**Xi Jinping Philosophy: The way to Comprehensively Deepen Reform in the New Era ——from the Perspectives of Marxist Ontology, Marxist Epistemology and Marxist methodology**

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[ Abstract ] **With the historical development of China's modernization practice, the study of China's reform has also acquired the significance of real academic history. We have the conditions to reflect and summarize China's reform more deeply at the level of Marxist ontology, epistemology and methodology.**

**As the ontological basis of comprehensively deepening reform, historical materialism, with its inherent principle of basic social contradictions, shows the urgency and importance of comprehensively deepening reform. In particular, material production constitutes the "decisive factor of social development", which is the cornerstone for accurately grasping the major relationship of comprehensively deepening reform; the principle of people as the subject of historical practice determines that upholding the supremacy of the people is the logical starting point and value foundation of comprehensively deepening reform. Dialectical materialist epistemology provides a scientific epistemological basis for comprehensively deepening reform in the new era.**

**The methodology of reform based on materialist dialectics needs to be studied and refined from different levels. In guiding the reform concept, we must adhere to the people-centered approach, adhere to the principle of keeping the right path and making innovations, and adhere to the concept of systems; in guiding the reform thinking, we must adhere to dialectical thinking and correctly handle the relationship between overall advancement and key breakthroughs, top-level design and crossing the river by feeling the stones, boldness and steady steps, and reform, development and stability.**

**[ Keywords ] Comprehensively deepening reform, ontology, epistemology, methodology**

Since the Third Plenary Session of the 11th CPC Central Committee sounded the clarion call for reform and opening up, China's reform and opening up has gone through 46 years and entered the "forty-year" year. More than 40 years of successful practice have proved the correctness of the path of reform and opening up. Since the Third Plenary Session of the 18th CPC Central Committee, reform has achieved a historic transformation from local breakthroughs to overall comprehensive deepening, promoting historic achievements in various undertakings of the Party and the country, successfully opening up the road of Chinese-style modernization, and realizing the great rejuvenation of the Chinese nation has entered an irreversible historical process. With the historical development of Chinese-style modernization practice driven by reform and opening up to comprehensive deepening of reform, the study of China's reform has also acquired real academic historical significance. We have accumulated a wealth of historical materials, cases and documents, and have the conditions to reflect, summarize and look forward to China's reform more deeply at the level of Marxist ontology, epistemology and methodology.

     In 2018, the year of the 40th anniversary of reform and opening up, the magazine Exploration and Controversy launched a series of articles entitled "China's Path of Reform in 40 Years - A Methodological Perspective". The articles reflected on and summarized China's path of reform from the perspectives of reform philosophy, emancipating the mind, reverse pressure mechanism, bottom-line thinking, the middle way, maturity and finalization, reform and innovation, and put forward some quite creative views.

They mainly include:

(1) The deep logic of "China's experience" is a reform philosophy centered on the people;

(2) The key to reform is to break the "dogmatism" and turn to the "fallibility theory" in terms of cognition;

(3) "reverse pressure" is an important driving mechanism for China's reform and opening up;

(4) bottom-line thinking is a holistic and strategic philosophical thinking that should be followed in reform practice and various tasks;

(5) the middle way is the way to success in 40 years of reform;

(6) The maturity and finalization of institutions and policies are the starting point and foothold of reform; and others…

These points articles reflect on and summarizes reform practice and condenses reform methodology from the height of reform philosophy. It is representative and has made a useful attempt to build China's reform methodology at a higher level.

     Compared with domestic scholars, foreign scholars often discuss the reform model and reform methods in connection with the achievements and experience of China's economic reform, involving the comparison of the Washington Consensus and the Beijing experience, the comparison of the gradual and radical nature of reform, and the discussion of the role of the government and the development of the market. Among the studies of Western scholars on China, the most famous and influential one is the "Beijing Consensus" proposed by American scholar Joshua Cooper Ramo in 2004. "Innovation, sustainable and equal development, and national autonomy" can be said to be Ramo's highly condensed and theoretical summary of the logic of China's reform.

In his book "China's Megatrends" published in 2009, John Naisbitt, an American futurist, believes that the eight pillars supporting China's new social form are: emancipating the mind; combining "top-down" with "bottom-up"; planning the "forest" and letting the "trees" grow freely; crossing the river by feeling the stones; the budding of art and academia; integrating into the world; freedom and fairness; from Olympic gold medals to Nobel Prizes. By describing and summarizing the megatrends of China's development, Naisbitt pointed out that China is creating a brand-new social, economic and political system. The "eight pillars" of China's new social form proposed by Naisbitt are full of detailed observations and accurate condensation of China's reform methods. For example, emancipating the mind is the foundation of China's social progress, emphasizing the encouragement of new ways of thinking and behavior patterns by breaking the shackles of old ideas; the combination of "top-down" and "bottom-up" emphasizes the interaction between government and social forces, and jointly promotes social development through government guidance and market-driven; planning the "forest" and letting the "trees" grow freely is a metaphor for giving micro-subjects enough freedom and innovation space on the basis of macro-planning; crossing the river by feeling the stones means moving forward in exploration, and finding a development path that suits oneself through continuous practice and adjustment.

       The above understanding, reflection and summary of the logic of China's reform are only examples, not a general research review. However, we can also get a glimpse from the research of Chinese and foreign scholars. At present, the research on China's reform is mostly carried out at the level of method and strategy and relatively concrete, lacking a deeper analysis and summary at the level of philosophical epistemology, especially ontology. In fact, any reform has a value position and value orientation, and the value position and value orientation are determined by the more basic underlying logic.

In 2018, sociologist Deng Weizhi proposed to establish a "reform study". He believed that "in the 40 years of reform and opening up, there are a lot of successful experiences and lessons from local failures. We need to analyze dialectically, and there are many academic studies worth studying. Today, it is necessary and possible to establish and develop a systematic "reform study": reform studies include reform history, reform law, reform politics, reform sociology, reform psychology, reform work, comparative reform, etc." [1]

From the perspective of human knowledge history, any discipline and any doctrine has its own basic theory. If a discipline or a doctrine is compared to a building, then the basic theory is the foundation of the building, which fundamentally determines the scale, structure and height of the building. The foundation of China's "reform studies" building is the "reform philosophy", that is, the Marxist ontology, epistemology and methodology of reform.

**1. The Historical Materialist Foundation of “Comprehensively Deepening Reform” as the Ontological Basis**

Reform and opening up is an important magic weapon for China to catch up with the times. So why should the Communist Party of China insist on comprehensively deepening reform?

What is the theoretical basis or underlying logic of comprehensively deepening reform? This is the first question that contemporary Chinese Marxism must answer. Shortly after the Third Plenary Session of the 18th CPC Central Committee, General Secretary Xi Jinping delivered an important speech entitled "Adhere to Historical Materialism and Continuously Open Up New Horizons for the Development of Contemporary Chinese Marxism". This is not only an important document that deeply expounds on the Marxist materialist view of history, but also a programmatic document that uses the basic principles of historical materialism to deeply understand the laws of comprehensively deepening reform and better implement various reform measures. General Secretary Xi Jinping pointed out that comprehensively deepening reform is "based on the sum of China's current social material conditions, that is, based on China's basic national conditions and development requirements." [2] The speech focused on the three aspects of the movement of basic social contradictions, the material production basis of social life, and the subject of historical practice and creation, and scientifically expounded and deeply analyzed several major issues of comprehensively deepening reform. It has important guiding significance for us to deeply grasp the historical materialist basis of comprehensively deepening reform.

**1. The basic social contradictions and their movement principles are the key to deeply understand the importance and urgency of comprehensively deepening reform**

In 1883, Engels brilliantly expounded the basic connotation of historical materialism in his speech at Marx's tomb. In Engels' view, just as Darwin discovered the natural laws of the organic world, Marx stripped away the "complex ideology" and accurately grasped the "simple facts" to make a scientific summary of the laws of development of human history: "People must first eat, drink, live and wear clothes, and then they can engage in politics, science, art, religion, etc." [3] For the economic development of a nation or an era, direct material production constitutes the basis of "state facilities, legal views, art and even religious concepts", and they can only be explained by this basis. Historical materialism believes that the productive forces determine the production relations, and the production relations must adapt to the state of the productive forces; the economic base determines the superstructure, and the superstructure must adapt to the state of the economic base. Together, they constitute the basic contradictory movement of the entire society.

Only by fully grasping the dialectical movement process of the productive forces and production relations, and the economic base and superstructure, can we grasp the basic contradictions of society as a whole and scientifically judge the basic features and development direction of society.

So, why is it that a deep understanding of the basic contradictions in society and their movement principles is at the core of the comprehensive deepening of reform? Since the reform and opening up, especially the comprehensive deepening of reform, China's economic and social development has achieved remarkable and significant achievements, which have changed the overall outlook of the Chinese nation.

These achievements are ultimately the result of the reality that "upholding and developing socialism with Chinese characteristics requires constantly adapting the production relations to the development of social productive forces, and constantly adapting the development of the economic base to improve the superstructure" [4] . As a self-adjustment and self-improvement of the socialist system, the comprehensive deepening of reform aims to adjust the existing production relations to adapt to the development of the "higher stage" of the productive forces of socialist society. Comprehensive deepening of reform is to adapt to the changes in the movement of the basic contradictions in society to promote social development. Breaking down the old ideological barriers and institutional and mechanism drawbacks that hinder the development of productive forces and the transformation of the economic base, breaking through the barriers of vested interests, and constantly liberating and developing social productive forces and improving the effectiveness of national governance are the unremitting pursuits of the comprehensive deepening of reform.

Continuously deepening reforms in multiple dimensions and at multiple levels is an important means to promote the overall development of society and release social vitality.

**2. Only by understanding the principle that material production is the basis of social life can we accurately grasp the major relationships in comprehensively deepening reform.**

In The German Ideology, Marx and Engels pointed out that the primary premise of human existence and social and historical development is that "in order to be able to 'make history', people must be able to live." [5] The material means of production that meet people's needs, used to meet the basic needs of food, clothing, shelter, transportation and other things, on the one hand, constitute the premise of the existence of "real individuals", and on the other hand, this kind of historical activity carried out every day and every hour is also the basic condition for the formation of "history". In the view of Marx and Engels, productive forces is the most active and revolutionary factor in human social life, promoting the continuous change and evolution of social and economic forms. As the fundamental standard of social development, productive forces has a decisive dominant role in production relations. Therefore, on the basis of a profound understanding of the laws of historical materialism, General Secretary Xi Jinping particularly emphasized that in socialist society, the liberation and development of productive forces is a fundamental task that "cannot be shaken" at any time. [6]

The great abundance of material means of production is a prerequisite for the rapid development of socialism with Chinese characteristics. The common prosperity and all-round development of the people also depend on the high level of development of material production, which is an important manifestation of the productive forces standard in socialist society. For this reason, General Secretary Xi Jinping has repeatedly emphasized that "development is still the key to solving all problems in our country." [7]

Since entering the new era, the Communist Party of China has always strived to achieve a dual leap in material production and the all-round development of people, and the organic unity of material abundance and spiritual wealth.

The view that “material production is the foundation of social life” is the ideological premise for accurately grasping the major relationships in comprehensively deepening reform. Looking at the specific operation of the basic social contradictions in China at this stage, only development is the “key” and “critical” to solving all problems in China. Compared with other institutional and mechanism reforms, economic system reform has both the “foundation” and the “hub” function. Major economic reforms can produce a transmission effect that affects the entire body. Reforms are gradually unfolding and interlocking, profoundly affecting the deep structure of all areas of society. How to correctly grasp the core of reform and thus play the leading role of economic system reform? The answer lies in the historical materialist red line of “grasping the liberation and development of social productive forces” [8] .

The Third Plenary Session of the 20th CPC Central Committee emphasized that productive forces and production relations are inherently coupled and interdependent. Deepening institutional and mechanism reform is an effective measure to change the production relations that are not compatible with the level of productive forces under the requirements of high-quality development at this stage, injecting strong internal driving force into the process of China's modernization and providing a sound institutional guarantee. However, the relationship between productive forces and production relations, economic base and superstructure is not a simple linear logic of determination and being determined, but a relationship of action and reaction. To this end, we must prevent absolute understanding and the wrong tendency to judge productive forces standards in isolation from production relations and superstructure. To solve the prominent contradictions and problems facing my country's development, planning from the perspective of "single field" and "single level" is one-sided, partially fragmented and difficult to work. We must strengthen top-level design and overall planning to form a comprehensive effect in which production relations stimulate productive forces and superstructure closely links with the economic base to upgrade and leap forward.

**3. The principle that people are the main actors of social and historical practice determines that upholding the supremacy of the people is the logical starting point and value foundation of comprehensively deepening reform**

Material production has always been the premise of the reality of human social history, and "real individuals" constitute the great subject in the process of social and historical practice. In contrast to the idealist view of history, the materialist view of history believes that history is not the result of abstract individual activities, but the material practice of real individuals "transforming the world". The social view of history attaches great importance to the two premise issues of correctly handling the relationship between "masses" and "history" and how to understand the role of "masses" in "history".

Historical materialism completely solved this major problem for the first time, proposing that the masses are the subject of social history and the creators of history. This is one of the most basic viewpoints of Marxism. The role of the masses in creating history is consistent with the process of the basic social contradictions promoting social progress. The overall will and actions of the masses represent the direction of historical development, and the social practice of the masses ultimately determines the outcome of historical development. People-first is the logical starting point of reform and the value foundation of reform. Since the 18th CPC National Congress, the CPC Central Committee with Comrade Xi Jinping as the core has insisted on planning reform ideas based on the interests of the people, always standing on the people's side to grasp and handle major issues related to reform and taking enhancing the people's sense of gain as an important criterion for measuring the effectiveness of reform.

As long as it is in line with the interests of the country, the nation and the people, and as long as it is conducive to enhancing the people's sense of gain, happiness and security, we will resolutely break and reform. The density of people's livelihood reform measures, the intensity of implementation and the height of achievements have thus exceeded any previous period. At the same time, the people have actively participated in the reform, and the creative spirit and vitality have burst out. The practice and wisdom of hundreds of millions of people have gathered the great power of comprehensively deepening reform.

**II. The epistemological basis for comprehensively deepening reform and its regularity (laws)**

According to Marx’s view, the “first premise” of human history is the existence of real living individuals; in order for real living individuals to “exist”, they must engage in material production activities and produce their own means of subsistence.

Therefore, the “first historical activity” of human beings is material production activities, and the “first fact that needs to be confirmed” is the relationship between human beings and nature. It is precisely from the “first premise”, “first historical activity” and “first fact that needs to be confirmed” of human history that Marx discovered that practice is the unique life activity of human beings, that people’s existence is their real life process, and that social life is, in its essence, practical and real, and therefore it is necessary to “explain ideas from the perspective of material practice”. [9]

The practice viewpoint is the primary viewpoint of Marxism. The knowledge based on concrete practice reaches a new level of knowledge through practice again, forming a scientific epistemological paradigm of “practice-knowledge-re-practice-re-knowledge” of materialist dialectics, which provides an epistemological basis for comprehensively deepening reform in the new era. [10] General Secretary Xi Jinping emphasized that in order to coordinate and advance various tasks, we must grasp the dialectical relationship between knowledge and practice, rely on practice to gain insights, organically integrate theory with practice, and “continuously promote theoretical innovation based on practice”. [11]

**1. “Socialist society is a society of constant change and reform”**

The article goes on…..

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