

The Historical Evolution and Practical Characteristics of People's Discourse in the Past Hundred Years—An Investigation Based on the History of Ideas

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Abstract—In traditional political discourse, the acceptance of “the people” has become the criterion for judging political legitimacy, compared with Heaven, which cannot say anything and can only indicate by actions and things. The modern nation state is in an overall crisis, and the mass has become the cornerstone of the modern nation state. Entering the 21st century, the value implication and practical logic of “for the people, love the people, benefit the people”, which is the consistent principle of the Communist Party of China, has been further demonstrated. In the new era, on the basis of ceaseless and carrying forward the fine tradition of the Party's mass line, the people's view of the new era, which is more widely referred to as “people-centered” and “people first”, is determined. By sorting out the development and evolution process of the word “people” from the perspective of conceptual history and placing it on different historical coordinates, we can better grasp the discourse logic, evolution law and practical characteristics of the Communist Party of China's view of the People in the new era.

Keywords—the Communist Party of China, people's view, history of ideas

I. INTRODUCTION

General Secretary Xi Jinping mentioned the word “people” as many as 105 times in the report of the 20th National Congress of the Communist Party of China, emphasizing that “the mountain is the people, the people are the mountain. The Communist Party of China leads the people to fight and guard the mountains, and it is the people's hearts that are guarded” [1]. “People” became the warm and sentimental buzzword at the heart of the report. “People-centered” is an important part of socialism with Chinese characteristics in the new era, and it has become a basic strategy for running the Party, the country and the military. It is also related to the Party's purpose, goals and practice system, which has become the CPC's value pursuit and responsibility in the new era. So, where does the people's view of the New Era come from? On what historical platform does this idea stand? What does the New Era add to the existing people view in the age of ideas? What does it highlight? In practice, through what channels does it try to integrate into the cooking smoke and singing of the people?

At present, academic circles focus on the people's view has formed relatively fruitful results. Under the background of the ruling of the Communist Party of China and the reform and opening up era, the academic circles in China have carried out research on the view of the People around the leading collective, and conducted in-depth analysis and research from the perspective that the ruling level and ability of the

Communist Party of China, the acquisition and consolidation of the ruling status of the Communist Party of China are closely linked with the view of the people. Since the 18th National Congress of the Communist Party of China, it can be found that the study of the Communist Party of China's view of the People has gradually tended to combine theory with practice, trying to interpret the view of the people from the perspective of practical path. The study of the People's view of the Communist Party of China in foreign academic circles originated from the attention of Chinese farmers around 1930. After the founding of the People's Republic of China, scholars focused their attention on the mass line of the Communist Party of China. The representative works include Townsend's Chinese Politics and the Cambridge History of the People's Republic of China by American writers John Fairfair and Michael Fayol. After the reform and opening up, western scholars have carried out specific studies focusing on the people as the main body of the Party's governance and service, as well as the relationship between the Party and the people.

To sum up, it can be found that from the perspective of conceptual history and people-centered perspective, there are few academic achievements to discuss the historical evolution and practical characteristics of the Communist Party of China's 100-year view of the people. Based on this, this paper combs the development and evolution process of the word “people” from the perspective of conceptual history, studies the conception and formation of “people” in China, changes and influences in modern China, etc., in order to provide historical coordinates for the interpretation of contemporary people's view from the perspective of history and practice.

II. FROM “SLAVES” TO “PEOPLE”: THE EVOLUTION OF THE CONCEPT OF “PEOPLE AS THE FOUNDATION OF THE STATE” IN TRADITIONAL SOCIETY

Most of the ancient Chinese words are monosyllabic. From the original meaning of the words, the signified and emotional color of “people and civilian” are different. Jin Wen and Xiao Zhuan basically follow the oracle bone inscriptions with lines drawn out an abstract “people” [2] body shape of the glyph, “people, the world of the most expensive sex also” (Shuowen Jiezi), which means that the ancients regarded the character “people” as a class characteristic of higher life.

The word “civilian” in the golden text describes the human eye, which is like an awl pierced into it, reflecting the social reality of the slave owners who blinded the left eye of the prisoners of war and forced them to work in ancient times. Therefore, the original meaning of “civilian” refers to

“slave” [2]. The interpretation of this concept in Shuo and Zhu [3] *et al.* says: “civilian, all cute also.” What is cute? The term is used specifically to refer to those who are ignorant, confused, and uninformed.

From the context of the text, the term “people” in the Analects mostly refers to all people in general, and sometimes refers to the ruling class in particular; the terms “people”, such as “gentleman” and “villain”, refer to the evaluation of one’s moral character and learning, and there are no fixed rules. The “people” is an evaluation of personal character and cultivation, and refers to an indefinite rule, such as “if you want to establish others, you want to achieve and become a master.” The term “civilian” refers to the common people who have no social status, such as “to make the people take the time”. From the point of view of lexical distinction, “civilian” is the object to be taught and disciplined, while “people” is “the most noble of the nature of heaven and earth” (Shuowen Jiezi—The Part of Man), with subjectivity and freedom. Mencius said that “the people are more valuable than the king” is basically aimed at the social reality of serious inequality between the bottom and the king; Huang Yanpei’s statement that only the “People’s Republic” treats the “people” as “human beings” is also a reference to the fact that the “people” are the “people”. Huang Yanpei’s statement that only the “People’s Republic” treats “civilian” as “people” [4] is also a distinction between the two characters by means of their ancient meanings.

From the extended meaning of characters, “civilian” and “people” were often synonyms in other words since ancient times. From the point of view of the derivation of the word, since the ancient times, “people” and “civilian” are often used synonymously, “The Collected Biography of Zhu Xi”: “civilian, people also” [5]. The meanings of the words were infected with each other, so the originally low status of “civilian” also began to have a solemn political meaning, generally referring to the people of a country, and became a concept opposite to the king and official.

In ancient Chinese, the word “civilian” was also used as a morpheme to derive a series of words, such as “civilian’s heart”, “civilian’s livelihood” and “civilian’s interests”, which were used to express the concept of civilian’s livelihood in ancient China. In traditional political discourse, “civilian” is an important category. Compared with Heaven, which is unable to speak and can only indicate by “actions and things” [6], the acceptance of “civilian” is the criterion for judging political legitimacy. The so-called “Heaven sees the people, and heaven listens to them” (Mencius, Wanzhang Shang). The liking of “the civilian” is the liking of “Heaven”, the dislike of “the civilian” is the dislike of “heaven”, the approval from “the civilian” is the approval of heaven, and the public opinion is the will of heaven. In traditional political thought, public opinion and public opinion play an important role in the political legitimacy. Not paying attention to public opinion and not paying attention to the civilian’s situation will lead to regime change and national decline. It is said that “King Zhou lost the whole country and his people. He who loses his people loses his heart” (Mencius, Lilou Shang).

Therefore, the turn of the people (or people’s heart) determines the rise and fall of a dynasty. “The people are the most valuable, the state is the second, the king is the lightest” (Mencius, With All One’s Heart). The people are more important than the god of the earth (state), and the king is less

important than the people and the god of the earth. “The people of heaven are not born to be the king, but the king of heaven is born to be the people.” The people take precedence over the monarch, “the world can be worried about the poor people, the world can be feared in the anger of the people. The key to the legitimacy of a ruler is whether he can satisfy his people. If he cannot satisfy his people, he should be removed and replaced.

In a word, “the people are the foundation of the state” has become the ideological lamp of shining future generations in Chinese traditional society. This excellent political tradition gene of “the people” also provides historical basis and ideological source for the legitimacy of “the people’s view” in modern society.

III. HESITATING BETWEEN “NATIONAL” AND “UPPER ELITE”: THE GAP BETWEEN THE CONCEPT AND PRACTICE OF “PEOPLE” IN THE LATE QING DYNASTY AND THE EARLY REPUBLIC OF CHINA

From the perspective of social and historical process, the comprehensive crisis of modern and modern nation-states needs to mobilize the public. The public is no longer the common people in the countryside who “do not know whether there is Han or Wei or Jin”, nor is it ignorant or ignorant group, but the cornerstone of the modern nation-state. It is under this background that the concept of “people” began to appear. The “new people” under Liang Qichao’s pen is also his expectation for the “new people” : first of all, they should break the shackles of tradition and become “a truly free man standing above the sky” [7]; The “new people” between the old and new cultures should “harden the inherent” and “make up for the original” [7] not only to reinterpret the original culture, but also to create a new moral category. Such “new people” is not only the embodiment of morality, but also has a strong political appeal.

Although the new policy came late in the late Qing Dynasty and failed to solve the dilemma of the Qing Court, in that period, after the Hundred Days Reform, the Outline of the Imperial Constitution was promulgated, which initially reflected the principle of sovereignty in the constitution of capitalist countries, the principle of basic human rights and the principle of separation of powers, and carried out the reform of the judicial system to guarantee the civil rights [8]. It was also proposed to establish an advisory council at the central level and a provincial advisory bureau to act nominally as a national or provincial public opinion organ.

Still, there was a big gap between the practice of politics at the beginning of the 20th century and the attention paid to the masses by politicians. During the New Policy period in the late Qing Dynasty, the constitutional movement in the Lianghu area was strictly limited in terms of voter conditions, requiring the age of over 25, the title of the imperial examination or the diploma of modern education, and the asset requirements. The candidate should be over 30 years old and should not be deficient in virtue. “The practical utility of eligibility is to confine the electorate to gentlemen who retain their fame and their few sons who attend the new schools” [9]. The definition of “people” during the revolution of 1911 was roughly the same as that during the New Deal in the late Qing Dynasty.

With the exception of Sun Yat-sen and a few others, most

of the disseminators of political discourse in the early Republic of China “not only paid little attention to improving the conditions of the lower masses and safeguarding women’s rights, but even suppressed the masses who demanded these rights” [10]. Due to the lack of common belief, parliamentary politics in the early Republic of China had no influence from the masses as its social basis and lacked grassroots branches as its political foundation [10], just like a duckweed without roots, which soon led to chaos.

During the National Revolution, Sun Yat-sen redefined revolution as “the cause of the management of the country by the masses” [11]. To save the country, the masses should first unite and become an organized and disciplined group. “Attention to the training of the basic capacities of the population; Only with the training and organization of the people can we win the international political struggle, obtain the real civil rights, and use the real civil rights to build a peaceful and happy society based on the people’s livelihood [12]. A fragmented populace is trained to form an organization before it can gain political power. In Sun’s view, the people were led and educated by the elite, and their beliefs were instilled and painted by a very small number of elites. As Dai Jitao, an anti-communist theorist during the National Revolution, put it, “China is really a blank sheet of paper. If you dye it, you will become pale; if you dye it, you will become yellow” [12]. That is to say, Sun Yat-sen’s popular discourse is still subordinate to his elite political thought. Based on the interpretation of Sun Yat-sen’s speeches on several public occasions, Fei John analyzed the specific meaning of Sun Yat-sen’s education for the people, that is, in view of the international criticism of Chinese personal cultivation, etiquette, and minor aspects of life at that time, Sun Yat-sen mainly demanded the practice of a new personal culture, the ideal “national” in daily social practice: For example, do not spit, burp, can recognize in social occasions fart is not elegant behavior, often brush teeth, cut nails, etc. By connecting individual body, family and country, we can cultivate new people and build a new country through self-restraint and restraint in daily life [13].

It can be seen from this that the Kuomintang’s “view of the people” looks down on the people from the vantage of the elite, and the standards used to reform the people are personal hygiene, table manners, and moral cultivation with traces of the urban upper class life. This prism through which the Chinese people are viewed is clearly a “Peepshow,” as John F. Fitzpatrick put it. Sun Yat-sen, who had traveled abroad, could not help but see his own people in the same way as Magney [13].

IV. “CREATOR OF HISTORY”: THE CONSTRUCTION OF “PEOPLE” SUBJECTIVITY DISCOURSE IN CHINESE RED CULTURE

If “revolution” is the first half of the 20th century Chinese society’s theme word, “democracy, science” from the May 4th Chinese assiduously strive for the goal, then, the three key words around the core word is “people”. In other words, “the people” is not only the object of revolutionary mobilization sought by revolutionaries, but also the object of education and the subject of practice of “science” and “democracy”, the blueprint of revolution.

In the construction of political discourse, shaping the

subjectivity of “the people” is an important project faced by modern nation-states and intellectuals, because “the nation rises in the name of the people, but the people who authorize the nation have to be reshaped to become their own masters” [14], so is the revolution.

The discourse of “the people” of the Communist Party of China is influenced by Marxist “view of the People”. Marx and Engels’ interpretation of “people” usually uses the categories of “people”, “proletariat”, “working class”, “oppressed class” and so on. The composition includes proletarians, small farmers and small assets [15]. The materialist view of history emphasizes that the masses occupy a creative principal position in the long course of social and historical development, and also points out that the origin of history is “in the rough material production of the earth” rather than “in the clouds of heaven” [16]. In the practice of material production, there is a relationship between man and nature and between people. People rooted in the practice of production are realistic, full of vigor and vitality and concrete masses of the people, rather than elites and heroes. It is the masses of the people who create the material world and create history.

In Marx’s view, the masses, as the subject of history, have the characteristics of autonomy at both the national and social levels. People can decide not only state affairs, but also individual affairs, and have a certain dominant position in social life. Therefore, the operation of people’s democracy must have two characteristics at the same time: one is to extensively mobilize the people to participate in political life and express their opinions; Second, we will translate different opinions and interest demands into a national will that represents the fundamental interests of the people and translate them into concentrated national actions [17].

On the basis of absorbing the Marxist view of the People, the “people” discourse of the Communist Party of China during the new democratic revolution has the following characteristics:

First of all, the people are the political subject, and “the people” refers to the vast majority of the people, whose extension changes with The Times and the Communist Party’s strategy. In different countries and different historical periods, the concept of “people” encompasses different contents. In China, for example, during the War of Resistance against Japanese Aggression, all classes, strata and social groups were included in the category of the people, and all Japanese imperialists, traitors and pro-Japanese were in the category of opposition of the people—enemies. During the War of Liberation, American imperialism and its lackeys—the bureaucratic bourgeoisie, the landlord class and the Kuomintang reactionaries who represented them were all enemies of the people [18]. And all classes, strata and social groups that oppose these enemies belong to the people. In the period of building socialism, all classes, strata and social groups that approve, support and participate in the cause of socialist construction belong to the category of the people. All social forces and groups that resist socialist revolution and undermine socialist construction are the opposite of the people—the enemy. It can be seen that the denotation of “people” changes with different objects of revolution.

During the agrarian revolution, the “people” in the Soviet regime specifically referred to the masses of workers and peasants who were opposite to the warlords, bureaucrats,

gentry, township directors and all the exploiting classes (such as landlords, capitalists, factory owners, shopkeepers, workshop owners and usury, etc.). These “inferior goods” in the original rural society became the “superior goods” in the Soviet regime, and the class identity of workers and peasants gradually formed. “The rest of society took a new look at the workers and peasants. The workers and peasants themselves could not help cheering up. Therefore, when the masses of workers and peasants hear the name ‘government of workers, peasants and soldiers’, they feel very cordial and regard it as their own government” [19]. In this period, the word “people” meant the narrowest. “The political power was in the hands of the majority of workers and peasants themselves” [20]. As Yang Kuisong has revealed, the reason is that the guiding ideology and basic principles of the Chinese Soviet system were “transplanted” from Soviet Russia, but after being transplanted to China, due to internal contradictions and drawbacks, the room for maneuver of the Communists in class relations is undoubtedly very narrow [21].

During the War of Resistance against Japanese Aggression, “the people” meant that “the broadest mass of the people, accounting for more than 90 percent of the population, were workers, peasants, soldiers and the urban petty bourgeoisie”. The workers are the leading class of the revolution, the peasants are the firm Allies, the armed forces are the main force of the revolution, and the urban petty bourgeoisie are its Allies [22]. It is mainly the efforts of these two classes to overthrow imperialism and the Kuomintang reactionaries. The transition from new democracy to socialism depends mainly on the union of the two classes [22]. Facts have proved that the width and narrowness of the concept of “people” is directly related to the policy trend of the Party. The mistake of “left-leaning” in the history of the Communist Party of China is often accompanied by the narrowness of the concept of people. When the “people” with workers as the main body is equated with a single working people, the “left-leaning” in the socialist construction period also appeared [23].

Second, the people are the supreme judge of all legitimacy. The word “people” in China’s red discourse system inherits the above political tradition, believing that the people entrust the Communist Party to represent their own interests and that the party is the arbiter and representative of public opinion. The people wanted to emancipate and give power to the Communists. In the eyes of the peasants, the Communists were the people who could represent them and faithfully serve them. The relationship between the Party and the people was like the soil and the seed, mutually fulfilling [22]. Communists stay close to the masses, protect them as if they were their own eyes, and rely on them as if they were their parents, brothers and sisters [24]. The theoretical logic of the Communist Party of China and the historical logic of China’s revolution and development are rooted in China, representing the interests of the people and reflecting their will. “Politics thrives on the support of the people, while it fails on the opposition.” Public sentiment is the highest standard for judging right from wrong.

Thirdly, the peasant masses are the subject of practice that needs education. The word “people” is often used at the level of political subject and value target subject, while “peasants” or “masses” are often used at the level of practice. If we say that the people as the political subject are the highest and final

standard to test the legitimacy of the political party, while the “farmers” as the practical subject need to be educated.

“The wrong ideas in the minds of the people” should be propagated and educated. “We need to sweep them away, just like cleaning a house with a broom” [22]. The Party needed to reach out to the masses, but in the Shaanxi-Gansu-Ningxia Border area, with a population of 1.5 million, there were still more than one million illiterate people and more than 2,000 Shaanxi-Ningxia spirits, whose superstitious thoughts still influenced the masses. “It is often more difficult for us to fight against the enemy in the minds of the masses than against Japanese imperialism. We must tell the masses to rise up and fight against their illiteracy, superstition and unhygienic habits” [22].

For thousands of years, the separator between the country, the elite group of intellectuals and farmers is difficult to eliminate. How strange is the handshake that transcends class, status, identity, speech habit and behavior mode [25]. To this end, the Party has trained batches of leading cadres in practice to practice the Party’s popular character. In the history of China, “sense of responsibility, responsibility and feelings for home and country” were originally the affairs of the elite. The most ordinary people in the Shaanxi-Gansu-Ningxia border area, such as “model workers, grass-roots cadres, militia company commanders and women directors”, began to care about the state of affairs and world affairs, and began to have a sense of responsibility. Insect-like life because of the responsibility for the country, for the world and shining.

In short, the construction of “people’s” subjectivity in the revolutionary era improved the social identity and status of farmers. With encouragement and praise, these people at the bottom of the class were able to show and discover their hidden talents. People in the poor and remote areas were surprised that they could care about and talk about the state of anti-Japanese affairs, which made them just come to the red base from the occupied areas of Japan [26]. The dissemination of peasant subjectivity discourse has changed people’s spiritual outlook, established a new social fashion and achieved the goal of social mobilization.

In the end, the Chinese Revolution transformed a theory of the people into a vibrant “People’s Republic,” whose name suggests that “this republic is not a republic of capital, but a republic of all the people in which workers, peasants and other laborers are the mainstay. It is a socialist republic” [27].

V. PEOPLE-CENTERED: THE PRACTICABILITY OF “PEOPLE’S VIEW” IN THE NEW ERA

Since the reform and opening up, the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China has carried out a systematic and comprehensive restoration and adjustment of all aspects of social relations, and clearly proposed that the focus of the work of the Party and the country should be shifted to economic construction. This governing concept fully demonstrates the value implication, theory and practical logic of the CPC’s consistent “serving the people, loving the people and benefiting the people”, “serving the people wholeheartedly” and “people-oriented”.

Since the 18th CPC National Congress, on the basis of continuously carrying forward the fine tradition of the Party’s mass line, the CPC has endowed the people’s thinking with

distinct characteristics of The Times. Respect the initiative of the people “, “The people are the greatest source of confidence for our Party to govern”, etc. The new era of “people’s view”, which refers to the “people first” more widely, has been determined, and actively responds to the interests of the people.

Looking back in history, from “economic development as the center” to “people-oriented” and then to “people as the center”, the development thought of “people first” is not only upholding and innovating the purpose of the Party, but also a new discourse expression of the nature of the purpose of the Party. Moreover, it gives “people are the main body of history” and “people as the center” a new connotation of The Times. It makes the main historical thread of the people’s subject status and subject value more prominent and concrete.

First, we need to take a problem-oriented approach and respond more comprehensively and systematically to people’s livelihood needs.

This concept is closely connected with the traditional idea of “the way of governance is based on following the people’s hearts and improving people’s livelihood” [28]. Since the 18th National Congress of the CPC, major progress has been made in various undertakings of the Party and the state. The quality of people’s lives has been continuously improved, the level of social development has been enhanced day by day, and China’s economic development has been transformed from a stage of high-speed growth to a stage of high-quality development. The Report on the Party’s 20th National Congress states: “We must ensure, safeguard and develop the fundamental interests of the overwhelming majority of the people, firmly grasp the most immediate and realistic interests of the people, do our best within our capabilities, reach out to the people and the community level, take more measures to improve people’s livelihood and warm the hearts of the people, focus on solving the people’s urgent problems and worries, improve the basic public service system and improve the quality of public services. We will enhance balance and accessibility and make solid progress in achieving common prosperity.”

At the individual level, the “People’s View” in the new era thoroughly implements the people-centered development philosophy, pays more attention to the space for the people’s survival and development, and makes continuous efforts to provide them with access to education, education, employment, medical care, care for the elderly, housing, and support for the weak. It satisfies the people’s yearning for a better life and constantly promotes the all-round development of individuals. China has built the world’s largest education, social security, and medical and health systems, making the people’s sense of gain, happiness, and security richer, more secure, and more sustainable. New progress has been made in achieving common prosperity. At the social level, China has put forward the new development concept of “innovative, coordinated, green, open and shared”, focused on promoting high-quality development and proactively building a new development pattern to improve people’s wellbeing, coordinated the five-sphere integrated plan, focused on ensuring and improving people’s wellbeing, concentrated on poverty alleviation, vigorously promoted ecological progress, and united and led the people. We have overcome many long-standing problems, accomplished many important things

concerning the long term, and given the people a genuine sense of fulfillment, happiness, and security.

Second, we should put the people at the center and more specifically implement the people’s rights as masters of the country.

In the new era, the position of people’s subjectivity is more obvious, General Secretary Xi Jinping pointed out that “the people are the creators of history, the people are the real heroes, we must believe in the people, rely on the people” [29], the people are the root, blood and strength of the party, showing the new historical period of the people first, the people for the people’s point of view. This concept strongly activates the excellent genes of the Chinese revolutionary tradition and is consistent with the concept of “the people are the masters” in the red culture. In the new era, the “people’s view” pays more attention to how the “people’s mastery” is put into practice and how it is transformed into the real power of the people.

Third, we should unswervingly promote the self-improvement of the ruling party by taking the people’s hearts as the yardstick, and earnestly hope that Party officials will sincerely preserve the sentiments of the people.

The Chinese Revolution explored the historical experience with Chinese characteristics for the practice of “power in the people”, which is the key to governance lies in cadres. During the period of New Democratic revolution, the Party trained thousands of outstanding cadres through arduous revolutionary practices. They have the people’s feelings, the sense of home and country, and the spirit of seeking happiness for the people. They will not be alienated from themselves and become isolated “spiritual aristocrats”, but see themselves as a member of the general public, concerned about the people’s concerns, happy people, serving the people, with the world in mind. Therefore, even in the early days of the People’s Republic of China, when they had just moved from the hinterland to a prosperous and attractive world with millions of people with complex social backgrounds, most of the cadres still stood the test and became the backbone of the republic. In the flood of history, their personal fate may have ups and downs, but in their body reflected in the world, the feelings of home and country, such as “magnetic needle stone”, life is not lasting, feelings are worthy of people’s eternal praise. Cadres of the ruling party in the new era should still rely closely on the people and be pupils of the people in good faith. They should go to the grassroots level, listen to the demands of the people, find out the problems in their work, look at and analyze the problems from the perspective of the people, and earnestly understand the livelihood issues under the new normal.

In short, the “People’s View” in the new era inherits China’s excellent people-oriented cultural tradition and opens up a new realm of the people’s view in revolutionary culture. It takes the Marxist mass view of the people as its theoretical origin, firmly believes that the people are the real driving force for historical development, regards the people’s yearning for a better life as the goal of the Party and the state, and implements it from the system of the people’s right to be the master of the country. Building Party cadres. Comprehensive and strict governance of the Party and other areas have put forward specific strategies for achieving our goals, which has become an important theoretical support and source of driving

force in the new era.

VI. CONCLUSION

The victory of the Party's 20 National Congress was another historic gathering of energy for the Party and the country, and a two-way march of the Party's heart and the people's heart. Looking back at the evolution logic of the "People's View" of the Communist Party of China over the past 100 years, our Party has established the people's subject thought as the value connotation and logical main line of the "People's view" since its founding, always centering on the "people" to carry out a grand historical narrative, and "practice the people-centered development thought" [30]. And in different historical contexts of the people's historical subject and the people's value subject of the change logic in theory and practice to constantly keep right, innovation. In different historical fields, the "People's View" of the Communist Party of China has a variety of theoretical styles and discourse expression, but a dominant deductive logic in the generation of dynamic theories always shines—the theory and value keynote of the "People's view" of the Communist Party of China is closely dependent on the people and benefits the people.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

AUTHOR CONTRIBUTIONS

Yang Bingyu was responsible for controlling the overall content of the paper, and Du Ni was responsible for collecting and sorting relevant literature. All authors have confirmed that this is the final version.

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