

The Inevitability and Theoretical Innovation of Marxism in China

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Abstract: The October Revolution brought Marxism-Leninism to China, guiding the Chinese people, who were desperately seeking a path to national salvation and survival, in the right direction. The rapid spread of Marxism in China is not accidental but rooted in profound historical and philosophical inevitability. Although Marxism originated in the West, its cosmology aligns with China's "Inseparability of One and Many" cosmology, and it has found high degree of compatibility with traditional Chinese culture in many aspects. This is crucial for Marxism to take root and flourish in China. From the perspective of tongbian, the Sinicized Marxist theory continues to evolve and innovate, guiding China on the path to great rejuvenation and injecting new momentum into global peace and development.

Keywords: Marxism; Inseparability of One and Many; Tongbian

1. Introduction

At the turn of the 19th and 20th centuries, Marxism was introduced to China, where it found fertile ground and quickly took root and flourished. Looking back, some may question whether the encounter between China and Marxism was merely coincidental. Can any Western theory be found to resonate with traditional Chinese values and apply them to us? Indeed, for a great Eastern nation like China, which has its own ancient civilization and traditions, completely transforming its culture is impossible. Therefore, any theory that aims to take root in China and grow rapidly cannot rely solely on external forces; it must also resonate with China's indigenous cultural concepts. The rise of Marxism in China is not a coincidence but is rooted in deep theoretical origins and profound historical logic.

Based on this, this paper will explain the inevitability of Marxism's introduction to China and its subsequent rise in popularity by examining the external conditions that drive it and the internal elements that align with it. Meanwhile, by drawing on the historical context and the series of Sinicized

Marxist theories, it will interpret the theoretical innovation of Sinicized Marxism from the perspective of tongbian.

2. The Need for National Salvation and the Efforts of People with Lofty Ideals

At the end of the 19th century and the beginning of the 20th century, China was in turmoil and in urgent need of rejuvenation, and the Chinese people suffering from hardships were eager for liberation, which became the objective conditions for the introduction of Marxism into China; a group of people with lofty ideals popularized Marxism, which laid a solid mass foundation for the rooting and spread of Marxism in China [1].

2.1 The Theory of Revolution is Needed for National Salvation and Survival

After the Opium War, China gradually became a semi-colonial and semi-feudal society, with its backwardness becoming a focal point for imperialist expansion and plunder in the East. Meanwhile, China's feudal society faced a development crisis, with a rigid and backward social system that hindered social progress. The failure of the Sino-Japanese War of 1894-1895 and the Reform Movement forced China to abandon its traditional notion of "cultural superiority". For a time, the simultaneous invasion by foreign powers and internal turmoil inflicted various sufferings on the Chinese people, including famine, war, and slaughter, leading them to urgently desire peace and national rejuvenation. Chinese intellectuals realized that to achieve rejuvenation, they could no longer follow the old path but needed revolutionary struggle to bring about social transformation [2]. However, what to use for the revolution and how to carry it out were major challenges at the time. Looking at the world at that time, although capitalism was rapidly developing, the outbreak of World War I further intensified the inherent irreconcilable contradictions of the capitalist system. For example, private property under capitalism became a force that ruled and enslaved people, leading to conflicts and opposition among people; under capitalist

production conditions, the increasingly deep and extensive social division of labor led to the alienation of workers from their labor activities, making them more dependent on the entire capitalist system. These sharp issues made some Chinese intellectuals, who had previously been enthusiastic about the Western capitalist system, begin to doubt the capitalist system. Meanwhile, the European workers' movement and the Russian Revolution were in full swing [3]. The October Revolution brought Marxism-Leninism to China, offering a new direction and choice for the Chinese people who were desperately seeking a path to national salvation and survival. Russia's attempt to establish the first communist society provided China with another possibility for social development [4].

Although Marxism originated in Western Europe, where capitalism had developed, it has deeply reflected on and criticized the development of capitalist society. Marx profoundly revealed that private property, as a result of alienated labor, is created through human objectified practices (*gegenständliche Tätigkeit*). Only by freeing people from these private property relations and eliminating private ownership can they escape the state of alienation and return to their true selves. Therefore, to break free from the constraints of the capitalist system and establish genuine human relationships, achieving human freedom and liberation, is essential. Marxism is a doctrine for the complete liberation of the global proletariat and all of humanity, as Marx and Engels pointed out: "The movement of the proletariat is the independent movement of the vast majority for the benefit of the vast majority." It critically challenges the capitalist value system that prioritizes profit and aims to end the capitalist system to achieve the free and comprehensive development of humanity. China needs revolution, transformation, and a way out of the dire situation of survival or extinction. The proletariat seeks to create a future through revolution, and Marxism serves as the revolutionary theory that meets the needs of the proletariat. Marxism has a rigorous, scientific, and unalterable theoretical framework, providing a solid theoretical foundation for China's internal and external reforms. This has made the Chinese increasingly attracted to socialism, including Marxism, and important concepts such as "dialectics" and "materialism" have gradually been introduced to China [5].

2.2 People with Lofty Ideals Popularized

Marxism

After all, Marxism is a doctrine that originated in the West. To truly spread it in China, it must not only be understood by China's advanced intellectuals but also by the working people and the general public. This means understanding what Marxism is, how it relates to the lives of ordinary people, and how it can bring about the life the masses desire. A group of people with lofty ideals have clearly recognized this: only by making the complex principles of Marxism more accessible can we bridge the gap between Marxism and the masses [6].

Qu Qiubai was the first person in China to systematically explain dialectical materialism. He interpreted Marxist dialectics through his traditional Chinese and cultural perspectives, particularly the *tongbian* mindset that has been a part of Chinese thought since ancient times. He made Shanghai University the first institution in 20th-century China to systematically disseminate Marxist theory. His works, such as *An Introduction to Social Sciences*, *Modern Sociology*, are considered exemplary in the dissemination of Marxism. Li Dazhao dedicated himself to helping the general public understand and grasp Marxism. As he said, when it comes to Marxism, "we should study it, introduce it, and spread its reality in human society," "so that the majority of people in society can use it as materials and tools to solve specific social problems." He published numerous articles in journals like *New Youth* and *Weekly Review*, systematically introducing Marxism to workers and peasants, which helped many progressive young people establish their faith in Marxism and become Marxists [7]. Li Da viewed the popularization and massification of Marxist philosophy as an extremely important task, stating that "Marxist philosophy can only become a powerful material force when it is mastered by the broad revolutionary masses." He translated a large number of Russian dialectical materialist texts, with *Explanation of Historical Materialism* becoming a highly influential monograph on the dissemination of historical materialism at the time. He also wrote a series of specialized works, including *Outline of Sociology*, using vivid and lively language and down-to-earth examples to explain the profound theories of Marxism in a clear and accessible manner, making it easier for the public to understand and apply Marxism. Ai Siqi, a renowned Marxist philosopher, wrote *Popular Philosophy*, which is a model of popularizing Marxist philosophy. He paid attention

to promoting Marxism by combining issues of public concern, using examples, images, and specific events to express profound philosophical principles and abstract concepts in a way that are loved by the masses. For instance, he used "the various patterns on a sign" to explain subjective idealism and objective idealism, and "the collapse of Leifeng Pagoda" to illustrate the law of transformation between quantity and quality, thereby subtly integrating Marxism into the daily lives of the masses. Chen Weishi dedicated his life to the principle of "bringing philosophy to the masses," as he stated in *Speech on Popular Dialectics*, which aims to "break down the obscurity and mysticism of philosophy, making it a practical and accessible read for the masses." He made Marxist philosophy accessible and understandable, helping ordinary people understand and apply it. Moreover, the birth of classic works such as *On Contradiction* and *On Practice* marked a milestone in the popularization and massification of Marxism. These works used familiar sayings and allusions to explain Marxist philosophical theories. For example, "ten fingers playing the piano" illustrates the universal connection of things; "a single spark can start a prairie fire" explains the law of transformation between quantity and quality and the essence of development; "dissecting a sparrow" illustrates the dialectical relationship between the universality and particularity of contradictions, and so on.

It is these people with lofty ideals who have popularized Marxism through vivid and accessible language and examples, enabling the general public to understand and approach Marxism, and even master and apply it, gradually fostering a communist ideal. The revolutionary needs and the pursuit of liberation are the objective conditions that have fueled the rise of Marxism in China, while the dissemination of the theory and public recognition are the key factors that have made Marxism flourish in the country.

3. The High Degree of Compatibility between Marxism and Traditional Chinese Ideas

China's revolutionary rejuvenation requires a revolutionary theory like Marxism, and the Chinese people have a particular fondness for the socialism advocated by Marxism. However, this alone is not enough to explain the inevitable rise of Marxism in China. After all, there are many revolutionary theories in the West and many socialist theories as well. Why has Marxism been able to gain popularity and be embraced by the

Chinese people? Is this merely a matter of chance and luck? In fact, it is not a coincidence. This can be clarified by comparing the similarities between Marxism and traditional Chinese notions [8].

3.1 Differences in Cosmology and Thinking between China and the West

Chinese culture and Western culture differ significantly in their cosmic views and ways of thinking. This is most vividly reflected in the fact that the West is an independent system that is not interconnected, while China is an inclusive system that is open and interconnected. Specifically, Western languages emphasize essence, logic, duality of the one and many, singularity, and individuality; in contrast, Chinese languages emphasize interconnection, imagery, and artistic conception. For example, in Western cosmology, the concept of "Contradiction" implies division, negation, or opposition; whereas in Chinese cosmology, "Contradiction" is a pair of concepts, each requiring the other to exist as a necessary condition, with the two sides of the contradiction complementing each other to form a whole. Overall, the significant differences between Chinese and Western cosmologies are reflected in the distinction between "inseparability of one and many" and "duality of the one and many".

The "duality of the one and many" cosmology in the West has a long history, dating back to ancient Greece. Thales believed that water was the principle of the world, transcending the understanding of concrete objects by attributing all things to an abstract "one". Heraclitus and Parmenides debated whether change or immutability is the principle of the world. Plato divided the world into the sensible and the intelligible, viewing "idea" as the "one" among many and the perfect, immutable entities, from which everything in the world is derived. Aristotle focused on the fundamental question of "being", considering substance as the foundation of all things and God as the primary substance. He argued that the primary substance is most appropriately called substance because it is the foundation of all other things, which are spoken of or exist within it. In late Greek philosophy, Plotinus regarded the "The One" as the highest noumenon, the ultimate and absolute "one" from which all things derive their existence. During the Middle Ages, Patristic philosophy and Scholasticism viewed God as the absolute "one" behind all things, believing that every being in the universe derives its existence from God. In modern

times, despite Descartes proposed the famous "dualism of mind and matter", he ultimately argued for the existence of a single God to ensure logical consistency, using this to explain the opposition between mind and matter. Spinoza, with his "substance monism", dissolved Descartes' "dualism of mind and matter" by viewing God or nature as the only absolute substance. Berkeley, a pure monist, proposed that "things are collections of ideas", asserting that material substances do not exist. Hume advocated for a monism of sensation, arguing that all ideas can be reduced to the simplest sensory impressions. It is evident that Western cosmology has always sought the "one" behind the many, opposing "one" with "many". In contrast, the Chinese cosmology, which does not distinguish between "one" and "many", is entirely different. The I Ching (Book of Changes) early on presented concepts such as "in the Yang trigrams there are more of the Yin lines, and vice versa", "hard and pliant push themselves each into the place of the other, water and fire contribute together to one thing", "mountain and lake have a free flow of qi into each other", and "reaching the extreme becomes a continuity of a beginning". Later, Confucius said, "time passes by like this, flowing away day and night", and Laozi stated, "existence and the void spring forth together, the difficult and the easy complement each other, the long and the short shape each other, the high and the low fulfill each other..." These reflect the traditional Chinese notions that there are no absolute "one", but rather any type, category, or degree can *tongbian*. This correlation applies not only to the interconnection between things but also to the meanings and images of Chinese words. Such rich meanings and images form a network of interconnectedness, creating the unparalleled inclusiveness and unique characteristics of Chinese culture. Thus, compared to the pursuit of absolute substance in Western cosmology, Chinese traditional culture and philosophical thinking often first focus on the correlation and interconnection between two or more objects, and then explore their comparative meanings. There is a great difference between China's "inseparability of one and many" cosmology and the Western "duality of the one and many" cosmology [9].

3.2 The Compatibility of Marxism and Traditional Chinese Culture

Although Marxism originated in the West, its cosmology is not the Western transcendental, "duality of the one and many" cosmology. Instead,

it is a natural cosmology that emphasizes the world is changing, moving, and interconnected. This aligns with the traditional Chinese cosmology, which is "inseparability of one and many", making it more readily accepted by the Chinese public. Under this similar worldview, Marxist theory and traditional Chinese culture share a high degree of compatibility in many aspects.

First, the two ideas are highly compatible in the dialectical interrelation theory. Marxist dialectics clearly states that the material world is a unified whole of universal connection and dynamic development. The development and change of things follow three fundamental laws: the law of unity of opposites, the law of mutual change of quality and quantity, and the law of negation of negation. Everything is a unity of individuality and commonality, particularity and universality. There is no isolated individuality or particularity, nor is there any isolated commonality or universality. Commonality and universality are embedded within individuality and particularity, and individuality and particularity contain commonality and universality. From this perspective, the general laws of human social and historical development are that the contradiction and interaction between productivity and production relations, economic base and super structure, drive the entire social development process. Tracing back to traditional Chinese culture, it also contains a wealth of dialectical ideas. In Laozi, Chapter 58, it states, "Misfortune is where fortune leans, and fortune is where misfortune hides." In Xunzi, Wangzhi, it says, "the water that bears the boat is the same that swallows it up." In Zhouyi, Xici Shang, it mentions, "the door's opening and shutting is a type of correlation as succession and alteration." In Zhouyi, Xici Xia, it states, "all the processes taking place under the sky would eventually return to the same destination, though by different paths." These all reflect the universal connection of things and their adherence to the three laws of dialectics. This fundamentally aligns with Marxist dialectics, and "*tongbian*" is precisely the "dialectical" meaning contained in traditional Chinese cultural notions.

Second, the pursuit of an ideal society and the highest values is highly aligned. Marxism advocates the communist ideal, with "dedication to human liberation" as its ultimate value. Marx and Engels stated, "What will replace the old bourgeois society with class and class opposition will be a union where the free development of each individual is the condition for the free

development of all." "All past movements were those of or for the benefit of a few. The movement of the proletariat is the independent movement of the vast majority, for the benefit of the vast majority." This indicates that in a communist society, productivity is highly advanced, public ownership replaces private ownership, class oppression disappears, social relations are highly harmonious, and people achieve true liberation and comprehensive freedom. This aligns with the traditional Chinese idea of "universal harmony" and the idea of "the world belongs to all the people." As stated in the Book of Rites (Li Yun): "When the Great Way prevails, the world belongs to all the people. People of virtue and competence are chosen to govern the country; honesty is valued and people live in harmony. People not only love their parents, bring up their children, but also take care of the aged. The middle-aged are able to put their talents and abilities to best use, children are well nurtured, and old widows and widowers, unmarried old people, orphans, childless old people, and the disabled are all provided for...This is universal harmony." Similar to a communist society, in an universal harmony society, property is publicly owned, people are free and equal, they care for each other, and there is no class oppression. China has long emphasized the common origin of all things, and the life ideal and value pursuit of "survival of a nation is the responsibility of every individual" and "worry before the whole world worries, but rejoice after the whole world rejoices" are still deeply ingrained in the hearts of the Chinese people. This also provides a solid theoretical foundation for the spread of communism in China.

Third, their understanding of "human" and their stance towards the people are highly compatible. Marxism posits that the essence of human beings is "relationships", viewing the people as the creators of history and the core force of social development. "The essence of human beings is not an abstract attribute inherent in a single individual; in reality, it is the sum total of all social relations." Marx firmly believed that people are not in opposition or division; families, civil society, and other social organizations are all composed of all individuals, and the free development of each person is related to the free development of all. Marxism particularly emphasizes the interests and development of the proletariat, highlighting that the people are the subjects of historical practice, creating all material and spiritual wealth in society, and their labor drives the development of human

history. Therefore, the survival and development of the people must be prioritized. This aligns with China's long-standing personal existence model based on "relationship-oriented" and its strong people-oriented concept. Chinese traditional culture emphasizes "the whole world is one family" and "stand in solidarity", which not only highlights the order of relationships between people but also emphasizes the harmonious unity between people and nature, as well as between people and society. "People-oriented" is a key concept in Chinese traditional culture, with ideas such as "the people are the most important, the ruler is the least," and "decrees may be followed if they are in accordance with the aspiration of the people, they may be ineffective if they are against the aspiration of the people." These ideas clearly express the Chinese civilization's 5,000 years of emphasis on the power of the people and the governance philosophy that the people as the foundation of the state.

Fourth, the two approaches are highly compatible in handling practical problems. The practical viewpoint is a fundamental standpoint of Marxist epistemology, and seeking truth from facts is the essence of Marxism. The critical spirit and revolutionary consciousness run through Marxist dialectics. Marx stated, "Man should prove the truth of his thoughts through practice" and "All social life is essentially practical." The theory that explains the world is reflected through the practice of transforming it. When problems arise during practice, one must uphold the spirit of seeking truth from facts, dare to criticize and reform, "Only through revolution can one discard all the old and dirty things," and "Through the critique of the old world, one can discover the new world," thus achieving a new transcendence. Like Marxism, Chinese traditional culture emphasizes a practical spirit of hard work and a style of seeking truth from facts. The relationship between conscience and action was discussed as early as the Spring and Autumn Period, and Wang Yangming's concept of "the unity of conscience and action" and the "study of ancient classics should meet present needs" emphasized by scholars of the Ming and Qing dynasties were highly esteemed. The principle of "seeking truth from facts" was proposed by BanGu as early as the Eastern Han Dynasty. Traditional Chinese values do not advocate for setting in stone but emphasize self-reflection and innovation, just like "reflect on oneself several times a day," and "if we can improve ourselves in one day, we should do so

every day, and keep building on improvement," to face problems directly and innovate continuously. From this, it is evident that many Western scholars' understanding of Marxism, under the "duality of the one and many" cosmology, actually contradicts the original intent of Marxism. Although Marxism emerged within the Western "duality of the one and many" mainstream tradition, it aligns well with China's tradition of tongbian. The reason Marxism has taken root and flourished in China, gaining a broad popular base, is fundamentally due to its high degree of alignment with Chinese traditional culture in terms of worldviews and methodologies. This alignment also profoundly indicates that the rise of Marxism in China is not accidental but has philosophical inevitability. Marxism is the most capable of engaging in dialogue with China, as the dialectical materialism of Marx and Engels and the dialectics in Chinese traditional culture are comrades in the same philosophical trench.

4. Innovation of Chinese Marxism from the Perspective of Tongbian

After Marxism was integrated with and adapted to Chinese traditional concepts, it did not stop there but further combined with China's specific realities, continuously deepening and developing in practice. Thus, Sinicized Marxism has emerged as a new version of Marxism. Throughout the century since Marxism was introduced to China, each stage has seen significant achievements in the Sinicization of Marxism. Today, as socialism with Chinese characteristics enters a new era, the process of Sinicizing Marxism has entered a new phase. By deeply understanding the basic principles of Marxism and scientifically analyzing the characteristics and practical requirements of the times, a series of innovative ideas, strategies, and deployments have been formed, driving a new historic leap in the Sinicization of Marxism. On the path of developing socialism with Chinese characteristics, the "two integrations" are a crucial theoretical framework for advancing the Sinicization and modernization of Marxism. These "two integrations" involve integrating the basic tenets of Marxism with China's realities and the best of its traditional culture, addressing new challenges arising from new situations, circumstances, and changes, and enriching and innovating the theory in the process. This is also a requirement of Marxism's ability to evolve with the times. Since the founding of the People's Republic of China, our economic system has

evolved from a highly centralized planned economy to a socialist market economy; the primary social contradiction has shifted from "the growing material and cultural needs of the people versus backward social production" to "the growing need for a better life versus unbalanced and inadequate development"; the overall layout of socialism with Chinese characteristics has evolved from the "four-sphere integrated plan" to the "five-sphere integrated plan"...The specific realities of different development stages have driven the innovation of Sinicized Marxist theory, with new theories guiding new practices and new practices giving rise to new theories. In addressing the conflict between economic development and environmental protection, the idea that "lucid waters and lush mountains are invaluable assets" reveals the essential laws of socialist ecological civilization, opening up new horizons for contemporary Chinese Marxist ecological civilization theory. In response to the era's demands for green, low-carbon, and high-quality development that traditional production methods cannot meet, the "new quality productive forces" driven by scientific and technological innovation have enriched the Marxist theory of productive forces, opening up new paths for high-quality development. This clearly shows that we should "use Marxism to observe, interpret and lead the times, and use the fresh and rich contemporary Chinese practice to promote the development of Marxism."

The richness and innovation of Sinicized Marxist theory also depend on a proper understanding of history and the inheritance of China's excellent traditional culture. This means adhering to the methodological principles of dialectical and historical materialism, using a specific, objective, comprehensive, and interconnected development perspective to summarize history and grasp its laws. From the perspective of tongbian, remembering history is essential for forging the future. We must respect and face history, rather than sever it or trivialize it, truly achieving "to study party history for deeper understanding, firmer commitment, greater integrity, and stronger action." Today's China is a continuation and development of historical China, and the development of contemporary culture is also nourished by the traditional Chinese culture that has been formed and developed over thousands of years. From the perspective of tongbian, we must not abandon tradition or lose our roots while advancing today's endeavors, but should base

ourselves on the practices of contemporary China's development, uphold the banner of combining Marxism with Chinese culture, and use the stance, viewpoint, and method of Marxism to analyze and distinguish traditional culture, promote excellent traditional Chinese culture, and truly leverage the role of "using the old for the new," properly handling the relationship between inheritance and creative development, and doing a good job in creative transformation and innovative development, so as to achieve innovation in both theory and practice.

The Sinicization of Marxist theory will gain increasingly widespread recognition as it continues to develop and spread. Firstly, the Sinicized Marxist theory upholds the scientific and truthful nature of Marxism, emphasizing the understanding of the essence of issues in the context of tongbian. Whether it is the emphasis on the unity of theory and practice, or the stimulation of social productivity through adjustments in production relations, and the adaptation of the superstructure to meet the development requirements of the economic base, these are vivid examples of applying the worldview and methodology of dialectical and historical materialism to solve problems. Secondly, with the deepening development of economic globalization, cultural forms and lifestyles have become increasingly diverse, and the universality of human interactions has become deeper and broader than ever before. The Sinicized Marxist theory continuously offers Chinese solutions to global development, dedicated to human progress, aiming to achieve win-win cooperation and common development in more fields and at higher levels. It works together with people from all countries to build a community with a shared future for mankind, and to jointly create a new pattern of world development that is more prosperous, just, and sustainable. The concept of a community with a shared future for mankind, as part of the Sinicized Marxist theory, is both an innovative development of the Marxist "community" theory and rooted in distinct elements of Chinese traditional culture. On one hand, it has a close logical connection with Marx's philosophy of species, world history theory, and community theory. Marx profoundly elucidated human nature from the perspective of the "species" essence, pointing out that the relationship between people is not a monad to monad relationship, but a free unity. Under the logic of capital, universal world interactions lead to alienation, where the more developed these

interactions become, the more pronounced the global development imbalance becomes. Therefore, breaking the dominance of capital logic is essential to truly promote balanced development in universal world interactions and achieve genuine interaction between individuals and the world. There is no longer an antagonistic relationship between people; instead, they will view others' freedom as a prerequisite for their own free and comprehensive development. This unification of personal and collective interests represents the ideal form of human social development. On the other hand, this concept is closely linked to the traditional Chinese culture of "harmony." "Harmony" embodies the Chinese worldview of "inseparability of one and many". As Zhuangzi put it, "Heaven and earth coexist with me; all things and I are one"; Wang Yangming stated, "A great person is one who sees heaven and earth and all things as one, viewing the world as one family and China as one person." Both Confucianism and Taoism advocate that the world is one family, all things are one, and the world is a community of shared existence. From this perspective, "person" is not an isolated individual but is inherently interconnected with others and other things, forming an organic whole. "Harmony" also stands for peace, friendship, openness, and inclusiveness. "Harmony but not uniformity" is not the integration of eliminating differences, but the synergy of different things and characteristics. People should eliminate opposition, cooperate for mutual benefit, and thus achieve the coordinated development of individuals and the community. The Chinese people's inherent sentiment of "to perfect oneself, to perfect others" and "while seeking to establish oneself, one strives also to establish others; while seeking to enhance oneself, one strives also to enhance others" is fundamentally different from the Western model dominated by individualism and egoism. This ethical perspective of "uphold the greater good and shared interests" breaks the binary thinking, fostering the concept of a "community with a shared future for mankind." This concept advocates considering other countries' legitimate concerns while pursuing national interests, viewing the development of national and international relations from the perspective of world history. It uses Chinese wisdom to establish new paradigms of interaction in the development of the international community and the human world, guiding the construction of a world characterized by lasting peace, universal security,

common prosperity, and openness and inclusiveness. This Sinicized Marxist concept, which enhances the common well-being of all humanity and safeguards the sustainable development of human civilization, is expected to gain more support from more countries and people in the future.

It is evident that Sinicized Marxism possesses a strong vitality. It not only focuses on the specific realities of contemporary China but also delves into its rich traditional culture, continuously innovating and developing in the tide of the times. This process makes its theoretical system more contemporary and scientific, guiding the cause of socialism with Chinese characteristics forward. Moreover, Sinicized Marxism addresses major issues concerning human destiny, such as global economic development, environmental protection, and world peace. It views the world as an interconnected whole, promoting the common development of all countries while seeking its own development, aiming to achieve coexistence, sharing, tolerance, symbiosis, and mutual benefit.

5. Conclusion

As a scientific and revolutionary theory, Marxism was introduced to China against the backdrop of an urgent need for its revival. A group of people with lofty ideals popularized Marxism, making it accessible to a broader audience. The urgent revolutionary needs and the widespread dissemination of Marxist theory created favorable conditions for its spread and development in China. However, the deep alignment between Marxism and many traditional Chinese concepts under the cosmology of "inseparability of one and many" truly explains why Marxism has taken root and flourished in China. This intrinsic compatibility profoundly demonstrates that Marxism is best suited to engage with China, and its rise in China is philosophically inevitable. Through deep exploration and practice combined with China's reality, Marxism with Chinese characteristics has emerged on the land of China: Chinese Marxism.

Sinicized Marxism not only retains the basic principles and essence of Marxism but also integrates the core elements of excellent traditional Chinese culture. Today, as socialism with Chinese characteristics enters a new era, the cause of socialism with Chinese characteristics has become a practical and contemporary embodiment of Marxism. From the perspective of tongbian, in the new journey of comprehensively building a socialist modernized country and constructing a community with a shared future for mankind, Sinicized Marxism will keep pace with the times, continuously enriching and innovating its theories. It will provide a powerful theoretical tool and action guide for addressing China's practical issues, and make new and greater contributions to the reform of the global governance system and the advancement of human civilization.

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