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Mathematical modeling of people-centered development: A combinatorial approach to socialist economic optimization

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Abstract Marx regards the masses as the main force that promotes social and historical progress in the form of groups, and believes that the purposeful and conscious practical activities of the masses according to their own interests and needs constitute the fundamental driving force for promoting social and historical progress. This subjectivity contains the dual dimensions of practice subject and value subject. As the main body of practice, the people have created the material foundation and spiritual wealth required for social and historical development through their own practical activities, and at the same time, they are the revolutionary force that determines the direction of social history in the period of social change, and are the leaders to promote social change; As the main body of value, the practical activities of the people in creating social history always contain the value orientation of safeguarding their own interests, and are the ultimate value attribution of social and historical development. This thought guides the Chinese Communists to dialectically apply the mass line of "for the people and relying on the people" in the concrete practice of leading China's revolution and reform in the course of their century-long struggle, writing a magnificent chapter of the people's creation of history.

Index Terms mass historical concept, 100 years of party history, practice subject, value subject, practical guidance

I. Introduction

Historical materialism holds that the progress of human society is the result of the interaction between social existence and social consciousness, a contradiction created by the people through their collective practical activities. Although individual outstanding figures play an important role at particular stages of history, their power to push forward the development of social history ultimately stems from the social existence created by the people and is consistent with the direction in which the people have pushed forward historical progress. Therefore, the development of social history is always driven by the collective practice of the people, as Marx said, "The people, and the people alone, are the driving force behind the creation of world history." As a Marxist party, the CPC has always taken serving the people as its fundamental purpose during its century-long struggle, and has relied on the people's power in the practice of revolution, construction and reform, always recognizing the key role of the people as the subject of practice and value in the development of social history. In the War of Resistance Against Japanese Aggression and the War of Liberation, the Party led the people to achieve great victories and realize national independence and people's liberation. After the founding of New China, the Party led the people in exploring the path of socialist revolution and construction, fully stimulating the people's subjective role in reform and revolution, and making significant historical achievements. Since the 18th National Congress of the Party, the Party Central Committee has united and led the people of all ethnic groups across the country to win the battle against poverty and build a moderately prosperous society in all aspects, pushing for the deepening of reforms and endeavoring to make the fruits of reforms benefit all the people. Only by consistently adhering to the people's supremacy and eliminating the danger of being out of touch with the people can the Party win the people's trust and support in the new era and continue to write a new chapter in the people's history.

II. The people are the main body of practice to promote social and historical development

In the ideological field of historical materialism, the progress of human social history is not determined by the will and actions of a single individual, but is driven by the flood of practices of the masses of people as a group. For Marx and Engels, the masses of the people are a socio-historical category, a category that is not static, but changes with the development of social history, and "with the deepening of historical activity must be the expansion of the masses." [1] In class society, the masses of the people represent the vast majority of the social population, and the objects they contain change with the development

and changes of the social class structure. In capitalist society, the masses of the people include not only the proletariat, but also intermediate classes such as peasants, craftsmen and small businessmen, while the proletariat is the main form of the masses at this stage, as well as the most central force driving social change. "Of all the classes currently opposed to the bourgeoisie, only the proletariat is the truly revolutionary class." [2] Marx fully emphasized the group form of the masses creating social history, arguing that the masses are constantly creating their own social history in the process of transforming the world of objects, and that "history is nothing but the activity of people pursuing their own ends" [3].

Before the emergence of Marxism, the idealistic view of history had long dominated the field of social history. On the fundamental issue of the dynamics of social-historical development, the idealistic view of history either attributed the development of social history to the absolute domination of some mysterious force, objective spirit, supreme reason and other abstract categories, or regarded human history as the will of certain outstanding figures, exaggerated the role of individual historical figures in influencing social-historical progress, embodying a "heroic view of history". This reflects a "heroic view of history". In early ancient Greece, Socrates, Plato and others attributed human existence to the "rational soul" and regarded the abstract "idea" as the essence of the entire universe and the basis for the emergence and development of human history; in the European Middle Ages, Augustine put the world of God in direct opposition to the world of man. Although the Renaissance and the Enlightenment both emphasized the "subjectivity" of human beings in the development of social history, they never got out of the abstract level of "rational spirit". Hegel interpreted the development of world history as being governed by the "absolute spirit" and believed that the development of social history was merely "the movement of the absolute spirit that creates history" and that the real historical movement was the movement of the "absolute spirit that creates history" [4]. The Young Hegelians attributed the development of social history to the will of certain heroic figures and regarded the masses as the antithesis of historical progress, thus falling into the "heroic view of history". "Although Feuerbach restored the status of materialism to a certain extent, he only interpreted human beings as biological beings and failed to link the development of social history with the activity of the people in creating history on their own initiative, and eventually fell into the arena of a materialistic view of history in the field of social history, forming an incomplete materialism [5]. These views either regard the masses as a passive group dependent on some transcendent force and subject to objective spiritual domination, or as a negative force ruled by heroic figures, or even as an inert factor that hinders the progress of social history [6].

Unlike the idealistic view of history, which seeks the impetus for historical progress in the fields of consciousness, spirit and ideas, Marx always explained the formation of various social relations and consciousness based on the production of the material basis of real history, and saw the decisive role of the material practical activities of the masses in the development of social history, which is the essential difference between the historical materialist view of the masses and various historical idealism. "This view of history consists in: elaborating the real process of production in terms of the material production of immediate life, and understanding the forms of interaction that arise from this mode of production, i.e., civil society at various stages, as the basis of the whole history". (3) It is clear that it is real people who create social history by their own practical activities. Marx and Engels, in their co-authored *The German Ideology*, point out that the sum of material results and productive forces created by the people together constitute the material basis of each stage of social history, and that the productive forces, capital and environment created by the previous generation, while being transformed by the new generation, historically prescribe the conditions of life and development of the new generation, and that while man creates the environment, the environment also creates man himself [7]. Marx and Engels fully affirmed the group form of the masses of people in promoting the development of social productive forces and historical progress, and considered the masses of people to be the subjects of historical transformation of the material environment in group form, and the process of mutual influence and making between people and the environment can only be achieved by the historical activities of the masses of people as group subjects [8]. Marx explored the real basis of historical progress from the material practical activities of the masses and regarded the masses as the fundamental force driving social history forward, thus transcending the shackles of historical idealism, which attributed social historical development to a certain abstract force, and achieving the dialectical fusion of materialism and the historical view of the masses, thus realizing a great change in the field of social history [9].

The people not only create social material and spiritual wealth in the form of groups, but also are the practical subjects who drive social change and lead the direction of society in the period of socio-historical changes. As human practical activity unfolds, the basic contradiction between productive forces and relations of production drives social history forward and progresses. However, this historical progress is not a spontaneous evolutionary process; it requires both the development of social productive forces to provide the necessary material foundation and the revolutionary forces that transform all existing foundations to lead it. "The driving force of history, as well as of religion, philosophy and any other theory, is revolution, not criticism." (1) Marx believed that the masses of the people, mainly the proletariat, are the central force driving social revolution and historical progress, that is, "the revolutionary masses who revolt against the 'totalizing activity' on which the old society is based" (2) are the decisive force in revolting against the old society and bringing about social change. In class society, class struggle constitutes the direct factor driving social change, and in the historical process of overthrowing capitalism and realizing communism, the proletariat is the core force driving social history forward, and it can take the initiative to undertake the class mission of leading the revolutionary direction. Marx based the construction of communist society on the practice of

the people as a group and considered the united "people's community" as the main body of practice for building communism. Marx pointed out that in a class society, individuals are always affiliated to a certain class community, and this community only connects individuals of this class because of common class interests, when individuals "are in this common relationship not as individuals but as members of the class. Unlike the "false communities" formed in the old society, in a communist society people will form a real social community in the form of an association of free people. In the communist society, with the final elimination of classes, the form of individual association will change qualitatively, and the people will become the main body of social history making in the form of free association, and become the main force for the liberation of themselves and all mankind.

III. The people are the value subjects of social and historical progress

In Marx's view, the subjectivity of the people in creating social history contains the dual direction of practical subject and value subject, which complement each other and together constitute the essence of the subjectivity of the people in creating history. As a "class being", man is not only the active practitioner who transforms the objective world into "humanized nature, my thing", but also the value attribution of this object activity, that is, this object activity contains the value direction of satisfying man's own needs from the very beginning. It is a conscious and purposeful practical process, and this "conscious life activity distinguishes man directly from the life activity of animals." According to Marx, animals simply acquire the means of survival according to their instincts, while human beings can purposefully and consciously transform the objective world according to their real needs, transforming nature into "something for me". This transcendent "class nature" of man reveals that man is neither a passive individual attached to the "sanctified subject" in ancient philosophy, nor a "monad" isolated and unconnected in modern philosophy. "Rather, he is an active subject capable of transforming the real world through practical activities in certain social relations, conscious and purposeful. However, the development of such "class characteristics" of human beings must be based on the satisfaction of basic survival needs, that is, the satisfaction of basic needs such as "food, drink, shelter and clothing" constitutes the most fundamental basis for the establishment of human subjectivity, that is, the production of material life. Only after these basic material needs are satisfied can people be capable of carrying out more diversified activities such as productive labor, spiritual culture, social interaction and artistic creation, and promote their own more comprehensive development [10]. It can be seen that people confirm their own essence and satisfy their real needs through "free and conscious activities", i.e. socialized productive labor, so that the world can continuously develop in the direction of their own value pursuit and thus their real interests and subject status can be realized, and in this process, they can achieve higher development.

Although Marx emphasized that the advance of social history is driven by the development of social productive forces, he always put the free and comprehensive development of human beings and the emancipation of all human beings as the highest value goal of his theory. In Marx's view, people are the core element reflecting the level of development of social productive forces, and the development and progress of productive forces ultimately depends on the development of people themselves to achieve, while the people represent the level of progress of social productive forces and the direction of progress in the form of a group. Therefore, Marx regarded the development of human beings and the progress of society as a dialectical unity process, and regarded the free and comprehensive development of human beings and the emancipation of all human beings as the final destination of social and historical progress. It is the need of "real man" that drives human beings to constantly transform their environment in the form of social groups and to transform themselves. The transformation of history into world history is not some purely abstract action of some metaphysical apparition, but an entirely material and empirically demonstrable action that can be demonstrated by every individual who lives a real life and needs to eat, drink, and clothe himself." (1) It is precisely the needs of each "real person" that constitute the driving force of people's free and conscious practical activity and the creation of history, and this real human need is a process of constant enrichment and development in practice, i.e., the previous need that has been satisfied and the activity of satisfying that need itself inevitably gives rise to new needs, precisely It is the process of continuous generation and satisfaction of people's material and spiritual needs that constitutes the evolutionary process of social history creation by human beings, and it is according to their own real needs and class interests that the people, in the practice of production and social change, constantly play the active role of the main body of their own practice and make their own value demands realized.

Marx pointed out that in class society, people constitute different "class communities" because of their different positions of interest in the social structure. In the "false communities" formed under the old social system in the past, individuals were separated from each other, and their cooperation was only a necessary union between different classes caused by the old division of labor, "which in turn became an alien to them because of their separation from each other. 1. In capitalist society, the cooperation between the different classes is only a necessary union resulting from the old division of labor. In capitalist society, all the real needs of the working class are expressed as "unreality," and everything that is "unreality" for man becomes reality, i.e., "the possession of all inhumane and unnatural phenomena. 2. It is the relationship between human and material values that becomes reality. 3. It is the alienation of the relationship between human and material values and the complete loss of the people's status as the subject of values that determines that the proletariat must become the advanced class that liberates itself and all mankind, and ultimately takes up the historical burden of transforming capitalist society. Marx's discussion of

surplus value, class struggle, and the laws of historical development revolves around the analysis of the capitalist system, and all these discussions always revolve around a single base, which is "the overthrow of all relations that make people humiliated, enslaved, abandoned, and despised" [4] and the ultimate realization of the free and comprehensive development of human beings and the complete liberation of all human beings. The ultimate goal is the free and comprehensive development of human beings and the complete liberation of all human beings. It was from the realities of exploitation, oppression, hunger and cold of the proletarians in the old society that Marx was able to gain the most profound and thorough insight into the inhumanity and inherent contradictions of capitalist private ownership, thus transcending the fence of capital logic at the theoretical and practical levels [11].

Marx criticized capitalist society because the working class had to endure the exploitation and oppression of the bourgeoisie due to the loss of the means of production, and the alienation and loss of freedom of workers became the most common social existence, "thus giving rise to Marxism, which advocates the complete eradication of private ownership of the means of production for the liberation of all mankind." Unlike capitalist theorists and idealistic socialists who resorted to moral preaching and philosophical criticism to find ways to resolve the contradictions of capitalism, Marx focused his attention on how to change the real social system and construct an ideal social form that would free human beings from the fate of humiliation, enslavement and abandonment, so as to re-establish the status of human beings as subjects of value. In the construction of communist society, Marx once again fully affirmed the role of the people as the subject of practice and the subject of value, and pointed out that the elimination of the alienation of human beings caused by the old division of labor could only be achieved by the power of the "true community," that is, only in the "association of free men" could the individual. In other words, only in the "association of free men" is it possible for individuals to acquire the means and freedom to fully develop their talents. Marx emphasized that communism is a positive renunciation of private property, that is, he believed that capitalist private ownership is the essential root cause of the exploitation and enslavement of the proletariat, and that the fundamental goal of criticizing capitalism is to achieve the complete emancipation of all human beings, so that people can be completely freed from the slavery of capital as an abstract object and enter the other side of material production, so that each person can obtain a way of existence and development that is consistent with his own essence, and To be the true value of social and historical progress [12].

IV. Dialectical realization of the main power of the people in the practice of revolution, construction and reform

Marx's theory that the masses of the people are the mainstay of promoting social and historical progress has profoundly influenced the leadership line and governing philosophy of the CPC in its century-long struggle. Since the founding of the Party, the CPC has always combined the Marxist concept of the history of the masses with the concrete practice of the Chinese revolution, construction and reform, closely relying on the people to push forward social change in theory and practice, always making the protection of the people's interests the supreme goal of the Party's and the state's work, and promoting the embodiment of the people's role as the main body of practice and value. It is by adhering to the mass line that the Party has gained broad support from the people amidst internal and external challenges, and has led the people to victory in the New Democratic Revolution, the Socialist Revolution, and the Reform and Opening-up. Today, the mass line still leads the practice of building socialism with Chinese characteristics in the new era. It can be said that the mass line is the key to the CPC's historic achievements and the fundamental guarantee of the Party's continuous development since its founding.

Here are the translated formulas based on the content provided:

- 1) **Social Historical Development Model:** The role of the masses in driving social historical progress can be described using the following formula:

$$\text{Social Historical Progress} = f(\text{People's Practice, Social Existence, Social Consciousness}), \quad (1)$$

where the function f represents the relationship between people's practice, social existence, and social consciousness, reflecting the evolution of social history.

- 2) **Quantification Model of Mass Line Influence:** To quantify the influence of the mass line on the Party and national work, the following formula can be used to evaluate social support:

$$S = \frac{1}{n} \sum_{i=1}^n (P_i \times W_i), \quad (2)$$

where S represents the level of mass support, P_i is the support level of the i -th individual, W_i represents the importance or influence of that group, and n is the number of people or groups surveyed or supporting.

- 3) **Reform and Development Outcome Influence Formula:** The relationship between the reform measures taken by the Party and social progress can be represented as:

$$G_t = \alpha \cdot G_{t-1} + \beta \cdot (R_t - L_t), \quad (3)$$

where G_t is the social and economic development outcome at time t , G_{t-1} is the outcome from the previous period, R_t represents the gains from reform measures, L_t represents possible losses, and α and β are the weight coefficients reflecting the historical legacy and the impact of reforms, respectively.

- 4) **Mass Line and Victory Outcome Relationship:** The victories achieved by the Party through the mass line at different historical stages can be described as:

$$V = \int_0^T f(\text{Mass Support}, \text{Policy}, \text{Measures}) dt, \quad (4)$$

where V represents the overall victory outcome gained by the Party through the mass line, f is the relationship function between mass support and policy measures, and T is the time interval, reflecting the strategies and effects of the Party during different periods.

- 5) **Quantification Model of People's Role in Socialist Construction:** The role of the masses in the process of socialist construction can also be modeled:

$$P_{\text{impact}} = \sum_{i=1}^n (C_i \times E_i), \quad (5)$$

where P_{impact} represents the overall impact of the people on social construction, C_i is the participation level of each group, and E_i represents the economic and social contribution of different groups.

These formulas serve as simplified theoretical frameworks or analytical methods, and in practice, they would be further refined and adjusted based on data and specific models.

Marxism has been the CPC's guiding ideology and action guide since its founding. It has consistently demanded that the concepts of the Marxist perspective on the history of the masses be applied dialectically to the actual practices of the Chinese revolution, construction, and reform. The CPC made the achievement of the interests of the proletariat the ultimate objective of its fight during the New Democratic Revolution, and it established the mass line as the Party's most essential line of action. A key historical question for the Chinese Communists was what kind of power could be relied upon to protect the nation and its citizens from danger in order to achieve national independence and full liberation of the populace in a semi-colonial and semi-feudal society ruled by imperialist forces and warlords. The CPC saw the people as the foundation of national independence and liberation, and combined the idea that "only the proletariat can liberate itself" with the political and economic circumstances of China at the time to find the most stable and dependable basis for revolutionary practice at this pivotal point in history when the country's fate and survival were at stake. In July 1921, the First Party Congress adopted the first program of the CPC, which clearly stated that "the revolutionary army must join the proletariat in overthrowing the capitalist class" and "recognize the dictatorship of the proletariat until the end of the class struggle". The Second Party Congress pointed out that the highest program of the Party was the realization of socialism and communism, clarified that the CPC was "a party struggling for the proletarian masses", and emphasized that all movements of the Party must go deep into the masses and never leave the masses. It is precisely by firmly adhering to the most fundamental lifeline of the mass line in the revolutionary struggle, actively leading the mobilization and organization of the workers' and peasants' movement, effectively defending the fundamental interests of the people, and treating the people as the practical force and value to drive the development of history that the Party has been able to expand its political influence in China and gain the broadest mass base since its establishment, and together with the people, shoulder the historical responsibility of saving the nation from peril. to save the nation.

In the process of building revolutionary bases and carrying out revolutionary armed struggle, the Party has always attached importance to the key role of the people in the revolutionary movement, closely united the masses of the poor through land reform and the land sharing movement, effectively defended the interests of the masses, and lived and died with the people and shared their difficulties. Land revolution is one of the basic elements in building revolutionary bases and pushing the new democratic revolution to victory, and it is also the most realistic and concrete embodiment of the Chinese Communists' representation of the interests of the masses. In the struggle to establish the revolutionary base in Jinggang Mountain, the Party led the masses of peasants to "fight the landlords and divide the land", and through the promulgation of the Land Law, set off the climax of land division, allowing the peasants to turn over and be liberated. It was with the full support of the peasants in all aspects that the construction of the rural revolutionary base areas and the land revolution were widely carried out. Comrade Mao Zedong pointed out in his article "The National Revolution and the Peasant Movement" in 1926: "The situation of the Chinese revolution is just this: either the base of imperialism and warlords - the landed gentry and corrupt officials - suppress the peasants, or the base of revolutionary forces - the peasants rise up to suppress the landed gentry. -The peasants have risen up to suppress the landed gentry and corrupt officials. The revolution in China has only this situation, there is no second situation. The so-called national revolutionary movement is, for the most part, a peasant movement." In 1928, the Sixth Party Congress emphasized that the general line of the Party was to win over the masses, pointed out that the center of the Party's work should be shifted from organizing riots to mass work, and determined that winning over the masses should be the Party's primary task. Marx's dual logic of seeing the masses as the subjects of practice and values that drive historical progress was concretely presented in the revolutionary practice led by the Chinese Communists. It was through movements such as land reform that the

class interests of the masses were effectively safeguarded, and the Party was able to widely gain the trust and support of the masses, and fully stimulate the enthusiasm and initiative of the masses in the revolutionary struggle to change The Party was able to gain the trust and support of the people and to stimulate the masses to take the initiative in the revolutionary struggle, and to find the most solid mass force to change the historical fate of modern China.

In the war of resistance against foreign aggression and national peril, the people once again fully portrayed their great image of historical responsibility. Under the leadership of the Communist Party of China, the people participated extensively in the war against aggression and oppression, and the people's army led by the Communist Party developed and grew under the wide support and participation of the masses, and dealt a heavy blow to the Japanese invaders. As Comrade Mao Zedong emphasized in his 1938 book "On the Protracted War," "the people and the soldiers are the basis of victory." "1 "The deepest root of the greatness of war lies in the people." In 1945, the Seventh Party Congress put forward the Party's political line: "Let go of the masses, strengthen the people's power, defeat the Japanese invaders under the leadership of our Party, liberate the whole country, and build a new nation. (2) to liberate the whole country and build a new democratic China." At the most difficult and dangerous moment for the country and the nation, it was the mutual choice and close interdependence between the CPC and the masses that constructed the most solid people's defense against the Japanese invaders and achieved national liberation, and the main force of the people in creating history was tested to the fullest extent in the war of resistance and revolution. The Great Victory.

Following the establishment of New China, the Party's efforts started to move away from the New Democratic Revolution and toward the Socialist Revolution and the building of a new nation. The primary challenge facing the Party at this new juncture in history is how to convert the people's fervent power, as exemplified in the revolutionary practice, into passion and inventiveness for the cause of establishing the socialist state, and to make the people the architects and beneficiaries of the new China in its true sense. Many advanced models and heroic exemplary figures emerged in Chinese society during this time because the Party mobilized the main force of the people, united and led people of all nationalities to continue advancing the cause of socialist construction, and concentrated on developing the specialized talents needed to engage in various endeavors. Significant progress was accomplished in a variety of areas, including industry, science and technology, national security, and agriculture, despite the fact that the route of socialist revolution and construction was fraught with many detours. The CPC made new political decisions and strategic plans on policies that would impact the Party's and the nation's future after reversing ten years of civil unrest and fixing the mistakes of the Cultural Revolution. Under the Party's leadership, China opened up in 1978, which allowed the populace to free their thoughts and make amends. Deng Xiaoping introduced the three criteria of benefit and the claim about the essence of socialism in the Southern Talk in 1992. This further demonstrated that the people's will must be the primary force behind socialist construction, reform, and opening up in order for the people to benefit more from the shared prosperity. The success of socialism building, reform, and opening up ultimately depends on the people's primary power, and they must be given greater stakes in the prosperity of the whole. The nation began a new path of socialist market economy construction, which greatly boosted the vitality of the people in economic construction, and adopted an ownership structure with public ownership as the mainstay and multiple economic components coexisting in light of the actual national conditions. The Party led the populace during this time to actively support economic system reform, advance rural and urban reform simultaneously, hasten the significant transformation of rural political and economic systems, allow peasant groups to benefit from reform, continuously boost the productive vitality of the peasant masses, and start a massive reform wave in rural areas. The crucial idea of "Three Represents" was proposed by the third generation of the Party Central Committee in 2001, led by Comrade Jiang Zemin. This idea once again articulated the widespread belief that Chinese Communists always represent the basic interests of the majority of people. The scientific meaning of "people-oriented" was then methodically explained by the "Scientific Outlook on Development," which states that the main objective of economic and social development is to attain comprehensive human development and to safeguard and advance the basic interests of the populace through comprehensive, coordinated, and sustainable development. The Party and the State can fully handle a variety of difficulties and challenges, such as natural disasters and the international financial crisis, in the new historical stage. They can also gradually accelerate the transformation of the mode of economic development and continuously improve the socialist market economy system, which has greatly promoted the development of social productive forces. This is demonstrated in Figure 1, which highlights the dual status of the people as the main body of practice and the main body of value in reform and development. Additionally, the Party always prioritizes the fundamental interests of the people and the free and comprehensive development of people as the goal of all its efforts.

V. For the people and by the people: Continuing a new chapter of people first in a new era

In the great practice of reform and opening up, the CPC has always insisted on combining the Marxist concept of the history of the masses with the construction practice of socialism with Chinese characteristics, dialectically applying the fundamental principle of "development for the people, development relying on the people, and the fruits of development being shared by the people", and constantly enhancing the vitality and creativity of the people. This has provided a fuller and more lasting impetus for the reform practice. Since the 18th Party Congress, the situation at home and abroad has become more and

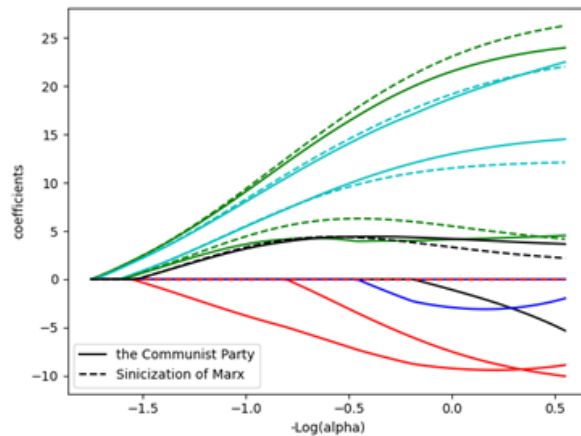


Figure 1: The process of Marxism Sinicization

more complicated, and many new situations and challenges have emerged, and the construction of socialism with Chinese characteristics has come to a new historical juncture. After the reform practice has entered the hard and deep water period, how to better solve new problems and contradictions such as unbalanced and insufficient development, and continue to promote reform in important areas with the realization of higher quality development has become the primary issue facing the Party and the state. After socialism with Chinese characteristics enters a new era, the CPC insists on relying on the people to continuously push forward the cause of reform and opening up and the construction of socialism with Chinese characteristics, and strives to build a moderately prosperous society in all aspects. General Secretary Xi Jinping pointed out that "the people's position is the fundamental political position of the CPC and is the distinctive mark of the Marxist party that distinguishes it from other political parties. As shown in Figure 2 that The Party and the people are in the same boat through thick and thin, living and dying together, and always maintain flesh and blood ties, which is the fundamental guarantee for the Party to overcome all difficulties and risks". It is by insisting on relying on and stimulating the main force of the people and the vitality of reform and innovation that the Party can lead the people to continuously deepen institutional reform with comprehensive and systematic innovative thinking, to promote the "Five-in-One" and "Four-in-One" through top-level design and overall planning in concert "The Party has achieved new historical achievements in socialist modernization through top-level design and overall planning, and by linking and connecting innovation in theory, system, science and technology, culture and other aspects (see Table 1).

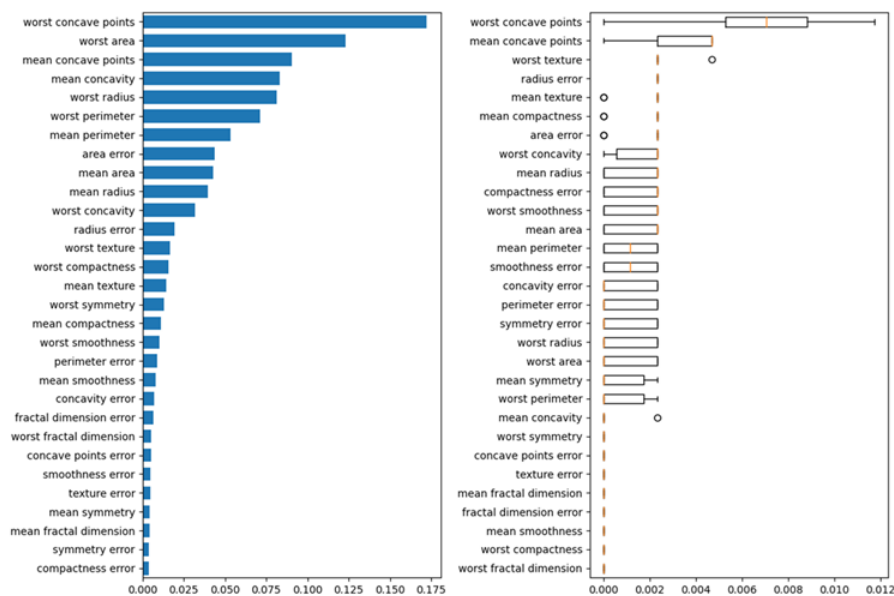


Figure 2: Different literature searches

This table highlights the main principles and key ideas mentioned in the passage, as well as how they relate to the broader

Table 1: Key Concepts in the CPC’s reform and opening-up process

Category	Key Concept	Description
Fundamental Principle	Development for the People	The core idea that development must be driven by the people, relying on their support, and shared by all.
Vitality and Creativity	Enhancing People’s Vitality and Creativity	The CPC’s focus on empowering the people to drive reform and innovation.
New Challenges	Unbalanced and Insufficient Development	The recognition of the need to address development inequalities and new contradictions in reform.
New Historical Juncture	Socialism with Chinese Characteristics in a New Era	The entry into a new phase of socialism with Chinese characteristics, demanding new strategies and focus.
Party’s Relationship with People	The Party and People Are in the Same Boat	The unity and mutual support between the Party and the people, which is essential for overcoming difficulties and risks.
Reform and Innovation	Comprehensive Institutional Reform through Top-Level Design and Planning	The Party’s use of top-level design and innovation in areas such as theory, system, and technology to push forward reforms.
Five-in-One and Four-in-One	Integrated Development Strategies in Reform	Refers to the comprehensive strategies for advancing the economic, political, cultural, social, and ecological systems.
Achievements	New Historical Achievements in Socialist Modernization	The Party’s progress in socialist modernization through systematic reform, innovation, and comprehensive planning.

goals of the CPC’s reform strategy. It is intended to clarify the relationship between reform efforts and the role of the people in driving these changes.

V. A. Economic development model

This formula could represent the general relationship between development, people’s input, and reform efforts:

$$Y = f(L, K, P, I, R), \tag{6}$$

where, Y = Economic development (e.g., GDP or other economic indicators), L = Labor input (people’s contribution to economic output), K = Capital input (investment in infrastructure, technology, etc.), P = Political stability (government policy, governance), I = Innovation (scientific and technological advancements), R = Reform (institutional and policy changes)

V. B. Development for the people

This equation might represent the principle that economic benefits and development must be shared among the people:

$$D = \alpha \cdot Y + \beta \cdot (S - C), \tag{7}$$

where, D = Development that benefits the people, Y = Economic output or GDP, S= Social benefits (e.g., education, healthcare, etc.), C = Costs (e.g., inefficiencies, economic inequalities), α, β = Weights reflecting the importance of each factor.

V. C. Reform progression and innovation

A formula to show how institutional reforms and innovation can drive development:

$$\Delta Y = \gamma \cdot \Delta R + \delta \cdot \Delta I, \tag{8}$$

where, ΔY = Change in economic output or development, ΔR = Change in reform (policy, governance adjustments), ΔI = Change in innovation (technological, systemic improvements), γ, δ = Weights reflecting the impact of each change on development.

V. D. Systematic reform impact on quality of development

To model how reforms might enhance the quality of development over time:

$$Q(t) = Q_0 + \int_0^t \left(\frac{dR}{dt} \cdot \mu(t) \right) dt, \tag{9}$$

where, $Q(t)$ = Quality of development at time t, Q_0 = Initial quality of development, $\frac{dR}{dt}$ = Rate of reform implementation over time, $\mu(t)$ = A function representing the effectiveness of reforms at time t.

V. E. Social equity in development

A formula to represent the equitable distribution of development:

$$E = \frac{S}{Y} \times 100\%, \tag{10}$$

where, E = Equity index (percentage of benefits allocated to social welfare), S = Social benefits (e.g., healthcare, education), Y= Total economic output or GDP.

After the rapid development of the economy and society, how to reflect the value subject status of the people in a more fair and just manner and make the fruits of development benefit the whole people more fairly is a key issue that concerns the people’s livelihood of the country and the Party’s mass base. The Fifth Plenary Session of the 18th CPC Central Committee clearly put forward the people-centered development ideology and the development strategy of effectively implementing the new development concept. People-centered development means "adhering to the main position of the people, responding to the people’s aspiration for a better life, constantly realizing, maintaining and developing the fundamental interests of the broadest number of people, so that development is for the people, development relies on the people, and the fruits of development are shared by the people." The people are the core element reflecting the development of social productive forces. Only by promoting the continuous realization of social justice with shared development, by adjusting the social income distribution pattern and improving the redistribution adjustment mechanism, so that the people’s practical interests can be safeguarded and have more sense of gain in development, can the people’s subjective role in reform and innovation be more fully mobilized and the socialist cause be continuously pushed forward. The concept of shared development is the essential embodiment of people-centered thinking in terms of value. As shown in Figure 3 that Correlation of different literatures that everyone enjoys and shares in all aspects, highlighting the value of the people as the main body in a more fair and just way (see Table 2).

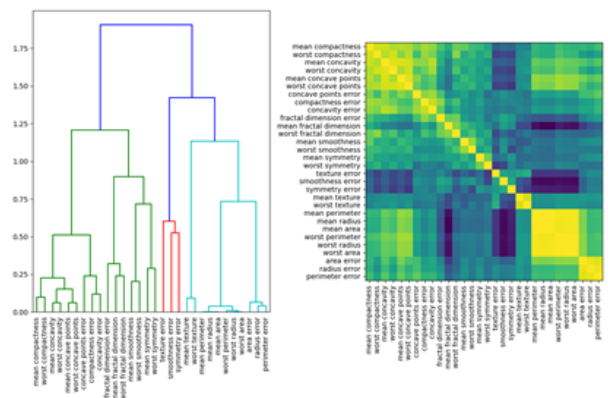


Figure 3: Correlation of different literatures

Table 2: Key Concepts of people-centered development and shared development in advancing social justice

Key Concept	Definition/Explanation	Impact/Significance	Figure Reference
People-Centered Development	Development strategy focused on the people’s position, ensuring their aspirations for a better life are met.	Ensures that development benefits all people, promoting fairness and social justice.	Figure 3 (Shared Development)
People’s Role in Development	The people are the core element of social productive forces and the main drivers of reform and innovation.	Empowering the people allows for greater participation in the development process and accelerates innovation.	Figure 3
Shared Development	Development strategy where all people share in the benefits, with a focus on fairness and equality.	Promotes social justice by ensuring that the fruits of development are widely shared and benefit all people.	Figure 3
Social Justice and Income Redistribution	Adjusting social income distribution patterns and improving redistribution mechanisms to safeguard people’s practical interests.	Ensures that development is inclusive, addressing disparities and enhancing the sense of gain among the people.	Figure 3
People-Centered Ideology in Practice	The belief that development should be for the people, relying on the people, and sharing the benefits with the people.	Mobilizes the people’s subjective role in advancing socialism and reform.	Figure 3

After entering the new era, China’s social and economic development level has significantly improved, and the people’s needs for a better life are increasingly complex and diversified. How to solve the poverty problem, thoroughly win the battle against poverty and more fully meet the people’s aspiration for a better life is a social reality that the Party should focus on. At present, the contradiction between the people’s growing need for a better life and unbalanced and insufficient development has been transformed into the main contradiction of our society, this transformation is the inevitable result of China’s economic and social development, but also the overall transformation of the direction of social development, which requires the Party to continue to unite and rely on the people, constantly emancipate their minds, and focus on solving the most realistic livelihood and welfare of the masses. Development is the general switch to meet the people’s needs for a better life, without quality and

quantity of high-quality development as a guarantee, it is difficult to effectively implement the good life of both material and spiritual prosperity. To achieve high-quality development, from the demand, is to more effectively, more fully, more targeted to meet the increasingly diverse needs of the people, and constantly stimulate the vitality of the main body of the people to create history, and continue to safeguard the interests of the people as the primary value goal of all the work of the party. It is by firmly relying on the great power of the people to create history that the Chinese Communist Party has been able to win in the face of new contradictions, new risks and new challenges, to stand with the people through thick and thin, and to win in the fight against the new epidemic and to win the battle against poverty. History has amply proved that "the party only always with the people's hearts, breathe together, share a common destiny, always rely on the people to promote the advancement of history, in order to do even if the 'black clouds are about to destroy the city', 'I am not moving', as safe as a mountain, as solid as a rock. " The great achievements made by the Party leading the people in the new era not only profoundly reflect the practical power and value status of the people in creating history, but also promote the wide recognition and trust of the people in the ruling ability of the CPC, strengthen the mass foundation of the Party's rule in the new era, and powerfully prove to the world the firm power of the Chinese Communists to lead the Chinese people in continuing the magnificent history of the nation, highlighting the The superiority of the socialist system with Chinese characteristics.

Whether or not to recognize the subjective position and role of the people in driving social and historical development is the essence and watershed in distinguishing the heroic view of history from the mass view of history. Historical materialism usually regards social history as created by a few heroic figures according to their individual wills, and regards the masses as a negative factor that hinders historical progress. "In contrast to the heroic historical view of historical materialism, the mass historical view of historical materialism solves this major problem thoroughly for the first time, proposing that the people are the creators of history and the real heroes, thus profoundly revealing the fundamental forces of historical development and social progress." (1)In the century-long historical process of revolution, construction and reform, it was by always maintaining a flesh-and-blood and confidential relationship with the people that the Party was able to lead the people of all nationalities to achieve great victories one after another in the face of various difficulties and dangers. History has proven countless times that the people's choice and the people's hearts and minds are fundamental to a party's ability to govern for a long time and gain lasting power. In the new era, the challenges and problems at home and abroad are more complicated, and in the face of the many tests of the severe situation, the only way for the Chinese Communists to continue to lead the people to take up the responsibility of building a strong socialist modern country, and to achieve the great historical goal of the rejuvenation of the Chinese nation, is to insist on the support and approval of the people as the fundamental treasure to overcome all difficulties and to keep alive. The people are the cornerstone of the Party's governance. Only by giving full play to the great wisdom and power of the people, by rooting the political wisdom and governing skills of the Party in the great work of the people in pushing history forward, can the grand poem of socialism with Chinese characteristics in the new era continue to be written.

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