

Exploration of the Great Achievements in the 40th Anniversary of China's Reform and Opening Up: The Deepening of the Philosophical Theoretical System

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Abstract: China's reform and opening up has been going on for 40 years. In the course of reform and opening up over the past 40 years, China has not only undergone earth-shaking changes in the economic field but also made remarkable progress and improvement in science and education, sports, health, democracy, and so on. The international community has been exploring the root causes of China's great achievements in reform and opening up in recent decades. Behind all these great achievements lies in the fact that the Communist Party of China has led the people of all ethnic groups throughout the country to creatively develop Marxist philosophy, so that Marxist philosophy does not just stay on its original basis. Instead, it combines the basic principles of Marxist philosophy with the unique national conditions of China. And according to the different stages of development, a series of innovative philosophical theories are put forward creatively, which provides a continuous supply of philosophical nourishment for China's reform and opening up at different stages. The Communist Party of China has also led and united with other parties of China to contribute to China's reform and development in all aspects of the country. The whole country is united and there is only one voice in the country, making concerted efforts to carry out construction and single-mindedly striving for development, and advancing in an orderly manner in accordance with the set goals.

Keywords: Reform and Opening Up, Sinicization of Marxism, Socialism with Chinese Characteristics, Economic Achievements.

Introduction

On December 18, 1978, the Third Plenary Session of the 11th CPC Central Committee was held, at which the Communist Party of China (i.e., CPC) resolutely made the historic decision to transfer the central part of the work of the party and the country to economic construction and to carry out reform and opening up.

On December 18, 2018, the conference to celebrate the 40th anniversary of reform and opening up was held in Beijing. Through the 40 years' reform and opening up, today, China has realized a great leap forward from getting up to becoming rich and then becoming stronger, which is a great miracle in the history of human development. China's great achievements in its reform and opening up have attracted worldwide attention.

In the past 40 years of reform and opening up, the CPC has continuously realized the sinicization of Marxism in the practice of promoting modernization, and has formed a series of theoretical innovations of the party. Sinicization of Marxism, in general, refers to the process of forming and creating sinicized Marxism and guiding Chinese social practice [1]. In this process, the Chinese Communist Party's understanding and attitude towards the traditional culture of its country was firstly critical inheritance, carrying forward innovation and then developing it into creative transformation and innovative development. The excellent Chinese traditional culture has been applied and embodied in the reform and development practice of contemporary China. The theoretical innovation achievements of the CPC, such as the theory system of socialism with Chinese characteristics, contain rich traditional culture. The Confucian doctrine of golden mean also advocates to maintain a flexible attitude when dealing with people, and to maintain the diversity of methods under the firmness of principles [2].

The position of Chinese traditional culture in contemporary China's economic and social development is from emphasizing instrumental rationality to realizing the organic unity of instrumental rationality and value rationality. At the same time, when the CPC grasps the essence and connotation of traditional culture, it changes from paying attention to its epochal character to realizing the unity of its epoch and nationality. At present, the CPC continues to promote the party's theoretical innovation, earnestly promote the deep integration of Marxism and the excellent elements of Chinese traditional culture from various aspects of content and form, earnestly carry out the project of inheriting and developing Chinese excellent traditional culture, and vigorously promote the creative transformation and innovative development of Chinese traditional culture [3].

1. The Reasons and Background of China's Reform and Opening Up

1.1 The Reasons of China's Reform and Opening Up

Culture forms the basis, and is a raw material for philosophical reflection [4]. The ten-year "Cultural Revolution" constrained the development of productive forces. China had every reason to reform and open up in order to liberate the productive forces to the greatest extent. There were mainly four main reasons for China's reform and opening up.

Firstly, the situation of the country needed to be changed. The "Cultural Revolution" left a serious situation for the country: the slow development of productive forces, the problem of inadequate food and clothing of the people, the backward education of science and technology and so on. This situation must be changed.

Secondly, China needed a second revolution. After the founding of the People's Republic of China, the imitation of the highly centralized planned economic system established by the Soviet Union had seriously hindered the development of China's productive forces. China needed a second revolution and the liberation of the productive forces. This situation must be changed.

Thirdly, the socialist system needed a self-improvement and development. In every historical stage of a socialist society, according to the requirements of economic development, it was necessary to constantly promote the self-improvement and development of socialist system in time, so as to make the socialist system full of vitality.

Fourthly and lastly, new ideas must be available in the realization of socialist modernization. The new way of thinking was to establish and continuously perfect the socialist market economic system, actively and steadily promote the reform of the political system, develop socialist democracy, build socialist political civilization, and promote the reform of the cultural system.

1.2 The Background of China's Reform and Opening Up

The reform and opening up is a new chapter in contemporary Chinese history. After the "Gang of Four" (the Gang of Four refers to the gang formed during the Cultural Revolution by Wang Hongwen, Zhang Chunqiao, Jiang Qing and Jiang Qing) was arrested in 1976, the broad masses of the people urgently demanded an end to the "Cultural Revolution," urgently demanded to criticize the crimes of the "Gang of four", to bring order out of chaos, to correct unjust and wrong cases, and to unite and focus on economic construction. However, in February 1977, the "Two Whatever's" (it literally means "all decisions made by Chairman Mao are firmly upheld by us, and we always abide by Chairman Mao's instructions.") were put forward as the guiding principles, which not only made the exposing and criticizing of the evils of the "Gang of Four" encounter many obstacles but also made it difficult for the party and the country to carry out the work, especially economic construction. We urgently need to bring about a revolution in humanity's institutions of learning, so that humanity may be able to begin to learn how to make social progress towards a better, wiser world [5].

Deng Xiaoping, who had not resumed his work at that time, clearly pointed out in May of that year that the "Two Whatevers" were not in line with Marxism and that "we must guide our whole party from generation to generation with accurate and complete Mao Zedong Thought."

After Deng Xiaoping resumed his work in July 1977, he put forward that the essence of Mao Zedong Thought is seeking truth from facts, and from then on people began the discussion that practice is the sole criterion for testing truth. After almost a year of discussion, by the end of 1978 the CPC had convened the third Plenary Session of the Eleventh Central Committee, criticizing the "Two Whatevers", putting forward the slogan of "emancipating our minds and using our heads", advocating that theory should be linked with practice and that all things should be based on reality, affirming that practice is the sole criterion for testing truth and reestablishing the ideological line of seeking truth from facts. It was explicitly required to stop using the erroneous formulation of "taking class struggle as the guiding principle", and the CPC decided to shift the focus of the whole party's work to the socialist modernization drive, and make a major decision on the implementation of reform and opening up. Therefore, it realized its historic change from "taking class struggle as the guiding principle" to economic construction as the central task, from being rigid and semi-rigid to a comprehensive reform, from being closed and semi-closed to the opening to the outside world [6].

The philosophical theory of the criterion of truth solved the problem of ideological line and put forward new correct policies. Discussing and criticizing the wrong policy of "Two Whatevers" had greatly promoted the cadres and the masses to get rid of the cult of personality, emancipate their minds, speed up bringing order out of chaos, vigorously develop the economy, and improve the living standards of the people. It can be said that without the philosophical guidance that "practice is the sole criterion for testing truth", it is difficult to find theoretical support for China's reform and opening up, and therefore it is difficult to proceed smoothly.

2. The Four Main Stages of China's Reform and Opening Up

2.1 Deng Xiaoping Theory Opened up the Exploration of China's Reform and Opening Up

For China's reform and opening to the outside world, there was no model that could be copied, everything needed to be explored by the CPC and the Chinese government. In this process, Comrade Deng Xiaoping, the chief designer of China's reform and opening up, made use of the wisdom of Marxist philosophy and combined it with China's national conditions to find out a series of unique

theories of China's reform and opening up. Among them, "Cat Theory", "Stone Theory" and "Dare-to-venture Theory" are best known.

2.1.1 The "Cat Theory" on the Basis of Reality

"Cat Theory" is known to every family in China today. The so-called "Cat Theory" is: whether it is a white cat or a black cat, as long as it catches the mouse, it is a good cat. This "Cat Theory", which has been fondly talked about and remembered by people, was not only picked up with Deng Xiaoping, a great man of the times, in 1985 in time magazine, but also, in a sense, became an important theoretical symbol of turning the focus of China's social development to "taking economic construction as the central task" after the Third Plenary Session of the Eleventh Central Committee of CPC.

Deng Xiaoping has repeatedly stressed that to resume agricultural production, it is necessary to make a specific analysis of the specific situation, that is, we must not adopt a "one-size-fits-all approach" in terms of production forms or relations but we should see "which form can arouse the enthusiasm of the masses."

Deng Xiaoping, as the chief architect of China's socialist modernization drive, had always been brave and good at theoretical innovation in the course of reform and opening up. As a result, the socialist theory system with Chinese characteristics was gradually formed, and this innovation originated from his unique dialectical mode of thinking [7]. "Cat Theory" seems to be easy to understand, but in fact, it contains profound philosophical ideas. It expresses the basic spirit of Marxist philosophy in the form that the masses like to see. First, it contains the materialism thought of "we must proceed from reality in everything we do". It is necessary to proceed from the facts of objective existence, to adapt measures to local conditions and times, to formulate realistic and effective routes, principles, policies, and methods, rather than to stick to the rules without any changes. Second, it contains the dialectic thought of "specific analysis to specific problems". It is to analyze the particularity of all kinds of things, to study the new situation, to solve the new problems, to adjust and optimize the means and methods to achieve the goal. Third, it contains the epistemological thought of "practice is the only criterion for testing truth".

Only practice has the characteristics of connecting subjective thinking with objective reality. Without practice, it is impossible to prove whether an idea is correct or not. For this reason, Deng Xiaoping strongly opposed empty talk, and he believed that only practice has the most say and everything has to be tested by practice. In his opinion, there is only one criterion for judging a policy, a measure, a decision, and that is practice. "Cat Theory" not only liberated the people's

thoughts and renewed the people's ideas but also stimulated the people's enthusiasm and creativity, and enabled the subsequent reform and opening up to proceed smoothly, and the socialist market economy system to be preliminarily established. It also makes China's abundance and prosperity today impress the world, and China even plays an important role on the international stage today.

2.1.2 The "Stone Theory" on the Basis of Practice Exploration

The so-called "Stone Theory", which means "crossing the river by feeling the stones", is also referred to as "Feel Theory". The theory of Stone came into being at the beginning of reform and opening up in the 1980s. Although the Chinese society had experienced the discussion of "practice is the only criterion for testing truth", realized bringing order out of chaos from the ideological level, and had also begun the strategic shift of the focus of work in the field of practice, new problems still had arisen. That was how to reform and how to open up? In other words, the reform and opening up that the Chinese people were going to carry out needed to be guided by theory. And it was at this very moment that China had a "theoretical gap". Because some of Mao Zedong's speeches in his later years were obviously unable to meet the needs of the society at that time, new theories (such as Deng Xiaoping Theory), which were in line with China's national conditions, were in the process of being formed, and still needed to be tested and perfected by practice. So what exactly should they do? In Deng Xiaoping's view, since there was no ready-made theory for guidance, and no successful experience to learn from, they could only explore the way forward in practice. This was actually the idea that he had expressed on many occasions that the reform should "cross the river by feeling the stones", and the "Stone Theory" came into being.

In fact, the connotation of "Stone Theory" is very profound. It contains the Marxist philosophy quality of "seeking truth and keeping pace with the times". In a specific historical period, "Stone Theory" and its theoretical expansion had scientifically guided China's reform and opening up, and promoted the healthy and rapid development of China's economy. Reviewing the course of China's reform and opening up, reflecting on some ideas and practices before the reform and opening up, and taking a look at the great achievements made after the reform and opening up, the Chinese people can say that what they are following is a method of "crossing the river by feeling the stones". That is taking one step forward and looking around before taking another, practicing while summing up experience, spreading successful experience from rural areas to urban areas, from coastal cities to inland cities, from one place to the whole country. Step by step, exchange for great development at a small cost by the way of "taking small steps, walking slowly but without stopping". This not only enhances the controllability and adjustability of the process of reform and opening up but also makes them

gradually find out a "good way" and "new way" for socialism with Chinese characteristics, which is suitable for China's national conditions. Deng Xiaoping is an example of combining universal truth with concrete reality. He had always combined the universal laws of Marxism-Leninism with China's special national conditions to achieve the unity of individuality and commonality [8].

As the inheritance and development of Marxist theory under the specific historical conditions of China, "Stone Theory" is bound to be enriched and innovated with the advance of the times and the deepening of practice. The later theories from Deng Xiaoping, such as primary stage of socialism, "theory of 'let some people get rich first'" and "theory of one country, two systems", all extended and deepened the connotation of "Stone Theory" in a certain sense.

2.1.3 The "Dare-to-venture Theory" of Daring to Blaze New Trails

Different from "Cat Theory" and "Stone Theory", "Dare-to-venture Theory" has the most theoretical innovation and practical innovation in Deng Xiaoping Theory, so it has been affirmed and praised by many scholars. The so-called "Dare-to-venture Theory", in Deng Xiaoping's words, means "no arguing, boldly trying, boldly venturing"; "once the argument is complicated, the time is lost and nothing can be done." Therefore, the "Dare-to-venture Theory" is also called "No-argument Theory." In China at that time, although the gross national product of China doubled in the early 1990s compared with the 1980s, and the economic development momentum was good, some problems in the course of reform and opening up still made many people doubt about the reform and opening up. The question of whether the reform and opening-up should be surnamed "Capitalism" or surnamed "Socialism" was asked. China's social development seemed to have faced a difficult choice again. Philosophers are not just concerned with explaining particular empirical phenomena such as the productivity of language or linguistic competence [9]. At this critical moment, Deng Xiaoping resolutely decided to go south in order to remove the doubts, clear away the rigid ideas, get rid of the interference of the question of capitalism or socialism, and liberate people's minds. He personally inspected some places where China had first carried out reform and opening up to let practice speak and prove it with facts. So, in early 1992, Deng Xiaoping visited Wuchang, Shenzhen, Zhuhai and Shanghai, and made the famous "Southern Tour Speeches". That was inseparable from the very special and complex situation of the time.

Each person's apprehension and interpretation of the world is his or her meaning of the world [10]. As two abbreviations of a theoretical achievement, "Dare-to-venture Theory" and "No-argument Theory" are actually two aspects of this theoretical achievement. "Venture" in the "Dare-to-venture Theory" is not the

random and blind one but to stress the venture on the premise of adhering to the Four Basic Principles which are adhering to the socialist road, the people's democratic dictatorship, the leadership of the Communist Party of China, Marxism-Leninism and Mao Zedong thought. The "Dare-to-venture" is a momentum, a drive. "No argument" in "No-argument Theory" is not an indisputable issue, nor is there any theory that is indisputable. Instead, it emphasizes that such issue as its surname "Capitalism" or "Socialism" does not need to take the time to argue. Because the argument won't end up, and it is "squandering all the time", but that doesn't mean it doesn't matter. In Deng Xiaoping's view, it is sufficient to use the value standard of "Three Favorables" (i.e., whether it is favorable to the development of the productive forces of the socialist society, whether it is favorable to strengthen the comprehensive national strength of the socialist country, and whether it is favorable to improve the living standards of the people) to judge. Therefore, "No-argument Theory" is not about ruling out principles but is against abstract and empty arguments that are divorced from reality. However, in the context of Deng Xiaoping's "Southern Tour Speeches", "Dare-to-venture" is mainly venturing in the direction of the socialist market economy, because "planned economy and market economy are both means of economy" and "whether planned economy is more or market economy is more is not the essential difference between socialism and capitalism." "No-argument" mainly means not to argue whether the market economy is surnamed "capitalism" or "socialism", and not to criticize in vain about the practice of socialist market economy but to spare more time to develop the economy and improve the people's livelihood.

In short, the basic question of "what is socialism and how to build socialism" revolves around "Dare-to-venture Theory" or "No-argument Theory". Many aspects of theoretical innovation have been realized: first, the scientific and complete expression of the essence of socialism; second, classical interpretation of the relationship between socialism and market economy; third, the proposal of the criterion of "Three Favorables"; fourth, the discussion of the thought of socialist development motive force that "reform is also the emancipation of productive forces"; fifth, new understanding of the relationship between socialism and capitalism; sixth, the establishment of the step development strategy of seizing the opportunity to develop itself; and so on. The above theoretical connotation of "Dare-to-venture Theory" greatly enriches the treasure house of Marxism and speeds up the historical process of reform and opening up in China.

The essential attribute of Marxist philosophy which is different from all other old philosophy is practicality [11]. It is precisely because Deng Xiaoping put forward the "Dare-to-venture Theory" that the Chinese people's thoughts are constantly

liberated, the pace of reform and opening up is getting bigger and bigger, the productive forces are developing unprecedentedly, and the people's living standards are constantly improving. It is precisely because Deng Xiaoping invented "No-argument Theory" that it has won precious time for the development of China's economy and society and won a relatively stable domestic environment and a more favorable international environment. Since the "Southern Tour Speeches", as Deng Xiaoping's original theory, "Dare-to-venture Theory" or "No-argument Theory" has not only been deeply rooted in the hearts of the people but has also enabled series of theoretical innovations of the CPC to break through many obstacles and be quickly transformed into practical innovations of the reform and opening up. Thus it has greatly promoted China's economic development, political stability and social progress [12].

2.2 Jiang Zemin's Important Thought of "Three Represents" Straightened out the Course of China's Reform and Opening Up

With the comprehensive development of China's reform and opening up, Chinese society had entered an unprecedented period of profound social transition. This transition was a transition from the traditional planned economy system to the modern market economy model, and the traditional political model, ideology and culture concept, values and life style were influenced by economic globalization, information technology and network, and tended to be democratized, diversified, individualized and so on. The complexity of China's social transition lay in the fact that in just a few decades, it had already completed the economic development process that took hundreds of years to complete in Western countries, and many social problems had been exposed in this short period of time.

In addition, the modernization had not yet been realized, but it was facing the challenge of postmodernism, and the unique situation of coexistence of agricultural civilization, industrial civilization and post-modern civilization appeared. What they reflected in the cultural values were: tradition, modern and even post-modern came up together, competing for discourse; national mainstream culture coexisted, communicated, collided and even divided, integrated with all kinds of non-mainstream cultures and even all kinds of foreign social thoughts. The profound transition of economy, politics and culture would inevitably had a profound impact on people's outlook on life and values. In the period of social transition, on the one hand, people's outlook on life, values and even belief system had undergone profound changes, but on the other hand, various reform measures matched with the market economy had not been established and perfected, and the construction of the rule of law and the reform of the democratic political system were relatively lagging behind. Such social

problems as social corruption, the gap between the rich and the poor, environmental pollution, interpersonal tension and so on had been increasingly exposed.

With the advent of the third scientific and technological revolution, scientific and technological progress and innovation had become more and more decisive factors for the economic and social development of a country or a region. The contribution rate of science and technology to economic growth had risen from 10%-20% in the early 20th century to 60%-80% by the end of 20th century. The ultimate goal of any economic strategy is to establish and maintain over time the efficiency of doing business of all or to the majority of the economic cycle constituents [13].

In particular, the information industry and the level of information had become an important symbol to measure the comprehensive national strength of a country or a region. Facing the challenge of the new science and technology revolution, countries all over the world increased the strength of developing science and technology one after another. Particularly, the western developed countries actively participated in the world high-tech competition and seized the "top of science and technology" in the future international competition. In 1993, the United States took the lead in putting forward the idea of building a national information superhighway, followed by Canada, Japan, Britain, France, Germany, and South Korea. A plan to build a national information superhighway had been drawn up in the face of the rapid development of science and technology in the world. In our contemporary time, we can say that human existence will have meaning if and only if man has a life of purpose, self-transformation and value [14]. China must actively learn from all good foreign experience and do all it could to catch up. Otherwise, the gap would widen further.

On December 26, 1991, the Soviet Union's Supreme Soviet announced its formal dissolution, which marked the complete end of the bipolar political structure of more than 40 years, and the world political structure began to change from bipolar political structure to multipolar political structure. The drastic changes in Eastern Europe, also referred as Revolution of 1989, and the collapse of the Soviet Union caused a great setback to the international communist movement. This series of changes made the thought of Chinese society in the 1990s in general in a low-key state. After the drastic changes in the Soviet Union and Eastern Europe, confusion haunted every thinking Chinese: why would a powerful socialist Soviet Union collapse in an instant? The kind of political enthusiasm and romantic idealism aroused at the beginning of reform and opening up was fading away day by day [15].

Materialistic dialectics holds that the material world is generally connected, and that human society is a huge and complex dynamic system composed of economic, political and social consciousness factors in a certain way. When examining the development of society, we must grasp it from its general connection. It requires that the basic requirements of party building be grasped from the angle of general connection between things. Therefore, proceeding from the realistic situation at home and abroad, the central leadership of the CPC with Jiang Zemin at its core founded the important thought of "Three Represents" on the basis of scientifically judging the historical position of the CPC. The important thought of "Three Represents" came into being under such philosophical thinking. As an important milestone in the process of Marxism's sinicization, the important thought of "Three Represents" inherits the essence of Mao Zedong Thought on theory of practice and Deng Xiaoping Theory on the primary stage of socialism with Chinese characteristics. In order to adapt to the trend of international competition after the end of the Cold War and the specific changes of China's reform and opening up, according to the inherent requirements of the process of Marxism sinicization, the CPC with Jiang Zemin at its core promoted the theoretical metabolism and innovated the core idea to guide China's social development [16].

The important thought of "Three Represents" is that the CPC should always represent the development needs of China's advanced social productive forces, always represent the onward direction of China's advanced culture, and always represent the fundamental interests of the largest member of the Chinese people. The important thought of "Three Represents" expounded the advanced role of the CPC in the construction of socialist economy, politics and culture with Chinese characteristics from the angle of the overall situation, the general connection of things, and pointed out that the party building must be strengthened in ideology, politics, work style, discipline, organization and system, which embodied the Marxist philosophical viewpoint of universal connection. The development needs of China's advanced social productive forces, the onward direction of China's advanced culture, and the fundamental interests of the largest member of the Chinese people are to realize the overall goal of building socialist economy, politics and culture with Chinese characteristics. The important thought of "Three Represents" was not only related to the overall situation of the new great project of promoting party building but also related to the overall situation of reform, opening up and modernization construction. In short, the important thought of "Three Represents" was based on Marxist philosophy and deepened Marxist philosophy. Unaffected by the so-called Revolution of 1989, it continued to straighten out the course of China's reform and opening up and kept China's economy stable and moving forward.

2.3 Hu Jintao's Scientific Outlook on Development Achieved the Economic Development by Leaps and Bounds

The philosophy of socialism with Chinese characteristics is the philosophical form of the theory of socialism with Chinese characteristics. It is the Chinese characteristics, the Chinese style and the Chinese manner of the social science, and it has the distinctive characteristics of times [17]. On the premise of the development of Deng Xiaoping Theory and the important thought of the "Three Represents", the Central Committee of the CPC with Comrade Hu Jintao at its core had drawn extensively on the experience and lessons of the development at home and abroad through the combination of the actual situation of China's development and put forward an important strategic thought which accorded with the law of development of China.

With the further advancement of the reform and opening up, the economy had maintained a high rate of growth, but the environmental problems associated with it were becoming more and more serious. The local governments at all levels only focused on GDP but did not attach importance to the quality of economic growth. The wrong outlook of political achievement was becoming more and more obvious. If Scientific Outlook on Development was not put forward in time, the sustainability of China's economic development would become a prominent problem.

One of the forms of social consciousness--philosophy is the science of the most general laws of development of nature, society and thinking, and in relation to a particular subject reflects methodological principles of formation and a meaningful framework for its development [18]. The Scientific Outlook on Development is the systematic theory of contemporary Chinese communists on the development of the socialist society and the philosophy of the development of contemporary China.

The theoretical innovation with Scientific Outlook on Development as the core is the theoretical interpretation of Marx's historical materialism in contemporary China. The Scientific Outlook on Development was the response of the world outlook to the challenge of globalization and marked the fundamental transformation of the way of thinking in guiding the construction of socialism. Its core is the thought of "people oriented".

In the meantime, the Scientific Outlook on Development is a world outlook system which is united with the outlook about political achievements, the outlook about talents, the outlook about the masses and the outlook about honor and disgrace.

The Scientific Outlook on Development mainly includes the following aspects:

First, it is on the basis of the people-oriented principle. The people-oriented principle is the central idea of the Scientific Outlook on Development, and also the key area studied by experts and scholars. The people-oriented principle is the core motive force to promote the Scientific Outlook on Development, and it is also the inevitable requirement of national and social development. In essence, the people-oriented principle and Marxist thought are in common, which is of great significance to promote the development of the Scientific Outlook on Development. Only by adhering to the idea of people-centered development can the party and the people keep the same goal and form a joint force [19].

Second, it is to focus on economic construction. Experts and scholars generally believe that economic construction is the most important purpose of the Scientific Outlook on Development. In terms of the problems exposed in the course of China's development, they can be solved through the development of economic construction. The present prosperity of China has been derived from the continuous development of the economy in the past decades. In addition, economic construction is still an important prerequisite for the realization of people-oriented concept. Therefore, only when the Scientific Outlook on Development regarded economic construction as the main objective could it play an important fundamental role.

Third, it is to focus on issue of coordinated development. The Scientific Outlook on Development holds that in the process of economic development, it is necessary to ensure the coordinated development between urban and rural areas, between regions, between economy and society, between man and nature, and between domestic construction and opening to the outside world. Through the theory of coordinated development, it could effectively solve the problems exposed in the development of China. Therefore, the theory of coordinated development provides a clear way for the development of society and country, and this way of development could promote the long-term development of the Scientific Outlook on Development. The idea of overall planning put forward in the Scientific Outlook on Development was not to restore the traditional government-dominated planned economy mode but to intervene in the market through the use of the principle of economic development in the context of the market economy.

Fourth, it begins to attach importance to the issue of sustainable development. China is the largest country in population in the world. It has abundant labor force, but the per-capita quantity of the resources and per-capita GDP are very

low. Due to the lack of management in the past, the environmental damage and soil erosion had been serious, and the carrying capacity of the environment had been decreasing. With the rapid development of social economy, the contradictions such as the shortage of resources had been becoming more and more acute, and the damage to the environment had been also rising constantly. Therefore, it was necessary to carry out the important thought of sustainable development in the process of development, so as to ensure the long-term development of the country.

Therefore, it can be seen that the Scientific Outlook on Development is based on philosophy. The Scientific Outlook on Development has two important theoretical bases. First, it is the dialectical materialism. The dialectical materialism holds that the whole world has been continuously developed, and this theory has a holistic idea, which brought some inspiration to the Scientific Outlook on Development and promoted the Scientific Outlook on Development to come into being. Second, it is the historical materialism. The historical materialism holds that the development of history is not promoted by great heroes but by the masses of the people. The theory of interrelation between things became an important foundation of Scientific Outlook on Development that is people-oriented principle as the Core.

Since knowledge tends to spontaneously fragment while it grows, philosophy takes existing diversity as a resource and a starting point for a new synthesis [20]. The Scientific Outlook on Development is a major strategic thought put forward by the CPC since the 16th Session of National Congress of the CPC from the overall situation of the development of the cause of the CPC and the people in the new century, and it is also the systematic theory about the development of the socialist society of the contemporary Chinese Communists. It is the enrichment and development of Marxist development theory and the philosophy of contemporary Chinese development. Under the guidance of Scientific Outlook on Development, China's economy has maintained a high-speed growth momentum [21].

2.4 The High-Quality Economic Development of Reform and Opening Up under the Guidance of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era

As we all know, the economic reform and opening to the outside world has promoted the rapid growth of China's economy. But the rapid economic growth also brought some serious environmental problems. The reform and opening up of the new socialist era under Xi Jinping's leadership has made efforts to solve the environmental problems that accompany economic development. That is to say,

while striving to maintain China's rapid economic development, the Chinese Government also ensures that China's environmental problems are constantly improving. In this way, the quality of China's economic development will improve continuously.

In recent years, the global ecological environment has been deteriorating day by day. Ecological problems emerge one after another. Human beings need to rethink the relationship between man and nature [22]. Xi Jinping, the General Secretary of the CPC, has said that mountains, waters, forests, fields, lakes, grass are a community of life. The lifeblood of man is in the field, the lifeblood of the field is in the water, the lifeblood of the water is in the mountain, the lifeblood of the mountain is in the earth, and the lifeblood of the earth is in the tree. It can be seen that the environment is an ecological functional community with internal organic connections. Its protection involves not only the coordinated development of economy and society but also the coordinated development of urban and rural areas, as well as the optimization and integration of space. Therefore, measures should not be isolated or uncoordinated but should be multifaceted and mutually supportive.

However, through the great development of the economy for several decades after the reform and opening-up, on the one hand, the living standards of the Chinese people have generally improved significantly, which has substantially eliminated the problem of poverty throughout the country, and China's international position has improved significantly. In today's economic globalization, China has the responsibility to better share the development achievements of its reform and opening up with the world. China's Belt and Road initiative will play a very beneficial role in promoting the benign development of the world economy, especially in promoting the common development of developing countries. On the other hand, however, with the continuous development of China's economy and the continuous improvement of the people's living standards, the people's demand for good environmental quality is getting higher and higher. China's environmental problems have also been placed in a more and more important position. Building a beautiful China has become the common wish of the whole country, and people are no longer satisfied with the material wealth based on the poor environmental quality. As a means of living better, with the goal of human flourishing, natural philosophy should encompass an ethics and morality grounded in human nature and in nature as a whole [23].

In view of the new changes in the situation at home and abroad, how does the CPC make Marxism develop greatly? On the one hand, it can not leave the realistic requirements of Chinese society; on the other hand, it must combine

Marxism with Chinese traditional culture, especially with Confucianism [24]. The new CPC Central Committee with Xi Jinping at its core, has timely put forward Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, which marks socialism with Chinese characteristics entering a new era. In Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, Xi Jinping's ecological civilization thought and the concept of a Community of Shared Future for Mankind have been widely praised at home and abroad. In order to share the achievements of reform and opening up, promote the development of the world economy and create a better home for mankind, socialism with Chinese characteristics for a new era has been formed on the basis of the practice of 40 years' reform and opening up in China. It has successfully created a new layout of two-way interaction between comprehensive deepening reform and all-round opening to the outside world, and devoted itself to the construction of the community of shared future for the Chinese nation and the community of shared future for mankind. It focuses on promoting the construction of ecological civilization and global ecological governance in order to form a harmonious and symbiotic life community between man and nature [25].

First of all, Xi Jinping pointed out that man and nature are the community of life, and that human beings must respect nature, conform to nature, and protect nature. The modernization we want to build is the modernization of harmony and symbiosis between man and nature, and we must adhere to the principle of giving priority to conservation, protection and recovery of natural resources. This kind of expression, which is both popular and profound, develops the epistemology of the relationship between man and nature and how to deal with the relationship between human production and the protection of nature to a new height, which is a new development of the sinicization of the Marxist world view.

Second, environmental pollution and ecological damage have become the weak link that restricts the sustainable development of China's economy and society, so the ecological environment protection is very important. With regard to the importance of ecological environment, Xi Jinping has repeatedly emphasized the importance of cultivating ecological ethics, and said that people should "protect the ecological environment like protecting their own eyes, and treat the ecological environment like treating their own lives". The report of the 19th National Congress of the CPC pointed out that the construction of ecological civilization is a long-term plan for the sustainable development of the Chinese nation, and it is necessary to set up and practice the idea of "clear waters and green mountains are as valuable as mountains of gold and silver", to adhere to the basic national policy of saving resources and protecting the environment, and to treat the ecological environment like the treatment of life. In order to respond to this epistemology in

practice, Xi Jinping put forward two bottom lines: the development bottom line and the environmental quality bottom line. Through the legislation and reform program, the ecological red line should be delimited and strictly observed, and severe punishment should be imposed on environmental pollution and ecological damage.

Third, environmental protection is also a livelihood issue. Xi Jinping has stressed that a good ecological environment is the most general welfare of people's livelihood. The Chinese government should insist on ecological benefits to the people and ecological benefits for the people, focus on solving the outstanding environmental problems that harm the health of the masses, and constantly meet the growing needs of the people for a beautiful ecological environment.

Last but not least, President Xi Jinping not only requires China to make its own contribution to global environmental security but also puts forward the concept of a Community of Shared Future for Mankind to the world based on global climate change, global animal protection, global environmental protection and global common development. It is necessary to implement a national strategy to actively address climate change, to promote and guide the establishment of a fair and reasonable global climate governance system with win-win cooperation, to highlight the image of China as a responsible large country, and to promote the building of a Community of Shared Future for Mankind. The proposal to build a Community of Shared Future for Mankind has received a positive response from the international community. The concept of a Community of Shared Future for Mankind is a new value concept put forward by the Central Committee of the CPC with Xi Jinping at its core in the new situation [26]. This theory not only reflects the harmonious symbiotic relationship between Chinese people and their own environment but also reflects the harmonious symbiosis between human beings and the environment of the earth and the harmonious symbiosis between each country and the environment of the earth. The Belt and Road Initiative, promoted by the concept of a Community of Shared Future for Mankind, will certainly play a very important role in promoting the development of the global economy, and will eventually benefit the countries participating in the Belt and Road Initiative. Currently, the promotion of the construction of a Community of Shared Future for Mankind has been written into the Constitution of the CPC and Constitution of China.

At the 2018 National Conference on the Protection of the Ecological Environment, President Xi Jinping proposed to work together to build a global ecological civilization, take a deep part in global environmental governance, to form a solution for world environmental protection and sustainable development,

and to guide international cooperation on climate change. This reflects the internationalization of the epistemology of Xi Jinping's ecological civilization thought. It can be said that the epistemology of Xi Jinping's thought of ecological civilization is a new breakthrough on the relationship between man and environment in Marxism [27].

3. A New Engine for the Development of the New Era

Public administration as the manifestation of government is a complex reality itself in its exercise requires a philosophy to support it, encourage and give direction [28]. It is worth mentioning that the CPC and the Chinese government have actively embraced science and technology, advocated science and technology, and actively promoted the development of science and technology at any stage of its development. In his report on the work of the government, Chinese Premier Li Keqiang proposed to formulate an Internet Plus initiative to promote the integration of mobile internet, cloud computing, big data, internet of things with modern manufacturing industry, promote the healthy development of e-commerce, industrial internet and internet finance, and guide internet enterprises to expand their international market. The modern manufacturing industry and the industrial internet of things have been highlighted since then.

When applied sciences and philosophy interact, the latter can act as a useful tool by unravelling unexplored assumptions held in relation to a practice or issue of concern and reason about the implications of our ideas and decisions [29]. The government work report pointed out that C2B (Customer to Business) promotes manufacturing flexibility is one of the important trends of Internet Plus to promote manufacturing transition, which has more connotations. The combination of the internet of things and the manufacturing industry is another important trend in the development of the industrial internet. The combination of the physical world and the network world through sensors to develop the Cyber-Physical Systems (CPS) will open up a new world of industrial internet for intelligent manufacturing and intelligent factories. The software-defined machines will realize the rapid scheduling and reorganization of manufacturing equipment resources and self-organization production to meet the needs of personalized customization.

Summing up centuries of contemplation in science and most crucially its edification, knowledge must synthetically be transformed into insights to advance progressively [30]. By connecting people, big data, smart assets and equipment, the industrial internet forms an open and global industrial network, combining software and big data analysis to improve productivity and efficiency. With the combination of internet and machine equipment, big data analysis of machine

operation is used to improve the efficiency of machine operation and reduce downtime and unplanned malfunction. Its connotation has gone beyond manufacturing processes and manufacturing itself, spanning the entire value chain of product life cycles, including aviation, energy, transportation, healthcare and so on. Industrial internet will play an important role in improving energy efficiency, improving maintenance and maintenance efficiency of industrial system and equipment, optimizing and simplifying operation and improving operation efficiency.

In terms of national development, the development concept of Internet Plus can help China form a new comparative advantage of international division of labor from labor cost advantage to creativity cost advantage. Large population is China's most visible natural endowment, and the average education level of China's population is higher than that of countries such as India. With the increase of income level, the comparative advantage of low labor cost is not sustainable, especially for traditional manufacturing industry. The internet has given China the possibility of developing new comparative advantages based on natural endowment. The ability to collaborate between people is the greatest wealth of human evolution, but the effectiveness of this collaboration is limited by the transaction cost of communication, so it was difficult to realize the network effect of large groups in the past. Passive collaboration, similar to flow-line scale production, has become the main mode of collaboration, while active collaboration, which embodies the promoting role of human network creativity, has just shown great potential with the help of the internet.

A large group of people with a certain level of education and enterprising spirit will burst out world-class group creativity once an effective cooperative mechanism is formed with the help of the internet. This form of creativity is more of a business model or product micro-innovation in the early stages, and as experience and capacity accumulate, it will evolve into groundbreaking innovation, including innovation in science and technology. The Chinese-language Internet is a sufficiently large network, and if future generations can better break through the language barrier, that group's potential for creativity will be greater.

In other words, if the internet and digital technology can be grafted to more traditional industries, it will make the traditional industry more valuable, which will greatly promote the quality of China's economy and thus release more digital dividends. Due to its early development and relatively mature business model, the traditional industry is generally less digitized. Therefore, the future application of digitalization to improve production efficiency will have more room. In particular,

as China's economic growth slows down, the past labor-intensive and resource-intensive development models of traditional enterprises are unsustainable, so new competitive advantages need to be found.

The Internet Plus provides an opportunity for the upgrading of traditional industries. It is no exaggeration to say that, like other general-purpose technologies such as steam engines and electrification, internet technology will revolutionize the genes of traditional industries, leading to new sources of business and revenue growth. In fact, change is taking place in many traditional industries. In the field of payments, in addition to traditional financial services, non-financial services companies such as third-party payment providers provide consumers with flexible and diverse means of payment through mobile devices, social media and other digital technologies. In the field of shopping, many non-traditional retail enterprises directly participate in the retail market with the help of e-commerce, while retailers provide seamless shopping experience through digital technology. In the audiovisual field, both traditional content providers and digital content providers try to reach a target audience via the internet around consumers' habit of watching on multiple screens, which in turn can interact with content providers through social media, breaking the mode of passive acceptance of content in the past. And in the field of transportation, which is closely related to people's lives, is becoming more and more humanized and intelligent. Many new internet companies are focusing on providing more convenient trip service, hoping to get through the links of transportation, accommodation, tourism, etc., to provide customers with more considerate services.

It can be seen that "Internet Plus Traditional Industry" is not simply to subvert the traditional industry but to use new digital means to optimize the operation mode of traditional industry, and to create incremental value for consumers, customers and enterprises themselves. Therefore, for traditional enterprises, they should not be afraid to be subverted by new entrants but should have an open mind to see objectively the new atmosphere that new entrants bring to traditional industries, and they should abandon the traditional zero-sum mentality, set up the concept of competing and establish a wide range of partnerships with new entrants and upstream and downstream enterprises in the industrial chain to create an industrial ecosphere. As China's economy enters the "new normal", the past economic growth momentum gradually weakens, Chinese enterprises urgently need to find a new source of momentum, and the emergence of digital technology represented by the internet is at the right time. In the age of digitization, the world seems to be reducible to a digital computer [31]. If this technology trend can be fully held, both Chinese enterprises and the Chinese economy will unleash new growth potential. In a word, the Chinese Communist Party and the Chinese government

are fully aware of the changing economic development and the new situation, and promote the continuous development of China's economy and society by constantly developing philosophical theory and keeping pace with the times to create new miracles of reform and opening up one after another.

Conclusions

The development of China must be guided by the continuous development of philosophical theory combined with China's national conditions. On the basis of careful analysis of the situation at home and abroad, China must raise it to an advanced philosophical theory and let philosophical theory go first. Marx has been recognized as "the best thinker in the last millennium", which has an inevitable connection with Marx's own "human feelings" and his creation of Marxism and the universal spread of Marxism in the world [32].

However, Marxist philosophy should not stand still and cannot stand still. The theoretical quality of Marxist philosophy that keeps pace with the times will only be deepened but not stand still. China will always combine Marxist philosophy with the excellent quality of Chinese philosophy, combine it with China's national conditions, and will continuously deepen and develop it. Otherwise, without the nourishment of philosophical wisdom in the deepening of theory, China will not move forward. If the development of philosophical theory is stalled, China's reform and opening-up and economic development will also be stalled. Since its founding, the CPC has not only emphasized the importance of theoretical learning on Marxism but also emphasized the importance of learning in practice; it has not only emphasized the theoretical learning of all party members but also paid special attention to the theoretical learning of the cadres of the party; it has not only enriched and perfected the content of learning but also formulated the corresponding learning mechanism. These historical experiences can be used for reference to uphold and develop the Marxist theory [33].

It is worth mentioning that the Communist Party of China holds a plenary session every year, such as the Third Plenary Session of the Eleventh Central Committee, which attaches importance to the study of philosophical theory of cadres of party members and to the ability to apply philosophical theory to practice. By convening the plenary session, the CPC can analyze and judge the domestic and international situation each year scientifically, and raise it to be the philosophical wisdom, and in turn the wisdom of the sublimated philosophical theory will affect the country's economic policy. For example, every five-year plan for each stage is based on the study of the situation at each stage of development. At each stage, philosophical theory is combined with the practice of economic development, together with China's institutional advantages that enable it to mobilize resources

to accomplish large undertakings, so as to make continuous efforts to move forward in a purposeful and directed manner. China has made brilliant economic achievements in its reform and opening up, which is clear to all countries in the world. It will certainly continue to absorb the philosophical wisdom in the further reform and opening-up, and make greater progress.

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