

# The Innovation and Development of Scientific Socialism by the New Form of Human Civilisation

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**Abstract:** The new form of human civilisation is a great creation of socialism with Chinese characteristics and a major civilisational innovation in the path of modernisation led by the Chinese Communist Party. The new form of civilisation of socialism with Chinese characteristics is a milestone on the road to national rejuvenation, the revival of Chinese civilisation in the new era of China, and a new form of civilisation striving to achieve communism. Its emergence and development is a major innovation of scientific socialism, marking the powerful vitality of scientific socialism in China in the 21st century.

**Keywords:** New form of human civilisation; Scientific socialism; Marxism.

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## 1. Connotation of the New Form of Human Civilisation

General Secretary Xi Jinping pointed out at the conference to celebrate the 100th anniversary of the founding of the Communist Party of China (CPC), "We have adhered to and developed socialism with Chinese characteristics, promoted the coordinated development of material civilisation, political civilisation, spiritual civilisation, social civilisation, and ecological civilisation, and created a new path of Chinese-style modernisation and a new form of human civilisation." [1] The 100th anniversary of the founding of the Communist Party of China (CPC) marks the fact that China is standing at a new historical starting point and new historical coordinates, struggling successively for the realisation of the Chinese dream and the great rejuvenation of the Chinese nation, and that China will surely continue to make even greater contributions to the whole of mankind. On the occasion of the centenary of the Communist Party of China (CPC), General Secretary Xi Jinping, from a new historical position and the overall situation of development, and with a far-sighted and long-term vision and a broad mind that embraces all rivers of the sea, put forward the idea that socialism with Chinese characteristics has created a new road of modernisation with Chinese characteristics and a new form of human civilisation, and revealed the relationship among the three, i.e., that a new road of modernisation with Chinese characteristics is a concrete manifestation of the road of socialism with Chinese characteristics. It is an arduous exploration in the process of building the road to modernisation of socialism with Chinese characteristics, a great creation of the Party over the past 100 years, and the successful experience of the Communist Party of China in leading the people to build a strong, rich, democratic, civilised, harmonious and beautiful modern country, while the new form of human civilisation is a major achievement and successful experience arising from the construction of the new road to modernisation with Chinese characteristics, and is a form of socialist civilisation with very Chinese characteristics.

The new form of human civilisation is first and foremost a new form of socialist civilisation with Chinese characteristics, in that it has always insisted on combining the basic principles of Marxism with Chinese reality and with the outstanding

traditional Chinese culture, thus forming a scientific form of civilisation that is theoretically grounded in the scientific standpoints, perspectives and methods of Marxism and supported by the outstanding traditional Chinese culture. At the same time, this new form is firmly rooted in the concrete practice of China's revolution, construction and reform, and is guided by scientific theories as well as innovations and developments in keeping with the times. Secondly, the new form of human civilisation is a new form of socialist civilisation, which transcends capitalist civilisation, rejects the parts of capitalist civilisation that are not suited to contemporary society, and fully develops the superiority of socialism, forming a new form of civilisation that combines the beneficial fruits of capitalism and the strengths of socialism, such as people-centredness, all-round and coordinated development, and following the path of peaceful development. Finally, the new form of human civilisation is a new form of civilisation created by China, which is new in that General Secretary Xi Jinping stands at the high point of historical development to look at the new modern road of the Chinese style, looks at China from a completely new perspective, and looks at China from outside of China, which raises the major civilisational achievements of the construction of this road to a new height of a "new form of human civilisation". This raises the major civilisational achievements of building this path to a new level of "a new form of human civilisation".

## 2. The New Form of Human Civilisation Is The Fruit of The "Two Combinations"

In his important speech at the 100th anniversary of the founding of the Communist Party of China (CPC), General Secretary Xi Jinping pointed out that "we should insist on combining the basic principles of Marxism with China's concrete realities and with China's outstanding traditional culture, observe the times, grasp the times, and lead the times with Marxism, and continue to develop contemporary Chinese Marxism and 21st-century Marxism." [2] This is the first time that the General Secretary has explicitly put forward the major assertion of "two combinations".

## **2.1. Adherence to the combination of the basic principles of Marxism and Chinese reality**

The new form of human civilisation emerged from the combination of the basic principles of Marxism and Chinese reality. The October Revolution, with a bang, brought Marxism to China, and the CPC, once founded, took Marxism as its guiding ideology. In its quest for socialism, the Party has constantly combined Marxism with the concrete realities of revolution, construction and reform in China, from the reform and opening up to the opening up of the road of socialism with Chinese characteristics to "creating a new road of Chinese-style modernisation and a new form of human civilisation", from the basic line of "one centre, two basic points" to the "one country, two systems" line, and from the "one country, two systems" line to the "one country, two systems" line. From the basic line of "one centre, two fundamentals", to the integrated promotion of the "five-in-one" overall layout, the coordinated promotion of the "four-comprehensive" strategic layout, the construction of a new development pattern, the promotion of high-quality development, and the concerted promotion of the people's prosperity, the country's strength, and China's beauty, all of these are part and parcel of the policy of socialism with Chinese characteristics. China's beauty, etc. are all theoretical and practical innovations that adhere to the basic principles of scientific socialism and are based on China's actual situation.[3]

In the process of socialist modernisation, many aspects of the basic principles of Marxism have shown themselves to be compatible with Chinese reality. With regard to the relationship between human beings and nature, General Secretary Xi Jinping has put forward a series of ecological civilisation ideas, such as "Harmony between human beings and nature" and "Green water and green mountains are golden mountains", summed up the new development concepts, solved the conflicts between human beings and nature that had not yet been solved by Marx and Engels, inherited and developed scientific socialism, and made Chinese contributions to the sustainable development of mankind. It has inherited and developed scientific socialism and made Chinese contributions to the sustainable development of mankind. Marx witnessed the old unequal international political order of capitalist civilisation of bullying the small, hegemony and power politics, and discussed the drawbacks of such unequal international cooperation and international division of labour in his theory of world history, while the new form of human civilisation created by China seeks to build a new type of international relations of equal cooperation and mutual benefit and win-win situation, which is also the core essence of the community of destiny of mankind. The demand for reshaping the international economic and political order in the new form of human civilisation is in the same vein as the ultimate direction of world history theory - communism. Marxism is our guiding ideology and guide to action, and it is a constantly evolving doctrine. While socialism with Chinese characteristics continues to develop, it also enriches and develops Marxism, and it keeps abreast of the times with the changes of the Chinese era, the development of reforms, and the introduction of new ideas.

## **2.2. Insisting on the combination of Marxism with the outstanding traditional Chinese culture**

The new form of human civilisation emerges from the combination of Marxism and traditional Chinese culture. Chinese culture has a long history, and after thousands of years of development and historical washing, not only has it not faded, but it has shown a more vivid undertone in the new era. The Communist Party of China (CPC) has always been a faithful inheritor and firm promoter of the excellent traditional Chinese culture, and General Secretary Xi Jinping has repeatedly quoted the classics in major speeches at home and abroad, spreading and promoting Chinese civilisation on the international stage. The improvement of the socialist system with Chinese characteristics and the formulation of new assertions and ideas are not without the shadow of Marxist theory and traditional Chinese culture. It is the CPC's inheritance and innovation of the basic principles of Marxism and traditional Chinese culture that give them new characteristics for the times, grasping history and reality, tradition and modernity, that enables it to constantly abide by the right and innovate and keep abreast of the times to create a new form of human civilisation.

After the 18th National Congress, the Party has attached more and more importance to the historical inheritance and contemporary value of the excellent traditional culture. Comrade Xi Jinping, in promoting the process of the Chineseisation of Marxism, organically combines Marxism and the excellent traditional culture of China, and integrates the excellent traditional culture of China into the understanding and practice of modernisation, and believes that the excellent culture of China is the "root" and "soul" of the Chinese nation. It is the "root" and "soul" of our nation, carries the deepest spiritual pursuit of the Chinese nation, is the unique spiritual symbol of the Chinese nation, is the spiritual driving force of the Chinese nation's unceasing existence and development, and is the foundation of our firm footing in the world's cultural turbulence. The basic principles of Marxism must be closely integrated with the concrete reality of China, and the traditional culture of the nation should be treated in a scientific manner", pointing out the nourishing role of the excellent traditional Chinese culture for contemporary Marxism, while the inheritance and development of the excellent traditional Chinese culture is a realistic need for the cause of building socialist modernisation with Chinese characteristics.

## **3. Innovative development of scientific socialism by the new form of human civilisation**

Marxism is our guiding ideology and guide to action. Marxism is a constantly evolving doctrine, and the continuous development of socialism with Chinese characteristics also enriches and develops Marxism, which keeps abreast of the times with the changes of the Chinese era, the development of reforms, and the introduction of new ideas. The new form of human civilisation is a major new assertion put forward by the new China, which symbolises the significant achievements and successes of the CPC's century-long struggle, and inherently develops the scientific socialist theories of Marx and Engels.

### **3.1. Crossing the "Kaftan Canyon" and Holding High the Flag of Scientific Socialism**

In classical Marxism, Marx raised the major theoretical issue of "crossing the Kaftan Gorge". Marx criticised western capitalist society and its system for its shortcomings, and constructed his principles of communism on this basis. In Marx's view, the abolition of capitalist private ownership and the establishment of public ownership of the mode of production is the "main course" for the realisation of communism and the core of communist theory.[4]

This means that in order to realise communism, one must first go through the development of capitalism, and the form of capitalism becomes a necessary prerequisite for entering into communism. The question then arises: the Eastern societies, that is, what Marx called the "mode of production of Asia", are different from the typical capitalist social forms and modes of production in the West, so the established social forms in the East are different from the typical capitalist social forms and modes of production in the West. Can the established social forms of the East, then, enter directly into a communist society without having experienced a capitalist social form? Marx characterised the crossing of the capitalist social form in this question as "crossing the Kavodin Gorge".

Under the guidance of the Soviet model, China, which was economically and politically backward, also established a socialist system, meaning that China also succeeded in crossing the Kaftan Gorge. Old China was a semi-colonial and semi-feudal society, and the Chinese people carried out a series of explorations to save the country, such as the Xinhai Revolution led by Sun Yat-sen, which hoped that China would embark on the road of capitalism, but ultimately ended in failure. Starting from Mao Zedong's period, the CPC led the people to combine the basic principles of Marxism with Chinese reality, initiating a great leap in the Chineseisation of Marxism, and three great leaps in the Chineseisation of Marxism have been achieved so far. The new form of human civilisation boils down to the significant achievements and successful experiences of the CPC's century-long struggle, a series of major theories, views and opinions, some important routes, guidelines and policies of the CPC in leading the people to combine the basic principles of Marxism with the actual situation in China, and the establishment of the socialist system on the basis of the society of a semi-colonial and semi-feudal society, which is undoubtedly a response to the proposal of Marx to This is undoubtedly an affirmative answer to Marx's question of "crossing the Kaftan Gorge" and a major theoretical innovation of scientific socialism.

### **3.2. Solving the "contradiction between human beings and nature" and advocating the concept of green development**

Marx and Engels proposed that the contradiction between human beings and nature in capitalist society is the oppression of workers' surplus labour by capitalists by virtue of their capital and hegemony, in order to maximize surplus labour and thus achieve control over nature and society. The relationship between human beings and nature in capitalism, which is centred on the maximisation of surplus value, reflects the social relationship between human beings with capital at its core, which determines the mode of production and development of capitalism and influences human beings' attitudes to the understanding of and treatment of nature; the

subjugation, transformation and utilisation of nature by people under the capitalist system is incomparable to that of any other period of time in the history of mankind, and the arrogance and contempt towards nature The arrogant and contemptuous attitude towards nature is also incomparable to any other period in human history. The direct consequence of this attitude is that "material forces have become intelligent beings, while human life has been transformed into dull material forces".[5] Therefore, if humankind wishes to achieve sustainable development, it must correctly manage the conflict between human beings and nature.

China is deeply aware of the imminent contradiction between human beings and nature, and in the face of the deterioration of the ecological environment and the depletion of natural resources, General Secretary Xi Jinping has proposed the construction of an ecological civilisation on the basis of the "Four-in-One" principle, and for the first time, added the goal of a "beautiful China" to the national deployment. The goal of "Beautiful China" was added to the national deployment for the first time. The new form of human civilisation intrinsically includes the national goal of a beautiful China, which will be further developed by the middle of the 21st century. With regard to the relationship between human beings and nature, General Secretary Xi Jinping has put forward a series of ecological civilisation ideas, such as "harmonious coexistence between human beings and nature" and "green water and green mountains are golden silver mountains", summarising the new development concepts, solving the conflicts between human beings and nature that had not yet been resolved by Marx and Engels, inheriting and developing scientific socialism, and developing the concept of "beautiful China". The CPC has inherited and developed scientific socialism and made Chinese contributions to the sustainable development of mankind. The CPC has led the people to carry out the construction of ecological civilisation, and so far it has gained great results, and has come out with a modern road of harmonious coexistence between human beings and nature, which is an organic combination of the viewpoint of Marx that "human beings are nature" and the modernisation construction of socialism with Chinese characteristics, and is the CPC's modernisation of the relationship between human beings and nature, and is a conscious combination of Marxism, scientific socialism and socialist philosophy. It is the CPC's contemporary development of Marx's relationship between human beings and nature, and the CPC's conscious integration of Marxism and scientific socialism into the creation and development of a new form of human civilisation.

### **3.3. Developing the Theory of World History and Creating a Community of Human Destiny**

Marx and Engels' theory of world history is a scientific conclusion drawn from their study of the historical process and laws of human society using the materialist concept of history. Marx's theory of world history inherently stresses that the world is a whole, that economic globalisation links all countries of the world, that no country or region exists in isolation against the background of globalisation, and that the development of the productive forces is an intrinsic and fundamental cause of the formation of world history, which determines the level of development and requirements for interaction between regions and peoples, as well as the degree of development of the relations of interaction between various

regions and peoples.[6] The development of the world's history is inherent in the fundamental causes of the formation of world history. Therefore, the search for broader international cooperation and the establishment of a new type of international relations has become an urgent issue for the contemporary world, and the new form of human civilisation created by socialism with Chinese characteristics offers a solution, namely, the promotion of the building of a "community of human destiny".

The theory of world history has shown China the path to modernisation. In the new era, China deeply understands the basic connotations of the theory of world history, and will continue to further improve the development of productive forces, further reform and opening up, and enhance international co-operation, in order to push forward the modernisation of the new China and the realisation of communism. At the same time, this theory has also given China new inspiration. Promoting the building of a community of human destiny is the common aspiration of the people of the world and the best choice for all countries in the world. Marx witnessed the old unequal international political order of the capitalist civilisation of bullying the small, hegemony and power politics, and discussed the drawbacks of such unequal international cooperation and international division of labour in his theory of world history, whereas the new form of human civilisation created by China seeks to build a new type of international relations of equal cooperation and mutual benefit and win-win situation, which is also the core essence of the community of human destiny. The demand for reshaping the international economic and political order in the new form of human civilisation is in line with the ultimate direction of the theory of world history -

communism. The "community of human destiny" is an inheritance and development of Marx and Engels' theory of world history in the new era, and demonstrates the wisdom and determination of socialism with Chinese characteristics to seek national rejuvenation and modernisation through peaceful development, promote equality and mutual benefit among countries, and respect the diversity of human civilisation.[7]

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