

Research on the “Two Combinations” in the Localization of Marxism in China and Their Relationships

Xie Jinyou

[**Abstract**] Marxist theory is the important guiding ideology on which we have built the Party and the country, and prospered and strengthened the Party. The Communist Party of China has led the people of all ethnic groups throughout the country through a century of hard struggle to make the brilliant achievement of rising from standing up, getting rich and becoming strong. This is attributed to the fact that the Party has combined the essence of the excellent culture of the Chinese nation, which has been deposited for thousands of years, with the standpoints, viewpoints and methods of Marxism, and has made creative use and innovative development of Marxist theory, forming a Chinese – style and modernized scientific theoretical system of Marxism that meets China ’ s national conditions in the practice of China ’ s revolution, construction and reform. The “two combinations” is a major theoretical point of view formed in the process of the development of the localization of Marxism in China, reflecting the realistic requirements of the development of socialism with Chinese characteristics in the new era. At the same time, it also highlights the Party ’ s profound understanding of the trend of Marxism ’ s theoretical evolution, promotes the theoretical innovation and development of contemporary Marxism, and lays a solid theoretical and practical foundation for the realization of the second hundred-year goal.

[**Key words**] localization of Marxism in China; two combinations; Chinese excellent traditional culture

[**About the author**] Xie Jinyou, from Chongqing, China, lecturer in School of Marxism, Guangzhou College of Commerce, master. Research interest: localization of Marxism in China.

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[**Website**] www.oacj.net

1 Introduction

At different stages of its development, the Communist Party of China has always been guided by the theory of Marxism, and has constantly fused the positions, views and methods of Marxism with the actual situation in China, forming a brand-new Chinese development path and a scientific theoretical system with Chinese characteristics. At the conference marking the centennial of the founding of the Communist Party of China, General Secretary Xi Jinping clearly pointed out the guiding role of Marxism and its high degree of compatibility with China ’ s national conditions and the Chinese nation, and the necessity of accelerating the integration between them. This is the first time that the Party has combined traditional Chinese culture with Marxist ideology, and elevated it to the same level as “national conditions and Marx”. The introduction of the “two combinations” heralds the Party ’ s new understanding of Marxism, as well as its important exploration of the advancement and development of Marxist theory in China, and based on this, it forms the main direction for future development.

2 “Two combinations” are the practical summary and theoretical self-consciousness of the localization of Marxism in China

The process of integrating Marxism with China is in fact the whole process of our Party practicing the New

Democratic Revolution, the Socialist Revolution, the Socialist Construction and the Reform, and the process of promoting the mutual construction and advancement of Marxism and Chinese culture and real conditions. Looking back on a hundred years of Party history, it is easy to see that the “two combinations” are a concrete unfolding of the localization of Marxism in China. If Marxist theory is to fulfill its function of guiding practice, it must be combined with the actual situation of the country where it is applied in order to solve the real problems of that country, thus accomplishing the proving, expanding and upgrading of its own scientific value. At the same time, it must also respect the local history and culture to realize the localization, so as to gain lasting vitality. The localization of Marxism in China is no exception. Only by integrating the various viewpoints emphasized by Marxism with the cultural characteristics and practical problems inherited from China can it truly help China effectively solve the various dilemmas and problems, and thus help China achieve rapid development. In the process of China’s advancement of Marxism, the creative formulation of various important theoretical perspectives is based on the Party’s response to the needs of different historical nodes and eras, and is also the theoretical self-awareness of China’s in-depth understanding of Marxist theory. In this process of theoretical innovation and development, China has always adhered to the basic requirement of the continuous integration of Marxist materialism and the “two combinations”, and at the same time, it has been able to better highlight the Party’s excellent quality of seeking truth from facts when confronted with Marxist theory.

2.1 Practical logic: adherence to combining the basic principles of Marxism with China’s concrete realities

Marx once said that “the extent to which theory is realized in a country is determined by the extent to which it meets the needs of that country”. In the historical process of the localization of Marxism in China, it is necessary to focus on the problems manifested in China at various stages, and to improve the problems of China in a practical and effective way. Mao Zedong once said that the fact that Marxism-Leninism has been able to play such a great role in China has a great deal to do with the fact that China’s own social conditions are in harmony with it, and that it is also closely related to the continuous exploration and practice of China’s revolutionary stage. For this reason, during the exploration and solution of Chinese problems, the localization of Marxism in China is the ultimate direction, and the intrinsic connection between Marxism and Chinese problems is also an important basic condition for the realization of the localization of Marxism in China. In short, in the process of exploring Chinese problems in practice, the methods and positions put forward by Marxism are the “soul” of Marxist theory, which is constantly innovated, enriched and developed in the light of different problems at different stages, summarizing the experiences in line with China’s actual situation, and forming the unique theoretical system and concept of socialism with Chinese characteristics. When exploring Chinese problems based on practical thinking, it is necessary to start from the actual situation in China and the historical background of the Chinese social revolutionary movement, and to use Marxism to guide the solution of problems, so as to improve the relevant theoretical forms and better realize the transformation to the localization of Marxism in China. At the stage of socialist revolution and construction, the Party clarified the concept of the people being the masters of their own house, and created a new and core-idea Chinese-style practical program. After entering the stage of reform and opening up, the Party clarified the basic issues of socialism, put forward the requirements and principles for the development of socialism with Chinese characteristics. In the process of development, the Party always insisted on the close integration with the actual situation in China, and constructed a brand-new and unique theoretical structure system. After entering the new era, facing a series of problems such as the transformation of social contradictions and the success of the construction of moderately prosperous areas, the Party put forward the strategy of “the Chinese nation is one family, and we should build the Chinese dream with one heart and one mind” based on the theory of Marxism, and formed a brand-new ideological and strategic program with General Secretary Xi Jinping as the core, which became a

practical achievement of the innovative development of the Chinese version of Marxism. It has become a practical achievement of the innovative development of Marxism.

2.2 Historical logic: adherence to combining the basic principles of Marxism with Chinese excellent traditional culture

The reason why Marxist theory and Chinese traditional culture, as two different systems of theory, can be closely integrated is related to the dialectical and open character of Marxism itself, and even more related to the fact that its inherent genes are highly compatible with Chinese traditional culture. Chinese excellent traditional culture has reserved the cultural essence of the Chinese nation for 5,000 years, and has reserved rich dialectics, materialism, atheism and other ideological views, and the pursuit of the beautiful vision of social commonwealth. The inclusiveness, continuity, and openness of Chinese excellent traditional culture make Marxism and itself, despite the large differences in intent, space and time, always have the same degree of potential fit and the commonality of thinking, which makes the two integrate with each other rapidly in the exploration and development process, and makes Marxism quickly take root in China, forming a scientific theoretical system with Chinese characteristics.

In its 100 years of exploration, the CPC has continuously integrated and formed an organic unity between Marxism and Chinese excellent traditional culture, which eventually led to the development of the localization of Marxism in China. The hundred-year development history of the CPC shows that the CPC is not only a practitioner and believer in practicing and implementing Marxism, but also a successor in passing on and developing national culture. The CPC takes Marxism as its national and guiding ideology, which occupies a very important guiding position, while the Chinese national culture, as the main body of the CPC's civilization, plays the role of the main position, which makes both of them form the basic pattern of "two sources and one body" since the early stage. The "two sources" are Chinese excellent traditional culture and Marxist theory, and the "one body" is socialism with Chinese characteristics. The unity and integration of the "two sources" is fully realized in the practice of "one body". The methodology and worldview of Marxism have now become the "soul" of Chinese civilization, even present unique Chinese characteristics in the development of China in the 21st century, while Chinese excellent traditional culture has also given Marxism a brand-new "color". Therefore, the combination of the basic principles of Marxism and Chinese traditional culture has gone through the important process of "difference-fit-integration".

2.3 "Two combinations" are the innovative approach to the localization of Marxism in China

Since the 18th CPC National Congress, "cultural self-confidence" has become an important core concept in China's development, and the "four self-confidence" has been defined based on it. General Secretary Xi Jinping said, "Without a high degree of cultural self-confidence and a flourishing culture, there will be no great rejuvenation of the Chinese nation." In continuing to promote the development of Marxism in China, General Secretary Xi Jinping has made it clear that in promoting the development of Marxism in China, it is necessary to adhere to the profound truth that the actual situation of the country, the characteristics of the times, and the history and culture must be combined, and that the core values of the nation and the country must be highly compatible with their cultures in order for them to become an important guide to solving the problems of the nation and the country. General Secretary Xi Jinping said that we must always adhere to the inheritance and development of Chinese national culture, take it as an important resource for national governance and development, emphasize its significance as a driving force for the Chinese nation, and affirm its guiding role in occupying the world's cultural high ground. In the process of the great rejuvenation of the Chinese nation, it is necessary to always adhere to the inheritance and promotion of traditional Chinese culture, and to promote the continuous innovation and fusion of Marxism and Chinese national conditions.

In the process of realizing the great rejuvenation of the nation, governance is also an important part of fully

embodying the fruits of culture, and an important condition for guaranteeing that culture achieves creative development and transformation. General Secretary Xi Jinping has stated that core concepts of traditional culture with contemporary significance must be explored and practiced, which is of great significance to China's governance and development. For example, "the people are more important than the ruler, and government is about raising the people" is a people-oriented ideology that has been passed down by the Chinese people for generations, with a long history and far-reaching historical significance. After entering the 21st century, the concept of "people-centered" governance has been put forward, which emphasizes that the interests of the general public are the most crucial. At the same time, people's aspirations for a better life have been held as the fundamental goal of development, which is undoubtedly the sublimation of China's traditional culture in the times.

General Secretary Xi Jinping clearly pointed out that during the inheritance of traditional culture, we do not simply carry out retrofitting, nor do we blindly reject it, but take the essence and use it for today, so as to realize the re-creation of traditional culture. Under this ideological point of view, we must always adhere to the positions, viewpoints and methods of Marxism, closely combine Marxism with the conditions of the new era, actively promote the excellent traditional culture, and give the culture a new vitality with the development of the times. In the course of 100 years of development, generations of Chinese Communists have always insisted on the Marxist viewpoint to lead and drive the creative development of traditional culture, and to ensure that Chinese civilization can leap from the traditional form to the modern form, bursting out with stronger power of the times and creating a new form of human civilization.

3 Relationship between the localization of Marxism in China and "two combinations"

The scientific assertion of "two combinations" profoundly demonstrates the basic requirements for the combination of Marxism with all aspects of China during its transformation into Chinese, and even more so, the key requirements for its practical implementation. Marxism originates from practice, and at the same time can be used to guide practice, and enriched and developed in practice. These basic features are in line with the essential concept of Marxism. From the revolutionary period to the present day, China, based on its special national conditions and distinctive features, has taken a development path different from that of other countries, which not only ensures that the basic principles of Marxism are effectively practiced, but also promotes its close integration with the specific conditions of China, fully demonstrates the historical tasks it has to accomplish in different historical periods, and drives the integration of Marxism with China in continuous practice. The 100-year history of the Party has witnessed both great achievements and serious setbacks. The lessons learned from both positive and negative aspects of the CPC's 100-year history tell us that if China is to realize rapid, stable and smooth development, it is necessary to safeguard the organic combination of the various perspectives of Marxism with the Chinese culture and the actual situation, or else all kinds of setbacks and damage to its foundation may result. In the stark contrast between good and bad times, achievements and setbacks, the CPC and the people of China have strengthened their belief in the correctness of the localization of Marxism in China and enhanced their self-awareness of the subject of "two combinations".

3.1 "Two combinations" share the same roots and cannot be separated from each other

The "two combinations" is a brand-new viewpoint put forward by General Secretary Xi Jinping based on the frontier of development in the new era, based on the key point of the great rejuvenation of the Chinese nation, and generalized from the century-long process of the development of the localization of Marxism in China. In the report of the 19th CPC National Congress, there is a relevant instruction that Chinese culture originates from the cultural accumulation of the Chinese nation for 5,000 years, integrates the exploration and understanding of the Communist Party of China, and is rooted in the great practice of China's development. During the inheritance of culture, the re-innovation and creation of culture must always be adhered to, thus realizing the casting of culture with Chinese

characteristics. At the same time, Marxism must always be the guide, so that it can quickly integrate socialist culture with Chinese characteristics, form a brand-new cultural stance in line with the realities of China, and realize the casting of socialist culture, which is to “not forget the original, absorb the foreign, and face the future”. These views and theories fully demonstrate that the CPC has gained a newer understanding on the basis of exploring Chinese excellent traditional culture, and has gradually formed an important foundation for cultural self-consciousness, while clarifying the direction of the integration of Marxism with all aspects of China.

From the requirements for the development of Marxism in China, the “two combinations” are indispensable, and can realize mutual promotion, interaction and complement with each other, fully demonstrating the powerful ideological viewpoint and vitality of Marxism. Among them, in the localization of Marxism in China, the combination with national conditions is the key and basic condition for its development, determining the direction, problems and historical scope of development; while the combination with Chinese culture can promote the former combination to realize the cultural extension and deepening, determining the depth of dissemination of the Marxist viewpoints in the Chinese nation and the public, and determining the direction of its guidance for the future development of China. At the same time, the “two combinations” can provide cultural support for the localization of Marxism in China.

During its century-long struggle, the CPC has continuously explored the basic concepts of Marxism and organically combined them with China's national conditions, forming a unique history of exploration and struggle. Today and history have fully confirmed the wise decisions made at different historical stages, and also demonstrated that a political party without a high degree of theoretical and cultural self-confidence would not be able to move to a high place or lead its people to rapid development. The CPC actively combines with the actual situation in China to form a correct development path, which enables the theory to be continuously innovated and inherited, and better reflects the cultural self-awareness and self-confidence. It is precisely because of the integration of the “two combinations” with the basic ideology and concept of Marxism that the Party has been able to create many miracles of governance in its century-long history, has formed a unique theoretical and cultural system, and has led China to the world, realizing development by leaps and bounds.

3.2 “Two combinations” stem from the commonality and integration of Marxist standpoints with the mainstream of Chinese traditional culture

Marxism, as the soul of the Communist Party of China, once combined, has remained unchanged for a hundred years, and has become everlasting and vibrant. The present situation is a very rare exception for all kinds of political parties in the world. Why did the CPC take Marxism as its initial theoretical support at the early stages of its development? Why did Marxism encounter difficulties in the Soviet Union, but bring about such vigorous vitality to China? Why has the CPC been able to face challenges and tests and finally come to victory? In the final analysis, there are many similarities between Marxism and the essence of our culture. If Marxism brings ideological guidance to China, then the combination of traditional culture has refined the essence of truth for the Chinese nation.

China's inherent political and social views are also similar to Marxism's revolutionary ideas and proletarian stance. From Yao, Shun and Yu to Xia, Shang and Zhou, in the Chinese conception, the power of the monarch has never been divinely ordained, let alone the forbidden domain of aristocrats of noble lineage, but the result of obedience to the people's will. “The Tang and Wu revolutions were made in accordance with Heaven and in response to the people” (Zhouyi—Tuan). “Heaven's destiny is impermanent, but only those with virtue reside in it” (Ancient Proverb). “The people are the most important thing, the gods of earth and grain come second, and the ruler is the least important thing” (Mencius, “Under the Heart of Perfection”). These deep-rooted Chinese political concepts and historical facts are fundamentally different from the aristocratic and theocratic politics

pioneered in Europe. They are able to better demonstrate the ideology that there is no nobility and no eternal relationship between people. From Confucius to Mencius, to the present day, successive generations of famous scholars have made benevolence and harmony the pursuit of Chinese social form. Correspondingly, only by being “pro-people” and “stopping at the highest good” can one truly walk out of the “Way of the Great Learning”, which simply means that only by safeguarding the interests of the people can one create something of higher value. This viewpoint is the unswerving pursuit of Chinese culture, and is in line with the fundamental Marxist concept of liberating the labor force. In Confucianism, it emphasizes the shaping of the personality of a “gentleman” and makes clear the mission and responsibility of cultivating one’s moral character, aligning one’s family, ruling the country and leveling the world. Under the influence of this point of view, Chinese aspirants of all generations have never forgotten to devote themselves to the governance of the country, and have continued to develop their personal virtues, ultimately forming the concepts of “if one is to benefit one’s family and country and live and die in it, would one not avoid it due to misfortune and happiness” and other family and national sentiments as well as the pursuit of the value of life.

3.3 “Two combinations” are the inherent requirements and inevitable results of the localization of Marxism in China

Over the past one hundred years since its founding, the CPC has always taken Marxist theory as an important guiding ideology for national independence, national wealth and strength, and people’s happiness. Based on the actual situation, it has continued to draw on the essence of Chinese culture to promote the continuous integration and development of the localization of Marxism in China, and achieved a series of major theoretical achievements, which profoundly reflects the Party’s adherence to the “two combinations” of ideological consciousness and theoretical self – consciousness to promote theoretical innovation. This has profoundly reflected the Party’s ideological and theoretical self – awareness of adhering to the “two combinations” and promoting theoretical innovation, which has greatly contributed to the overall development of the Party’s cause, and has enabled it to lead the Chinese people to work hand in hand to gradually realize the happiness of the people, the revitalization of the nation, and the wealth and strength of the country, enabling China to play a pivotal role on the world stage, and contributing to the peaceful development of the world with China’s strength. Practice has proved that Marxism is not a dogma that binds us, but a guide that leads us to prosperity, and only by combining it with China’s national conditions can it be better used to explore and solve problems. The “two combinations” are interconnected, interlinked, mutually reinforcing and inseparable, which is an important foundation for the Party to build and innovate in its theoretical system, a key method to practice and integrate Marxism, and a winning strategy to realize the solution of China’s problems, reflecting the exploration, creativity and creation of Chinese Communists.

The “two combinations”, as the important foundation that helps the Party to continuously innovate and create, profoundly demonstrate the intrinsic needs of Marxism during its integration with China. Practice has no end, and theoretical innovation has no boundaries. As a scientific development theory system, Marxist theory must always be highly integrated with Chinese practice and the characteristics of the times in order to achieve continuous optimization, innovation and development. Insisting on combining the basic principles of Marxism with China’s concrete reality and with China’s excellent traditional culture profoundly embodies the regular requirements of Marxist epistemology on the development of ideas and theoretical innovation, and centrally embodies the CPC’s ideological line of seeking truth from facts and its style of work of seeking truth from facts. The “two combinations” are interconnected, interlinked, mutually reinforcing and inseparable, and are in line with the basic views of Marxism’s dialectic, epistemology and historical materialism. Today’s China is developed from historical China, and the innovation of ideas and theories can never be divorced from Chinese cultural heritage; traditional culture, as the ideological purification of civilization and cultural genes, is the epochal presentation of historical China, and

in order to understand and grasp China's national conditions, Chinese history and reality must be explored. From the practical point of view, the CPC has always insisted on the organic integration of Marxist theories with the situation of China at various stages of development in the historical process of promoting theoretical innovation. At the same time, the CPC also attaches great importance to the inheritance and development of traditional culture, and emphasizes the continuous absorption of excellent wisdom and thinking on governance from traditional culture, actively exploring the combination and landing point of Marxism with Chinese excellent traditional culture and China's successful way of governance.

4 Continuously promoting the localization of Marxism in China while adhering to the “two combinations”

Over the past one hundred years since its founding, the CPC has always taken the Marxist position, viewpoints and methods as the basis for nurturing the main ideas of each period, combined with different issues at different stages of history, and synergized with Chinese excellent traditional culture, always driven the development of Marxism to continuously realize its localization in China, and achieved a series of major theoretical achievements, which profoundly embodies the Party's adherence to the “two combinations” to promote theoretical innovation. This profoundly embodies the Party's ideological and theoretical self-awareness of insisting on “two combinations” and promoting theoretical innovation, which has greatly contributed to the Party's century-long development and the realization of China's wealth and strength and its standing in the world. Practice has proved that Marxism is not only a scientific theoretical guide for our governance, but also an action guide to ensure the orderly operation of our practice, which requires us to carry out continuous and healthy development according to the actual situation, and at the same time to ensure that Marxism can truly realize the localization of the development of the depth of China at all levels. The proposal of “two combinations” is based on the real problems faced by China at present, but also focuses on the long-term goal of building a strong socialist modernized country; focuses on the continuous enhancement of China's hard power while taking into account the in-depth shaping of its soft power; and seeks both China's own good development and the renewal and creation of human civilization. It is of great theoretical value and practical significance. The “two combinations” is the basic strategy of the CPC to promote theoretical innovation and development, and also an important basic theory to ensure the healthy development of Marxism, which plays a very crucial guiding role in driving the development of the localization of Marxism in China, and can better guarantee the full display of the CPC's unique spirit of theoretical innovation. We must continue to adhere to the Party's theoretical innovation, and constantly open up new horizons in the development of Marxism.

4.1 Adhering to the basic principle of seeking truth from facts and combining the basic principles of Marxism with the concrete realities of China

The Communist Party of China is a political party that attaches great importance to theoretical and practical innovation. At different stages of development, the Party has always attached great importance to the guidance of the basic principles of Marxism. At the same time, it has been able to combine them with the national conditions of China, and fit in organically with the traditional Chinese culture, so as to promote the rapid fusion of Marxism with the national conditions of China, and push Marxism to a higher level. In the development process of the localization of Marxism in China, the CPC has constantly realized one leap after another according to the historical development needs, and formed the scientific theoretical system which has been proved by history, such as Mao Zedong Thought and the theoretical system of socialism with Chinese characteristics. In the face of a brand-new historical development mission, the CPC has always been firm in its belief that there is an urgent need to continue to innovate. General Secretary Xi Jinping deeply recognizes the historical responsibility of the development of the times, and in the process of deepening the distinctive theme of socialism with Chinese characteristics, he has

formed and continuously enriched it, without losing either the “ancient ancestor” of Marxism or the “root” of traditional Chinese culture. This profoundly embodies the spirit of theoretical innovation and the path of practical exploration of the “two combinations”, realizing the fusion of China’s national conditions with the basic principles of Marxism, and taking a leap forward to buttress traditional culture, once again realizing a new realm of Marxism. Facing a brand-new historical process, General Secretary Xi Jinping pointed out that at the present stage, China is facing more critical development tasks, more complicated and changeable contradictions and challenges, and unprecedented tests of governance. We must be able to gain an advantage, take the initiative to grasp the future, and continuously enhance the integration and development of Chinese culture and Marxism, so as to use scientific guidance to help us enhance our ability to withstand risks, stimulate challenges, and resolve major contradictions, and to map out the future with a long-term vision and a broad career. This requires the Party to see the development needs and actual situation of today’s era, to form a coherent system of Marxism with traditional Chinese culture and China’s national conditions, to understand the tasks and challenges of the current stage more profoundly, and to help China develop a new quality and inject a new impetus through the continuous promotion of the “two combinations”. In this way, the essential role of Marxism will be demonstrated, and a new history of the development of the localization of Marxism in China will be realized.

4.2 Developing cultural self-confidence in depth and breadth and combining the basic principles of Marxism with Chinese excellent traditional culture

Chinese excellent traditional culture, with its long history and profoundness, is the ideological and cultural source of our adherence to the “two combinations” and the promotion of the localization of Marxism in China. Chinese culture actually contains the essence of the thoughts of all schools of thought, forming a number of systems of thought such as astronomy, geography, science, ideology and etc. Each school of thought advocates different ideological spirits, including benevolence, honesty, equality, mutual love and etc. Although each school has its own strengths, the values pursued are basically the same. For example, Confucianism and Mohism both advocate “righteousness”, which includes benefiting others, benefiting the country, benefiting the people, and benefiting the world. Although Guan Zhong emphasized the construction of the legal system, he did not forget propriety and righteousness, and believed that propriety, righteousness, honesty and shame were closely related to the survival and development of the country. In addition, all schools insist on positive entry into the world, helping the world and saving the people, and the unity of the country, and they can all find a point of unity in terms of the value of the goal. These ideological wisdom and ways of governing the country provide a rich ideological content and extremely profound cultural background for contemporary governance, and are in line with the theoretical system of Chinese-style Marxism on “people”, “peace”, “development”, “cooperation”, “win-win” and “community”. According to General Secretary Xi Jinping, China’s 5,000 years of history have created an unprecedented cultural essence that has brought vitality and vigor to the development of mankind. Traditional Chinese culture has had a direct impact on people’s hearts and minds, and can be said to be the heart and soul of the people, which needs to be deeply explored, carefully summarized, and well applied in the promotion of the “two combinations”.

4.3 Adhering to the joint development of the nation and combining the basic principles of Marxism with the sense of community of the Chinese nation

General Secretary Xi Jinping pointed out that we must always adhere to the great process of national rejuvenation, grasp the height of our party and national work, and promote the organic integration of all work. In the new era and new tasks, facing a brand-new ethnic work front, we must recognize the importance of the development of the localization of Marxism in China and make it an important guide for national rejuvenation. On the one hand, forging a strong sense of community among the Chinese nation is an important initiative to maintain the country’s long-term stability. Only when all nationalities are united as brothers and sisters, and when the

sense of community of the Chinese nation is constantly forged, can the synergy of development be formed, and the synergy between regions and industries be realized, so that the “China” ship can overcome all kinds of difficulties and obstacles and move towards a more brilliant tomorrow. On the other hand, the casting of a firm sense of community of the Chinese nation is a key initiative to cope with the challenges of external risks. The fact that the world has not experienced any major fluctuations in the past century is a very important basic condition for the practice of national rejuvenation, and the essence of the Chinese nation in realizing its great rejuvenation is to ensure that there is no major change in the past century. The fact that the world has not experienced any major changes in its pattern for a century, while affirming the achievements of the localization of Marxism in China, is also alert to the various risks facing the development of the Chinese of Marxism. At the same time, it is also facing brand-new challenges, the penetration and destruction of our culture by hostile forces in the West, as well as a brand-new point of strength for the national question. If the basic concepts and views of Marxism, in the process of combining with the actual situation in China, must be used for the effective solution of China’s real problems, then the basic theoretical viewpoints expressed must be organically combined with Chinese excellent traditional culture, in order to lay the foundation for the realization of China’s long-term development. In its second centennial plan, China must move towards the road of strength, which is also the essence of its national renaissance. Only through effective implementation of solidarity and cooperation between nationalities, common consciousness of nationalities, and strength of nationalities can we resist and cope with the challenges and pressures of all kinds of anti-Chinese forces, so that we can better safeguard the core interests of the country and realize the great renaissance of the Chinese nation.

5 Conclusion

In short, during the integration of Marxism with Chinese reality, it is necessary to clarify the degree of fit between Marxism and the “two integrations”. This is the direction that Marxism has brought to China’s development, while China’s practice and innovation have made the Marxist system of thought increasingly rich and developed. In its struggle for the great rejuvenation of the nation, the Communist Party of China has pioneered a great cause, opened up a great path, and made great achievements. If the CPC set up its original mission of seeking the welfare of the people and the rejuvenation of the nation a hundred years ago, the proposal of the “two combinations” is a century-long response to the modernization of Marxism. China has walked through the muddy road of the past hundred years, and finally showed up on the world stage with a brand-new face, carrying the core values of Marxism with a strong theoretical system and cultural self-confidence, and exploring the “Marxist line” with Chinese experience. In the future, the Communist Party of China will continue to “not forget the original intention and keep the mission in mind”, and lead the Chinese nation out of a new road of “national rejuvenation”.

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