

Interpretation and Reflection: The Study of the Object of Sinicization of Marxism in China

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Abstract

The object of sinicization of Marxism is the question that should be answered and annotated in the study of Marxism in China. At present, in the domestic academic circles, the study on the object of sinicization of Marxism is still very weak, and the scope of cognitive differences is very large. There are mainly three kinds of views: "Chinese realities" or "the basic principle of Marx" single object theory, "two theories" object theories and "principle- practice- theory" three object theories. These ideas sound reasonable, but there are defects on the understanding of the concept, which is the confusion of the object and the target. The object of sinicization of Marxism should be "of what" questions, rather than "into what" questions, which is the "object" rather than "result". The content should cover the whole Marxism; we should be comprehensive understanding and grasp the object of sinicization of Marxism from the whole system, the universality of the contents, the core content, the essence of Marxism and so on. Of course, there are many shortcomings in the study, and we should reflect and deepen for the object of sinicization of Marxism from connotation, practice path, methodology and research areas, which will certainly promote the development of related research.

Keywords: sinicization of Marxism, object, interpretation, reflection

Introduction

Sinicization of Marxism is a major proposition that Marxism spreads, develops and plays a guiding role in China. "Marxism into China, not only led to profound changes in Chinese civilization, and has also gone through a gradual process of Chinese." "But it is far from over. An important task of philosophy and social science in China is to continue to advance Marxism in China, to be modernized and popularized, and to continue to develop Marxism in the 21st century and Marxism in contemporary China." (Xi Jinping, 2016) Especially in the period of China's socialist transformation, various thoughts at home and abroad permeated each other, the traditional and modern mutual impact, the study of sinicization of Marxism has attracted more attention and discussions. However, many basic theoretical problems, such as the object of sinicization of Marxism, have not reached a consensus, and further study is needed. Therefore, this paper takes the object of sinicization of Marxism as the research object, on the basis of combing and arguing, the object of sinicization of Marxism is studied and discussed, and We should interpret and reflect on the theory and practice of the study of the object of Marxism in China in order to promote the process of sinicization of Marxism.

1. The Starting Point of Interpretation: The Main Research and Viewpoints of Sinicization of Marxism in China

At present, the domestic research on the object of sinicization of Marxism is in the "reflection stage", that is, "taking sinicization of Marxism itself as the research object, summing up the experience and lessons through reflection and reflection, so as to make the road of sinicization of Marxism better in the future." (Yu, 2009, p. 7) This article places emphasis on reflection on the study of the object of Marxism in China. At present, the academic research on this basic theoretical problem is very few, so far there are not special articles and monographs appeared. From the point of view of the articles, CNKI is taken as an example, and there are only six articles on the subject of "Marxist sinicization", and the research is mainly from the Marxist sinicization of subject and object categories and their relations to discuss the meaning and content of sinicization of Marxism, such as Zhang Zhenhuan's " On the subject and object category of sinicization of Marxism " (*Journal of Fujian Provincial Party School of CPC*,2013), Deng Jianhua's "A probe into the subject and object of sinicization of

Marxism in contemporary China " (*Journal of the Party School of Shengli Oilfield*, 2013), Guo Hongjun's "Discussion and analysis on the dimension of subject and object of sinicization of Marxism" (*Journal of Tianzhong*, 2011) and so on. In the monographs, since 1990s, the monograph on the sinicization of Marxism is innumerable, and the research, namely, "The study of sinicization of Marxism" that edited by Li Anzeng, became into Chinese synthesizer. But these works have not discussed or just discussed the subject of sinicization of Marxism. Thus, the research on the object of sinicization of Marxism is still relatively scarce. This is the question that the sinicization of Marxism should be answered and annotated in Chinese research, and it has the necessity of its research. Through combing the above-mentioned documents, the author finds that there are three kinds of representative views on the cognition of the object of sinicization of Marxism:

The first point of view is "China's reality "or " the basic tenets of Marxism," a single object theory. This view has two main manifestations: One is that Marxism is a weapon in the process of sinicization of Marxism, the reality of China is the object (Qiu, 2011, p. 14), or from the perspective of system analysis of sinicization of Marxism, Marxist theory is the intermediary elements of sinicization of Marxism, and China's concrete practice is the object of sinicization of Marxism (Song, 2009, p. 25). Another is that the object of sinicization of Marxism in contemporary China is the object that the subject of sinicization of Marxism in contemporary China in the process of advancing the sinicization of Marxism is pointing to, including Marxism basic theory, theoretical system, ideological point of view, dynamic mechanism, and points out that the most important content of the object of sinicization of Marxism is the theoretical system of socialism with Chinese characteristics. (Deng, 2013, p. 19)

The second view is the object theory of the "two theories". This view holds that the object of sinicization of Marxism should be the theory of the formation of Marx's "nationalization" in China. It points out that sinicization of Marxism has experienced two historical leaps and formed two theoretical objects: Mao Zedong Thought and the theoretical system of socialism with Chinese characteristics. (Guo, 2011, p. 22)

The third point of view is "principle- practice- theory" three object theories. This view holds that the object of sinicization of Marxism should include three aspects: One is the basic tenets of Marxism; the other is China's specific national conditions; the third is produced the Chinese Marxist theoretical results in the process of sinicization of Marxism. (Zhang, 2013, p. 20)

Although the three representative views are a rational side, I do not agree. I believe that these views are confused with a pair of important concepts, namely the object and the target. "Cihai" pointed out that the object: "①refers philosophically to the objective outside the main things, and is the object of understanding and practice of the subject; ②refers legally to the object that the rights and obligations of the subject is pointing to, including goods, behavior and so on". (Lexicon editorial board, 1979, p. 2337) The interpretation of the target is: "①to fire, attack or seek the object; ②to want to achieve the realm or purpose." (Ibid, p. 3811) The object is mainly directed at the object, and the goal is more focused on the result. Thus, the two still have a very significant difference. The key to the sinicization of Marxism is how to "change". The object that the subject of "change" is pointing to is the object, and the goal is that "change" wants to achieve the purpose or seeks the object. If the object is "what" of the problem, that is, the object of "change", then the goal is "into what" problem, that is, the result of "change". As for the sinicization of Marxism, if the most important content of the object of sinicization of Marxism is identified as the theoretical system of socialism with Chinese characteristics, it is actually equivalent to the object and target. "China's reality" and "the two theories" are both the results of the process of sinicization of Marxism. While the third view is the first point of view and the second view after a compromise point of view. While acknowledging that Marxism is the object of sinicization of Marxism, it confuses the concepts of object and target, and takes the target as the object. It can be seen that the target cannot be simply equated with the object of the sinicization of Marxism; the two should be clearly distinguished.

2. Accurately Grasp the Object of Marxism in China

What is the object? Marx's "Preface to a contribution to the critique of political economy," elaborated the general law of social production, and pointed out: "The subject is a person; the object is a natural" (Central Compilation and Translation Bureau, 2012, p. 685) Of course, Marx's formulation is from the production process of the relationship between man and nature to elucidate the relationship between subject and object. But this formulation also reflects the connotation of the object, that is, it should be the object that the subject in the process of practice activities recognizing the activities and other activities is pointing to. The essence of sinicization of Marxism is to combine the basic principles of Marxism with China's specific realities. On this point, the object of sinicization of Marxism should be the basic tenets of Marxism. But only the object of sinicization of Marxism with this qualitative, there are some narrow, and cannot fully understand the Marx

doctrine. Therefore, I think that the object of sinicization of Marxism should be understood from the following four aspects: the whole system, the universal content, the core content and the essence of Marxism.

(1) The whole system of Marxism. System is a number of related things or certain theoretical point of view linked to form a whole. The whole system of Marxism is a whole which is composed of the theory and doctrine of Marxism and so on to contact each other. The generalization of the whole system of Marxism from the different classical writers is different. Engels, in the "anti-Duhring", respectively from the philosophy, political economy and socialism three parts, criticized Turin's ideological system. Since then, Lenin first described the three components of Marxism - "Marx's philosophy", "Marx's economic theory" and "class struggle doctrine" in "Three Sources and Three Components of Marxism". But Lenin did not put forward a clear statement, and Mao Zedong from the language directly put forward the Marxist component: Marxist-Leninist philosophy, Marxist-Leninist economics and Marxist-Leninist revolutionary theory, and points out that it cannot be divided for three parts, and shall be deemed to be three organic connection part of Marxism-Leninism. (Literature Research Center of the CPC Central Committee, 1999, p. 5) Of course, the entire theoretical system of Marxism is not just and not only these three parts. This trichotomy study of Marxism in theory has its existence rationality and value. But from a practical point of view, after the founding of new China, these three parts become into different disciplines, and put into a different category. Especially in today's increasingly contradictory social conflicts, any part cannot be taken independently. Marxism in fact has been broken down. Therefore, I advocate jumping out of the three components of the theory, and grasp of the Marxist theory system as a whole.

(2) The universal content of Marxism. Marxism is composed of two parts: the universal content and the particular content. Among them, the universal content is the theoretical guidance of the socialist revolution and construction of various countries, and is "universally applicable". Therefore, we should be based on the sinicization of its universal content, make this part of the contents transformed into China, more in line with China's reality, and guide the practice of China's line, principles, policies, such as the new democratic revolution in the line, principles and policies, etc. While the particular content of Marxism is only applicable to the special time and space, it is clear that there is no need of the sinicization. Thus, the process of advancing sinicization of Marxism is the process of sinicization of the universal content of Marxism.

(3) The core content of Marxism. Marxism is the doctrine of human liberation, and its core content is to liberate all mankind. Marx summed it up as his three new contributions: "①The existence of class only associated with the production development of a certain historical stage; ②The class struggle necessarily leads to the dictatorship of the proletariat; ③This dictatorship is just to eliminate all class and enter into the transition of classless society." (Central Compilation and Translation Bureau, 2012, p. 426). The three reveal the objective laws of human liberation and social development, and constitute a complete theoretical system - scientific socialism. And scientific socialism has become the core content of Marxism, which is determined by its position in the whole system of Marxism and the central task and guiding significance of contemporary Chinese history. First of all, in the three part of Marxism, philosophy is the basis; political economics is the application and development of philosophy; scientific socialism is both finishing point, and is the direct theoretical weapon of the proletarian revolution, which is the core part. Secondly, from the central task and guiding significance of contemporary Chinese history, scientific socialism is a more direct and comprehensive guide to China's socialist construction. Philosophy is mainly theoretical guidance; political economics is mainly economic guidance; scientific socialism is more close to reality, with philosophy principle comprehensively and concretely, to analyze the politics, economy, culture, etc., and guide the social construction directly. Therefore, scientific socialism has become the guiding practice the core content of our party and country.

(4) The essence of Marxism. What is the essence of Marxism? Marx and Engels did not give a clear answer. Lenin answered this question for the first time in the history of the development of Marxism, and pointed out that "the essence of Marxism, the living soul of Marxism: the concrete analysis of concrete conditions". (Central Compilation and Translation Bureau, 1995, p. 213) This expression embodies the unity of Marxist theory and practice. In contemporary China, Deng Xiaoping for the first time explicitly answered the essence of Marxism. He said: "Marx and Engels founded the ideological line of dialectical materialism and historical materialism, comrade MAO Zedong summarized as four words of 'seeking truth from facts' in Chinese language (Deng Xiaoping, 1994, p. 278), and "'seeking truth from facts' is the essence of Marxism." (Deng Xiaoping, 1993, p.382) From seeking truth from facts to emancipating the mind and seeking truth from facts, to emancipating the mind, seeking truth from facts and keeping pace with the times, the essence of Marxism in China has experienced a process of constant understanding deepening, formed the sinicization of Marxist essence view, and deepened the understanding of Marxism.

It should be noted that the four aspects are progressive and interlocking. Among them, the whole system of

Marxism is the premise, the universal principle of Marxism is the foundation, the core content of Marxism is the key, and the essence of Marxism is the nature. They together constitute a complex system of the object of sinicization of Marxism, and cannot be individually emphasized on either side. Therefore, I advocate "back to Marx" to reveal and master the object of sinicization of Marxism.

3. Reflection and Deepening of the Research on Sinicization of Marxism

So far, the academic achievements on the object of sinicization of Marxism should be affirmed, but the problems and shortcomings in the research should not be neglected. How to understand the connotation of the sinicization of Marxism? How to make Marxism sinicized? How to avoid misunderstandings and misinterpretations of Marxist text? With regard to the "problem awareness", the academic community is still relatively weak; research progress and problem solving is relatively limited, and need further study. As follows:

(1) To strengthen the in-depth study on the connotation of the Marxist sinicization. At present, Academia puts forward many views for the category of the object of Marxist sinicization, but overall, the study of the quality is not high, and new ideas and new perspective are lack. The research on the connotation of the object of Marxist sinicization only stays in the simple narrative level, and the deep reason and connotation are the lack of bold exploration and research. Especially in interpreting the connotation of the object of Marxist sinicization should be paid attention to further discussion from the relationship between Marxist sinicization and "return to Marx". The academia also appeared a lot of to explore the articles about the relationship from Marxism, Marxist sinicization to "return to Marx". Such as Bao Xin Jian "In a long journey to explore the socialist development path from Marx to MAO Zedong", Yu Liangzao "From Lenin to Deng Xiaoping eastern countries the growth of the socialist construction theory in eastern countries ", Ye Xianming "The sinicization of Marxism and 'return to Marx'," Song Zeng wei "From 'return to Marx 'to 'develop Marx' ", and so on. But from this angle of view "how to understand the connotation of Marxist sinicization" exploring the relationship, the articles are rare. The whole system, the universal content, the core content and the essence of Marxism is how to make sinicized, and the sinicization is how to develop Marxism, which are both the relationship between the "source" and "flow", not including and included. Therefore, we should combine the two to view and research dialectically. In the next place, the correct understanding of "return to Marx", is the objective demand due to the study about the object of sinicization of Marxism. Throughout the history of Marxism in China, the error of dogmatism and empiricism prosecutes to the end. The dogmatism is to divorce from the reality and worship blindly the books, while the empiricism is to break away from the theory and only talk about the reality. Neither of them has a clear understanding of the nature of Marxism. To understand reasonably "return to Marx", we combine the text interpretation and spirit of Marxism with Chinese contemporary reality, and achieve a "fusion" and innovation, to make "return to Marx" and sinicization of Marxism present a "complementary" relationship, and can also understand correctly the connotation of the object of sinicization of Marxism.

(2) To deepen the research on practical path on the object of Marxism. Domestic academic research on this issue is relatively late, and is after entering the new century. In 2001, Huang Taiyan published his article "The historical transition and development thought of Chinese economics" in "Tianjin Social Science", which explored how to combine Marxist economics with western economics from the means, method and vision of the research, vision, research methods, thus realizing the sinicization of economics, (Huang, 2001, pp. 81-82) and explored the practical path of Marxist sinicization. The academic community has written to explore this issue. Some scholars put forward that "seeking truth and being pragmatic is the fundamental way to realize the sinicization of Marxism". (Chen, 2005, p. 121) Some scholars believe that: "The universal truth of Marxism with China's specific combination of reality, starting from their own national conditions, taking its own way, and China's things relying on the Chinese people's own power to do, is the way to realize the sinicization of Marxism". (Chang, 2010, p. 15) Some scholars point out that "China's road, the popular route, the journey of the times is respectively the practical path of sinicization of Marxism". (Mei, 2010, p. 8) Although these views are very different, but it is undeniable that the academia has been concerned about the practice playing the important role in the process of realizing the sinicization of Marxism. However, these studies are also carried out in theory, and Marxism in China is how to grasp the masses and play a role in practice? There is also a lack of empirical research in this area.

(3) We must adhere to the unity of Marxism, logic and history of the methodology of the principle of Marxism against the wrong tendencies. At present theorists have skipped a single method for the study of sinicization of Marxism, showing a variety of research methods such as philosophy, phenomenology, hermeneutics, deconstruction and so on. Such as Lu Xiangfeng's "Philosophical methodological survey of Marxist sinicization", Pi Jiasheng's "Sinicization of Marxism in the visual threshold of phenomenology", Jin Shujun's "Marxist sinicization mechanism from the perspective of hermeneutics", Gong Wenjing's "On the enlightenment of

Derrida's deconstruction for the sinicization of Marxism". It is precisely because of the diversification of research methods that there is a "distance of understanding" between the understanding of the text and the intention of the author, which leads to many wrong tendencies and viewpoints of Marxism, among which the various distortions of Marxism are the most prominent. This distortion is mainly manifested in two aspects: One is the wrong tendency of Marxist text interpretation, such as annotation of Marxism, misunderstanding Marxism, dismembering Marxism, misrepresenting Marxism (Jin & Yu, 2010, pp. 5-10), dressing Marxism (Chen, 2003, p.10) and so on. Its main manifestations are: the dogmatist attitude towards the interpretation of Marxist theory, thinking of the Marx doctrine as the Bible to worship, all copied according to copy blindly, generally, abstractly to accept it; a little knowledge or completely puzzled for Marxist theory, and dogmatically, subjective to Marxist misunderstanding distortion and deformation; Divided the whole theoretical system of Marxism, or thinking simply of Marxism as a "school" or "discipline", taken out of context, etc; not belong to Marxism imposed on Marxism; kneading and transformation for the Marxism, and so on. The other is the error tendency of confusing the essence of Marxism with the task of the times. Scholars who hold this tendency think that Marxism is out of date because of the new changes in capitalism and the failure of the socialist system in some countries, Or that with the development of the times, the theme of Marxism should also be converted, Marxism should be divided into "traditional Marxism", "modern Marx doctrine", "revolutionary Marxism" and "construction of Marxism". (Liang, 2000, p. 42) Fundamentally, the reason for these phenomena is that the basic question of what is Marxism and how to treat Marxism is not clear, and don't know in numerous research methods, we should grasp the research what is the most basic principle. I believe that in many of the methodology to correctly interpret the Marx doctrine, we must adhere to the holistic principles, history and logic of the unity of the methodology of the principle. When studying the history of Marxism, we must not only understand the text of Marx and Engels in a certain historical period, but also understand the text of different historical periods and revise the text. When interpreting Marxism, we must not only interpret their texts, but also interpret their historical epoch and the revolutionary practice they are engaged in. We not only put Marxism in the long course of human history, with the perspective of historical materialism to interpret Marxism, but also combine the theoretical thinking with historical thinking to reproduce the history using the method of logic, looking for its generation, development and demise, which is helpful to understand the historical rationality, progressiveness and inevitability about the study of the object of Marxist sinicization.

In addition, we also have to deepen the research horizon on the object of Marxist sinicization. As follows:

(1) Deeping the contemporary perspective on the study of the object of Marxist sinicization. In today's fast-changing world, the trend of globalization has been further strengthened, and the various ideological trends have collided with each other. What direction should Marxism follow to achieve new theoretical leaps and theoretical breakthroughs in the new era and in social practice? This is the most important perspective and task in the study of the object of Marxist sinicization. In contemporary China, we should pay close attention to the new development and new trend of Marxism in the trend of globalization and in the era of peace, development and cooperation. We should attach great importance to the new development and new direction of Marxism under the conditions of industrialization, urbanization, marketization and internationalization. (Bao, 2012, p. 3) We should pay close attention to the new challenges and new tests that Marxism is facing as the Party's guiding ideology.

(2) Developing the perspective of globalization on the study of the object of Marxist sinicization. Science is without borders. Nowadays, international academic exchanges are becoming more and more frequent. Academic research cannot focus on the domestic situation of Marxist sinicization, but should have an international perspective. In foreign countries, although there is no strict and domestic corresponding to the concept of the object of Marxist sinicization, in fact, since the 1920s, and especially since the 1950s, different foreign schools and scholars, with different purposes, have explored the object of Marxist sinicization, emerging out of the many excellent representative, such as Schramm, Schwartz, Weaver, Meissner, Stahl, Womack, Trier and so on. However, in the perspective of globalization, from the perspective of historical comparative studies, it is still necessary to study the object of Marxist sinicization at home and abroad. "Marxism is not only the soul of comparative history, but also makes historical comparison method in the history of history for the first time into the scientific track, laid the foundation for the development of comparative history." (Fan & Yi, 1991, p. 163) Therefore, strengthening the comparative study, and drawing on and making good use of the research achievements of Marxist sinicization to strengthen the two-way academic exchanges, but also help to demonstrate the people's theoretical self-confidence and academic self-confidence.

(3) Exploring the hermeneutics perspective on the study of the object of Marxist sinicization. Since 1993, Pan Derong published in "Philosophical Trends" on the "A review of the study on sinicization of hermeneutics", the

domestic academic community from the perspective of hermeneutics explored the historical process of Marxist sinicization. Taking the data from CNKI as an example, as to September 2016, 23 years of study, we put the "Marxism in China and hermeneutics" as a topic to search, and there are only 61 articles from the perspective of hermeneutics to study the sinicization of Marxism, which is not much in number. And there are few articles on the object of sinicization of Marxism from the perspective of hermeneutics. After the Marxist text produced, it is incorporated into the historical process of understanding and interpretation. "Sinicization" is actually a historical process of understanding and using Marxism in the cultural and historical traditions and social practice by advanced intellectuals in China. This is the historical process of the sinicized Marxism, which is the interaction and fusion between Chinese reality and Marxist text, forming a new understanding, truth and horizon. In this process, we should strengthen the cultural and practical interpretation for the cognitive object--- Marxism, so that it can promote the development of sinicization of Marxism from the perspective of hermeneutics.

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