent genes such as "people-oriented thought" and "harmonious culture", making them the ethical support of the modern governance system. What is more theoretically profound is the dialectical unity of value rationality and instrumental rationality: When the traditional concept of "a gentleman is not a tool" is challenged by the efficiency-oriented market

economy, the core socialist values reconstruct the moral foundation of economic behavior with moral requirements such as "dedication" and "honesty", which not only avoids the humanistic crisis caused by the expansion of instrumental rationality but also transcends the emptiness of traditional value rationality that is detached from real life. This practical effect of tension balance is particularly prominent in the rural revitalization strategy: it not only breaks the closed nature of the traditional small-scale peasant economy through land system reform, but also continues the ethical essence of agricultural civilization through carriers such as "local sage culture" and "family tradition construction". It not only introduces modern agricultural technology to enhance production efficiency, but also realizes the modern transformation of ecological wisdom with the concept that "green mountains and clear waters are as valuable as mountains of gold and silver". This dialectical relationship between tradition and modernity is essentially the Chinese Communists' commitment and innovation to cultural subjectivity during the period of civilization transformation. It not only prevents the loss of roots due to total Westernization of culture but also overcomes the rigidity of thinking caused by cultural conservatism. Ultimately, it has opened up a new realm of Sinicization of Marxism in the tension between "destruction" and "establishment".

4.2. The interactive effect between localization and internationalization

In the dynamic evolution of the theoretical innovation of Sinicization of Marxism, the interactive effect of localization and internationalization constitutes a practical field full of dialectical tension. Its essence is the strategic expansion and structural reshaping of the spatial dimension of theoretical innovation by the Communist Party of China in the interweaving and collision of the wave of globalization and the roots of local culture. This interaction is first manifested as a two-way construction of cultural identity: on the one hand, through the significant assertion of the "second combination", the basic principles of Marxism are deeply integrated with the fine traditional Chinese culture, enabling Chinese theory to maintain the truth power of scientific socialism while also being nourished by traditional ethics such as "benevolence, righteousness, propriety, wisdom and faith", thereby consolidating the foundation of local identity at the cultural gene level. On the other hand, this localization process is not closed and self-enclosed. Instead, it takes the concept of a "community with a shared future for mankind" as the hub, elevating the traditional wisdom of "the world for all" to a public good of global governance, and enabling Chinese theories to gain universal recognition in participating in the reconstruction of the international order. What is more practically breakthrough is the paradigm innovation of the development model: The path of modernization with Chinese characteristics not only breaks through the modernization paradigm of "Western centrism", achieving the dialectical unity of industrial civilization and ecological civilization through the "parallel" development logic, but also transforms the traditional philosophy of "harmony and coexistence" into a cooperative concept of cross-border infrastructure construction through practical platforms such as the "Belt and Road Initiative", thus opening up a differentiated development path in global competition. This interactive effect is particularly prominent in the dialogue among civilizations: when the traditional value of "harmony without uniformity" is challenged by the "clash of civilizations theory", Chinese theory, with its inclusive attitude of "each beauty in its own way and the beauty of others", builds a bridge for the exchange and mutual learning among diverse civilizations. In the face of the global governance deficit, the global governance concept of "extensive consultation, joint contribution and shared benefits" not only continues the governance wisdom of "the people are the foundation of a country", but also endows it with the form of modern international law through institutional openness. Ultimately, in the tension balance between localization and internationalization, it has achieved a practical leap of Chinese theory from "explaining the world" to "changing the world".

4.3. The social practice effectiveness of theoretical innovation

In the practical picture of the theoretical innovation of Sinicization of Marxism, the social practice effectiveness of theoretical innovation is reflected in the deep mutual construction between cultural genes and real changes. Its essence is to transform the spiritual resources in cultural traditions into the real productive forces that promote social development through the two-way connection of theoretical logic and practical logic. This efficacy is first manifested as the directional role of value guidance: Take the concept of "common prosperity" as an example. It not only inherits the traditional view of fairness that "inequality is not a concern for scarcity", but also transcends the egalitarian tendency of the "equalization" ideology through the interpretation of the essence of socialism. In the institutional design where primary distribution, redistribution and tertiary distribution are coordinated and matched, it transforms cultural ideals into operational practical paths. Thus, a dimension of moral justice is injected into economic development. Even more groundbreaking is the paradigm shift in governance effectiveness: The contemporary innovation of the "Fengqiao Experience" vividly demonstrates this process - drawing wisdom from the traditional mediation culture of "seeking without litigation", and through the reconstruction of modern governance mechanisms such as "Four Deliberations and Two Publicizations", it not only maintains the social integration function of "valuing harmony", but also realizes the legalization and scientification of grassroots governance. The practical value of theoretical innovation was ultimately verified in the dual improvement of the rate of conflict resolution and public satisfaction. This effectiveness is more reflected in the cohesive function of cultural identity: When the "spirit of fighting the epidemic" resonates with the sense of responsibility that "every citizen has a duty for the rise and fall of the country", and when the practice of poverty alleviation is deeply integrated with the tradition of benevolence that "all people and all things are one", theoretical innovation activates the modern vitality of cultural genes through specific practical scenarios, transforming the core socialist values from abstract concepts into the conscious actions of hundreds of millions of people. This balance of tension between theory and practice is essentially a strategic choice made by the Chinese Communists to maintain the explanatory power of theory and the guiding power of action in the dynamic social structure. It not only prevents the "idle rotation" of theory that is detached from reality, but also overcomes the dissolution of cultural traditions by empiricism. Ultimately, in the transformation chain of "knowledge - belief - action", The social effectiveness of the theoretical innovation of Sinicization of Marxism has been maximized.

5. Conclusions

The cultural integration of the theoretical innovation of Sinicization of Marxism is essentially a process of modernity reconstruction of the genes of civilization. Through the creative transformation of conceptual tools, the integrated innovation of value systems, and the dialectical unity of thinking methods, Chinese theory has achieved a transcendence of the Western modernization paradigm while maintaining cultural subjectivity. This tension balance mechanism has been transformed into powerful social effectiveness in practice: it not only consolidates social consensus through cultural identity, but also resolves development challenges through institutional innovation, and further shapes a new paradigm of global governance through value guidance. At present, in the face of the great changes unseen in a century, Chinese theory needs to further activate the transformative genes in traditional culture through the continuous interaction between "upholding the right path" and "innovation", expand the boundaries of theoretical innovation in the new dimensions of digital civilization and ecological civilization, and contribute more inclusive Chinese wisdom to the progress of human civilization. This process not only concerns the construction of the legitimacy of the Chinese path, but also will provide a theoretical reference for

developing countries to solve the "modernization paradox".

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