

# **An Exploration of the Sinicization of Marxism: The Unity of Theory and Practice**

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## **Abstract**

The spread and practice of Marxism as a spiritual belief in China emphasizes its integration with traditional Chinese culture, adaptation to the changes in the stage of social development, and its application in the process of modernization. Through the analysis of the universality of Marxism and the necessity of sinicization and the challenges of sinicization in the context of globalization, this paper discusses the sinicization of Marxism in form and content, combines the Li Ziqi phenomenon, shows the experience of sinicization of Marxism in form and content, and tries to explore the feasible path of Sinicization of Marxism at the level of combining theory and practice. The Sinicization of Marxism should not only be carried out in form but also in content, so as to achieve the unity of theory and practice. The exploration of the Sinicization of Marxism is of great significance for the improvement of the theoretical system of socialism with Chinese characteristics and the independent development of Chinese society in the context of globalization.

## **Keywords**

Marxism; Sinicization; form and content; Theory and practice.

## **Introduction**

Since Marxism was introduced to China in the mid-19th century, Marxism has undergone deep integration with China's revolution, construction and reform, and has become an important cornerstone of Chinese social thought and theory. From the introduction of the basic theories of Marxism in the early days, to the integration of Marxism with China's reality after the founding of the People's Republic of China, to the gradual development of the reform and opening up and the theoretical system of socialism with Chinese characteristics, Marxism has shown its unique vitality and adaptability in the course of China's history. Especially in contemporary China, as socialism with Chinese characteristics enters a new era, Marxism, as the guiding ideology of the country, still plays an irreplaceable role, not only as the core of the theoretical system, but also as the spiritual belief in socialist construction.

General Secretary Xi Jinping has always attached great importance to the issue of the Sinicization and modernization of Marxism, emphasizing that "it is the solemn historical responsibility of contemporary Chinese Communists to continuously write a new chapter in the Sinicization and modernization of Marxism". [1] As a universal social theory, Marxism originates from the historical, cultural, and economic background of Europe, and its theoretical framework has always been a core issue that needs to be solved urgently in the face of China, a country with a long history and cultural tradition of thousands of years, while ensuring its scientificity and universality, while at the same time being able to transform and innovate according to local conditions. The particularities of Chinese society, such as the profound Confucian cultural tradition, the complex social class structure, and the pluralistic historical experience, make the road of Sinicization of Marxism full of challenges. The many profound

changes that China has undergone in modern history, such as the semi-colonization after the Opium War, the political turmoil after the Xinhai Revolution, and the socialist construction after the founding of the People's Republic of China, have all put forward urgent requirements for how to integrate Marxist theory with the reality of Chinese society at different historical stages. Through the analysis of the history and reality of the Sinicization of Marxism, this paper aims to explore how Marxism can continuously promote the organic unity of the Sinicization of Marxism in theory and practice through innovation in content and adaptation in form under the specific historical, cultural and social background of China. Specifically, this paper will deeply explore how Marxism, as the spiritual belief of Chinese society, has completed the sinicization and localization of its theory in form and content through the integration with traditional Chinese culture, adaptation to the changes in social development stages, and application in the process of modernization. Through this process, Marxism has not only become an important theoretical support for the theoretical system of socialism with Chinese characteristics, but also provided a strong theoretical guidance and ideological guarantee for the sustainable development of Chinese society. Therefore, it is of great practical significance to study the path of Sinicization of Marxism.

## **1. The universality of Marxism and the necessity of sinicization**

As a set of scientific social theories, Marxism has a strong universality and guiding nature, and its core ideas not only reveal the law of social development, but also provide a theoretical basis for solving the major problems faced by European capitalist society at that time. The basic tenets of Marxism include Marxist philosophy, Marxist political economy, and scientific socialism, which have wide applicability on a global scale and reveal the universal laws of class contradictions and the development of productive forces in different social forms. However, despite the universality of Marxism, the application and practice of its theoretical system must be adjusted and adapted in different historical, cultural, and social environments. In the preface to the 1872 German edition of the Communist Manifesto, Marx and Engels pointed out that "the general principles expounded in this Manifesto have been completely correct until now" and that "the practical application of these principles, as stated in the Manifesto, must be transferred at all times and at all times according to the historical conditions of the time." [2] Obviously, what Marx and Engels said about "anytime and anywhere" and "the historical conditions at that time" is to emphasize that the application of Marxism can only truly reflect its truth when it changes and develops according to the time, place, and reality. This is precisely the intrinsic requirement of the Sinicization of Marxism.

China's historical development has provided a unique background for the Sinicization of Marxism. The long-term existence of China's feudal society not only formed an economic model dominated by agriculture, but also made the social structure relatively stable, and the state form maintained the characteristics of centralized power for a long time. The invasion of foreign powers after the Opium War in the mid-19th century further exposed the weakness of China's feudal system and made China's modernization process extremely difficult. The semi-colonial and semi-feudal state not only seriously restricted China's social development, but also led to a sense of national crisis. Against this historical background, Marxism, as a theoretical system that reveals the laws of class contradictions and social change, has become an important tool for China's advanced intellectuals to explore the road to national salvation. With the gradual seizure of power by the Communist Party of China, the universality of Marxism was widely disseminated in China and combined with the actual needs of the Chinese revolution, promoting fundamental changes in Chinese society.

However, the spread and practice of Marxism in China faces many challenges, especially the transformation of socio-economic conditions and differences in cultural identity. Since the

reform and opening up, China has undergone profound changes in many fields such as economy, politics and culture, and the rapid development of the economy, the improvement of people's living standards and the acceleration of the process of internationalization have brought unprecedented opportunities and raised new problems. General Secretary Xi Jinping pointed out: "The history of our Party is a history of promoting the Sinicization of Marxism, constantly enriching and developing Marxism, and also a history of using Marxist theory to understand and transform China. [3] How to make Marxism continue to play a guiding role in China in the new era, and how to adjust and develop the theory according to the new social and economic conditions have become important topics for the Sinicization of Marxism. In particular, under the tide of globalization, the task of Sinicizing Marxism is particularly urgent for China to maintain its independent socialist path and how to cope with the challenges of diversification at home and abroad.

In this context, the sinicization of Marxism is not only a localized adaptation of its basic theoretical content, but also a deep integration of traditional Chinese culture and philosophical thought. China has thousands of years of splendid cultural traditions, and Confucianism, Taoist philosophy, and Legalism have had a profound impact on society, and these cultural factors have profoundly shaped the values and world view of the Chinese. In the process of Sinicization of Marxism, how to balance and integrate these traditional cultures with the universal theories of Marxism is an important issue in theoretical innovation and cultural identity. Only on the basis of the complementarity and complementarity of Marxist theory and traditional Chinese culture can we realize the effective implementation and widespread recognition of Marxist theory and form a socialist theoretical system with more Chinese characteristics.

Therefore, the necessity of Sinicizing Marxism is not only reflected in the combination of theory and practice, but also in the shaping of cultural identity and ideological cohesion. Whether or not Marxist scientific theory can play a role in practice lies in whether or not we can integrate the basic tenets of Marxism with China's reality and the characteristics of the times. [4] The Sinicization of Marxism should not only dig deep into its universality and scientific nature, but also find a suitable form of expression and practical path for the historical tradition and practical needs of Chinese society. The formation of the theory of socialism with Chinese characteristics is precisely the process of Marxism's continuous adaptation and development in China, which not only provides scientific theoretical guidance for China's modernization, but also provides new experience and perspective for the development of socialism around the world.

## **2. Challenges and Responses to the Sinicization of Marxism**

At present, the world and China are developing and changing at an unprecedented speed, and if we are complacent and rigid in our thinking, "without the courage to innovate theories, we will not be able to scientifically answer the questions of China, the world, the people, and the times." [4] The process of Sinicizing Marxism is not only a localized application and development of the basic tenets of Marxism, but also a profound response to China's specific historical, cultural, and social conditions. We should pay attention to translating our spiritual belief in Marxism into practical actions to Sinicize the form and content of Marxism. Despite the strong universality of Marxism, there are still many challenges in realizing its theoretical value in this particular social practice in China. How to strike a balance between theoretical depth and popularity, how to maintain independence in the interaction with Western Marxism, and how to make complex theories understood and accepted by ordinary people in the process of dissemination are all unavoidable problems in the process of Sinicization of Marxism.

At the level of theoretical content, the main challenge facing the Sinicization of Marxism is how to balance its universality with Chinese characteristics. As a social science theory with global

applicability, the core principles of Marxism, such as historical materialism, class struggle, and proletarian revolution, are of guiding significance in the world. However, in China's specific practice, how to integrate these universal theories with China's social and historical conditions, stages of economic development, and cultural traditions, so as to ensure the scientificity of the theories and avoid losing their original core spirit in the process of localization, is a difficult problem that needs to be solved urgently. In particular, after the reform and opening up, China has undergone tremendous economic changes and the socialist market economic model has gradually taken shape, and how to continue to promote the innovation of Marxist theory under this new economic and social structure has become an important topic of theoretical innovation, not only to ensure the inheritance of Marxism, but also to be able to cope with the complex problems of the new era. Therefore, the Sinicization of Marxism is not only a translation or adaptation of Marxist theory, but also an in-depth exploration of the practice and expression of its universal principles in Chinese society.

The formal challenges should not be overlooked. As a social science with profound theory and rigorous logic, Marxism's conceptual and theoretical system is often relatively abstract, and it is not easy for ordinary people to understand and accept the core content of Marxism. Therefore, how to make Marxism both profound and acceptable to the broad masses is a serious issue facing us in the process of Sinicization. The conciseness of language and the popularization of theory have become the key to Marxism's ability to produce widespread recognition among the masses at the grassroots level. In this process, how to transform the esoteric Marxist theory into easy-to-understand language, so that it can not only retain the profundity of the theory, but also resonate with the life experience and practical needs of the ordinary people is a major task in disseminating Marxism. This requires not only that Marxists have a profound theoretical foundation, but also that they have keen social insight and be able to present theories in a form close to the masses on the basis of not losing their truth.

In general, the challenge of the Sinicization of Marxism is not only a question of theoretical innovation, but also how to innovate in form and communication channels, so that the core theories of Marxism can be effectively applied in the specific situation of Chinese society. In this process, how to deal with the complex relationships between universality and Chinese characteristics, theoretical independence and reference, and depth and popularity is the key to the success of the Sinicization of Marxism. This requires us not only to uphold the scientific nature of Marxism, but also to constantly carry out theoretical innovation and dissemination innovation in light of China's actual conditions, so as to ensure that Marxism not only has a far-reaching influence in the academic field, but can also penetrate into the hearts of the people and become a theoretical driving force for promoting China's social development.

### **3. Sinicization of form and content**

At the mobilization meeting for the study and education of party history, General Secretary Xi Jinping pointed out that "Marxism has profoundly changed China, and China has also greatly enriched Marxism." [5] The Sinicization of Marxism is not only a deepening and expansion of theory, but also a two-way interaction between theory and practice. Through the content innovation and form adaptation of Marxism, Sinicized Marxism not only needs to respond to the needs of the development of the times, but also draws nutrients from China's history, culture, and social practice, and transforms its profound connotation into a theoretical system and social practice that conforms to China's specific national conditions. Thus, the application of Marxism in China is no longer just a simple introduction of theory, but has been profoundly localized, transformed and developed, and a model of socialist theory and practice with Chinese characteristics has been formed.

The sinicization of content is first manifested in the creative transformation of the basic theories of Marxism in China's reality. The process of Sinicization of Marxism in China is not only the acceptance and reproduction of Marxist theory, but also the innovation and recreation of its connotation. Although the basic theories of Marxism, such as historical materialism of social development, the theory of class struggle, and the dialectical relationship between productive forces and production relations, have universal applicability, how to apply these theories to China's specific social practice is the core issue of the Sinicization of Marxism. In the practice of long-term revolution and construction, the Communist Party of China has put forward a series of innovative theories, such as the theory of the "primary stage of socialism", the theoretical support of the "reform and opening up" policy, and the path to achieve "common prosperity". In particular, after the reform and opening up, profound changes have taken place in China's economy, politics, and society, and the formulation of the theory of the primary stage of socialism is a scientific summary of China's current stage of social development, which has made the application of Marxism in China more of practical guiding significance. Similarly, as the ultimate goal of socialism, the theoretical basis and path selection of "common prosperity" are also theoretical innovations based on the current situation of Chinese society while inheriting the basic concepts of Marxism.

On this basis, the Sinicization of Marxism is not only a theoretical reconstruction, but also a cultural integration and innovation. Since the beginning of the new era, General Secretary Xi Jinping has highly respected the excellent traditional Chinese culture, and promoted the combination of the basic principles of Marxism and the excellent traditional Chinese culture in practice, and put forward the "second combination". He pointed out: "After Marxism was introduced into China, the idea of scientific socialism was warmly welcomed by the Chinese people, and it finally took root in the land of China and blossomed and bore fruit." [6] China's historical and cultural background provides a unique soil for the localization of Marxist theory. The "people-oriented thought" of Confucianism and the "harmonious thought" of Taoism in traditional Chinese culture have provided important ideological resources for the in-depth integration of Marxism in China. For example, the "people-oriented thought" in Confucianism emphasizes the "people-oriented" concept of social governance, which is consistent with the Marxist theory of emphasizing the power of the masses. The concept of "harmony" in Taoist thought provides philosophical wisdom for the harmonious development of socialist society. The organic combination of these core ideas in traditional culture and Marxist theory has formed a theoretical framework of socialism with Chinese characteristics, making Marxism not just a cold doctrine, but echoing the cultural sentiment and moral tradition of Chinese society, and has a stronger affinity and appeal.

However, the innovation of content is inseparable from the transformation of form, especially in the context of contemporary informatization and globalization, the Sinicization of Marxism in form is particularly important. The popularization of Marxist theory, especially the dissemination among the grassroots masses, needs to break through the traditional academic boundaries and adopt a more flexible, popular, and vivid way to make it deeply rooted in the hearts of the people. The localization of Marxist language expression and dissemination methods is an important factor in whether theory can truly take root in the social soil and become the mainstream ideology.

To achieve this goal, it is first necessary to disseminate the basic ideas of Marxism to all levels of society and to all groups through various channels such as the mass media, the education system, and the Internet, so that they can become the common understanding of all the people. For example, through modern communication methods such as online platforms and social media, the basic ideas of Marxism can be quickly disseminated to the general public in a more vivid and vivid way. At the same time, traditional media forms such as newspapers and television are still effective ways to disseminate Marxism. Through innovative means of



dissemination and vivid expression, Marxism can gain wider recognition among the younger generation, avoid the hollowing out of theory, and ensure its vividness and appeal in the whole society.

In addition, the formalization of Marxism is also reflected in the continuous optimization of the education system. As the main channel for transmitting and shaping ideology and beliefs, education plays a role that cannot be ignored in the process of Sinicizing Marxism. The reform of the education system is not only the updating of curriculum content, but also the comprehensive innovation of teaching methods and educational concepts. The popularization of the core socialist values, the reform of the ideological and political theory curriculum, and the modernization of Marxist theory education are all important measures to promote the deepening of Marxist theory in the hearts of the people. Through the optimization of these forms of education, Marxism can be better integrated with the daily life of the masses of the people, and a social trend of internalizing it in the heart and externalizing it in action can be formed. Especially in the context of the current information age, education should not only strengthen the depth and systematization of theory, but also pay attention to keeping pace with the times, combine Marxist theory with the development needs of modern society, and make it more realistic and forward-looking.

Generally speaking, the Sinicization of Marxism is not only an innovation and development in content, but also an adaptation and transformation in form. Through the innovative transformation of theories and the combination with traditional Chinese culture, Marxism can be more in line with China's social reality. Through the localization of language and means of communication, the ideas of Marxism can quickly penetrate all levels of society; Through the optimization of the education system, the ideological core of Marxism can truly form a consensus of the whole society. The ultimate goal of Sinicizing Marxism is to make it the theoretical support and ideological guide for China's social development, and to provide a solid theoretical foundation and practical direction for the cause of socialism with Chinese characteristics.

## **4. The Unity of Theory and Practice: Reflections and Empirical Applications of the Li Ziqi Phenomenon**

### **4.1. The unity of theory and practice**

At the 20th National Congress of the Communist Party of China, General Secretary Xi Jinping pointed out: "There is no end to practice, and there is no end to theoretical innovation. Constantly writing a new chapter in the Sinicization of Marxism and the modernization of Marxism is the solemn historical responsibility of the contemporary Chinese Communists. The [4] Sinicization of Marxism cannot stop at the level of spiritual belief, it is not only a process of theoretical innovation, but also a process of interaction between theory and practice. On the basis of theoretical innovation and relying on China's social practice, the Sinicization of Marxism provides a solid ideological foundation and action guide for the construction of socialism with Chinese characteristics. The unity of theory and practice means that the concretization of Marxism in China is not only embodied in the continuous development and improvement of theory, but also in the guidance and promotion of social practice. The development and practice of socialism in China is not only the test and extension of the basic theory of Marxism, but also the continuous deepening and development of Marxist theory in China.

The path of Sinicization of Marxism has gradually become clear in practice, the most significant of which is the construction of a socialist market economy system with Chinese characteristics. The application of Marxism in China was first embodied in the process of reforming the economic system. Before the reform and opening up, China's economic system was still in the

stage of planned economy, and there was a certain tension between this and the socialist economic theory in Marxist theory. Since the reform and opening up, in the face of the complex domestic and international economic environment, especially the economic changes in the context of globalization, China must explore a suitable economic development path in light of its own national conditions and actual conditions. In this process, the concept of "socialized production" in Marxist theory was organically combined with the actual operation of the market economy, and a socialist market economic system with Chinese characteristics was formed. Through reform, the state has gradually promoted a series of measures, such as the reform of state-owned enterprises, the development of the private economy, and the opening up of the export-oriented economy, all of which are innovations and applications of basic Marxist economic theory in China's practice. The socialist market economy with Chinese characteristics has not only promoted the take-off of China's economy, but also proved that the basic theory of Marxism can find an appropriate path of practice in different social backgrounds.

However, the practical path of Sinicizing Marxism goes far beyond macroeconomic reform. The actual operation of the grassroots society is also a part of this process that cannot be ignored. The success or failure of the Sinicization of Marxism is not only reflected in the formulation and implementation of central policies, but also in how these policies are implemented and implemented in local and grassroots societies. In China, major social practices such as poverty alleviation, rural revitalization strategy, and ecological civilization construction are all in-depth applications of Marxist theory in grassroots society. The battle against poverty is one of China's important achievements in recent years, which not only embodies the realization of the essential requirements of socialism, but also shows how theory plays a role in the most grassroots social practice in the process of Sinicizing Marxism. In the process of poverty alleviation, the state has relied on the Marxist law of social development and combined with China's specific historical and practical background, adopted a strategy of targeted poverty alleviation, and effectively solved the problem of poverty by improving infrastructure, providing education and employment opportunities, and strengthening medical security. The rural revitalization strategy further promotes the development of urban-rural integration by comprehensively improving the rural economy, culture and ecological environment, showing the close connection between theory and practice.

The practice of Sinicizing Marxism is also manifested in how to promote social change and promote social progress. Marxism stresses that the vitality of theory lies in practice, and it must be constantly tested and developed in practice. In China, the continuous innovation and deepening of Marxism is achieved precisely through every response to social reality. China's reform and opening up is the most typical historical practice of the Sinicization of Marxism, which has not only changed China's economic outlook, but also promoted the process of social modernization. In this process, Marxist theory has been constantly reinterpreted, adjusted, and innovated. The gradual formation of the theoretical system of socialism with Chinese characteristics was precisely accomplished under the impetus of this series of social changes. From Deng Xiaoping Theory to the important thinking of the "Three Represents", to the Scientific Outlook on Development and Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, every theoretical innovation is closely related to the profound changes in China's social practice. Every theoretical update of the Sinicization of Marxism is a response to the changes in China's social reality. Reform and opening up not only promoted the rapid development of China's economy, but also promoted profound changes in political, cultural, and social life, and Marxist theory has been constantly updated and enriched in the process.

At the same time, practice has given impetus to the development of theory. China's reform, opening up, and modernization, especially the profound changes in the economic, political, and

cultural fields, have promoted the innovation of Marxist theory in China. Today, with the deepening of globalization and informatization, the Sinicization of Marxism is constantly facing new challenges and opportunities. The formation of the theoretical system of socialism with Chinese characteristics is based on the summary of China's social development experience and the grasp of the world's development trend. A series of theoretical innovations, such as the political economy of socialism with Chinese characteristics, the innovation-driven development strategy, and the comprehensive deepening of reform, have all promoted profound changes in China's politics, economy, culture and other aspects to a certain extent. The theoretical system of socialism with Chinese characteristics not only provides theoretical guidance for China's practice, but also provides Chinese experience with reference significance for other developing countries in the world.

The interactive relationship between theory and practice has made the Sinicization of Marxism appear distinctly dynamic and innovative. Marxist theory is no longer an abstract dogma, but is closely linked to China's actual needs and has become a powerful driving force for social change. In the process of building socialism with Chinese characteristics, Marxism is not only a theoretical guide, but also a driving force for practice. It continues to develop and improve through the successful experience of every social practice. On the other hand, the theoretical innovation of Marxism has promoted the further deepening and expansion of social practice, forming a virtuous circle in which theory and practice complement and promote each other.

#### **4.2. Reflection and empirical application of the plum ziqi phenomenon**

The Li Ziqi phenomenon provides a very representative example of the Sinicization of Marxism and the "second combination". By disseminating short videos of herself showcasing China's rural landscapes, traditional crafts and food culture on social media, she has successfully combined traditional Chinese culture with modern communication technology to present a vivid, authentic and infectious image of China to a global audience. This combination of cultural innovation and cultural self-confidence has not only made Chinese culture highly concerned on a global scale, but also promoted the innovation and transformation of traditional culture in modern society. Li Ziqi's short video content not only showcases the natural scenery, traditional handicrafts, cooking skills, etc. of the Chinese countryside, but also incorporates profound social and cultural values. "She integrates these excellent Chinese cultural elements into the video, gives full play to the spirit of craftsmanship, repeatedly polishes and strives for perfection in each video, not fast, only good, and disseminates excellent Chinese culture with high quality." [7]

Although Li Ziqi's works are mainly based on aesthetics and cultural communication, we can still extract certain elements of Marxist ideology from them: 1. Harmony between productive forces and production relations: Li Ziqi's works show the combination of traditional agriculture and handicrafts, and embody the harmonious relationship between man and nature, man and society, and man and man. Marxism emphasizes the dialectical unity of productive forces and production relations, and Li Ziqi embodies the value of harmonious coexistence between man and nature in the mode of social production by showing the beauty of traditional Chinese handicrafts and rural life, and reflects how human beings can maintain spiritual and cultural richness while pursuing material wealth. 2. All-round human development: Li Ziqi's works not only show the daily life of rural life, but also emphasize the inheritance and innovation of personal skills and knowledge. Marxism advocates the all-round development of people, and Li Ziqi has demonstrated the self-realization of individuals at the spiritual and cultural level through his own personal practice, highlighting the unity of social and personal values. Through the in-depth excavation and innovative dissemination of traditional Chinese culture, she has promoted the improvement of cultural identity and cultural self-confidence. 3. The dialectical relationship between culture and economy: The Li Ziqi phenomenon also reflects the dialectical



relationship between culture and economy. She shows traditional Chinese life and culture through short videos, which not only promotes the dissemination of cultural identity, but also achieves a win-win situation between culture and economy through cooperation with commercial platforms, reflecting the important role of cultural capital in modern society and conforming to the Marxist view of the interdependence of cultural production and economic production. Li Ziqi's success reflects the important role of the "second combination" in the sinicization of Marxism, that is, through innovative communication methods and cross-cultural communication platforms, traditional culture and the needs of modern audiences are effectively connected, and the global appeal and identity of culture are enhanced. Li Ziqi's return after stealth is still popular, this phenomenon is not only a personal success, it represents the huge potential of cultural self-confidence in the context of the new era. This is a typical case of the Sinicization of Marxism being innovated and developed in form and content.

The Li Ziqi phenomenon has provided important practical experience for the Sinicization of Marxism in terms of form and content, especially in the concept of "second integration" -- the integration of theory and practice. Through innovative content creation and modern communication platform forms, she demonstrates the dissemination and innovation of traditional Chinese culture in the context of globalization, and provides a multi-dimensional path to promote the construction of cultural self-confidence. Li Ziqi's success is not only a demonstration of Chinese cultural self-confidence, but also provides new ideas for cultural export and the sinicization of Marxism. [8] First of all, with the help of modern technology platforms, traditional culture and modern communication methods are combined to promote the global dissemination of cultural self-confidence. Through short video platforms, social media and other channels, Li Ziqi presents traditional Chinese agriculture, handicrafts, and cooking skills to a global audience in a vivid form. This use of modern communication technology breaks through the limitations of geography and language, so that traditional Chinese culture can not only go global, but also attract the interest of international audiences in innovative ways. Secondly, Li Ziqi's works embody the harmonious coexistence of traditional culture and modern innovation. She is not only a reproducer of traditional culture, but also a promoter of cultural innovation. Through exquisite shooting techniques and artistic expression, Li Ziqi combines traditional Chinese rural life and handicrafts with modern aesthetics to create content that meets the needs of contemporary audiences. This innovative way of expression not only rejuvenates traditional culture, but also makes it attractive to modernity and promotes the modern transformation of traditional culture. Thirdly, in the expansion of the connotation of cultural self-confidence, the Li Ziqi phenomenon has also made an important contribution. Through global content dissemination, she has demonstrated the unique charm of Chinese culture and enhanced cultural self-confidence. Her works are not limited to simple cultural export, but also enhance the world's recognition of Chinese culture through cross-cultural communication and interaction. This kind of dissemination of the excellent traditional Chinese culture with Chinese characteristics is not only a respect for China's past, but also a confidence in future cultural innovation. Finally, Li Ziqi's success also shows the multi-dimensional path of cultural communication in the new era. Through multiple communication channels such as short video platforms and social media, she demonstrated how to use modern technology to deliver traditional Chinese culture to a global audience. This multi-platform communication method has greatly broadened the communication channels of cultural self-confidence, and also provided a new model for global cultural exchange. Nevertheless, the Li Ziqi phenomenon has also brought us reflection. In the process of promoting the Sinicization of Marxism, we need to pay attention to cultural pluralism and inclusiveness, and ensure that cultural exports can not only show national characteristics, but also respect and integrate into other cultures. In addition, maintaining the sustainability of cultural innovation is also a major challenge for the future of sinicization. Cultural innovation should not only be a superficial change, but also a

deep exploration of the core value of culture, and on this basis, long-term development and inheritance.

In short, the practical path of Sinicizing Marxism is a road that closely integrates theory and practice. Whether it is in the reform of the macroeconomic system or in the concrete implementation of the grassroots society, the Sinicization of Marxism closely responds to social reality and promotes the development of theory in practice. Through the interaction between theory and practice, the Sinicization of Marxism has been able to better respond to the profound changes in Chinese society and promote the vigorous development of China's socialist cause.

## 5. Conclusion

The Sinicization of Marxism is a process of continuous interaction and development between theory and practice, which has been reinterpreted and practiced in the context of China's society, and has achieved organic integration in the dual context of globalization and localization. The Sinicization of Marxism is not only the localization of ideology and theory, but also the combination of theoretical innovation and social practice in the development of Chinese society. Through theoretical innovation, language popularization, and popularization of education, Marxism has gradually taken root in the hearts of the people and has become an important force in China's social transformation. The successful practice of socialism with Chinese characteristics is the result of the Sinicization of Marxism. In the future, the Sinicization of Marxism needs to closely integrate with the development needs of the times, respond to the challenges in the process of globalization, and provide reference for other developing countries. Theoretical innovation and international dialogue will promote the continuous development of the Sinicization of Marxism and contribute China's experience to the innovation of global socialist theory.

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