

On Chinese Modernisation in Harmonising Material and Spiritual Civilisation--Based on the Analysis of Marx's Thought on Modernity

Jiahui Wang

Higher Education, College of Education, China West Normal University, Nanchong, Sichuan 637000, China

*Correspondence Author

Abstract: *Marx's theory of modernity, especially his critique of capitalist modernity and his initial exploration of socialist modernity, is an important theoretical resource for us to understand and grasp Chinese-style modernisation. Chinese-style modernisation is a modernisation that harmonises material and spiritual civilisation. Socialism with Chinese characteristics is socialism with comprehensive development of material and spiritual civilisations. To build a modern socialist country in an all-round way and to march towards the goal of the second hundred years of struggle, it is necessary to improve both the construction of material civilisation and spiritual civilisation, and to realise that the country's material power and spiritual power are both enhanced.*

Keywords: Marx; Chinese-style modernisation; Material civilisation; Spiritual civilisation.

1. INTRODUCTION

Modernisation is the development trend and important mark of human society into modern civilisation. Modernity is the rational abstraction and conceptual expression of modernisation. As a comparative category, Chinese modernisation is relative to other modernisation modes, especially Western modernisation. The quest for Chinese modernisation began with the conflict and collision between Eastern and Western civilisations in modern times; the social revolution guided by advanced ideas is its practical foundation; and the historical theme of the Chineseisation of Marxism has been deepened in the process of socialist construction and reform and opening-up. To understand the practical logic of China's modernisation and the new form of human civilisation, and to think deeply about why this has become the historical choice of the Chinese nation and presented a new image of Chinese civilisation, it is necessary to grasp Marx's thought of modernity and its significance in the first place.

2. THE MULTIPLE DIRECTIONS OF MARX'S MODERNITY THOUGHT

When Marx was young, he was deeply influenced by British classical political economy and French revolutionary political science, advocated the concept of modern rationality, emphasised the profound changes brought to human life by the development of modern science and technology, and opposed the conservative idea of deviating from the laws of history. Marx saw the fruits of civilisation created by mankind since the formation of modern society and emphasised the fundamental role of economic factors in modern production in the development of society. As history moved towards world history, the socialisation of production facilitated the movement of civilisation from closure to openness, the barriers between territories and peoples were broken down, attitudes and values changed dramatically, and interaction and interdependence between peoples became commonplace, so that a new world view became a necessity. It was in the study of the productive process of modernity and its inner logic that Marx's thought on modernity was developed, embodied in the dual perspective of affirming the progressive significance of modernisation and rejecting the modernity of capital.

In terms of the process of modernisation, Marx affirmed the fruits of civilisation created by mankind since the formation of modern society, emphasising the fundamental importance of economic factors in the modern production process for the functioning of modern society, and the concept of modernity was materialised in the process of people's production and life as the universality of modern civilisation. As Marx said in The Communist Manifesto, "The opening up of the world market has made the production and consumption of all nations cosmopolitan. This is true of material production as well as of spiritual production. The spiritual productions of the nations became the property of the commons. The one-sidedness and limitations of the nation became increasingly impossible, and a world literature was formed out of many kinds of national and local literature." In this way Marx saw that the productive forces created in the modern process of production were more and greater

than all the productive forces created in all past generations.

From the point of view of denying the modernity of capital, Marx points out that the relationship between capital and labour is the axis around which all modern social systems revolve. Following the principle of profit maximisation here reinforces the logic of capital and creates a dichotomy of interests, where exchange value takes precedence over moral responsibility, where economic profit takes precedence over moral legitimacy, and is even the embodiment of moral legitimacy. For Marx, the production of matter and the production of capitalist relations of production, the synchronisation of commodity production and the growth of value, is the secret of capital's modernity. Capital manifests itself in the form of things, but in the course of a particular movement it produces relations of exchange and relations of power that embody the logic of capital, a movement that allows for the multiplication of capital and the constant pursuit of surplus value, constituting a powerful driving force of capital's modernity. In this sense, Marx's critique of modernity is not a conceptual critique, but a critique of the modern relations of material life, i.e., an explanation of social reality in terms of the real conflict between productive forces and relations of production. In Marx's view, the proliferation of capital and the need for a world market inevitably lead to the logic of capital going global, which results in the global expansion of capital and conflict between different peoples. This is the logic of modernity of capital, not the inevitable logic of modernisation. It can be said that while Marx criticised the logic of capital, he also pointed out the direction for the transformation of modern civilisation and proposed a new modernisation programme. Specifically, the new programme of modernisation proposed by Marx is comprehensive, pointing out the realistic possibilities for the transformation of modern civilisation by emphasising the redistribution of social benefits while continuously raising the level of productive forces. By articulating the conditions and prospects of the times for the rejection of capital modernity, Marx presented a vision of the development of individuals united in the modernisation process, in which people are closely connected to the material and spiritual production of the world as a whole and are given full creative capacity. In this sense, Marx was both a critic of capitalist modernity and a builder of a new modernity, "ruthlessly criticising" capitalist modernity while proposing a new version of modern development that enhances the qualities of modern civilisation.

3. MARXISM PROVIDES SCIENTIFIC GUIDANCE FOR CHINESE-STYLE MODERNISATION

In the Opium War and the century that followed, China was attacked by Western ships and artillery, trampled by the iron hooves of the foreigners, and gradually reduced to a semi-colonial and semi-feudal society, with the collapse of its patriarchal social organisation. As Marx wrote in *The History of the Opium Trade*: "A great empire, with a population of almost one-third of mankind, was careless of the times and complacent with the status quo, artificially isolated from the world, and consequently endeavoured to delude itself with the illusion of the perfection of the Celestial Empire. Such an empire was destined to be crushed in a duel to the death. In this duel, the representatives of the antiquated world are stirred to moral righteousness, while the representatives of the most modern society are for the sake of obtaining the privilege of buying and selling cheaply - a strange couplet of lamentations that no poet would dare to think of." National independence, people's liberation and social stability are the basic prerequisites for modernisation, and a country that is left to its own devices, divided and in social turmoil can hardly carry out sustained and effective modernisation, let alone achieve it. As Comrade Mao Zedong once pointed out: "A China that is not poor and weak but rich and strong is linked to a China that is not colonial and semi-colonial but independent, not semi-feudal but free and democratic, not divided but united. In a semi-colonial, semi-feudal, divided China, how many people have dreamed of developing industry, building national defence, benefiting the people, and striving for the country's prosperity and strength over the years, but all of them have been disillusioned."

In the face of internal and external problems, poverty and weakness of the old China, people are full of aspirations to build a modern and powerful country, in order to refine the "invincible body", we must arm our minds with scientific theories, and continue to cultivate our spiritual home. The founding of the Communist Party of China (CPC) was a great event that opened up the world. Since the day of its founding, the Party has taken the pursuit of happiness for the Chinese people and the rejuvenation of the Chinese nation as its original heart and mission. Marx and Engels had made it clear in the *Communist Manifesto* that the proletarian movement led by the Communist Party is an independent movement of the vast majority of the people and for the benefit of the vast majority of the people. Previous theories had ignored the activities of the people, but only Marx's materialist conception of history had for the first time explicitly regarded the people as the main body of history and openly proclaimed that its theories were in the service of the proletariat. On the basis of inheriting Marx's idea of "working for the benefit of the vast majority of the people", Chinese modernisation has incorporated the rational aspects of the Chinese

culture's idea of "people-centredness", which has been creatively developed into the value position of "people-centredness". and then creatively developed it into the value position of "people-centred". From Marx's idea of "working for the interests of the vast majority of people" to the development idea of "people-centred" in the new era, Chinese modernisation reflects the inheritance and innovation of Marx's idea of modernisation in terms of value stance: firstly, Chinese modernisation is based on the need to satisfy the interests of the people. Firstly, Chinese modernisation aims to satisfy the people's interests and needs as its starting point. Western capitalist modernisation ignores the subjectivity of human beings, takes capital as the fundamental driving force of modernisation, and regards material interests as the ultimate goal of social development. Chinese modernisation, under the leadership of the Communist Party of China (CPC), has always been carried out in the light of the interests and needs of the people. During the revolutionary period, the CPC took up the historical mission of national independence and people's liberation in a revolutionary way, which provided the political premise for Chinese modernisation; during the construction period, the CPC always put into practice the principle that "the people are the masters of the country", and led the people to carry out the exploration of modernisation suited to their own conditions; during the reform period, Chinese modernisation has successively focused on the people's livelihood, the people's livelihood, and the people's livelihood. During the reform period, Chinese modernisation has been centred around the issues of people's food and clothing, people's well-off life and people's common prosperity; in the new era, Xi Jinping has even put forward that "all the Party's work must be based on the fundamental interests of the broadest possible range of people as the highest standard"; secondly, Chinese modernisation relies on the people as the force. Secondly, Chinese modernisation relies on the people as its strength. Chinese modernisation is essentially a great practical movement that unites the wisdom and strength of the masses, solves the problems encountered in modernisation through the wisdom of the masses, and verifies the correctness of the guidelines, policies and routes of modernisation through the practice of the masses. The reason why Chinese modernisation has achieved so much in the 40 years of reform and opening up is that "the state system is deeply rooted in the people, and is able to effectively reflect the people's will, safeguard the people's rights and interests, and stimulate the people's creativity". Thirdly, the modernisation of human beings is the value of Chinese modernisation. The purpose of modernisation is to resolve the constraints imposed on people by nature and material scarcity, so as to enhance human well-being. In promoting modernisation, the development of things is a tool and a means, while the development of people is the essence and purpose, and the development of things serves the development of people. Chinese-style modernisation is a path of modernisation that meets China's national conditions and embodies the pursuit of the essence of socialism, which always takes the comprehensive development of human beings as the goal of modernisation, as Comrade Xi Jinping pointed out: "Human beings are, in essence, cultural human beings, not 'materialised' human beings; they are dynamic, comprehensive person, not a rigid, 'one-way' person." Without scientific theories, it is difficult to form correct practices; if scientific theories are put on the shelf or talked about without resorting to practice, even the best theories are worthless; without practice and the summing up of practical experience, theoretical innovations are impossible to talk about. Marx's modernisation thought provides a theoretical guideline for the road of Chinese modernisation, and Chinese modernisation lays a practical foundation for the innovation and development of Marx's modernisation thought. Chinese-style modernisation is constructed on the theoretical foundation of Marx's modernisation thought, and has been inherited and innovated in the CPC's practical exploration of modernisation, which is an important theoretical achievement of the Chineseisation of Marx's modernisation thought.

4. CHINESE MODERNISATION FROM THE PERSPECTIVE OF HARMONISING MATERIAL AND SPIRITUAL CIVILISATION

Tang Kong Yingda commented that "the heaven and the earth are said to be civilised, and the four directions are said to be bright", which means that the harmony of the king's cultivation of virtue, the simplicity of the people's customs, and the smoothness of the winds and rains are formed as a result of the prosperity of social education and the manifestation of the virtues of civilisation. Marx said: "All progress in civilisation, or in other words, the development of the productive forces of society." Engels said, "The age of civilisation is the period in which one learns to further process the products of nature, the period in which true industry and art arise." In their view, civilisation is the growth of material and culture, and the resultant building of institutions that ultimately contribute to the all-round development of human beings. The term "civilisation" is used to distinguish the level of development of human society, and civilisation, as an important symbol of the progress and development of human society, is mainly divided into two forms: material civilisation and spiritual civilisation. Material civilisation mainly refers to people's use of the laws of nature to continuously transform and create their own material wealth. Spiritual civilisation mainly refers to the spiritual and ideological fruits of human beings' pursuit of social development while creating material fruits. Chinese-style modernisation is explored and expanded by the Chinese people under the leadership of the Communist Party of China (CPC) on the basis of China's national conditions and

on the basis of practice, and it has its own characteristics, and this particularity is an important mark of Chinese-style modernisation that distinguishes it from that of other countries in the world. General Secretary Xi Jinping pointed out in the report of the 20th Party Congress that "Chinese-style modernisation is a modernisation with a huge population, a modernisation with common wealth for all people, a modernisation that harmonises material and spiritual civilisation, a modernisation that is in harmony with nature, and a modernisation that follows the path of peaceful development." Material abundance and spiritual wealth are the fundamental requirements of socialist modernisation, and the cause of socialism with Chinese characteristics can only move forward smoothly if the construction of both material and spiritual civilisation is carried out properly, the material and spiritual power of the country is strengthened, and the material and spiritual life of the people of all ethnic groups throughout the country is improved. Therefore, in the process of promoting modernisation, the major principle that material and spiritual civilisation should be in harmony must be applied throughout.

4.1 A Deep Understanding of the Logical Basis of Modernisation That Reconciles Material and Spiritual Civilisation

Material and spiritual civilisation are the sum and culmination of all achievements made by human beings in the process of understanding the world and transforming it. According to General Secretary Xi Jinping, the Chinese Dream is the result of the balanced development of material and spiritual civilisations and their mutual promotion, as well as the process of development in which the two civilisations fly in tandem. Insisting on the coordinated development of material and spiritual civilisations is a major theoretical and practical issue. Because Marxism believes that material civilisation and spiritual civilisation are dialectically unified. Marx pointed out in the Preface to the Critique of Political Economy that "the mode of production of material life governs the whole process of social, political and spiritual life." This is the best summary of the fundamental role of material civilisation, clearly stating that material civilisation plays a restraining and determining role in spiritual civilisation, and provides the necessary material prerequisites and conditions for spiritual civilisation. In a letter to Korn-Schmidt in 1890, Engels pointed out that "the fact that the material modes of existence are the initiating cause does not exclude the fact that the sphere of thought also acts on these material modes of existence in turn." This clearly shows that spiritual civilisation can be counterproductive and is an important support to material civilisation. According to Marxism, material and spiritual civilisation are closely connected, mutually influential, mutually constraining and mutually united in the concrete practical activities of man. Lenin emphasised in his speech at the first All-Russian Regional Party Congress that "Communism cannot be built without a wealth of knowledge, technology and culture." This fully illustrates the importance of spiritual civilisation. The CPC attaches great importance to the coordinated development of material and spiritual civilisations. The CPC's ability to correctly grasp the relationship between material and spiritual civilisations in the light of the basic national conditions at the primary stage of socialism, and to achieve the coordinated development of material and spiritual civilisations, has been an important experience in advancing the construction of socialist modernisation. At the very beginning of the founding of New China, Comrade Mao Zedong pointed out that "the Chinese people now have their own central government It will lead the people of the country to overcome all difficulties, carry out large-scale economic and cultural construction, sweep away the poverty and ignorance left behind by the old China, and gradually improve the people's material life and enhance their cultural life." After the reform and opening up, our Party creatively put forward the strategic policy of grasping material and spiritual civilisation with both hands. Comrade Deng Xiaoping pointed out, "While building a high degree of material civilisation, we should raise the scientific and cultural level of the whole nation, develop a noble and colourful cultural life, and build a high degree of socialist spiritual civilisation." Since the 18th CPC National Congress, the CPC Central Committee headed by Comrade Xi Jinping has attached great importance to the construction of spiritual civilisation, with General Secretary Xi Jinping stressing, "When skyscrapers are erected all over China's land, the edifice of the spirit of the Chinese nation should also stand tall. We will continue to raise the people's material and spiritual living standards, so that every family will be well-fed and well-stocked, and so that everyone will be aware of propriety and honour and shame." In the decade of the new era, we have established and adhered to the basic system of leadership in the ideological field of Marxism, put forward and carried forward socialist core values, formed a spiritual genealogy with great party spirit as its source, firmly grasped the leadership in ideological and ecological work, prospered literary and artistic creation, deepened the spiritual and cultural creativity of the masses, and realised the overall and fundamental transformation of the ideological and ecological landscape, manifesting the people's cultural confidence. It has achieved a global and fundamental shift in the ideological and ecological fields and manifested the people's cultural self-confidence. The people's cultural self-confidence has been significantly enhanced, and the people's spiritual outlook has become more vigorous and upward, providing a strong ideological guarantee and a powerful spiritual force to open up new horizons for the cause of the Party and the country in the new era. The achievements of a society's material and spiritual civilisation reflect the stage of its historical development.

Chinese-style modernisation is a modernisation that harmonises material civilisation with spiritual civilisation, which requires not only a higher material standard of living with adequate clothing, food, housing and transport, but also a rich and colourful spiritual and cultural life, and an increased sense of propriety, righteousness, honesty and shame in everyone. Therefore, we should vigorously develop advanced socialist culture, strengthen the education of ideals and beliefs, carry forward the excellent traditional Chinese culture, inherit the Chinese civilisation, enhance the people's spiritual strength, and promote the overall material enrichment and comprehensive development of human beings.

4.2 Deep Understanding of the Development Vision of Modernisation in Harmony with Material And Spiritual Civilisation

The Report of the 20th CPC National Congress depicts a grand blueprint for building a modern socialist country in a comprehensive manner, in which we will build not only a rich and powerful China with strong national strength, but also a culturally affluent and socially civilised China, so that a rich and powerful China and a civilised China will intermingle.

4.2.1 Great development of socialist material civilisation.

China possesses a total economy and comprehensive national strength commensurate with that of a rich and powerful country. After many years of development, China's productivity level has risen significantly, its economic output has grown rapidly, and its comprehensive national strength has steadily increased. GDP per capita has reached the level of middle-developed countries, the middle-income group has expanded significantly, basic public services have been equalised, and the development gap between urban and rural areas and the living standards of residents have been significantly narrowed. By 2035, GDP per capita will reach the level of middle-developed countries, meaning that China will have successfully crossed the middle-income stage and will continue to take a big step forward in the high-income stage. Today, the world is experiencing great changes not seen in a century, and innovation has become a key variable influencing and changing the pattern of global competition. China has shifted to the stage of high-quality development, and is actively dealing with various risks, challenges and bottlenecks, which has put forward higher and more urgent requirements for science and technology innovation. On the basis of entering the ranks of innovative countries, China's scientific and technological development should be in the forefront of innovative countries by 2035, and ride the momentum to build a world scientific and technological power by the middle of this century. Since the 18th CPC National Congress, under the strong leadership of the CPC Central Committee with Comrade Xi Jinping as the core, China has been deeply implementing the strategy of innovation-led development, unswervingly taking the road of independent innovation with Chinese characteristics, and focusing on building an innovative country and a science and technology powerhouse to provide strong support for the building of a rich, strong, democratic, civilised, harmonious and modernised socialist country and the realisation of the Chinese dream of the great rejuvenation of the Chinese nation. National security is an important cornerstone of the country, and safeguarding national security is the fundamental interest of people of all ethnic groups across the country. Since the 18th CPC National Congress, the CPC Central Committee with Comrade Xi Jinping at its core has firmly grasped the strategy for the great rejuvenation of the Chinese nation and the great changes that have not been seen in the world for a hundred years, strengthened the strategic planning and top-level design of national security, and promoted innovations in theories, practices, and systems, forming a new concept and new ideas and new strategies of governance by the CPC Central Committee with Comrade Xi Jinping at its core. The construction of a peaceful China has reached a higher level, and the modernisation of the national defence and military forces has basically been achieved. Social governance is an important aspect of national governance. The 19th CPC National Congress proposed building a peaceful China, strengthening and innovating social governance, maintaining social harmony and stability, and ensuring the country's long-term stability and people's peace and prosperity. The 19th CPC National Congress made strategic arrangements for comprehensively advancing the modernisation of national defence and the military, proposing to strive to basically realise the modernisation of national defence and the military by 2035, and to build the people's army into a world-class army in all respects by the middle of this century. People's lives have been made better, and there has been more visible and substantial progress in the all-round development of human beings and the common prosperity of all people. Entering the new era, we have embarked on a new journey to create a better life and gradually realise common prosperity for all the people. By 2035 the people will have a better and happier life, with better education, more stable jobs, more satisfying incomes, more reliable social security, higher levels of medical care, more comfortable living conditions, a more beautiful environment, and a richer spiritual and cultural life. People's happy life is the goal of the development of socialist material civilisation. Through the joint efforts of all parties, China has lifted the rural poor out of poverty under the current standard, completed the poverty

eradication target on schedule, solved the problem of absolute poverty in a historic way, built a moderately prosperous society in all aspects on the land of China, and made an important contribution to the cause of poverty reduction globally. The construction of a high-quality education system must adhere to the Party's overall leadership of education work. To build a high-quality education system, we must improve the mechanism of collaborative education in schools, families and society. To build a high-quality education system, we must take new steps in deepening reform and promoting equity. To build a high-quality education system, we must aim for a lifelong learning system that serves all people.

4.2.2 The overall improvement of socialist spiritual civilisation.

The degree of social civilisation has been newly improved. Socialist core values are deeply rooted in people's minds; the quality of people's ideology and morality, science and culture, and physical and mental health have been markedly improved; the public cultural service system and the cultural industry system have become more robust; people's spiritual and cultural life has become increasingly rich; the influence of Chinese culture has been further enhanced; and the cohesion of the Chinese nation has been further strengthened. A major strategic plan has been made for the modernisation of education and the strengthening of a strong educational state, and comprehensive reforms in the field of education and modernisation of educational governance have been coordinated, with a paradigm shift taking place in the face of education. Higher education has entered a stage of universalisation, special education is being strengthened, continuing education is being diversified, and the average number of years of schooling for the new workforce has reached 13.7; the goals of the 13th Five-Year Plan will be successfully completed, and the level of universalisation of education will be firmly among the ranks of the world's middle- and upper-middle-income countries. A strong culture, strong education, strong talent, strong sports, and a healthy China, the quality of the nation and the degree of civilisation in society have reached new heights, and the country's cultural soft power has been significantly strengthened.

4.3 Deeply Understanding the Practical Requirements for Modernisation in Harmony with Material and Spiritual Civilisation

To achieve the goal of modernisation, a country must constantly enrich its material and spiritual wealth. To promote the coordinated development of material and spiritual civilisation, the relationship between the two must be correctly handled in a dialectical, comprehensive and coordinated manner. While adhering to economic construction as the centre and material civilisation as the main focus, we must persevere in building spiritual civilisation, providing strong ideological safeguards, powerful spiritual strength and rich moral support for the people of all ethnic groups as they continue to move forward.

4.3.1 Promoting the comprehensive enrichment of material things.

The building of a strong modern socialist country requires the vigorous development of material civilisation. In the final analysis, it depends on the continuous release and development of the productive forces to create material wealth above the level of capitalist modernisation. Centring on economic construction is a sine qua non for vigorously developing the social productive forces, promoting the all-round increase of material wealth, and continuously winning victory in the great cause of socialism with Chinese characteristics. We must continue to strengthen the material foundation of modernisation, and strongly support a more robust democracy, more progress in science and education, a more prosperous culture, a more harmonious society and a better ecology. Adhere to high-quality development as the primary task of building a modern socialist country in a comprehensive manner, implement the new development concept in a comprehensive, precise and all-round way, adhere to the direction of reforming the socialist market economy, maintain a high level of opening up to the outside world, insist on focusing on developing the economy on the basis of the real economy, and push for the formation of new industries, new modes, and new patterns. Promote industrialisation, comprehensively promote rural revitalisation, in-depth implementation of regional co-ordinated development strategy, large regional development strategy, the main functional area strategy, the new urbanisation strategy, adhere to the priority development of education, science and technology autonomy, adhere to the talent to lead and promote, open up new areas of development and new ideas, and constantly form a new impetus for the development of new advantages, and accelerate the construction of a modernised economic system and a new pattern of development.

4.3.2 Widely practice socialist core values.

Socialist core values are a powerful force to unite people's hearts and mobilise forces. The comprehensive

construction of a modern socialist country requires ideological leadership, cultural cultivation and spiritual support. It is necessary to widely practice socialist core values, deepen education on patriotism, collectivism and socialism, raise the level of civilisation in the whole society, and promote the formation of ideological, moral and spiritual outlooks in the whole society that are compatible with the construction of socialist modernisation. Efforts should be made to integrate core socialist values into all areas of education and implement them in all aspects of teaching, guidance and management, so as to cultivate socialist builders and successors who are all-rounded in morality, intelligence, physicality, aesthetics and labour. In the process of formulating economic development goals and development plans, and proposing major policies and reform measures, it is necessary to follow the requirements of socialist core values, create a good policy orientation, benefit mechanism and social environment conducive to the promotion of socialist core values, and realise the benign interaction between the market economy and the construction of morality.

4.3.3 Promote the excellent traditional Chinese culture.

Excellent traditional culture is the foundation for the inheritance and development of a country and a nation. In the new historical stage, we should combine with the new situation of the times, inherit and carry forward the excellent traditional Chinese culture, show the unique spiritual identity of the Chinese nation, and better construct the Chinese spirit, Chinese values and Chinese power. We should adhere to the Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era as our guide, promote the creative transformation and innovative development of Chinese excellent traditional culture more consciously and actively, constantly give excellent traditional culture new contemporary connotations and modern forms of expression, revitalise the vitality of excellent traditional culture, and enhance the influence and appeal of excellent traditional culture. In order to enhance its vitality, influence and attractiveness, it is necessary to attach importance to dialogue, exchange and cross-fertilization with different civilizations, and to draw nourishment from them continuously.

4.3.4 Promote the comprehensive development of the socialist human being.

Adhering to the idea of people-centred development is the fundamental position of Marxist political economy. It is necessary to insist on making the enhancement of people's livelihoods, the promotion of comprehensive human development, and the steady progress toward common prosperity the starting and ending point of economic development. Insist that development is for the people, development depends on the people, and that the fruits of development are shared by all the people, and will continue to promote the modernisation of mankind. Insisting on improving the comprehensive quality of the people as the basis, efforts are being made to raise the scientific and cultural qualities of the people through the combination of education, production and labour, to enrich the spiritual world of the people, to cultivate their noble moral spirit and to enhance their subjectivity. Culture, sports and health are the proper meaning of the people's comprehensive development, and we should insist on improving the system, seriously promote social justice, and provide more public products and services to better meet the new needs of the people for protection of their rights and interests in the fields of health care, ecological environment, and protection of democracy and the rule of law.

5. CONCLUSION

The theoretical system of Chinese-style modernisation is a closely interconnected whole, a major theoretical innovation led by the Party Central Committee with Comrade Xi Jinping at its core, and the latest major theoretical achievement of scientific socialism, which embodies the worldview and methodology of Xi Jinping's thought on socialism with Chinese characteristics in the new era, and opens up a new realm of the Chineseisation of Marxist philosophy in the modernisation of the era. In the new era, China's material civilisation will continue to develop, and the people's spiritual and cultural needs will also grow. Therefore, the work of strengthening the Chinese-style modernisation of socialist material civilisation in harmony with spiritual civilisation cannot be stopped, and we need to create a new situation for the construction of socialist civilisation in the light of the new situations arising in the process of social development, and we need to study deeply and deeply understand the rich connotation and profound ideas therein, and accurately grasp and fully promote Chinese-style modernisation from the height of the Marxist ideology of modernity.

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