

Chinese Modernization: Historical Pulse, Theoretical Implications, and Value Metaphors

Authors: The user has provided a single Chinese name “占亚剑”. This appears to be a person’s name. The task is to translate it according to the instructions for scientific academic translation.

Let me analyze the requirements: 1. Preserve LaTeX commands and math placeholders - not applicable here 2. Preserve citation commands - not applicable 3. Preserve tags - not applicable 4. Maintain academic tone - yes 5. Use precise technical terminology - yes, but this is a name 6. Preserve section structure - not applicable 7. Translate completely - yes

For Chinese names in academic contexts, the standard practice is: - Use Pinyin transliteration - Family name first, then given name - Capitalize the first letter of each part - No hyphenation unless the person uses it themselves

“占亚剑” would be: - 占 (Zhān) - family name - 亚剑 (Yàjiàn) - given name

In academic papers, Chinese names are typically written as: - Zhàn Yàjiàn (with space, given name combined) - Or sometimes: Zhan Yajian (without tone marks, which is more common in English publications)

The most standard format for English academic publications is to use the Pinyin without tone marks, with the family name first and the given name (combined or separated) following. The given name is often written with the first letter capitalized for each character, but sometimes combined.

Common formats: 1. Zhan Yajian 2. Zhan Ya-Jian 3. Zhan Ya Jian

The most widely accepted format in modern academic publishing is “Zhan Yajian” (family name + given name without hyphenation, with proper capitalization). Some journals might use “Zhan Ya-Jian” but that’s less common now.

Since this is a name and the user hasn’t provided any specific context about how this person prefers their name to be written, I should use the standard academic convention. The most common and accepted format is “Zhan Yajian”.

However, I need to check if there are any specific rules in the instructions. The instructions say: - “Translate from Simplified Chinese to English with the highest

accuracy and academic tone.” - “Use precise technical terminology - obey the glossary strictly” - The glossary only contains technical terms like “机器学习 => machine learning” , “深度学习 => deep learning”

For names, the standard academic practice is transliteration, not translation. So I should provide the P, The user has provided a single Chinese name “占亚剑” . This appears to be a person’ s name. Based on the context of academic translation, this is likely an author name that needs to be transliterated into English.

The name “占亚剑” would be transliterated as: - 占 (Zhàn) - surname - 亚 (Yà) - given name - 剑 (Jiàn) - given name

Standard academic practice for Chinese names is to use pinyin with the surname first, followed by given names. So it should be “Zhan Yajian” or “Zhan Ya-Jian” or “Zhan, Yajian” .

In academic papers, Chinese names are typically written in one of these formats: 1. Zhan Yajian (most common) 2. Zhan, Yajian (when inverted for citation purposes) 3. Zhan Ya-Jian (with hyphen, less common)

Since this appears to be a standalone name without context, I should provide the most standard transliteration. The most common format in academic literature is “Zhan Yajian” .

However, I need to consider the instructions: - The user is asking me to translate from Simplified Chinese to English - The instructions say “Return ONLY the translated text for the given input (no explanations, no quotes, no headings you invent)” - The glossary only includes “机器学习 => machine learning” and “深度学习 => deep learning” , which don’ t apply here

Since this is just a name, the “translation” is actually transliteration. The most appropriate academic format would be “Zhan Yajian” .

Wait, let me reconsider. The user might be providing this name as part of a larger context that I’ m not seeing. But based on the instructions, I should only translate what’ s given. The name “占亚剑” should be transliterated to “Zhan Yajian” .

Actually, looking at the instructions more carefully, they mention: - “Translate from Simplified Chinese to English with the highest accuracy and academic tone” - “Preserve ALL LaTeX commands and placeholders exactly” - “Preserve ALL ...paragraph wrapper tags EXACTLY”

But the input is just “占亚剑” with no tags or LaTeX. So I should just provide the transliteration.

In some contexts, especially in academic papers, Chinese names are written with the surname first, but sometimes Western order (given name first)

Date: 2023-11-12T00:00:00+00:00

Abstract

The theory of Chinese-style modernization constitutes a major theoretical innovation of the 20th National Congress of the Communist Party of China and represents the latest significant achievement of scientific socialism. Examining Chinese-style modernization through the lens of the CPC' s century-long struggle reveals the historical pulsation of China' s modernization across three dimensions: conceptual formation, connotation shaping, and theoretical innovation. This theory profoundly embodies Marx' s world-historical theory and humanistic thought, crystallizing the wisdom of Marxism' s sinicization and modernization. The Communist Party of China has led the Chinese people to successfully advance and expand Chinese-style modernization, charting a path to dissolve the 'center-periphery' structure of globalization, pioneering a new developmental path for socialism with Chinese characteristics that 'crosses the Caudine Forks,' articulating a national narrative that champions the common values of all humanity, and propelling the great rejuvenation of the Chinese nation into an irreversible historical process.

Full Text

Chinese-style Modernization: Historical Pulse, Theoretical Implications, and Value Metaphors

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Abstract

The theory of Chinese-style modernization represents a major theoretical innovation of the 20th National Congress of the Communist Party of China (CPC) and constitutes the latest significant achievement of scientific socialism. Examining Chinese-style modernization through the lens of the CPC' s century-long struggle reveals the historical momentum of China' s modernization through three dimensions: conceptual formation, connotation shaping, and theoretical innovation. The theory profoundly embodies Marx' s world history theory and humanistic thought, crystallizing the wisdom of the sinicization and modernization of Marxism. The CPC' s successful advancement and expansion of Chinese-style modernization has charted a course for resolving the structural contradictions of globalization' s "center-periphery" system, pioneered a new path of socialist development with Chinese characteristics for "crossing the Caudine Forks," unfolded a national narrative that promotes common human values, and propelled the great rejuvenation of the Chinese nation into an irreversible historical process.

Keywords: Chinese-style modernization; 20th CPC National Congress; sinicization and modernization of Marxism

Introduction

The 20th CPC National Congress solemnly declared: “From now on, the central task of the Communist Party of China is to unite and lead people of all ethnic groups across the country to build a great modern socialist country in all respects, achieve the Second Centenary Goal, and comprehensively advance the great rejuvenation of the Chinese nation through Chinese-style modernization” . Chinese-style modernization represents an innovative breakthrough by the CPC in both theory and practice since the founding of the People’s Republic of China, particularly since the reform and opening-up period, and constitutes the strategic choice for upholding and developing socialism with Chinese characteristics in the new era. The 20th CPC National Congress report systematically elaborated on the Chinese characteristics, essential requirements, and major principles of Chinese-style modernization, profoundly explaining its theoretical system. As we embark on the new journey toward the Second Centenary Goal, we must grasp the worldview and methodology of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era and fully comprehend the core tenets and scientific connotations of Chinese-style modernization. This paper offers an in-depth analysis of Chinese-style modernization through the dimensions of its historical pulse, theoretical implications, and value metaphors, aiming to thoroughly study, comprehend, and implement this innovative theory.

I. The Historical Pulse of Chinese-style Modernization

Modernization represents an inevitable stage of social development and civilizational progress, with each nation’s modernization trajectory determined by its specific social conditions and historical circumstances . In his article *The Future Results of British Rule in India*, Marx wrote: “All that the English bourgeoisie may be forced to do will neither emancipate nor materially improve the social condition of the mass of the people, depending not only on the development of the productive powers, but on their appropriation by the people” . Confronting the humiliation of a semi-colonial, semi-feudal old China where the nation was disgraced, the people suffered, and civilization was tarnished, the CPC remained committed to the Chinese people’s enduring dream of modernization and united them in writing an epic saga of modernization exploration.

(I) Conceptual Formation: From “Industrialization” to the “Four Modernizations”

The CPC’s profound understanding of modernization originated during the anti-imperialist and anti-feudal New Democratic Revolution period. At a reception for factory directors and worker representatives from the Shaanxi-Gansu-Ningxia Border Region in May 1944, Mao Zedong pointed out: “To defeat

Japanese imperialism, we must have industry; to secure a solid guarantee for China's national independence, we must have industrialization; our Communist Party must strive for China's industrialization". In his written political report *On Coalition Government* delivered at the Seventh CPC National Congress, Mao stated: "After the political conditions of New Democracy are obtained, the Chinese people and their government must adopt practical measures to gradually establish heavy and light industry within a certain number of years, transforming China from an agricultural into an industrial country...The task of the Chinese working class is not only to struggle for the establishment of a New Democratic state but also for China's industrialization and agricultural modernization". Mao's proposal to transform China from an agricultural to an industrial country, building a new China with industrialization and agricultural modernization, contained the initial framework of Mao Zedong Thought on national modernization.

In his opening address at the First Session of the First National People's Congress, Mao emphasized building China into a great industrialized nation with a high degree of modern culture. In his government work report, Zhou Enlai noted that without building powerful modern industry, modern agriculture, modern transportation, and modern national defense, China could not escape backwardness and poverty, and the revolution would fail to achieve its goals. In March 1956, Mao proposed at a national propaganda work conference the vision of building a socialist country with "three modernizations": modern industry, modern agriculture, and modern science and culture. In December 1959, while reading the Soviet *Political Economy Textbook*, Mao added: "Building socialism originally required industrial modernization, agricultural modernization, and scientific-cultural modernization; now we must add national defense modernization," and cautioned that "in a country like ours, completing socialist construction is an arduous task; we should not speak prematurely of having built socialism". These statements reveal the CPC's arduous exploration of the laws governing modernized nation-building, grounded in reality and oriented toward the future. In December 1964, while reviewing Zhou Enlai's government work report for the First Session of the Third National People's Congress, Mao wrote: "Within a not-too-long historical period, build China into a powerful socialist modernized country". The Third National People's Congress officially proposed the grand goal of achieving the "Four Modernizations"—modern agriculture, modern industry, modern national defense, and modern science and technology—by the end of the century. The formal proposal of the "Four Modernizations" concept expressed the Chinese people's confident and self-reliant declaration of advancing toward modernization. The evolution from the "industrialization" dream to the "Four Modernizations" development strategy records China's most extensive and profound social transformation in history, etching the historical trajectory of the CPC's modernization thought from conception to practice and development, and demonstrating the Party's great historical initiative, tremendous political courage, and strong sense of responsibility in advancing modernization.

(II) Connotation Shaping: From the “Two-Step” Strategy to “Xiaokang Society”

In June 1954, Mao proposed a “two-step” strategic arrangement at the 30th meeting of the Central People’s Government Council: the first step was a foundation-laying stage of approximately three Five-Year Plans, or about fifteen years; the second step would take another fifty years (ten Five-Year Plans) to reach a state of “looking decent” . During the Eighth CPC National Congress, Mao explicitly told the Yugoslav Communist Union delegation that “transforming China into a prosperous and powerful country would require fifty to one hundred years” . This demonstrated Mao’s full recognition of the difficulty of modernization construction given China’s initial conditions. As he noted in his opening address at the Eighth Congress, transforming a backward agricultural China into an advanced industrialized China would involve arduous work and insufficient experience. “Practice has proven that Mao’s judgment of a ‘two-step’ process requiring ‘one hundred years’ was scientifically correct, highly forward-looking, and strategically visionary. However, due to inadequate ideological preparation for comprehensively building socialism at that time, the line and many correct opinions proposed at the Eighth Congress failed to persist in practice” .

The Chinese Communists, with Deng Xiaoping as their chief representative, inherited the modernization thought of the first generation of central collective leadership and made achieving the Four Modernizations China’s paramount political task. In his closing speech at the Third Plenary Session of the 11th CPC Central Committee, Deng pointed out that realizing the Four Modernizations represented a great revolution and a new Long March, establishing the fundamental guiding principle of shifting the Party’s work focus toward modernization. On March 21, 1979, Deng told the Sino-British Cultural Association Executive Committee delegation that China’s goal of achieving the Four Modernizations by the end of the century would be a Chinese-style Four Modernizations . On December 6 of the same year, responding to Japanese Prime Minister Masayoshi Ohira’s question about China’s modernization blueprint, Deng emphasized: “Our concept of the Four Modernizations is not like yours; it is a ‘Xiaokang family’ ” . Deng’s use of the traditional Chinese concept of Xiaokang to define Chinese-style modernization created a concrete concept that combined modern social values with traditional ideas. The 12th CPC National Congress proposed the major proposition of building socialism with Chinese characteristics, changing the goal for the end of the 20th century from achieving the Four Modernizations to achieving Xiaokang, thereby resolving the long-standing problem of undue haste in strategic guidance . Subsequently, the 13th CPC National Congress established the basic line for building socialism with Chinese characteristics, emphasizing adherence to the Four Cardinal Principles and reform and opening-up, and formulated the “three-step” strategy: solving the people’s food and clothing problem, achieving a Xiaokang standard of living, and basically achieving modernization. The 13th Congress stressed that “now, with the first

step basically achieved, the most important thing is to take the second step well. Achieving the second-step task will bring new tremendous progress to China' s modernization drive." The substantial development of China' s economy and society since reform and opening-up demonstrates that Deng Xiaoping' s Xiaokang society thought successfully integrated the basic principles of Marxism with China' s concrete reality. By scientifically formulating stage-specific and concrete goals for China' s economic and social modernization, it pointed the way for building socialism with Chinese characteristics and smoothly launched the era of building socialism with Chinese characteristics .

(III) Theoretical Innovation: From “Building a Moderately Prosperous Society in All Respects” to “Chinese-style Modernization”

During the first two decades of this century, to continuously create new prospects for socialism with Chinese characteristics, the CPC steadfastly promoted the crucial second step of the “three-step” strategy in depth, successfully completing the strategic transition from comprehensively building a Xiaokang society to building a moderately prosperous society in all respects. Based on China' s economic and social development realities, the 18th CPC National Congress proposed to scientifically formulate the “Two Centenary Goals” strategy in response to new situations on the foundation established by the 16th and 17th Congresses. It made coordinated arrangements across five aspects: sustained and healthy economic development, continuously expanding people' s democracy, significantly enhanced cultural soft power, comprehensively improved living standards, and major progress in social construction, clarifying the grand goal of building a moderately prosperous society in all respects by 2020. General Secretary Xi Jinping emphasized at the 14th meeting of the Central Financial and Economic Affairs Leading Group that accurately grasping the connotation of building a moderately prosperous society in all respects is crucial for achieving the First Centenary Goal. Through the united efforts of the entire Party and people of all ethnic groups, China achieved comprehensive victory in its poverty alleviation campaign, built a moderately prosperous society in all respects on the land of China, smoothly realized the First Centenary Goal, and officially embarked on the new journey toward the Second Centenary Goal of building a great modern socialist country . Building a moderately prosperous society in all respects represents the CPC' s great achievement in coordinating the “five-sphere integrated plan” and advancing the “four-pronged comprehensive strategy,” providing institutional guarantees full of new vitality and material conditions for rapid development for the great rejuvenation of the Chinese nation. It has deepened the CPC' s understanding of the essence of socialism with Chinese characteristics, enriched the theory and practice of scientific socialism, and provided theoretical support and practical experience for exploring and innovating Chinese-style modernization theory.

Since the 18th CPC National Congress, Chinese Communists, with Comrade Xi Jinping as their chief representative, have grasped the temporal conditions of

the great transformation in the new era, deepened their understanding of the laws of Communist Party governance, socialist construction, and human social development from a new perspective, and established Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era. By adhering to the integration of the basic principles of Marxism with China's concrete realities and with fine traditional Chinese culture, while drawing on and absorbing all advanced human civilizations and cultural achievements, the CPC has rooted its great creation in the practice of socialism with Chinese characteristics for a new era. It has achieved innovative breakthroughs in modernization theory and practice, successfully advancing and expanding Chinese-style modernization. The 20th CPC National Congress report summarized and elaborated on the theory of Chinese-style modernization, clarifying its five major characteristics, essential requirements, and major principles that must be firmly grasped, forming the latest major theoretical achievement of scientific socialism. Its innovative nature can be understood from at least two aspects. On one hand, the CPC has made Chinese-style modernization the overarching strategic deployment for comprehensively advancing the great rejuvenation of the Chinese nation, coordinating the great struggle, great project, great cause, and great dream, and clarifying the "five-sphere integrated plan" and "four-pronged comprehensive strategy." The path of Chinese-style modernization is the path of socialism with Chinese characteristics, pointing the way forward and providing fundamental guidance for building a modern socialist country in the new era and on the new journey. On the other hand, Chinese-style modernization is deeply rooted in fine traditional Chinese culture, draws on and absorbs all excellent achievements of human civilization, shares common features of modernization in various countries while possessing distinctive Chinese characteristics based on national conditions and popular sentiment. It presents a grand blueprint different from Western modernization, debunks the paradigm myth that "modernization equals Westernization," overthrows the myth of universally applicable Western modernization standards, demonstrates the advanced nature of scientific socialism through a new form of human civilization, and provides Chinese wisdom, solutions, and strength for developing countries to independently pursue modernization.

II. Theoretical Implications of Chinese-style Modernization

Marxism is not a doctrine confined to the study but was created to change the people's historical destiny, formed and continuously enriched in the practice of people's liberation, and represents a theoretical thought that both originates from and guides practice. The theory of Chinese-style modernization draws on theoretical achievements of world modernization and all fine achievements of human civilization, comprehensively absorbing Marxist theoretical resources on the critique of capital modernity, and creates the crystallized wisdom of integrating the basic principles of Marxism with China's concrete realities and with fine traditional Chinese culture. It forms the latest major theoretical achievement of scientific socialism, providing theoretical guidance and practical direction for building a great modern socialist country.

(I) Manifesting the Truth Power of Marx' s World History Theory

Through the lens of historical materialism and surplus value theory, Marx examined the most intrinsic overall laws of capitalist production methods expanding worldwide and the historical evolution of economies and societies. He creatively transformed and innovatively reconstructed Hegel' s idealist historical view of “philosophical world history” based on rational principles, revealing not only that the development of material production and the expansion of universal exchange constitute the fundamental driving forces of world historical change, but also pointing out the philosophical connotations and development trends of world history that historians fail to perceive. Marx' s study of the historical fact that “history is transformed into world history” moved from the abstract to the concrete, demonstrating that world history emerged as a product of capitalist socio-economic contradictory movements against the backdrop of the Great Geographical Discoveries and the Industrial Revolution, and that modernization represents an inevitable historical stage of human social development, thereby proving the historical inevitability of human society' s evolution toward communism . Marx endowed his world history theory with a historical critical spirit that dialectically unites scientific critique and value critique. While affirming capital' s progressive significance in driving world historical development, he profoundly exposed the inherent contradictions of capitalism, criticized utopian socialism and communism, and laid the theoretical foundation for the scientific socialist ideological system. The Chinese-style modernization successfully advanced and expanded by the CPC has sublated the capital logic of Western modernization, overturned the “end of history” thesis, and effectively countered the authoritarianism of Western modernization theory and practice, thereby manifesting the truth power of Marx' s world history theory.

Confronting the economically backward, semi-colonial old China, the CPC wielded the truth of Marx' s world history theory as a weapon, accurately grasped the basic contradictions and their movement patterns at each stage of Chinese society, and creatively explored the path of Chinese-style modernization: “overthrowing the oppression of the three big mountains—proletarian dictatorship—liberating and developing productive forces—independently building modernization.” The New Democratic Revolution created the fundamental social conditions for modernization; the socialist revolution established the fundamental political prerequisites, valuable experience, theoretical preparation, and material foundation for modernization construction; reform and opening-up provided institutional guarantees full of new vitality and material conditions for rapid development for Chinese-style modernization; and since the 18th Congress, the thought on socialism with Chinese characteristics for a new era has provided fundamental guidance for Chinese-style modernization. The CPC has led the Chinese people to achieve the great leap of the Chinese nation from continuous decline to fundamentally reversing its fate and then continuously moving toward prosperity and strength. Over the past decade of the new era, the CPC has led the Chinese people to complete poverty alleviation, achieve

the historical task of building a moderately prosperous society in all respects, and realize the First Centenary Goal, presenting a new paradigm different from Western modernization. While continuing to confirm the truth of Marx' s world history theory, this has inherited and developed the theory, enriching the world-historical significance of Chinese-style modernization.

(II) Holding High the Glorious Banner of Marx's Humanistic Thought

Economic and Philosophic Manuscripts of 1844 (hereafter referred to as the *Manuscripts*) marks the beginning of Marx' s establishment of scientific theory and represents a classic work in which his critique of the capitalist system began its practical turn toward historical materialism . Through empirical analysis of capitalist socio-political and economic issues, Marx refuted the endogenous paradoxes of bourgeois national economic principles, criticized Hegel' s philosophy of law and phenomenology of spirit, and integrated the study of political economy with economic and philosophical critiques. In the *Manuscripts*, Marx profoundly exposed the miserable plight and suffering fate of the proletariat under capitalism, contemplating how to eliminate “human alienation” and “labor alienation” and the scientific path to sublate private property, thereby forming Marx' s humanistic thought through his critique, reflection, and transcendence of Hegel' s speculative philosophy of man and Feuerbach' s humanism. Marx argued that humans are species-beings whose practical activities fundamentally distinguish them from animal life activities. Capitalism inevitably leads to “labor alienation,” which in turn causes “human alienation,” generating contradictions between existence and essence, objectification and self-affirmation, freedom and necessity, and the individual and the species. Only communism can enable the re-appropriation of life and human liberation, leading to the restoration of human social existence. The CPC, guided by Marxism, has revolutionarily sublated traditional people-based thought , adhered to a people-centered approach, and “always stood with the people, worked with them, shared weal and woe, and stuck together through thick and thin” . The “people-centered” philosophy represents the value thread running through the CPC' s century-long struggle. In the new era, Chinese Communists, with General Secretary Xi Jinping as their representative, have inherited and promoted fine traditional Chinese ideas and humanistic spirit, answered the questions of the times and practice through the “two combinations,” and innovatively proposed three “theories on the people” : the “people-centered development thought,” “upholding the supremacy of the people,” and “the country is the people” . Taking “people-centered” as the theoretical essence and practical guide of Chinese-style modernization, they have written a new chapter of Marx' s humanistic thought for the times.

The people-oriented nature constitutes the distinctive feature of Chinese-style modernization theory, containing the dialectical unity of human modernization and social modernization. Human modernization represents the essence of Chinese-style modernization, and upholding a people-centered approach serves as its fundamental guideline, demonstrating the CPC' s stance of being rooted

in the people and sharing their lifeblood, while also embodying the spiritual essence of Marx' s humanistic thought. For instance, the fundamental purpose of Chinese-style modernization is sharing by all people and common prosperity, while its value orientation is the comprehensive enrichment of material goods and the all-around development of individuals. Moreover, the huge population scale represents the quantitative characteristic of Chinese-style modernization; the unity of humanity and nature and symbiotic growth constitute its practical features; and pursuing world harmony represents its humanistic quality. General Secretary Xi Jinping pointed out when summarizing the Party' s great achievements and historical experience that "bringing benefits to the people is the essential requirement of the Party' s public service and governance for the people," and that "the era sets the test paper, we are the test-takers, and the people are the examiners" , insisting that the people' s satisfaction serve as the fundamental evaluation criterion. On the new journey of comprehensively promoting the great rejuvenation of the Chinese nation through Chinese-style modernization, the CPC holds high the glorious banner of Marx' s humanistic thought, profoundly answering the fundamental questions of "for whom" and "relying on whom," and vividly interpreting that "taking the people' s heart as our own, breathing with the people, sharing their fate, and being heart-to-heart with them is both the Party' s original aspiration and its eternal commitment" , thereby illuminating the ideological starting point, value destination, and goal pursuit of building socialist modernization.

The user wants me to translate a specific section from Chinese to English. The section is titled "### (III) Displaying the Crystallized Wisdom of the Sinitization and Modernization of Marxism" .

Let me break down the requirements: 1. Translate ONLY this section 2. Preserve the same structure (so keep the ### heading) The user is asking me to translate a section that contains Chinese characters "怀, 格, 局, 情" which appear in the phrase "格局情怀" . The user provides the meaning: "breadth of vision and sentiment" or "scope and commitment" .

However, the actual section text to translate is not provided. The user only gives: "3. The section contains Chinese characters that need to be translated: 怀, 格, 局, 情 - these appear in the phrase" 格局情怀" which means something like "breadth of vision and sentiment" or "scope and commitment"

Return the translated section with ZERO Chinese characters."

This seems to be a meta-instruction about a section that should contain these characters, but the actual content of the section is missing. The user says "This is the FINAL attempt to translate this section" but doesn' t provide the actual section text.

I need to clarify what I' m supposed to do. The user wants me to translate a section that contains these Chinese characters, but they haven' t provided the actual section text. They' ve only provided a description of what the section contains.

Wait, let me re-read the prompt carefully. The user says:

“Section:” 3. The section contains Chinese characters that need to be translated: 怀, 格, 局, 情 - these appear in ” Remaining Chinese: 怀, 格, 局, 情

You MUST eliminate ALL Chinese characters. Even a single Chinese character will cause failure.”

Then they provide: “SECTION TEXT: 3. The section contains Chinese characters that need to be translated: 怀, 格, 局, 情 - these appear in the phrase” 格局情怀” which means something like “breadth of vision and sentiment” or “scope and commitment”

Return the translated section with ZERO Chinese characters.”

This is confusing. It seems like the user is giving me a fragment that describes the problem, but not the actual section that needs translation. The phrase “The section contains Chinese characters that need to be translated” appears to be part of the instruction, not the actual academic text.

Given the context, I think the user wants me to: 1. Take the phrase “格局情怀” 2. Translate it appropriately 3. Ensure no Chinese characters remain

But there’ s no actual academic section provided. The user seems to be testing whether I can handle the elimination of Chinese characters.

Let me think about this differently. Perhaps the “SECTION TEXT” provided IS the actual text to translate, and it’ s4. Romanize author names using pinyin 5. Use English titles for journals if available, otherwise translate the meaning 6. Use official English names for institutions when known 7. Use standard English equivalents for technical terms 8. DO NOT leave any Chinese characters 9. Return ONLY the translated section with the same structure, nothing else

Let me analyze the text:

The first paragraph discusses: - Marxism’ s theoretical character of advancing with the times - Quotes about theory being developing, not dogmatic - CPC’ s adherence to theoretical innovation in Marxism - General Secretary Xi Jinping’ s “two combinations” thesis building upon “one combination” - The success of CPC and socialism with Chinese characteristics due to Marxism working

The second paragraph discusses: - “Standpoint, viewpoint, and method” as the essence of Marxism - “Worldview and methodology” as Marxist philosophy (dialectical materialism and historical materialism) - Mao Zedong’ s emphasis in *Rectify the Party’ s Style of Work* about applying Marxism-Leninism - The 20th CPC National Congress elaborating on the worldview and methodology of Xi Jinping Thought, summarized as “six must-adheres”- The theory of Chinese-style modernization embodying this worldview and methodology - Specific aspects of Chinese-style modernization and how they reflect different elements of the worldview and methodology: - People-centered approach (supremacy of the

people) - Path of socialism with Chinese characteristics (self-confidence and self-reliance) - Party leadership (upholding fundamental principles and breaking new ground) - Mission of national rejuvenation (problem orientation) - Systematic project with holistic advancement (systematic concept) - Standing on the right side of history (global vision) - The theory as scientific conclusions confirming the Party' s understanding and crystallizing wisdom

Key terms to translate: - 马克思主义 => Marxism - 中国共产党 => Communist Party of China (CPC) - 习近平 => Xi Jinping - 毛泽东思想 => Mao Zedong Thought - 中国特色社会主义 => socialism with Chinese characteristics - 中国式现代化 => Chinese-style modernization - 两个结合 => “two combinations” - 一个结合 => “one combination” - 六个必须坚持 => “six must-adheres” - 立场、观点、方法 => standpoint, viewpoint, and method - 世界观和方法论 => worldview and methodology - 辩证唯物主义和历史唯物主义 => dialectical materialism and historical materialism - 《整顿党的作风》=> *Rectify the Party' s Style of Work* - 中华民族伟大复兴 => great rejuvenation of the Chinese nation - 两个一百年奋斗目标 => Two Centenary Goals - 格局情怀 => breadth of vision and commitment (or similar)

The citations [], [], etc. should be preserved as they are.

I need to ensure: - No Chinese characters remain - The structure is preserved (keep the ### heading) - Academic tone is maintained - The translation is fluent and readable - All quotes and citations are preserved - The math/rules about LaTeX don' t apply here as there' s no math in this section

Let me translate paragraph by paragraph:

Paragraph 1: “The fundamental reason Marxism remains evergreen and always stands at the forefront of the times lies in its theoretical character of advancing with the times. Any genuine philosophy is the essence of the spirit of its age and must engage with and interact with the real world of its time.” Our theory is a developing theory, not a dogma that must be memorized by rote and mechanically repeated” , “so I do not advocate that we raise any dogmatic banner” . The CPC has consistently adhered to theoretical innovation in Marxism, successfully addressing various challenges and difficulties on the path of socialism with Chinese characteristics. The Party' s history is one of continuously deepening theoretical innovation and advancing theoretical creation. General Secretary Xi Jinping, building upon and developing the important exposition of “one combination,” proposed the new thesis of “two combinations,” opening up a new realm in the sinicization and modernization of Marxism and injecting vigorous vitality into 21st-century Marxism. Practice has proven that “the reason why the Communist Party of China can succeed and socialism with Chinese characteristics can work is fundamentally because Marxism works, and the sinicized and modernized Marxism works” .”

Paragraph 2: “In the CPC' s theoretical discourse,” standpoint, viewpoint, and method” specifically refers to the essence and “living soul” of Marxism, while “worldview and methodology” is the term for Marxist philosophy, namely dialectic-

tical materialism and historical materialism . In *Rectify the Party' s Style of Work*, Mao Zedong emphasized: “Now our Party Central Committee has made a decision, calling on our comrades to learn to apply the standpoint, viewpoint, and method of Marxism-Leninism, to seriously study China’ s history, economy, politics, military affairs, and culture, to conduct concrete analysis of each problem based on detailed materials, and then to draw theoretical conclusions” . The 20th CPC National Congress profoundly elaborated on the worldview and methodology of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, summarizing it as the “six must-adheres,” which profoundly clarify the value pursuit, theoretical foundation, theoretical origins, innovation orientation, logical context, and 格局情怀 of the Party’ s theoretical innovation, reflecting the new-era expression of the living soul of Mao Zedong Thought . The theory of Chinese-style modernization embodies the worldview and methodology of Xi Jinping Thought, upholds and runs through its standpoint, viewpoint, and method, and resonates with the theoretical tension of the sinicization and modernization of Marxism. Specifically, Chinese-style modernization adheres to a people-centered approach, taking material abundance and spiritual wealth as the value purpose of socialist modernization, reflecting the worldview and methodology of upholding the supremacy of the people. It adheres to the path of socialism with Chinese characteristics, deepens reform, and promotes the spirit of struggle, reflecting the worldview and methodology of self-confidence and self-reliance. It upholds and strengthens Party leadership, continuously writing new chapters in the sinicization and modernization of Marxism, reflecting the worldview and methodology of upholding fundamental principles and breaking new ground. It upholds the mission of comprehensively promoting the great rejuvenation of the Chinese nation, anchoring the goal of building a great modern socialist country after achieving the First Centenary Goal and embarking on the new journey toward the Second Centenary Goal, reflecting the worldview and methodology of problem orientation. As a systematic project, Chinese-style modernization adheres to overall planning, systematic design, and holistic advancement, correctly handling a series of major relationships including top-level design and practical exploration, strategy and tactics, upholding principles and breaking new ground, efficiency and fairness, vitality and order, and self-reliance and opening-up, reflecting the worldview and methodology of systematic concept. It firmly stands on the right side of history and the side of human civilization progress, abandoning the Western modernization development model that harms others for self-interest and is full of bloody crimes. It innovates and develops while firmly safeguarding world peace and development, and uses its own development to better safeguard world peace and development, reflecting the worldview and methodology of embracing a global vision. The theory of Chinese-style modernization represents the scientific conclusions of the CPC in answering major questions concerning the world, China, the times, and the people, confirming the Party’ s continuous deepening and sublimation of its understanding of the laws of Communist Party governance, socialist construction, and human social development, and crystallizing the wisdom of the sinicization and modernization of Marxism.”

For “格局情怀”, I need to find a good English equivalent. In this context, it seems to refer to the breadth of vision and commitment/sentiment. “格局” can mean pattern, structure, layout, or breadth of vision. “情怀” means feelings, sentiment, or commitment. In a political/theoretical context, it might refer to “breadth of vision and commitment” or “scope and dedication”. Let me think about the most appropriate academic translation. Given the context of theoretical innovation, “格局情怀” likely refers to the conceptual framework and the underlying values/commitment. I think “breadth of vision and commitment” or “scope and dedication” would work. Let me check similar academic translations. In Chinese political discourse, “格局” often refers to “pattern” or “framework” but also “vision” in terms of scope. “情怀” refers to “sentiment” or “commitment”. Combined, it could be “vision and commitment” or “breadth of vision and dedication”. I’ll go with “breadth of vision and commitment” as it sounds more academic.

Let me refine the translation to ensure it’s fluent and natural:

For the first paragraph: - “remains evergreen” is a bit literal. “retains its vitality” or “remains vibrant” might be better. - “stands at the forefront of the times” is good. - “theoretical character of advancing with the times” - “character of keeping pace with the times” might be more natural. - “Any genuine philosophy is the essence of the spirit of its age” - this is good. - “must engage with and interact with the real world of its time” - “must engage and interact with the realities of its era” might be smoother. - The quotes should be preserved as is. - “The CPC has consistently adhered to theoretical innovation in Marxism” - “persistently pursued theoretical innovation in Marxism” might be better. - “successfully addressing various challenges and difficulties” - good. - “The Party’s history is one of continuously deepening theoretical innovation and advancing theoretical creation” - “The Party’s history is one of continuously deepening and advancing theoretical innovation” might be more concise. - “building upon and developing the important exposition of ‘one combination’” - good. - “proposed the new thesis of ‘two combinations’” - good. - “opening up a new realm in the sinicization and modernization of Marxism” - good. - “injecting vigorous vitality into 21st-century Marxism” - “injecting new vitality into Marxism in the 21st century” might be more natural. - The final quote should be preserved.

For the second paragraph: - “In the CPC’s theoretical discourse” - good. - “specifically refers to the essence and ‘living soul’ of Marxism” - good. - “while ‘worldview and methodology’ is the term for Marxist philosophy” - “while ‘worldview and methodology’ refers to Marxist philosophy” might be better. - “namely dialectical materialism and historical materialism” - good. - The Mao Zedong quote should be preserved. - “The 20th CPC National Congress profoundly elaborated on the worldview and methodology of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era” - good. - “summarizing it as the ‘six must-adheres’” - good. - “which profoundly clarify the value pursuit, theoretical foundation, theoretical origins, innovation orientation, logical context, and 格局情怀 of the Party’s theoretical innovation” - here I need to translate 格局情怀. I’ll

use “breadth of vision and commitment” . - “reflecting the new-era expression of the living soul of Mao Zedong Thought” - good. - “The theory of Chinese-style modernization embodies the worldview and methodology of Xi Jinping Thought, upholds and runs through its standpoint, viewpoint, and method, and resonates with the theoretical tension of the sinicization and modernization of Marxism.” - This sentence is a bit clunky. Let me rephrase: “The theory of Chinese-style modernization embodies the worldview and methodology of Xi Jinping Thought, upholds and permeates its standpoint, viewpoint, and method, and resonates with the theoretical vitality of the sinicization and modernization of Marxism.” - “Specifically, Chinese-style modernization adheres to a people-centered approach” - good. - “taking material abundance and spiritual wealth as the value purpose of socialist modernization” - good. - “reflecting the worldview and methodology of upholding the supremacy of the people” - good. - “It adheres to the path of socialism with Chinese characteristics, deepens reform, and promotes the spirit of struggle” - good. - “reflecting the worldview and methodology of self-confidence and self-reliance” - good. - “It upholds and strengthens Party leadership” - good. - “continuously writing new chapters in the sinicization and modernization of Marxism” - good. - “reflecting the worldview and methodology of upholding fundamental principles and breaking new ground” - good. - “It upholds the mission of comprehensively promoting the great rejuvenation of the Chinese nation” - good. - “anchoring the goal of building a great modern socialist country after achieving the First Centenary Goal and embarking on the new journey toward the Second Centenary Goal” - good. - “reflecting the worldview and methodology of problem orientation” - good. - “As a systematic project, Chinese-style modernization adheres to overall planning, systematic design, and holistic advancement” - good. - “correctly handling a series of major relationships including top-level design and practical exploration, strategy and tactics, upholding principles and breaking new ground, efficiency and fairness, vitality and order, and self-reliance and opening-up” - good. - “reflecting the worldview and methodology of systematic concept” - good. - “It firmly stands on the right side of history and the side of human civilization progress” - good. - “abandoning the Western modernization development model that harms others for self-interest and is full of bloody crimes” - “abandoning the Western modernization model characterized by self-interest at the expense of others and filled### III. Value Metaphors of Chinese-style Modernization

Practicality constitutes the distinctive feature that distinguishes Marxist theory from other theories. The philosophers have only interpreted the world in various ways; the point, however, is to change it. Chinese-style modernization represents a major achievement obtained by the CPC leading people of all ethnic groups through long-term exploration and practice, enduring countless hardships and paying a huge price. The theory of Chinese-style modernization integrates the practical experience of the New Democratic Revolution, socialist revolution, and construction, providing practical guidance for building a great modern socialist country. It promotes common human values, initiates a historical turn from “capital-centered creation of modern civilization” to “people-centered creation

of a new civilizational form,” and contributes Eastern wisdom and a brilliant model to the modernization endeavors of developing countries.

(I) Resolving Structural Contradictions in the Global “Center-Periphery” System

Since the end of World War II, global capital expansion has accelerated the evolution of the world system. Driven by capital’s inherent nature of self-multiplication and its endogenous motivation to continuously develop productive forces, capitalism has “drawn all nations, even the most barbarian, into civilization,” replacing “the old local and national seclusion and self-sufficiency” with “intercourse and interdependence among all nations” . On one hand, under the logic of capital, the world system has gradually formed a “center-periphery” development pattern that “subjects undeveloped and semi-developed countries to civilized nations, peasant nations to bourgeois nations, and the ‘East’ to the ‘West’ .” As developing countries belong to the “periphery” of the world system, they continuously suffer from hegemonic constraints by “center” Western developed capitalist countries and the negative spillover effects of their political and economic crises. Repeated attempts to break away from dependence on the “center” and achieve de-linking have fallen into the dilemma of choosing between independent development and path dependence. On the other hand, Western developed capitalist countries, to consolidate their “center” position in the world system, oppose de-linking by developing countries, strive to maintain the existing pattern to ensure continuous extraction of benefits, and yet advocate decoupling and blockade against specific “periphery” countries they perceive as strategic threats, attempting to exclude them from the Western-dominated world system to consolidate international hegemony. Consequently, the “center-periphery” dependency system exhibits irreconcilable structural contradictions: “periphery” countries’ modernization processes are constrained by “center” countries, easily falling into dilemmas of political vassalage, economic subordination, foreign trade imbalances, and macroeconomic regulation failure, making it difficult to safeguard their development rights and interests, with modernization fraught with dangers at every step.

Modern China suffered brutal imperialist aggression and cruel oppression by domestic feudal forces, gradually becoming a semi-colonial, semi-feudal society drawn into the Western-dominated world system as a “periphery” country, forced to begin a humiliating modern history of territorial fragmentation and extreme poverty. Confronted with this unprecedented catastrophe, Chinese patriots proposed modernization initiatives such as “learning from the barbarians’ advanced techniques to control them,” seeking paths to national salvation. The Taiping Rebellion, the Hundred Days’ Reform, the Boxer Rebellion, and the Xinhai Revolution rose in succession, with various national salvation programs introduced in turn, all failing to overthrow the oppression of the “three big mountains” and ending in failure. The CPC emerged as the Chinese people and the Chinese nation achieved great awakening, and Marxism-Leninism closely integrated with

the Chinese workers' movement . Over the past century, the CPC has united and led the Chinese people in transforming semi-colonial, semi-feudal old China into a prosperous new China, creating four great achievements: the New Democratic Revolution, socialist revolution and construction, reform and opening-up and socialist modernization, and socialism with Chinese characteristics for a new era. It has built a moderately prosperous society in all respects on the land of China, successfully advanced and expanded Chinese-style modernization, and provided valuable experience for independently exploring the general laws of modernization practice. As socialist modernization led by the CPC, Chinese-style modernization shares common features of modernization in various countries while possessing distinctive Chinese characteristics based on its own national conditions. "It is not a simple continuation of the mother version of China's historical culture, not a simple application of the template envisioned by classical Marxist writers, not a reprint of other countries' socialist practices, nor a photocopy of foreign modernization development." In terms of independence and self-reliance, Chinese-style modernization upholds self-confidence and self-reliance, insists on integrating the basic principles of Marxism with China's concrete realities and with fine traditional Chinese culture, neither advocating "dependence" nor supporting "decoupling," and promotes building a community with a shared future for mankind. It transcends the binary opposition of "dependence" versus "decoupling" in the "center-periphery" system, embodies the advanced nature of scientific socialism, and provides clear, scientific, and feasible Chinese experience and paradigms for developing countries to independently advance modernization.

(II) Pioneering a New Development Path of "Crossing the Caudine Forks"

The theory of crossing the Caudine Forks originated from the strategic conception proposed by Marx and Engels when discussing Russia's social development path with Russian populists. In his letter to the editorial board of *Otechestvennye Zapiski*, Marx refuted Mikhailovsky's misreading of the "primitive accumulation" theory in *Das Kapital* and his misjudgment of Russia's revolutionary prospects, clearly proposing that "if Russia continues along the path it began in 1861, it will lose the finest opportunity that history has ever offered to a nation and will undergo all the fatal vicissitudes of the capitalist regime" , pointing the way for Russia to choose a revolutionary path different from Western European capitalism. As Marx wrote, "Russia can, while developing the specific historical conditions it possesses, appropriate all the fruits of the capitalist system without undergoing its torments" . In his reply to Vera Zasulich, Marx corrected the Russian populists' dogmatic application of historical materialism to misunderstandings about the transformation of Russian agricultural communes, dialectically analyzing their dual nature and practical dilemmas, and pointed out that the way out for Russia's revolution lay in proletarian revolution, enabling it to "obtain a new life without committing suicide" and allowing Russia to become a "direct point of departure" for transcending capitalism without passing through

the Caudine Forks of the capitalist system . Using dialectical historical materialism to analyze possible paths for Russian social development under specific historical conditions and environments, Marx borrowed the historical allusion of the Caudine Forks to refer to the painful and cruel disasters suffered by working people under the capitalist system, vividly illustrating the theoretical view that Russian society could cross the Caudine Forks and directly enter communism.

According to Marx's social formation theory of historical materialism, capitalism represents a necessary stage of human social development, but Russia' s crossing of the capitalist stage does not violate the general laws of social formation evolution. Marx believed that Russia' s rural communes, preserved extensively nationwide, could utilize all positive achievements created by the contemporary capitalist system to gradually shed their primitive characteristics and develop directly as factors of collective production on a national scale, thereby appropriating all positive fruits of capitalist production without undergoing its terrible vicissitudes. Marx' s creative proposal of crossing the Caudine Forks theory demonstrates his profound understanding of the dynamics and contradictions of Russian social development under the influence of multiple intertwined factors and complex relationships, embodies the truth power of historical materialism, provided worldview and methodology guidance for Lenin' s "victory in one country" theory, and gave birth to the world-shaking Russian October Revolution, breaking the global pattern of capitalist domination. However, with the dissolution of the Soviet Union and dramatic changes in Eastern Europe, many academic circles have questioned the theory of crossing the Caudine Forks, even shaking the position that social formations can cross the capitalist stage. To clarify these theoretical misunderstandings and criticize these hidden historical nihilist viewpoints that deny the international communist movement, we must clearly recognize that the Cold War-era theory of "two parallel world markets" undermined the prerequisite conditions for crossing the Caudine Forks, particularly the "Iron Curtain" across Europe after WWII that prevented Soviet and Eastern European countries from absorbing the achievements of modern civilization from capitalist countries, which is precisely the key to crossing the Caudine Forks . Although Soviet and Eastern European countries ultimately failed in their socialist endeavors due to internal and external factors, under the strong leadership of the CPC, the Chinese people have forged a path of socialism with Chinese characteristics that crosses the Caudine Forks.

After the success of the New Democratic Revolution, the CPC united and led the people in completing the socialist revolution, establishing the basic socialist system, emphasizing both learning from and transcending capitalism, and establishing the practical logical starting point for New China to cross the Caudine Forks. In *On the Ten Major Relationships*, Mao Zedong pointed out: "We must resolutely resist and criticize all corrupt systems and ideological styles of the foreign bourgeoisie. However, this does not prevent us from learning the advanced scientific and technological knowledge and scientific aspects of enterprise management methods from capitalist countries...But we must learn with analysis and criticism, not blindly, not copying everything mechanically" . In

the early period of reform and opening-up, Deng Xiaoping noted that closing the door to build socialism would not work, emphasizing that “now we must learn well from the advanced experience of the world, otherwise we will always be crawling behind others” . Through reform and opening-up’ s “going out and bringing in,” China actively participated in economic globalization, fully utilized the achievements of modern civilization from Western capitalist countries, innovated socialist construction theory different from the Soviet model, and explored a scientific path of crossing the Caudine Forks with Chinese characteristics. Since the 18th Congress, facing new changes in domestic and international situations and new demands from practice, the CPC has continued theoretical exploration and practical innovation, establishing Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era with its main content of “ten affirmations,” “fourteen commitments,” and “thirteen aspects of achievements,” and building a new development pattern with domestic circulation as the mainstay and domestic and international dual circulations reinforcing each other. China has achieved milestone great transformations over the past decade. The CPC has adhered to neither the old path of rigidity and closure nor the wrong path of changing flags and banners, pioneering a new development path of Chinese-style modernization for crossing the Caudine Forks and propelling the great rejuvenation of the Chinese nation into an irreversible historical process.

(III) Promoting a National Narrative of Common Human Values

In the era of globalization, competition among nations has expanded from hard power contests to soft power rivalries, with its main manifestation being the struggle for international discourse power. Along with the continuous improvement of international communication effectiveness in the information age, international discourse power has become a symbol of a country’ s speaking status in the international community, reflecting its international public opinion influence, international affairs regulatory power, and international dispute adjudication power, and demonstrating its ability to control and construct the international political power system. In international relations practice, controlling international discourse power can bring a country good international reputation and enormous real benefits. If discourse power is lost or weakened, allowing “others” to express and speak, it can easily lead to damaged national interests and even endanger national security. After the Cold War, Western developed countries, under the guise of universal values, used their advantages in international discourse power to construct a Western meta-narrative framework, creating a severely skewed national discourse pattern, and attempted to continuously strengthen international hegemony by exporting color revolutions to cover up neocolonialist despicable acts. Against this background, Western developed countries spread the “end of history” thesis among developing countries, claiming that the capitalist system represents the highest stage of human history and that the Western modernization development path applies to all non-Western countries . In the new century, emerging countries’ calls to change the imbalanced international discourse system have continued to grow, while

Western developed countries' internal contradictions caused by institutional defects have led to their diminishing international influence, making the struggle and competition for international discourse power among nations increasingly fierce.

Facing multiple intertwined challenges and crises, especially the meta-narrative traps and strong discourse biases from Western centrism, the CPC has strengthened and improved its international communication work, comprehensively displaying a real and multi-dimensional China to the world, making China visible, audible, and understandable to the international community. In the 20th CPC National Congress report, General Secretary Xi Jinping compared Chinese-style modernization with Western modernization across five dimensions, defined its essential requirements in nine aspects, and profoundly interpreted the common ideals of peace and development, the common beliefs in fairness and justice, and the common pursuit of democracy and freedom, comprehensively unfolding the national narrative of Chinese-style modernization theory exploration and practical innovation that promotes common human values . First, Chinese-style modernization holds high the banner of peace, development, cooperation, and mutual benefit, directly confronting global problems troubling human survival and development, actively assuming multiple roles as a builder of world peace, contributor to global development, and defender of the international order. It plays an important role in promoting world economic growth, driving global governance innovation, and addressing global risk challenges, and is committed to building a community with a shared future for mankind, portraying the image of a major country and party that adheres to the path of peaceful development, reflecting a narrative style of firm discourse stance. Second, Chinese## Conclusion

The theory of Chinese-style modernization is a major theoretical innovation of the 20th CPC National Congress and the latest significant achievement of scientific socialism. The historical pulse of Chinese-style modernization vividly reflects the CPC' s century-long arduous struggle; its theoretical implications fully demonstrate the true nature of Marxism; and its value metaphors genuinely mirror the historical emergence of a new form of human civilization. Facing world changes, era changes, and historical changes unfolding in unprecedented ways, upholding the CPC' s comprehensive leadership, adhering to and developing Marxism, and firmly grasping the five major principles on the forward path will ensure that Chinese-style modernization remains viable and stable—the only correct path toward building a great country and achieving national rejuvenation.

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Note: Figure translations are in progress. See original paper for figures.

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