

Exploring the Fit between the Worldview and Methodology of Xi Jinping's Socialist Thought with Chinese Characteristics for a New Era and Chinese Excellent Traditional Culture

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Abstract: As a high degree of condensation of the worldview and methodology of Xi Jinping's philosophical system, the "Six Insistences" is a philosophical distillation of the scientific worldview and methodology in the report of the 20th Party Congress, which highly summarizes the position, viewpoints, and methodology of Xi Jinping's Thought on Socialism with Chinese Characteristics for a New Era, and the essence is the fruit of theoretical innovations made by the Party in its exploration of the path of Chinese-style modernization. Its essence is the fruit of the Party's theoretical innovation in exploring the path of Chinese-style modernization, and is deeply guided by the Marxist scientific worldview. At the same time, each aspect of the "Six Insistences" contains the wisdom of China's traditional philosophies, and its core principles are rooted in the fertile soil of China's excellent traditional culture, deeply nourished by ancient Chinese civilization. The six must be adhered to both through the ancient and the modern, not only the dialectical inheritance of the traditional Chinese philosophical civilization, but also the continuous development of the scientific truth of Marxism. Therefore, in-depth analysis and dismantling of the "Six Insistences" and digging out the cultural connotations therein will help us deepen our innovative practices, explore the value of the times, and give us directions for our work.

Keywords: "Six Insistences"; Chinese Excellent Traditional Culture; Realistic Achievements

I. Fitting of the "Six Insistences" with the Excellent Traditional Chinese Philosophy and Culture

In response to the traditional philosophical culture appearing in the report of the 20th National Congress, the "six adherence" is its counterpart. Its high degree of compatibility with the existence of excellent traditional Chinese culture will continue to promote the Chineseization and localization of the truth of Marxism, and the use of excellent traditional cultural ideas to cultivate innovation, which will enable Marxism to better take root on the ground in China.

(i) Insisting on the supremacy of the people - the origin of the people-centered ideology

China's earliest people-oriented thinking can be traced back to the period of the ancient emperors Yao, Shun and Yu. The Huabiao is an ancient Chinese traditional building. According to legend, Shun set up wooden boards on major transportation routes for people to write advice and criticize the current situation, and the Huabiao is a symbol of the ancient sage's people-oriented thinking. Later, Yu wrote "The people are the foundation of the state, the foundation is the peace of the state" as a new chapter for the founding of the Xia Dynasty, warning future generations that the people are the foundation of the state. During the Spring and Autumn Period, Mencius proposed that "the people are the most important thing, the gods of earth and grain come second, and the ruler is the least important thing", and Confucius also proposed that the ruler is the boat and the people are the water to describe the relationship between the ruler and the people, highlighting the fundamental position of the people. In the Western Han Dynasty, Jia Zi said, "In politics, the people are the foundation. The country as this, the king as this, officials as this." In the Southern Song Dynasty, Zhu Xi also to illustrate the unity of the ruler and the people, put forward "the country is based on the people, and the altars of the earth and grain also for the people and set up". Until the Qing Dynasty, the idea of people-oriented has always continued to develop. In modern times, the first leaders of the Party have always adhered to the idea of people-centered development, and Mao Zedong once said, "We ourselves are a part of the people, and our Party is the representative of the people." [1] Insisting on the supremacy of the people, always standing on the position of the people, doing everything for the people, believing in the people, relying on the people, and working for the interests of the people wholeheartedly are also summarized from the valuable thousand-year cultural experience of the Chinese nation.

¹Mao Zedong. Mao Zedong's Collected Works: Volume 3 [M]. Beijing: People's Publishing House, 1996 p58.

(ii) Insisting on self-confidence and self-reliance - the spirit of self-improvement

Self-improvement is the cultural gene of the Chinese people's struggle, and this spirit is also a powerful pillar that has supported the Communist Party of China (CPC) in its century-long struggle to overcome one historical problem after another. The phrase "continuous self-improvement" comes from "Zhouyi - Qian Gua - Da Xiang Zhuan" - "Heaven walks with health, and the gentleman is continuous in self-improvement." Emperor Shun of the ancient times emphasized the criterion of "strong and righteous" in the selection of officials, and Confucius of the Spring and Autumn Period spent his whole life in the pursuit of the Way, born in sorrow and suffering, but influenced the entire Eastern civilization by his own strength. Emperor Tang Xuanzong, the pioneer of the Tang Dynasty, once wrote: "I value the green ambition, and the winds and frosts will not change", in which the words "I value" and "will not change" express the firmness of the ideals. Ouyang Xiu of the Northern Song Dynasty also wrote a poem: "If you have the will to be happy, you should be self-improvement in time," indicating that in addition to having the will to be happy, it is also quite important to practice self-improvement in time. In the late Ming and early Qing dynasties, the thinker Wang Fuzhi believed that "life is in heaven, but ambition is in oneself," conveying the spiritual pursuit that my life is in heaven, not in me. By learning from history, one can know the rise and fall of a nation. The reason why the Chinese nation can continue to this day, the reason why five thousand years of civilization has not been broken, so that the Chinese nation continues to develop forever, suffered setbacks and continue to be reborn is the common spirit of self-improvement from generation to generation.

(iii) Adherence to the concept of "Keeping the Righteous and Innovating the New"

Marxian scientific socialism did not come out of nowhere; it is a critical inheritance and development of previous philosophies or other disciplines. Marxism is the fundamental guiding ideology and the highest program of our party and country. The historical process of the Chineseization of Marxism and its modernization in the same direction is a process of constantly observing the correctness, innovation and development. [2]The spirit of reform and innovation. Yang Xiong, a philosopher during the Qin and Han Dynasties, analyzed the developmental law of things following the cycle of evolution and pointed out: "The Way has its causes and cycles, and there is evolution and transformation. The way of the Tao has its causes and its cycles, and its reforms and its transformations. Here, the cause and the method are inheritance; the reform and the transformation are reform and newness, and he is discussing the dialectical relationship between inheritance and reform. Throughout the ages, reform has been the direct driving force of social development, whether it is the ancient Shang Yang or Wang Anshi's change of law, or the modern Xinhai Revolution, the May Fourth Movement, although the reform has brought about different results, and the results are also divided into good and bad, but undoubtedly are the practical exploration of the old and open up the new, which is the contemporary embodiment of the spirit of reform and innovation of the excellent traditional Chinese culture.

(iv) Adherence to problem orientation - seeking truth from facts and cultivating a sense of unity of knowledge and action

Problem is an important epistemological concept and a basic methodological category. Adherence to problem orientation embodies the Marxist epistemology and practical view. The report of the 20th Party Congress elevates adherence to problem orientation to the height of the worldview and methodology of Xi Jinping's thought on socialism with Chinese characteristics for the new era, demonstrating its important role in our Party's governance in the new era. The proposition of epistemology and practice in ancient Chinese philosophy, the unity of knowledge and action, refers to the conformity of the object to the subject, knowledge to the conscience, and action to one's practice. Wang Shouren, a master of teleology, first proposed the unity of knowledge and action, in which knowledge is accompanied by action and action is accompanied by knowledge. Wang Shouren believed that knowledge and action were one thing and could not be divided into "two." When General Secretary Xi Jinping referred to traditional culture in his important speech at the Symposium on the Development of Cultural Heritage on June 2, 2023, he stated that Communists should have a "philosophical mindset of seeking truth from facts and unity of knowledge and action." The Chinese Communist Party has always been a faithful inheritor and promoter of excellent traditional Chinese culture, and "seeking truth from facts and unity of knowledge and action", as an important part of excellent traditional Chinese culture, has been manifested in every era. During the New Democratic Revolution, Mao Zedong pointed out in his essay "Against Capitalism" that Marxism was the theoretical basis for revolutionary struggle, and that it was a must for Chinese Communists to lay a firm foundation of "capitalism," "but we must correct the capitalism that is divorced from

²Dai Chunqin, Jia Wenqi. "In-depth Study of the Six Insistences under the Perspective of "Two Combinations"[J].

the actual situation. " [3] In the period of socialist reform and construction, Deng Xiaoping once again corrected the dogmatic style of learning and proposed emancipating the mind and seeking truth from facts. Therefore, the cultivation of the traditional philosophical outlook of "seeking truth from facts and unity of knowledge and action", combined with Marxism and the concrete reality of China, is a great magic weapon for understanding and solving problems.

(v) Adherence to the system concept - the belief in the unity of heaven and mankind

The philosophical connotation of the unity of man and nature includes two aspects: first, man should conform to the laws of nature and harmonize with nature, so as to achieve a harmonious symbiosis between man and nature. The second is that man should regard himself as a part of nature. First, "Taoism is the law of nature" is an important idea of Laozi's philosophy. The thesis of "the way is lawful to nature" is not an isolated thesis, but involves the relationship between "the way" and "everything", which is the fundamental issue of Laozi's metaphysics, as well as the core issue of Laozi's political philosophy. It is also the core issue of Laozi's political philosophy. Harmony with nature, conformity to nature, and protection of nature are the embodiment of the Marxist concept of nature, and Marxism was born in an era when it was destined to consider the relationship between nature and human beings. Secondly, the I Ching says, "To be concerned with astronomy, in order to observe the changes of the times; to be concerned with humanities, in order to transform the world," meaning that by observing the laws of heaven and earth, one can be aware of the changes of the times and seasons; and by focusing on ethics and morality, one can make people's behaviors in line with civilization and etiquette. It can be seen that the relationship between heaven and man under the perspective of "the heaven of righteousness" belongs to the category of ethics, and today, this belief has been extended to the field of socialist core values and diplomatic thinking, such as the requirements of socialist core values on the level of citizenship and the conception of constructing a community of human destiny, which is not a part of the traditional philosophy of "the unity of heaven and man". All of these are the continuation and development of the traditional philosophy of "the unity of heaven and man".

(vi) Adherence to the world - the world for the common good pattern

The idiom of "the world is for the common good" first came from the Book of Rites, the original meaning of which is that the world is for the common good, and the position of the Son of Heaven is passed on to the wise but not to the son, which later became a political ideal for a better society. The two meanings of "the world is public", one is "the world is shared by the public", and the other is "to govern the world with a public mind", which is the highest political goal pursued by ancient Chinese thinkers. This idea has been passed on to future generations and has been interpreted and developed by many thinkers. The Communist Party of China (CPC) is an advanced Marxist political party that has never engaged in unilateral hegemony and power politics, and the cultural tradition of "the world is for the common good" has been manifested in the new era, with General Secretary Xi Jinping emphasizing many times that "only true development is achieved when all countries are developing together, and only true prosperity is achieved when all people are rich together. Xi Jinping: "Connecting with the World, Connecting with the Times, Striding Forward on the Path of Sustainable Development - Keynote Speech at the Opening Ceremony of the Second United Nations Conference on Global Sustainable Transportation".[4] expresses the CPC's philosophy of helping the whole world in the world, reflecting the Chinese nation's noble sentiment of being kind and good to one's neighbors. China has assumed a responsible image in the international arena with its own influence, not only from our self-confidence and self-awareness in the international situation nowadays, but also from the majestic wisdom given to us by the history and culture of the past 5,000 years.

II. Realistic Achievements of the "Six Insistences" in Fitting in with the Excellent Traditional Chinese Culture

The "six adherents" and the excellent traditional Chinese culture are compatible with each other as a prerequisite, and complement each other in the historical process of the Chineseization and popularization of Marxism, which has now become a new organic system. 2023 National Conference on Propaganda and Ideology and Culture held on October 7-8, put forward Xi Jinping's Cultural Thought, which is an important milestone for the new era and new journey to strengthen cultural confidence and historical self-confidence. It is an important milestone for the new journey in the new era to strengthen cultural confidence and historical confidence, and it

³Mao Zedong. Mao Zedong's Collected Works: Volume I [M]. Beijing: People's Publishing House, 1991. p112.

⁴Keynote Speech at the Opening Ceremony of the Second United Nations Conference on Global Sustainable Transportation", Beijing: People's Publishing House, 2021. p3.

has a closer entry point for the new journey in the new era to promote the connection between Chinese excellent traditional culture and the construction of a modernized and powerful Chinese-style country.

(i) Continuing the value orientation of people-centeredness in the whole process of people's democratic work

In his speech at the congress celebrating the 100th anniversary of the founding of the Communist Party of China, General Secretary Xi Jinping for the first time put forward the important assertion of developing people's democracy throughout the entire process. The development of people's democracy in the whole process is not only a consistent implementation of the Marxist concept of democracy, but also a profound summary of the Party's unique exploration of the road of socialist democracy with Chinese characteristics over the past 100 years. General Secretary Xi Jinping has made a detailed and complete and important elaboration of whole-process people's democracy: "It is a full-chain, all-encompassing, and full-coverage democracy, and it is the broadest, truest, and most functional socialist democracy." [5]The country's urban and rural grassroots democratic innovations and creations are more active than ever, and the vitality of grassroots democracy has been further enhanced. From the councils, democracy forums and democracy hearings in urban and rural communities to the joint entry of party representatives, NPC deputies and CPPCC members into the community, from the "small courtyard council chamber" to "bench democracy", from the offline "roundtable meeting" to the online "roundtable meeting", the "roundtable meeting" has become more active than ever before, and the vitality of grassroots democracy has been further enhanced. From "small courtyard deliberation hall" to "bench democracy", from offline "roundtable meeting" to online "deliberation group", grass-roots democracy has been most truly embodied, the people through these grounding, popularity gathering and heartfelt democratic practices, around the actual problems involving their own personal interests, actively express their opinions and suggestions, and continue to carry out extensive consultations, the interests of the people have been coordinated, contradictions have been effectively resolved, rationalized proposals have been promptly and effectively resolved. Interests are reconciled, conflicts are effectively resolved, and rationalization proposals are adopted in a timely manner, thus promoting grass-roots stability and harmony. Therefore, people's democracy in the whole process is a highly creative new generalization of democratic theory, demonstrating a new form of people-oriented thinking in the new era. Only by promoting people's democracy through the state system, safeguarding people's democracy through good laws and good governance, and continuously developing people's democracy throughout the entire process under the leadership and support of the Party can a higher level of people's sovereignty be realized.

(ii) Continuous innovation in high-level scientific and technological work

General Secretary Xi Jinping once pointed out that "technology, like food, can't be relied on by others, we have to serve our own rice bowls, and self-reliance is the only way to be self-reliant." [6] Since the 18th National Congress, under the strong leadership of the CPC Central Committee with Comrade Xi Jinping as the core, the country has been deeply implementing the strategy of innovation-driven development, key core technologies have been attacked and overcome difficulties, the strategic scientific and technological forces have been invested more in their construction, major innovations have emerged frequently, and the overall strength of innovation has improved, and the strength of science and technology is moving from the accumulation of quantity to the qualitative leap, and from the breakthroughs of bits and pieces It is moving towards the enhancement of systematic capability, which is a new step for us to further maintain scientific and technological self-reliance and self-improvement. Recently, the R&D and innovation technologies of Sinopec and China High Speed Railway have been outstanding, and Sinopec and High Speed Railway are one of the representatives of China's self-reliance in science and technology. After years of efforts, the added value of petrochemical and chemical industry accounts for 14.7% of the whole industry and nearly 5% of the national GDP. Ten million tons of oil refining, one million tons of ethylene, large aromatics and other major complete sets of equipment are basically independent and controllable, so it can be said that the petrochemical industry has stepped into a new stage of development from big to strong. China's high-speed rail, whether from the operational mileage, operational speed or operational network access level, are the world's longest, fastest, and most extensive coverage, in the roadbed, track, bridges, tunnels, large-scale passenger hubs and system integration and other aspects of a series of world-class technical difficulties, the overall technical level has entered the ranks of the world's advanced, and become an important force leading the development of the world's railroads. Scientific and technological self-reliance, then industrial self-reliance, industrial strength is a strong economy, China's

⁵Xi Jinping on Governance: Volume 4 [M]. Beijing:Foreign Languages Publishing House,2022.p260.-p261.

⁶Book Writing Group. New Concepts New Ideas New Strategies 80 Words [M]. Beijing:People's Publishing House,2016:176.

scientific and technological achievements, historic changes. To promote industrial innovation with scientific and technological innovation, and constantly increase the new impetus for economic growth. 2023 December 11-12, the central economic work conference held in Beijing, the meeting deployed next year, the first of the nine key tasks, "scientific and technological innovation to lead the modernization of the industrial system construction". This reveals that the most important thing is to firmly grasp the supporting and leading role of scientific and technological innovation, strengthen the deep integration of scientific and technological innovation and industrial innovation, and comprehensively and systematically promote the quantification of scientific and technological achievements.

(iii) The importance of knowledge and action in ideological and political education work

Education is a closed loop of knowledge and action, a process of finding the "one" of unity of knowledge and action. The goal of education pursued by the unity of knowledge and action is to cultivate students into comprehensive talents who are able to cope with various challenges in real life. Since the National Education Conference in 2018 incorporated "ethics, intelligence, physical fitness, aesthetics and labor" into the education policy, people have given "five simultaneous education" the important task of modern education development, and Chen Baosheng, former Minister of Education, clearly pointed out that "five simultaneous education" is the construction of a high-quality education system. The former Minister of Education, Mr. Chen Baosheng, has clearly pointed out that the "five educations in parallel" is the key link in the construction of a high-quality education system [7] Civic and political education work construction, focusing on the use of theorized systematic scholastic knowledge of people for rational enlightenment, so that the theoretical system of knowledge into the ear through the heart, expensive in the use of humane standardized social practice of real infection of people, to obtain the sensibility of addition. Recently, China's political education work has always attached importance to the unity of knowledge and action, to achieve the integration of classroom activities and extracurricular education, for example, major universities and colleges frequently organize academic lectures, volunteer services, so that students experience the charm of political thinking in practice, Mao Zedong pointed out that: "There is only one true theory in the world, that is, the theory that is drawn from the objective reality and has been proved in objective reality, and there is nothing else. There is no other thing that can be called the theory that we are talking about." [8] combining universal education with personalized guidance, introducing the characteristics of the specialty for the civic education for students of different majors; combining traditional means with modern media, using online courses, micro-videos, and other means of distance education as well as social media for network propaganda. In addition, China's ideological education must be problem-oriented, focus on the key points, pay attention to the guidance of students' values, patriotism education, moral character, the cultivation of a sense of social responsibility, widely cultivate and practice the core socialist values, strengthen the education of cultural self-confidence, historical self-confidence, and bind people's ideals and beliefs with the construction of a strong country in the new era of the new journey, so as to contribute to the cause of the socialist modernization of the new people of our time. The new man of the times.

(iv) The pursuit of the unity of man and nature in ecological work in the new era

In the report of the Twentieth Party Congress, General Secretary Xi Jinping emphasized that the harmonious coexistence of human beings and nature is the essential requirement of Chinese-style modernization and one of the five major features of Chinese-style modernization. This idea inherits the traditional Chinese ecological concept of "the unity of heaven and mankind" and further develops the Marxist concept of ecology, which is the modernization and Chineseization of the Marxist concept of ecology.[9] Since the 18th Party Congress, we have taken the construction of ecological civilization as a fundamental plan for the sustainable development of the Chinese nation, and carried out a series of pioneering work, with unprecedented determination, strength, and effectiveness, and the construction of ecological civilization has undergone historic, transformative, and overall changes from theory to practice, and the construction of beautiful China has taken significant steps forward. The construction of a beautiful China has taken significant steps forward. We have taken the lead in the world in achieving a "double reduction" in the area of desertified land and sandy land. For more than 30 consecutive years, we have maintained a "double growth" in forest area and forest storage, supported an annual economic growth of more than 6% with an average annual growth rate of 3% in energy consumption, and reduced the intensity of energy consumption by a cumulative total of 26.4%. At the same

⁷Chen Baosheng. Construction of high-quality education system [N]. *Guangming Daily*,2020-11-10(13)

⁸Mao Zedong. Mao Zedong: Selected Works of Mao Zedong: Volume III [M]. Beijing: People's Publishing House, 1991. p.817

⁹Liu Lingfeng, Ma Jichang. The Path Choice of Promoting the Modernization of Harmonious Coexistence between Human and Nature in the New Era[J]. *Modern Business Industry*, 2024, 45(02):194-196.

time, China has explored the establishment of an ecological compensation mechanism, which promotes local ecological protection work through economic incentives. The historic achievements of ecological civilization in the new era show that the Party and its government attach great importance to ecological civilization and have found a suitable path to protect our beautiful home. In the future, we should also be led by Xi Jinping's thought on ecological civilization, realize the importance of ecological protection, and always consider the major issue of the sustainable development of the Chinese nation while focusing on economic construction.

(v) The idea of the world as a public good embedded in diplomatic work

Since the 18th CPC National Congress, the CPC Central Committee with Comrade Xi Jinping at its core has profoundly grasped the development trend of China and the world in the new era, and put forward a series of Chinese diplomatic strategies, guidelines and paths in the new era, such as constructing a community of human destiny, a new type of international relations, the concept of the "truthfulness and sincerity" policy toward Africa, the correct concept of righteousness and profit, the "Belt and Road" China has always established a peace-loving image in the international community and is eager for common development. China actively participates in international assistance, supports other developing countries in all aspects of construction, carries out in-depth cultural exchanges, conducts a wide range of cultural and artistic activities in various countries, promotes exchanges of civilizations, and strives to build various platforms for mutual benefit and strengthen exchanges and cooperation, and its global development initiatives have gained wide recognition in the international community. A series of successful diplomatic practices have made China gain a lot of closeness in the international community, and China's international discourse has been increasingly enhanced, and its international status as well as influence has been rising. Now that the world has entered a turbulent period of great changes not seen in a hundred years, and the realization of the great rejuvenation of the Chinese nation has entered a critical period, how to deal with international relations so as to bring benefits to China's development is a key consideration in diplomatic work. "Promoting the building of a community of human destiny" is one of the essential requirements of Chinese-style modernization, and "promoting world peace and development, and promoting the building of a community of human destiny" is a major deployment made by General Secretary Xi Jinping in the report of the 20th Party Congress for the new journey in the new era of a new journey of a great power with Chinese characteristics. The major deployment of diplomacy. ^[10]Diplomatic work in the new era should take the promotion of China to the world as a vehicle, and be committed to creating a diplomatic flag that is uniquely Chinese.

Concluding Remarks

The Chinese nation as a civilization has been handed down to the present five thousand years great country, with its broad and deep, long and unique history and culture is unique. The achievements of the Chinese nation are not only reflected in the material civilization, but also in the spiritual civilization, its deep cultural heritage and unique philosophical wisdom for modernization and innovative practices injected a constant flow of kinetic energy. Adhering to the six self-confidence and tapping into the traditional philosophical culture therein is the first and foremost compliance for us to firm up our cultural self-confidence and take the second road of combination. Exploring the points of convergence between Chinese outstanding traditional culture and the "six adherences" as well as their achievements is the development of Xi Jinping's cultural thought for the new era, and it is also the implementation of Xi Jinping's worldview and methodology of socialist thought with Chinese characteristics for the new era. Practice is the forerunner of philosophy, and scientific philosophy in turn complements practice. With the nourishment of the excellent Chinese civilization and the instruction of the position, viewpoints, and methods of the Chineseization of Marxism, the road of China's modernization will become wider and better.

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¹⁰Xi Jinping: "Holding High the Great Banner of Socialism with Chinese Characteristics and Striving in Solidarity for the Comprehensive Construction of a Modernized Socialist Country - A Report on the 20th National Congress of the Communist Party of China at the Chinese Report on the Twentieth National Congress of the Communist Party" Beijing: People's Publishing House 2022, p. 24, p. 60.

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