

Marxism of a New Era



Christian Wagner

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Marxism of a New Era

Modernized Socialism with Chinese Characteristics for the World

This work has been translated from German to English using artificial intelligence and may still contain various translation errors. The complete correction and publication by the publisher will take one year. This first edition serves as a necessary and urgent response to the tragic developments of our postmodern era.

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First Edition

Foreword

I have written this work because the world stands at a crucial turning point, where traditional structures are collapsing, and new forces are taking the global stage. The multipolar world order has become a reality, with the People's Republic of China playing a leading role in this transformation. Despite China's growing influence, there remains a deep misunderstanding of its ideology and way of thinking—even among those who have committed themselves to communism worldwide. This knowledge gap must now be closed, and these misunderstandings must be addressed at their root.

This work offers a comprehensive solution to this challenge. It explains how the Communist Party of China has gradually developed Marxism. This Marxism in a new era is far more than a theoretical discourse; it is a practical tool that can properly address the profound contradictions between people, societies, and nations. It provides answers to the most pressing questions of our time and outlines ways to effectively tackle global conflicts.

China does not seek to impose its ideology on other nations but rather pursues a respectful approach that upholds the independence and sovereignty of all states. This evolved Marxism, still unfamiliar to many around the world, is presented in this book as a model that can be flexibly applied to various social structures without demanding radical systemic changes. Instead, it promotes the diversity of structures, cultures, and religions. It serves as an analytical tool for our new era, especially concerning the advent of artificial intelligence, and demonstrates how a harmonious and just world order can be established.

Furthermore, this work delves deeper into the analysis of the psychological mechanisms that shape our prejudices and flawed behaviors. It positions Marxism as the essential counterbalance to fascism, the highest form of idealism. By examining the strategies of social engineering, re-contextualization, and propaganda, the book shows how Marxism not only meets current challenges but also protects humanity from the dangers of idealizations and a disconnection from reality.

This book is more than a mere analysis; it answers the question: What is China striving for? It is an invitation to view the world from a new perspective and to pave the way for a future where peace, justice, and global cooperation are at the forefront. It illustrates how we can best serve the peoples of the world, with humanity at the center. This is Marxism in a new era.

Acknowledgments

I thank all the people who have stood by my side for years, especially my family, who often worry about my well-being. The goal has always been more important to me than accumulating personal wealth or focusing on the small things in life. I thank my closest comrades from Germany, who have stood by my side daily for ten years. I also thank all the friends of recent years from the People's Republic of China, Mongolia, Bangladesh, Qatar, Korea, Japan, Nepal, Nigeria, Ethiopia, the Democratic Republic of the Congo, Russia, Uzbekistan, Italy, and other nations. Each one of you is a crucial contributor to my development and the knowledge I always use to make greater contributions to the peoples of the world. Each one of you is truly a genius from whom I have been able to learn. I carry your passion within me, as a reflection of yourselves. For this book, I explicitly thank the people of Renmin University of China and the other comrades in China, through whom I was able to conduct my field studies, who helped with translation and conversations with ordinary people, and who always believe in me. The belief that I will bring nations together and build bridges.

“There is no truth. Only information.
And the art of programming” – Christian Wagner



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Chapter 1

"One only sees what one knows." - Johann Wolfgang von Goethe, 1810

To understand this work, be prepared to let go of all the foundational knowledge and information you have been taught, both in your heart and mind. Let old knowledge rest in silence and open yourself to the new in this new era.

1.1. The Truth

What is true? What is truth? What are facts? When it comes to the question of truth, there is no definitive answer. There is no absolute truth. Can truth be measured? If so, it is likely only in terms of probabilities. No matter how blue the sky may seem, there is always a low percentage of water circulating in the air, which essentially forms clouds. We simply do not see them. More than a matter of probability, truth is inherently different for each person. When one looks at a diamond, it reveals various beauties depending on the angle of view. Additionally, the light, the angle of incidence, and the observer's own eyes play a role, as does something more fundamental: the observer's perception in determining whether the diamond is beautiful, to what degree, or not at all. Thus, individuals differ in their perceptions, angles of observation, lighting, and scales of feeling.

When discussing truth, it is similar. Every individual sees everything from a different mechanical perspective. What is a fact for one person is not for another. What is absolute for one is on a higher scale for another, though perhaps not absolute. Personal experiences and knowledge also play a role. Tools of common sense and logic allow individuals to understand fundamental elements and facts independently. Without logic, without processing information with one's own mind, one becomes a fool. A fool is someone who oversimplifies truth and neglects factors. Factors that bring one closer to the truth. Thus, truth is a set of information available to an individual, more deeply based on probabilities and scales. But what constitutes the individual? What scales and information are processed to reveal the truth?

In addition to individual experiences and knowledge, there are societal influences that mutually affect each other and thus create a truth. Yet, societal information floods can be subdivided into different societies, as with different individuals, each society has its own form of individuality. The question is, on what do these experiences and knowledge bases ultimately rest? Economic and cultural factors play a decisive role. To define truth, the brain's construction and the manner in which situations are analyzed through one's own logic are also highly relevant. Numerous key elements lead to an overall result and thus form one's "truth."

In a society like China, where spicy food is consumed daily, the mechanical sensors in the mouths of individuals and society as a whole become desensitized over time. The scale of food spiciness is reduced. When someone from a region like Europe travels to China and eats food that is labeled as not spicy, they will still find it spicy. Thus, the Chinese have a high spiciness scale, while Europeans have a low one. It is therefore questionable by what truth food can be defined as spicy. By European standards? Or Chinese ones? In each case, the exact percentage and value of spiciness should be considered. But is this even possible to speak for an entire society? Or have relative truths emancipated themselves through repetition, conveyed information, and generally felt truths? Conversely, when Chinese people travel to Europe, the food seems bland and dry. Should all Europeans change their cuisine because Chinese standards represent the absolute truth? The answer is unequivocal.

Thus, completely different cultural perspectives play a highly relevant role in defining situations and facts more concretely, alongside mechanical and objective factors. There is, therefore, no immediate truth. Like a biological machine, a human can essentially be viewed as a machine with heart and soul. When humans create machines, these machines operate with the information they receive, transforming it into various voltage values, numbers, and facts, and processing it. When interference is measured, the truth and precision of the machines become less accurate. In a similar way, humans live, discuss, and understand one another based on the information they gather and process. Discussions, media, and the level of education as a scale of truth based on all processed data and information are among the societal core elements for refining truths in communication between people and, thus, the collective societal interactions.

Another example of information processing is in the discussion of religions, such as Islam. It is the largest religion in the world but also the most critical. So, anyone who has ever been critical of Islam asks themselves: Have they ever read the Quran, studied it, or even explored academic discussions to participate in a professional debate on the question of truth regarding developments in and around Islam? Or do the thoughts in people's minds consist of information that has already been processed, commented on, and analyzed by others? If that is the case, the critical

question arises about the person who conducted the analysis and whether they truly possess the competence and qualifications to do so. When talking about China, and when experts are consulted, the question again arises about the core competencies these experts demonstrate to assess and understand the situation appropriately. Are journalists in Western mainstream media or politicians capable of judging China's social reality and developments without ever having been to China? Without ever having studied and researched the Chinese people?

The focus is less on interests and more on the information, communication, and information processing of individuals and society as a whole. If a society and its individuals grow up with different tools that lead to analytical results, they will also discover a different truth. Diverse perspectives and truths lead to misunderstandings. When global relations with China are discussed, when expertise on China is debated, when the socialism with Chinese characteristics is scrutinized, there is already a fundamental misanalytical behavior. Information is analyzed incorrectly in the minds of each culture. It does not matter how accurate the truth is. The basic measurements and scales regarding developments and events in and around China have enormous errors of truth. Errors of truth automatically lead to misunderstandings, misinterpretations, and thus flawed outcomes. Flawed outcomes lead to economic and political decouplings and confrontations.

However, the history of nations also plays a crucial role in shaping perspectives on truth. Truth is not merely an objective sensation or a mechanical perception of human senses based on the specific feelings at hand. Instead, historical events and developments are time-relevant up to a certain point, as are the probabilities, again expressed as percentages, for the future, where each event has its own measurement scales that collectively contribute to an overall outcome in the search for truth. It is comparable to a mathematical summation of various factors that can all collectively lead to a final outcome that represents the truth. Truth is, therefore, a tool to advance humanity and achieve cooperation rather than confrontation. Truth, coupled with basic human morality such as respect for life, non-violence, discipline, and law, leads to harmonious coexistence.

Returning to history: individual historical factors are highly relevant in discovering societal value scales and demonstrating understanding. For example, the Federal Republic of Germany has developed a unique culture of remembrance concerning World War II. This culture of remembrance and informational foundation has led to the balanced diplomacy observed over recent decades. When terms like dictatorship are used in the language itself, the sensations associated with the German dictatorship under Adolf Hitler are immediately incorporated into the subjective truth as a factor. Sensations can completely undermine the objective or actual truth within German society. A monarch is referred to as a monarch, as in the United Kingdom. A monarch does not evoke the same subjective perceptions as a dictatorship. It makes no difference whether both have certain exclusive characteristics or privileges objectively equal in the end. Imagine two countries, X and Y, each with a royal family and a dictator in power. Both have entirely the same rights and obligations in society. However, the mere fact that one of them is referred to as a dictator is enough to equate that dictator with Adolf Hitler through feelings of cruel individuality in German discussions. This is how media, education, information centers, and employed experts worldwide operate. Every expression releases emotions in society and leads to new personal truths for each individual without delving into the objective facts and conducting an in-depth analysis.

And the more objective or competent personal information is lacking, the more subjective truths prevail. It is comparable to a scale, like Justitia. The more objective and mechanical facts are used under neutrality or expressions without emotions, the less subjective and emotional truths from culture and history can prevail. However, if a person, let's say a simple person, who is a biologist living in Germany and has never engaged with China, suddenly finds China associated with numerous emotional expressions through media and the existing educational system, this subjective and perceived truth succeeds in taking over the actual truth and clouding perception. Thus, this truth is also a truth. It is the truth of the biologist, but is it also the truth of a Chinese person? The truth of a German biologist who lives and conducts research in China? Or, one level above, a German biologist living in China who actively collaborates with the Chinese government and, as an expert, can participate in political decisions in the public sphere and thus has more insight into processes and culture, offering more objective facts about the processes? It is therefore

evident that every single piece of information and every carrier of information plays a crucial role in the fundamental understanding of the situation.

One of the challenges of the current era, particularly in the West, is that this scale is unbalanced and emotions dominate. This is also strongly rooted in the processes within the systems themselves and in the educational and historical systems there. Thus, it is always the case that every politician sees themselves as a self-proclaimed expert. This phenomenon is also found in grassroots debates, schools, universities, and all societal levels. It is undoubtedly true that in the current world, with access to the Internet, every person can rapidly access information, especially with artificial intelligence providing answers. Thus, discussions are highly animated, and everyone perceives themselves as having a significant informational advantage. However, this misconception is one of the major problems. Information is disseminated rapidly. Yet, this information being disseminated is highly questionable. Where does the information come from? Who can classify the information, and is it not fundamentally based on economic interest groups?

To understand the People's Republic of China and various topics within the global political framework, one needs fundamental experiences and knowledge of Chinese culture. In the past, the world has been consistently defined and approached by the militarily, technologically, or economically dominant nations. If a nation is weak, if a people are weak, and the economic situation is unstable, it is always argued that the people in a better position are closer to the truth of how the world should develop. This reasoning has historically justified slavery in African peoples. Because they live in an underdeveloped manner, their way of life is considered uncivilized and wrong. To participate in superior development, adaptation to the values and standards of the hegemonic countries is inevitably required, while their inferiority was simultaneously used as cheap labor for industry. Their truth and approach have been regarded as dominant since colonial times and are still viewed as dominant in international debates today. Thus, discussions on value-based foreign policy dominate, justifying this perceived truth based on economic foundations and exploitation. Yet even this form of development worked. When morality and good manners are removed from the discussion, colonialism fundamentally led to a

massive global economic boom and improved living conditions for people worldwide.

Many developments indeed seem justified. Therefore, not everything that comes from Western history, even regarding human freedom and self-realization, is wrong and deserving of criticism. When it comes to fundamental moral values and human interactions, the described Western perspective is also a form of truth. One must not underestimate these values, which are subjectively and emotionally held in the hearts of many people. However, they should not be overestimated in terms of public societal welfare. In the current global discourse, they are not absolute. With economic growth comes an increasing number of new approaches and perspectives from other nations based on their own cultures and histories, including China's current developments. It is no longer sufficient to view the world solely through the dominant perspectives of the Western hemisphere. Instead, it is especially relevant, given the multipolar world order and the development of nations worldwide, to include their perspectives in the discussion and to process their truths, which were previously not shared, into considerations of proportionality. Their value scales must be considered, as well as their culture, political system, and, above all, their definition of fundamental international issues.

1.2. Social Engineering

"The path that can be described is not the eternal path" (道可道，非常道) – Laozi in the Tao Te Ching, circa 6th to 4th century BCE.

Another core element in the quest for truth, and thus in the quest for mutual understanding, is social engineering. The mindset of a society is shaped according to a specific pattern, and a scale of values is established by which certain objective events are evaluated. This scale corresponds to the logic of the brain in the schematic analysis of events. Every culture and society has different patterns of thought and ways in which problems are solved or events are evaluated and according to which standards. The schemas differ fundamentally. Alongside the actors of social engineering, such as media through soft power, it is the construction itself that is more relevant concerning truth-finding. It is the approach. A sub-aspect that is highly relevant here is the manner of logical thinking. From childhood, the

way of thinking logically about events, and thus also the truth, is strongly influenced by the education system and the circumstances in discussions in educational institutions and media. In Western systems, so-called self-proclaimed absolute facts are more strongly emphasized, facts built on Western perspectives. Numbers and diagrams, in particular, enliven the discussion in simple logical thought patterns. Here, moral and ideological truth prevails, evaluating simple numbers without considering the overall circumstances and making decisions based on them. The ideological approach and overall culture play an exorbitant role. It is an approach that makes the people of a culture and civilization predictable, as they consistently reach the same conclusions. Predictable in their actions, their politics, and even their future. Predictable in the arguments they use in a discussion and even in their behavior and decisions.

In the current Western debate and development, in times of new media and new information movements from the entertainment industry to simple news and AI, there is a new form of social malaise that massively reshapes the standards of previous societal total situations. Where once the basic principle of balance between emotional and objective truth existed, there is increasingly a pseudo-objectivity that distorts the overall picture of logical thinking. Objective and rational thought patterns mix with subjective feelings and more so present the phenomenon of an integrated form of truth. It can be compared to a two-layered sphere, where the outermost layer represents objective truth, yet a layer below already represents subjective truth and thus also depicts the core of the overall truth, while simultaneously appearing as a reflection of objective truth.

The new media with their current technologies and the new world view consist of a sensory overload of information that is absorbed within the entire construct of individuality and cannot be processed step by step. Long discussions in research and literature about the impacts on various levels have been present. Now, this becomes clear in the area of social engineering. The standards are distorted exorbitantly beyond conceivable dimensions, from the simplest individuals themselves to experts, as a societal-wide phenomenon, unifying the societal Cognitive Framework/Thought Construct and standard setting. In 1931, the propaganda chief of the German fascist NSDAP, Dr. Joseph Goebbels, wrote about the function and purpose of propaganda in the Nazi state:

"No other political movement has understood the art of propaganda as well as the National Socialists. From the very beginning, they put heart and soul into propaganda. What sets them apart from all other political parties is the ability to see into the soul of the people and speak the language of the man on the street. It uses all means of modern technology. Leaflets, posters, mass demonstrations, press, stage, film, and radio—all these are tools of our propaganda. Whether they serve or harm people depends on the use for which they are employed. In the long run, propaganda will only reach the broad masses of the people if it is uniform at every stage. Nothing confuses people more than a lack of clarity or aimlessness. The goal is not to present the ordinary person with as many different and contradictory theories as possible. The essence of propaganda does not lie in diversity, but in the power and perseverance with which one selects ideas from the larger pool and hammers them into the masses by the most diverse methods. National Socialist propaganda is the most important aspect of our political activity. It is at the forefront of our practical goals. Without it, all our knowledge would be unsuccessful and without effect. Propaganda must bring knowledge into a new form. It must convey it to the people; it must convince the people of the necessity of our knowledge. It gains new fighters for the movement. It turns members into supporters and members into martyrs. Today we have a dense network of National Socialist propaganda throughout the country. It should be clear to every observer that we are preparing not only for today's tasks but also for future ones. National Socialist propaganda serves to enlighten the people. Its task is not only to win them over for today's tasks but to assist in changing the character of the broad masses. We are convinced that a new policy in Germany is only possible after a complete transformation of our national character, after an entirely new national mindset. This is our most urgent task, and if we work on these tasks today, we are making the best preparations for the great political tasks of tomorrow."

The profound form of social engineering is fundamentally evident in Goebbels' propaganda rhetoric. When it comes to the creation of thought patterns, forms of will formation, and particularly "enlightenment." But what is enlightenment? What is propaganda? In the era of the Enlightenment in the 17th and 18th centuries in Europe, reason was allegedly brought into focus—rationalism, skepticism, and empiricism were emphasized and stood in stark contrast to the prevailing religion or

superstition. The state and religion were separated, and forms of governance, religion, technology, and other everyday values were reshaped according to new standards.

If one considers the meaning of enlightenment in the context of propaganda, based on the characteristics defined earlier, enlightenment is a means by which the construction of logic, standard-setting, and the facts about objective and subjective truth are placed in a new brain construct, seemingly defining a new truth. Superficially and simply viewed, new values and formations of will are created. Lawyers would also refer to this as “good morals.” Whether they are negative or positive, and whether they harm or develop the overall society, plays a lesser role in what follows. They can lead to mass murder or lift millions out of poverty. Is it not ultimately the case that the very fact that a quote from the murder Goebbels is used evokes an emotional feeling in the reader's eyes at this very moment, underscoring the entire work with a subjective sensation? It is astounding, isn't it? In subjective perceptions, it does not matter what is said, but only who says it, to analyze and define every word in what is said within a specific thought pattern. If Goebbels' same words were spoken by Kant or Nietzsche, the seriousness and subjective feeling of being closer to the truth would automatically surge, wouldn't it?

An example in the current discourse on climate change: Let us change the first paragraph of Goebbels' quote, focusing on the current climate debate: "No other political movement must understand the art of enlightenment as well as the climate protectors. From the very beginning, they have put heart and soul into enlightenment to save the world. What sets them apart from all other political organizations is the ability to see into the soul of the people and speak the language of the man on the street. It uses all means of modern technology. New media, posters, mass demonstrations, press, stage, film, and radio—all these are tools of our enlightenment and they are united in the mass media. Whether they serve or harm people depends on the use to which they are put. In the long run, enlightenment will only reach the broad masses of the people if it is uniform at every stage. Nothing confuses people more than a lack of clarity or aimlessness. The goal is not to present the ordinary person with as many different and contradictory theories as possible. The essence of enlightenment does not lie in diversity, but in the power and persistence

with which ideas are selected from the larger pool and hammered into the masses using the most diverse methods."

It is about climate protection and the fact that we want to protect the world from a climate catastrophe. And every person with common sense is aware of this fact and rationality, and wants to ensure this protection based on objective standards. If this fact is now used as a form of truth-finding as absolute truth, then other standards instantly lose their value. Thus, the ideological principle or standard of climate protection is instantly adopted by objective and other subjective considerations. Data or values, objective analyses, and opposing positions from scientists no longer matter and lose their value as an objective standard. Enlightenment ensures that the social construct individually adopts this new form of standard-setting. The perfect form of social engineering practically incorporates the perfect form of propaganda as a form of enlightenment of one's own ideas. It defines the sole truth and manages to set the perspective of people in a single thought pattern in a societal and individual context.

Consequently, other areas of societal interaction—whether from an economic, cultural, or historical perspective—also adopt new standards. Where once benchmarks such as job security, family formation, and economic growth were central to cognitive construction and logical reasoning, these have now been replaced by a new standard: climate protection. Enlightenment, therefore, represents nothing more than a new standard-setting, a new quest for truth. Enlightenment occurs solely within the minds of individuals, establishing a new ideological and mental environment in which new events take place, shaped by these standards and consequently brought into sharper focus. A simple example: imagine living in an art-centric society. In the logic of human activity and the evaluation of all activities, art becomes the focal point. As a result, a society will transform into one where the standard of art takes precedence, altering all societal activities as drivers of this new development. We can observe this phenomenon in countries such as France, Russia, or South Korea, where a culturally influential level of art and fashion is prominent.

We observe that truth is redefined according to the standards established by a society and the logic of its constructions, which shift over time into new perspectives. Imagine programming a computer; in this analogy, the

various mechanical sensors within the minds of individuals are completely realigned. The biological human machine then responds to some sensors with increased priority and to others with decreased priority. The ability to assess these sensors and decide which one holds higher relevance seems nearly impossible; yet it is possible and occurs in daily practice, though it is heavily influenced by the immediate environment. Thus, personal factors of the immediate surroundings play an extraordinarily prominent role, as do the individual prioritization and the temporal factor.

In a society where social engineering is applied daily through every moment and all technological means, leading to a perception of one's environment in ways historically unprecedented, a significant issue remains: individuals still live within their own societal and personal contexts. The environment is highly relevant in this regard. Such a transformation is difficult to achieve if the environment stands in stark contrast to it. For example, consider a single mother with ten children who is concerned with providing food and a secure life for all her children. Will her priority still be climate protection? Climate protection is defined by collective societal behavior and the intensive construction of logical thinking, which is given a high priority. However, from the standpoint of common sense, the well-being of her children will always take precedence, leading to decisions that prioritize earning money to support her children, regardless of other standards. Her truth is different. Her truth becomes about money and the priority of earning to provide for her children, even if it means placing a lower priority on her own life or health. This economic factor of the mother's living conditions and societal influences create a contradiction that leads to division and internal societal discord.

The more new ideological standards are established that are subjectively removed from economic reality, the more challenging it becomes to integrate these standards of enlightenment into society. Nonetheless, there will always be individual cases that follow these enlightenments to varying degrees and have already prioritized their own standards. When discussing international politics, international relations, and mutual understanding, it is essential to comprehend the standards of each society and accordingly choose the appropriate language, cooperation methods, and communication strategies. Each society has different standards and different relevances. The mass media and educational systems in each

society perform different forms of social engineering. Their cultures and traditions have distinct value systems and benchmarks. Therefore, when we talk about truth, it varies from society to society and carries its own unique characteristics.

To break down social engineering in society to interpersonal interactions, one need only examine the immediate environment of each individual. This environment is where our emotions are most profoundly affected and where we undergo the greatest change. Love, which permeates all aspects of life, exemplifies this dynamic. Love is a double-edged sword; it can wound us more deeply than anything else in the world, yet it can also bring us greater happiness than anything else. Love touches our emotions and causes our actions to become irrational, ultimately distancing us from objective truth. One must imagine an emotional relationship, characterized by deep highs and lows, to understand this phenomenon.

In the moments shared between individuals, and when focusing on the influences of social engineering, one becomes aware of the profound impact that can be achieved in shaping deep emotions. What begins with simple interactions and the exchange of ideas and information in conversations leads to an understanding of the thought processes of the partners involved. There are areas where both are always willing to embrace new perspectives and information without becoming bored or fatigued, and others where strong convictions are held (not religious, but deeply rooted ideas). These moments can awaken an awareness: the ability to exert influence, akin to a traveler's hands shaping clay behind a solid wood. In every conversation, there are opportunities to provide information or words that could alter one's perspective. One finds oneself as part of the other's journey towards personal growth, reflecting one's own self in the process. However, it is not merely about changing personalities or touching sensitive feelings. It is about facilitating self-reflection and ultimately reaching a profound depth, albeit in a deceptive manner: first, give them what they want or love, and then take it all away. As interactions evolve, the partners change, leading to a symbiotic relationship in pursuit of sacred feelings. The sacred feeling of love encompasses all of this. Ultimately, it is not about enforcing change but indirectly fostering growth and facilitating personal transformation. It is about empowering each other to break the wonderful trust one has in people and offering feelings that will never be

repeated, whether with each other or with someone else in the future. On the individual level of a relationship between a man and a woman, there are numerous mental developments and expansions where subjective viewpoints are adjusted through new information and mutual respect, based on cultural context. The longer the relationship endures and the more time-intensive the influences on emotions and mental state become, the more profoundly and sustainably the personality is transformed, leading to a new personal form that perceives a new truth. It is a spiritual journey, a voyage of ideological construction and behavioral patterns.

1.3. Western Ideological Society

"Seeing once is better than hearing a hundred times" (百闻不如一见).

An intriguing phenomenon of our times is the repetition of history. Events often recur, and it is essential to learn from history to avoid repeating past mistakes. Currently, this phenomenon is observable in Western countries, where history is repeating itself on various levels. One of these levels is the new phase of idealism. To understand this, we must first review the fundamentals.

"The German Ideology," written around 1845-1846 by the German philosopher Ludwig Feuerbach, elucidates what once occurred in Germany but is now prominently evident in the West due to new global developments. Feuerbach critiques German idealism in its thinking. The history of German philosophy, characterized by figures such as Hegel, Fichte, and Schelling, was marked by a tendency to neglect the concrete realities of human life, including its fundamental needs and nature. Instead, the focus shifted to the spiritual and the ideal, viewing the world as a manifestation of the spirit or the idea. G.W.F. Hegel developed the concept of an absolute spirit, wherein the world is seen as an expression of the spirit. Johann Gottlieb Fichte concentrated on the idea of human self-consciousness as the absolute self, which constitutes and determines its own reality. Feuerbach, however, emphasizes that Fichte's idealistic notion of the self, or spirit, diverges from the actual real circumstances of the environment. Thus, idealism represents a form of intellectual thinking that separates itself from concrete, material circumstances. Material here essentially refers to the economic conditions, such as the nature of one's living environment.

To understand the West in the current global context, it is essential to grasp the ideological frameworks and thought patterns that characterize its society. Truth is found within idealism, which leads to the repetition of history. Fundamentally, as explained by the principles of social engineering and the role of media, this means that a particular mindset and new standards are projected onto people. This mindset does not always reflect economic or material realities but rather represents a new form of elevated idealism in a modern, developed intellectual society. When the spirit is emphasized over real conditions, ideals, much like those of the Christian religion during the Enlightenment era, become the focal point for measuring and making decisions. Previously, religion served as a benchmark for determining values, decisions, and for finding objective and subjective truth, shaping the logic and thought patterns of people. Subsequently, this god-centered idealism, during the Enlightenment, was redirected towards the human self. The human being, as a divine projection, then shaped the world according to their ideals, in line with idealist philosophers. However, history has progressed; the Nazi idealism shaped German history, followed by communist influences after liberation, until today, when a new modern epoch has emerged and idealism has been renewed in its foundational principles. Thus, history repeats itself in the sense that idealism repeats until a significant cultural catastrophe occurs, forcing the system to rebuild itself materially from its foundational principles.

But what does this idealism, in the concrete sense of Hegel, mean for today's Western society and the events occurring within it? The concept of Hegelian dialectics was and remains a dominant philosophical creation for explaining the developments of the world according to such idealism, and thus can be applied to the current Western idealistic context. Georg Wilhelm Friedrich Hegel developed a philosophical technique where fundamentally a construct of thesis, antithesis, and synthesis drives the developments of the world. According to this, a thesis presents a position with a specific concept. The antithesis is the opposing position to the thesis, which can also be seen as the original position. The synthesis emerges from the confrontation between thesis and antithesis. Both elements, after overcoming their contradictions, lead to a new state at a higher level. This overcoming primarily focuses on the elimination of the old, including the

antithesis, to allow the thesis to permeate and, in combination with the antithesis, to form something new. This new level transcends the original thesis and antithesis, evolving into a new form. Hegel considers this technique, or phenomenon, as the fundamental motor of global events, based on the being of the spirit.

In contemporary Western society, this form of idealism is extraordinarily applied and promoted. Standards are being redefined, primarily based on spiritual and individual developments. Patterns of thought, such as forms of identity formation, are of a purely idealistic nature and are not benchmarks of objectively real circumstances. Without assessing whether, for instance, the question of gender roles is "good" or "bad," it is used to illustrate the principle of idealism. Objectively, based on the criteria of the entire human history and biological considerations, the truth is that there are two genders. There are also minor deviations that could claim otherwise, such as abnormalities. However, the question of gender is subjectively evaluated based on the ideological and spiritual perspective of "being," while objectively it is consistently assessed according to a single standard. In the current new ideological form of modern society, these standards are shifting on a subjective level towards a multi-gendered society driven by pure idealism. The role of enlightenment through all technologies and forms of information is crucial to educating the entire society with a new "truth" that appears to be objectively valid. Thus, individuals who see the subjective truth of multiple genders also seek objective acceptance within society.

Idealism operates within the realm of purely subjective truth, disregarding material, objective, and actual facts. In contemporary Western society, subjective truths, as Feuerbach highlighted, are utilized to overshadow material realities. Whether something is right or wrong does not matter in an idealistic society. There is no definitive right or wrong; even this notion is an ideal—an ideal of a liberal society where each individual represents their own truth. Each subjective truth becomes its only truth. This idealism, therefore, leads to a contradiction-based society where every individual contrasts with others. Every debate is rendered absurd because each subjective truth is perceived as the objective truth of freedom. Freedom, consequently, is the objective standard applied to subjective perspectives. This idealism results in internal division but also

fosters freedom. It leads to contradictions but also enables the development of creative, new standards and principles based on individual ideals.

This societal division is significantly highlighted by information dissemination centers within the Western hemisphere. The question of being, the freedom of being as the essence of a liberal society, is devoid of religious or disciplinary ideals since these are seen as conflicting with the ideals of freedom. This new core liberal, freedom-focused idealism can be contrasted with the conservative religion of the pre-Enlightenment era or with contemporary Islam as a dominant world religion. In the idealistic Islam of the modern world, there exists a singular ideal. The ideal is to "follow" Allah or the Quran and its teachings. Hence, the ultimate standard in religion is the adherence to religiously mandated good conduct. While idealism can thrive and individual freedom can be expressed, they operate within a concrete framework designed not to promote societal division but to protect against it, thus preventing the overflow of liberal ideals.

While religion is idealistic, as Feuerbach asserts, he does not fully recognize that this idealism and religion are shaped within a specific framework that aligns with the economic realities of society. For instance, the Quran is structured logically, much like parts of the Bible. It presents, for example, only two genders. This is an objective standard of the Quran that also becomes a subjective standard for individuals. Currently, no Muslims advocate for more than two genders. Despite the media's "Enlightenment" and the associated social engineering, the standards set by the Quran remain immutable, stable, and therefore long-term uncontrollable. The problem with the Bible lies in its numerous revisions and changes in translations. The Bible could theoretically be overtaken by new societal changes over time, as seen with the legalization of same-sex marriages. In contrast, the Quran represents a truth that objectively shapes the mindset of Muslims but allows for individual exceptions. However, the Quran's wording is open to interpretation, and different interpretations lead to different subjective truths, contributing to conflicts between Islamic groups. Thus, Goebbels and Nazi propaganda, with their new ideologies and truths, would find it difficult to overturn Islam, as the Quran is deeply rooted in societal foundations. Nevertheless, specific subjective interpretations could distort the truth in certain areas. World religions,

from today's perspective, have an idealistic nature but possess essential objective truths that remain unchangeable. This contributes to a stability in societal interactions and prevents the overflow of liberal idealistic freedom ideals.

The idealism of the West is ultimately manifesting in extreme situations, and new standards of truth are being established. It is evident that new media serve as the driving force behind this distortion of truth and the setting of new benchmarks. The intent or background of these developments will become clearer later in this work. In the contemporary world, an overarching societal phenomenon is thus occurring in the West. Individuals, ranging from grassroots levels to the highest political figures, who are indeed intelligent and capable, are experiencing a new distortion of truth at the level of social engineering through their own tools of new media and technologies. These distortions of truth involve new prioritizations that become so intertwined with objective truths that, within the framework of this idealism, every action is also perceived as an objective truth, including in relation to global political events.

Idealism, once the driving force behind the ideologies of the people's hearts, was a justification for the National Socialist world war. For the German nationalists, it was indeed perceived as the truth that they saw themselves as a master race and other cultures as "inferior" and thus as "subhuman." This perspective is purely ideological and has no relation to actual truth. It is the sheer human idealism that constructs this so-called truth based on its own principles. There is no objective truth that some groups of people are superior to others. It is pure fantasy or idealism. Changes in idealism and the construction of truth in thought patterns also provided reasons for moving away from the dominance of the Church in Europe, as Enlightenment philosophers confronted the use of reason with a new understanding of truth. Whether considering the nationalists or the Enlightenment thinkers, both involve intellectual developments and concepts that lead the adherents of these idealistic movements to new constructions of truth and thought patterns.

In the current global development, a new ideological movement from the West is becoming apparent once again. The new self-defined truths serve as a driving force for shaping global political developments according

to their own ideals, which are deeply embedded in the subjective construction of truth and are even perceived as objective truths, to the extent that they are considered the only true reality. The new core values of the West, such as the so-called love of freedom, the individualized and liberal human rights, or the idealistic thinking of a Western-oriented democracy as the only true and correct form of societal existence, dominate the subjective truth and the standards of the leading figures in Western society. It is important to emphasize that this is not about right or wrong. For the West, their position is considered correct because their modes of thought, shaped by decades of social engineering and particularly influenced by new media, education systems, and historical contexts, have led them to this singular and absolute reality, constructing a new fantasy framework. The initiators of this new truth, this subjective ideological truth, remain unclear, and further discussion on this will follow.

When discussing international understanding, cooperation, or relations with countries like China and others, a significant societal problem arises for Western experts, politicians, and media: they fail to recognize the standards of other cultures and view their own subjective truth as simultaneously objective, thereby distorting it into their own biased version of truth. Specifically, this means that when assessing other nations, they judge, act, and evaluate based on the thought patterns and standards of their own society. In concrete geopolitical terms, this leads to the impossibility of effective communication, particularly when the standards are deeply ingrained in the hearts and minds of individuals. Western idealism, thus, directs towards a profound and massive misjudgment of reality, potentially resulting in economic downfall and confrontation. The war in Ukraine serves as a prime example: the defense of democracy is emphasized, not due to the specific material realities related to the war itself, but as an abstract principle. Defending democracy on the island of Taiwan, yet not addressing the concrete objective realities associated with the island, is another case in point. This could even extend to risking a world war to uphold their version of truth or ideals, at the cost of millions of lives. This trend continues ad infinitum. The focus remains on idealistic principles and one's own truths without accepting or acknowledging other truths or viewpoints. It revolves around adhering to one's own standards of what is perceived as the only correct truth, impervious to influence from other standards, even when objective factors clearly contradict it.

It is now evident that in times when new forms of idealism are established within society, there is simultaneously a transformation of the entire society in relation to its immediate environment, leading to conflicts. History repeats itself because the blind idealism of individuals is repeated, with each person perceiving themselves as possessing the ideal spiritual belief of seeing the truth, the absolute and only truth. Humanity thus elevates itself to a level akin to a divine being. However, the difference lies in the fact that this new ideal world exists in people's minds and cannot be the objective truth, as objective truth itself is shaped by the subjective measurement methods of humanity. Altering these measurement methods thus changes the stability of the entire human race or creates a new form of humanity. As long as humanity remains grounded and prioritizes the most relevant economic issues over idealistic principles, peace can be maintained and conflicts avoided. Groundedness concerning the material environment is the path forward. There is a Japanese proverb that states: "Those who only pursue freedom will never become free" (自由ばかり追ふせていると、自由になれない). One must first understand and master oneself and one's own needs, i.e., the inner self, to discover the actual will and quest for freedom. True inner freedom relies on both inner and outer discipline, which harmonizes with the immediate environment and fosters overall societal cohesion. Freedom with material and spiritual discipline.

Historically, the principle of liberal, freedom-loving advocates was that the economy should be free, allowing supply and demand, as well as competition, to drive new developments. Competition, contradictions, and market behavior were tools for development. Now, this freedom-oriented economic approach has been extended to the realm of individual freedom, leading to the absurd proliferation of intellectual concepts. "If you eat a pit, you will gain wisdom" (吃一堊, 长一智). One learns from mistakes and difficulties. The same applies to truth and idealism. It is only when an idealistic society, with its sole correct truth, is confronted with material realities and falls into an abyss, and is then reshaped by a new form of social engineering with fresh, tangible experiences of the immediate environment, that a new, grounded, and balanced truth begins to form in the minds of the Western public. It is about finding truth through facts, through reality, through material dialectics. Marxism.

1.4. Marxism as a Means of Truth-Seeking

In contrast to the Western idealistic developments and their forms of thought and logic, the Chinese perspective on the question of truth must be examined directly, as it fundamentally differs in its patterns of thinking. The construction, in which logic and analysis occur, is different. Therefore, the Chinese also view truth in a different form; their standards are fundamentally distinct. In this context, the Marxist educational system plays a central role in the People's Republic of China. It shapes the analytical tools of the people for influencing their environment. To develop an understanding of China, it is essential to grasp Marxism.

But what is Marxism? The terminology of Marxism leads readers, especially those from Western educational systems who may lack in-depth training, to subjective perceptions and distortions of truth based on pre-existing information and interpretations. The mere mention of Marxism can evoke subjective feelings that generate a distorted version of objective truth, without a thorough understanding of the underlying circumstances. Preconceived notions of flawed planned economies and widespread societal poverty immediately dominate one's perception. People often conflate communism, Marxism, and socialism. However, merely being a Marxist is sufficient to position oneself against idealism. Marxists are those who argue based on actual economic living conditions. Marxists are materialists. They argue based on concrete natural or real living conditions and the environment in which people live. Marxism, therefore, serves as a tool to analyze and view the world. I assert that the Chinese have understood Marxism more profoundly than any other nation, and thus do not come into conflict with economic realities, such as market economies. Rather, it is in a state of continuous development.

“The philosophers have only interpreted the world in various ways; the point, however, is to change it.”

This quote by Karl Marx from Humboldt University Berlin carries a double meaning, representing both one of the great misinterpretations and a correct interpretation of the quote. It is a true example of dual truths. A reader of this quote might immediately interpret it as an imperative to take

action and actively work towards change, rather than merely speaking about it. This interpretation sees the quote as a call to action. The same reader might also critique that without theoretical foundations in philosophy and thought, ideas, and understanding, meaningful change is unlikely to occur. Thus, the quote possesses this double layer of meaning. The transformation of the material environment initiates the intellectual idea. When the world and its material surroundings are actively changed, genuine changes in objective truth arise. The material conditions lead individuals to a reality-based understanding of the world, of an objective nature. This means that when concrete material problems exist and are solved using scientific and objective methods, the subjective truth in people's minds and a thought pattern are also formed. This thought pattern does not rely on idealistic truths that seek to reshape the world according to the ideas of a few intellectually superior individuals but is instead based on the concrete living conditions of individuals and society at large, the entire world. Thus, the issue is not solely about action itself but rather the conflict between idealism and materialism as tools of action. This quote differentiates Marxists from idealists. Consequently, workers or peasants are pure materialists—Marxists. People who work in factories are not concerned with spiritual principles. They build their machines with their hands and judge the machine based on real circumstances. Whether the machine is precise or not is not a matter of belief but of measurement principles derived from reality: the question of precise objective truth. Machines and industries emerge not from spirituality but from economic interests.

Karl Marx's *Das Kapital* is one of the most important works of modernity and is more relevant than ever, precisely because it contrasts sharply with current Western idealism, which has historically led to ambivalent economic conditions: the result has always been war. The following discussion does not focus on a critique of capitalism but rather on the manner in which problems are analyzed and to what extent modern socialism with Chinese characteristics applies this actual Marxist method in a highly developed form. This represents an ideal example of a new modern socialism in a technologically advanced world, demonstrating how contemporary issues can be addressed with new tools. It provides a pathway for humanity.

As previously articulated, Hegel and other Western philosophers of the early industrial age, as well as during the Enlightenment, emphasized the dominance of the mind and human being over their surroundings. The freedom of the mind in its individual development and its thoughts as projections onto its environment create a new form of subjective truth and a new construction of thought patterns, where standards are reset, new values are sorted, and decisions are made based on these evaluations. It is this idealism, in its most extensive form during the Enlightenment and through the use of cutting-edge technologies combined with mass multiplication—that is, the intensity of the idea and the time factor—that shapes a mental idealism. One might assert that everyone should wear green clothing because it saves the world, and if this social engineering construct functions in its perfect form, the masses would subjectively believe it, even if objective reality is otherwise. However, this creates internal psychological confrontations within individuals. Psychological disorders emerge when the contradictions between subjective and objective truths become too apparent—contradictions between material reality and idealistic dream worlds. If these contradictions are not carefully resolved, psychological problems increase, leading to a society becoming increasingly ill. This illness manifests as aggression. Aggression arises from loss of control. The loss of control occurs due to the shift from a concrete reality to a dream world caused by idealism. Therefore, it is essential to remain grounded and expose the people to material reality: to the material truth derived from facts. This is the essence of Marxism.

Hegel explains through his tool of dialectical method the formation of the world based on thesis, antithesis, and synthesis. According to Hegel, the mind, as the primary reality, is the reason for the transformation of the world, and the thoughts of the mind shape the world. Hegel asserts that the thoughts of an idealistic society mold the environment according to their ideals. As explained, such an expansion of idealism ultimately becomes a radical form, leading individuals to fascism and, in the modern era, contributing to new conflicts such as those in Ukraine or Palestine. It is idealism.

Karl Marx utilized Hegel's tools to view the world and, building upon them as well as many other perspectives, developed his own method for thinking and analyzing. This new form can be referred to as Marxism, or

more specifically, dialectical materialism. In brief, the core idea is that it is not human ideas and the mind that shape the world, but rather the actual economic and material conditions that drive changes in the world. History is not written by people following a spiritual idea but by the movement of economic conditions and frameworks that influence the idealistic perspectives. Therefore, the notion that the world should adopt the Western democratic system as an ideological model and that nations should align with the Western ideological direction will never be fully realizable, particularly if people in a country with a different systemic structure are living under very favorable economic conditions. Concerning the question of truth—whether Western democracy represents the only correct, absolute form of democracy and thus the only true and right system—it is an ideological construct, as Hegel would view it, which stands in contrast to the material living conditions of people, as Marx would argue. The shift towards Western democracy cannot occur if the concrete objective standards of people in a "non-democratic" country do not accommodate such a mindset. It is outside their frame of reference and only meets with misunderstanding because the economic and historical conditions are different. Unless, through social engineering, they are influenced and actively changed to create the appearance that a new state structure improves their economic conditions.

Historical materialism is a perspective in which Marx views history as a sequence of material conditions that shape social structures and economic factors, such as those in production and industry. To illustrate this on a national level: Social constructions or organizational structures within companies, including various departments and the executive management, do not exist due to a spiritual or ideological idea but rather because the efficient manner of production and the use of the company as a tool for profit lies closer to the structure of objective truth and thus has little to do with the idealistic perspective of the mind. In a Western democracy, the most influential person is not necessarily the one who appears as a democratic representative in parliament but rather the one who has actual control over the companies. Consider a hypothetical entrepreneur who holds 100% of the shares in all companies in a country X. Because the law in country X hides his name and he never appears publicly, one would not recognize his material or idealistic views. Would a democratic system actually function if such a person controls all the companies? The answer

is clear. By examining the societal structures within one's own country and identifying who holds the shares in all major corporations, one can find answers to many questions.

Marx advanced the development of society based on the contradictions between concrete productive forces such as technologies or workers, the ownership of assets, land, and specific societal class structures. Marx explained much of this through the class struggles between the proletariat and the bourgeoisie as contradictions within society. In the modern world, this notion is often viewed through the lens of what might be called "Robin Hood" communism. However, this naive perspective is merely a peripheral view. This interpretation of a violent class struggle is itself idealistic in the modern world and has little to do with materialism and actual problem-solving. Marx wrote *Das Kapital* in a somewhat humorous manner, with numerous disparaging remarks about the bourgeoisie. Marx himself becomes idealistic through narrative and generalization, creating a subjective truth that stigmatizes the "rich" as ideological enemies. However, wealthy individuals can also serve the interests of all classes, the public interest, and the people. Marx's concept of class struggle is seen as a materialist approach to eliminate material inequality and thus curb the expansion of profit-driven individuals with monopolistic self-interests. This materialist approach is inherently idealistic due to its subjective truth and also presents itself as seemingly objective solutions. Therefore, this work builds upon the premise that there should be materialist solutions based on subjective standards and the inclusion of the bourgeoisie itself. This is precisely where the modern socialist approach, exemplified by the People's Republic of China, comes into play. However, we must first delve further into Marxism and the question of truth.

Marx developed dialectical materialism as a counterpoint, perhaps even as an antithesis, to Hegelian dialectics. Change and development occur through dialectical movement and opposites. This movement consists of thesis, antithesis, and synthesis. However, these movements and confrontations do not take place in the minds of individuals but rather in the movement of material circumstances. This means that social conditions, such as social inequality, class struggles, or economic production relations, actively influence the living conditions of people. For example, in the Ukraine war, the German government sanctions Russian gas, leading to

high energy costs. Since the ideological conflict is also planned for the long term, high energy costs are to be expected in the long run. This economic conflict will automatically lead to an outflow of industry from Germany to countries with better production factors. Entrepreneurs will, of course, not respond to this material imbalance, which is also simply an objective fact, with subjective idealistic patriotic values and risk the loss of their entire business.

In the second step, society will also not accept job losses. This objectively materialistic conflict stands as an antithesis to the economic war against Russia as the thesis of the government and will sooner or later shape a new form of material cooperation. As much as the internal, subjective, emotional pressure from ideological proponents may be, Marx's materialistic dialectic asserts that ultimately, it will be the economic circumstances that prove decisive.

Furthermore, the Marxist does not view this conflict merely as an ideological one. It also involves clear economic material interests related to production factors domestically, such as the arms industry in Germany, the involvement of European companies in reconstruction, or the occupation of Ukrainian territory. These materialistic interests are thus in conflict with the material costs of waging war and the millions of human lives lost. Wars thus objectively have a material dimension that drives significant material interests and consequently leads to their continuation. However, the collateral damage that arises and is accepted is overshadowed by a subjective level and idealistic thinking. As a result, objectivity loses its influence on decision-making. Significant drivers of this are the media and propaganda, which shape such a mindset in people's minds. Individuals with ideological inclinations may even accept worsening their own living conditions to defend democracy or their ideals, which they perceive as absolute truth. Objectively, war can always be a tool for solving problems. Subjectively, however, values such as the worth of human life or the preservation of peace as subjective truths remove this solution from the realm of thought. Now, based on new idealistic perspectives and a new distortion of truth in the West, this new subjective view shifts toward an objective one. Those who support this war are purely ideological in nature, comparable to Nazi fascism. Even the argument that Putin was the first to attack and is supposedly the true fascist fails to grasp the manipulation that

has occurred in his own distortion of truth toward idealism. It does not understand the geopolitical background and the material standards that have played a role in this conflict. These are geopolitical, objective material standards and not idealistic principles. One should already question what standards the Russian side sets in its objective and subjective truth. It is necessary to understand their perspective, their actions, their subjective truth for their actions, and the materialistic perspective derived from it. One will find that Russia's attack is not a unilateral action but represents a multitude of reciprocal materialist geopolitical conflict reactions.

Marxism thus serves as the tool for objectively explaining materialistic developments in the world. Idealism leads to the escalation and irrational decision-making based on the new truth scale of a particular ideology. The more the focus within a society is on the spirit and the belief that values or one's own thinking represent the absolute truth, the greater the risk of conflict becomes. There is not a single subjective truth, but rather scales, probabilities of truths, and no absolute truths. Consequently, the scales of other societies must also be taken into account, rather than adjusting their scales through one's own idealism, thereby disregarding cultures and material circumstances.

1.5. Marxism in China as a Cognitive Framework

To understand China, one must grasp the Chinese way of thinking. To understand China, Marxism in China must be recognized as an analytical tool and a method for discovering truth in the modern era. This means it is not only about Marxism as an analytical tool but also about the many significant works of outstanding figures within China that have introduced new perspectives into the way of thinking. It involves the developments, the millennia-old history of China, and the culture of China, which shape its way of thinking. I view Marxism, Mao Zedong's thought, China's opening up under Deng Xiaoping, and the current modernization of China under Xi Jinping's leadership as essential pillars for understanding the developed mindset. Of course, the characteristics explained below can elucidate the fundamental mindset of the Chinese, but this analysis, in the broad field of the search for truth, functions more like a compass that indicates the direction toward the truth. Anyone who engages with China will inevitably encounter new perspectives and interpretations of various

Chinese ways of thinking. Nevertheless, Marxism and the Marxist education system remain a cornerstone of society—and of social engineering. This means they have a profound impact on the way of thinking and form a crucial part of personal structure. Therefore, they are given particular importance.

The People's Republic of China was founded on October 1, 1949. The founding day is surrounded by wars. Under the leadership of the Communist Party of China and Chairman Mao Zedong, the Japanese army was repelled over the years, and subsequently, a domestic civil war ensued, culminating in the success of the Communist Party and the establishment of the People's Republic of China in Tiananmen Square. More on this later.

Since the founding of the People's Republic of China to the present day, Marxism-Leninism has dominated the hearts and minds of the people as a fundamental basis for understanding and evaluating the world, influenced in part by the Soviet Union. As previously explained, the focus is on changing and assessing the world from a material, objective perspective. Marx's material dialectic and fundamental philosophy have been assumed as essential foundations for explanation and discussion with the Chinese. To this day, the Chinese do not view the world as the development of idealistic thoughts, but rather as an economic cooperation platform aimed at improving people's living conditions. The Chinese remain largely non-ideological and assess the world based on objective facts, even though, in times of unrest, such as during the Cultural Revolution, clear ideological movements were necessary to reach and protect people's hearts in extreme situations. The Marxist ideological superstructure establishes the goal of improving economic living conditions and protecting economic foundations from external threats.

Marx is not Jesus, and “Das Kapital” is neither the Bible nor the Koran. It is not an ideological manifestation but rather an economic fundamental concept and analytical tool for understanding movements in the world. The Chinese have adopted and gradually developed this concept. Like every communist country in the world, they have linked their basic concepts with the material environment and developed their own socialist form of the country. Local historical events have already shaped the culture and ultimately produced their own version of socialism. Today, the Juche idea

exists in the Democratic People's Republic of Korea, and socialism with Chinese characteristics exists in the People's Republic of China. Socialism and its forms are relatively young in human history and require continual change and adaptation to new economic environments based on concrete material circumstances. This form of development remains one of the key elements in China's progress today.

A key driving force in the development of socialism with Chinese characteristics was and remains Chairman Mao Zedong, who has inspired all Chinese Communists and even the current President Xi Jinping. To understand China, both its subjective and objective truths, one must be clear that for the Chinese, individuals who have made significant contributions to society embody emotional and subjective truths. It is not just about their words but also about the figure itself. When analyzing Chinese history later, it should always be kept in mind that the proximity of one's own history to the people can evoke strong emotions and thus create or influence their own subjective truth in some way.

Marxism is also historically rooted in the Chinese people and their way of thinking. An example to illustrate this is the ancient explanation of the origin of fire: In Greek mythology, Prometheus, a Titan, stole fire from the gods and brought it to humanity, which earned him a severe punishment from Zeus. The Romans worshipped Vulcan, the god of fire and forge, who made fire useful as a divine craftsman. In Hinduism, Agni is the god of fire, playing a central role in ritual ceremonies and serving as a mediator between the gods and humans. In Norse mythology, the trickster god Loki frequently appears in stories associated with fire, and fire itself often symbolizes destruction and rebirth.

In contrast to these cultures, which viewed fire as a divine gift, Chinese mythology explains the origin of fire without divine projection. A prominent legend tells of Sui-Ren, a cultural hero, who showed people how to create fire by rubbing two sticks together. This discovery marked the beginning of human civilization and demonstrates that in Chinese mythology, fire was seen more as a practical achievement of humanity rather than a divine gift. These differing explanations illustrate how fire was regarded in various cultures as a central, often divine force that brought power and civilization to humanity. The Chinese, however,

perceived fire primarily as a practical accomplishment of human innovation.

In addition to Marxism, which is promoted by the Communist Party of China (CPC), there are a multitude of religions and cultures in China that have been historically and currently significant, and which profoundly influence the ideological diversity in the People's Republic of China. For instance, the philosophical teachings of Confucianism (551–479 BCE) are still relevant today. Confucianism emphasizes morality, familial loyalty, respect for elders, and ancestor worship. It has exerted a profound influence on Chinese culture and society and continues to shape social norms and values in China. Therefore, when the authority and leadership of the CPC are later explained, there are many connections to Confucianism. Additionally, Daoism is an indigenous Chinese religion and philosophy based on the teachings of Laozi and Zhuangzi. It emphasizes living in harmony with the Dao (the Way) and the natural forces of the universe. Buddhism and Christianity, as well as Islam, also have influences in art and literature, along with numerous ethnic minorities and cultural diversity in China. Countless cultural, philosophical, and religious minorities shape the ideological diversity in China and the entire Chinese people. However, the notable aspect lies in the consistent groundedness in the material world.

Nonetheless, Marxism remains a fundamental core element in the education system of the Chinese people today. This continues to mean that the world is viewed through economic perspectives, not ideological ones. Thus, despite the cultural diversity in China, there is no prevailing state ideology or religion. Instead, the principle is that all cultures and religions coexist under the leadership of the Party. This overarching principle ensures that during rain and storms, all people remain dry and secure. Economic Marxism in China thus serves as an essential tool for analysis and thought in the search for truth. This work focuses on that aspect.

Chapter 2

The Historical Role of the Communist Party of China

“The Communist Party of China is the leading force in modern Chinese history. Without the CPC, there would be no People’s Republic of China, and without the CPC, there would be no contemporary Chinese society.”

– Mao Zedong

2.1. Subjective Truth Through History

To understand China, it is essential to reflect on its recent past up to the present day. Conversations with many Chinese reveal experiences of hunger during the Cultural Revolution, and even today, traces of this recent history are evident in the nation's collective memory. For instance, the Chinese province of Taiwan is still contested by separatists and has become a pawn in geopolitical power struggles. To engage with China carefully and professionally, one should avoid judging the Party through a Western subjective perspective. Instead, it is crucial to view it from the Chinese standpoint, comprehending their painful and experience-laden history both subjectively and objectively, and recognizing the deep emotional and perceptual imprints left by these experiences.

"By using history as a mirror, one can understand the rise and fall of states"

(以史为鉴，可以知兴替).

It is a well-known Chinese proverb by the famous Han Dynasty historian Sima Qian (145 BC to 86 BC).

When learning about the Party and the Chinese people, the strong connection with the past becomes evident, showing how it binds the people over centuries, causes their history to repeat, and provides lessons. Xi Jinping once said: "History is the best teacher. It can reveal all things and warn us." To understand contemporary China and its leadership, it must be emphasized that learning from history, from the grassroots level to the leadership level, is essential. Thus, history continually repeats itself. It repeats, and the Chinese learn from it.

Everything in this world is characterized by repetition, by rises and falls. When looking at light waves, the sinusoidal structures or quantum objects are a form of up and down. A heartbeat determines the line between life and death. Yin and Yang, light and shadow. Like an endless loop, the entire world is like a heartbeat that influences all life on Earth. It is the natural course of the universe that everything repeats itself. So does history itself. Experiencing the history and culture of China in a way that captures and reflects the emotions of its people is necessary to understand China. It is not about promoting propaganda or portraying China's perspective in a

flattering light. Nor is it about presenting the Party in a favorable manner to manipulate the reader in a one-sided way. That is not the purpose of this work. Instead, it aims to present the true intentions and understanding as accurately as possible based on practical studies. It is about capturing the emotions of the Chinese people and understanding, on that basis, how China functions in its current form, how the people build their own viewpoint, and how they understand and view themselves internally as well as the world externally. Thus, it is about seeing the world from a Chinese perspective and understanding its truth based on its history and experiences.

2.2. The War with Japan Against Korea and China (1894-1945)

From a Western perspective, it is essential to understand the profound impact of Japan's aggressive war on all of Asia. In Japanese history books, as well as in Western textbooks, educational systems, and media, the war is often treated with scant attention and minimized in its significance. However, the horror of this conflict is comparable to, and in many respects equivalent to, the atrocities committed by the German Nazi fascists. This makes it crucial for the basic understanding of the Chinese, as well as the Koreans and other affected peoples. This section will particularly address the situation in Korea, as it is often even less understood than that of the People's Republic of China. This book aims not only to illuminate Chinese history but also to address socialism itself and the question of truth. This includes the Korean perspective, to deeply understand the specific local conditions from an additional viewpoint. Thus, the focus will not be solely on the dominant Western "truth," but also on the Chinese and Korean perspectives. Greater understanding will shed light on the situation and could lead to new debates.

The history between China, Korea, and Japan has always been plagued by power struggles, with Korea positioned in the midst of continuous diplomatic, economic, and military conflicts between China and Japan. Korea itself could not compete militarily with both powers and often sought strategic alliances, primarily with the Qing Dynasty of China, against Japanese invasions. Korea was frequently caught in the middle of these power struggles but managed to maintain its territorial independence for centuries. The First Sino-Japanese War (1894-1895) resulted in the

cession of Taiwan and the Pescadores Islands to Japan after China's defeat. The Treaty of Shimonoseki in 1895 ended the war and, from a Western or Japanese perspective, led to the "independence of Korea" from China. This historical narrative is presented differently in various history books. Whether Korea truly became independent or was dependent is debatable. For the Japanese, the ideological perspective officially emphasized Korea's independence from China, but in reality, Korea came under Japanese influence. Japan did not fight for peaceful ideals but sought to exert economic control over the Korean territory, which had long been a point of interest and rivalry for Japan.

From 1910 to 1945, following further expansion of the Japanese Empire, Korea was completely annexed by Japan, with military forces and a Japanese puppet government installed. Japan coerced the then-Korean king into signing the annexation treaty under severe economic, political, and military pressure, and continues to regard this annexation as legitimate to this day. Any German jurist would declare such a unilateral treaty, signed against the will of one party, as invalid. During the occupation, the Korean population was either killed or imprisoned in labor camps if they resisted. The Japanese committed brutal acts of torture in these camps and had already instituted the principle of cruel imprisonment. A heroic figure of the time was the young activist Yoo Kwan-Sun, who is celebrated as a heroine both in the north and south of the peninsula. She organized a peaceful demonstration with over 2,000 people against the Japanese occupation. The Japanese police immediately opened fire, and she was imprisoned in Seodaemun Prison, where she died at the age of 17 due to torture. The Japanese conducted numerous human experiments during this period. A central issue is the Comfort Women during the Japanese occupation. Thousands of women were used as sex slaves and were also brought to Japan. Until a few years ago in the 21st century, the Japanese government denied this, until Japanese courts eventually acknowledged the truth after legal proceedings, confirming that sexual slavery did indeed occur in Japan. Culturally, the Japanese forced Koreans to use Japanese as the primary language, adopt Japanese names, and pushed back Korean culture.

In 1931, Japan further expanded its territory by invading Manchuria, following the staged Mukden Incident orchestrated by the Japanese.

Manchuria is the region in northeastern China, bordering Korea. From that point on, the Japanese military aggressively expanded and continued its expansionist policy. The nature of warfare also evolved, with violence and brutality consistently increasing. The Japanese, who considered themselves a superior Asian "race," treated the oppressed peoples as animals, subjected them to torture, and confined them in camps where they were forced into labor. During the Anti-Japanese War, the Chinese Communist Party played a fundamental role in the liberation of China.

One must keep in mind that the Japanese acted with the utmost cruelty and committed crimes against all humanity. This occurred well before the start of World War II in Germany. A notable episode of this war is the Nanjing Massacre, which took place from December 1937 to January 1938. The number of Chinese killed in the massacre is disputed, with most estimates ranging between 100,000 and over 300,000. The destruction was ordered by Matsui Iwane, the commanding general of the Japanese army. Japanese soldiers carried out numerous mass executions and tens of thousands of rapes. The army looted and burned surrounding villages and the city itself, destroying more than a third of the buildings. In 1940, the Japanese made Nanjing the capital of their Chinese puppet government under the leadership of Wang Jingwei. Shortly after the end of World War II, Matsui and Tani Hisao, a lieutenant general who had personally participated in murders and rapes, were found guilty of war crimes by the International Military Tribunal for the Far East and executed.

The Japanese war, consequently, has left drastic scars on the hearts and families of the people. It is important to recognize that the Japanese government continues to deny these war crimes to this day. Unlike in Germany, there is no culture of remembrance in Japan. Instead, Japanese soldiers are often celebrated as heroes, and numerous memorials exist in Japan, such as the Yushukan War Memorial Museum. The Japanese position does not acknowledge any guilt for this war, as, among other reasons, the Treaty of Shimonoseki and other unilaterally imposed treaties supposedly justified their actions, including the suppression and killing of local populations. The Japanese education system continues to obscure information about Japanese actions, resulting in a significant information gap about the extreme atrocities of the war among most people, especially the younger generation. As history may repeat itself, there remains a

concern among other nations that Japan's warlike tendencies may resurface even today.

During the war, the Communist Kim Il Sung, the first head of state of the DPRK, was a war hero and significantly contributed to the liberation of Korea by participating in guerrilla warfare at the front. The then first South Korean head of state, Rhee Syngman, was sent from the USA (Hawaii) to Korea to establish a client state after the war. Thus, Kim Il Sung was a war hero, while the South Korean leader was a vassal of the USA, or a pro-Western democratic ally. His commitment to democracy was particularly expressed by suppressing reunification protests and pro-communist behavior within South Korea with mass killings and torture, often in cooperation with the USA. One example is the Jeju Massacre (Jeju Island in the south of Korea, further from the DPRK), which began on April 3, 1948. Between 30,000 and 60,000 people on the island were killed for protesting against the US occupation and the Western democratic ideal government. In Western history books, the dissemination of such information has been strongly minimized to this day, as has been the case in South Korea itself, while in countries like the DPRK, such information remains a crucial part of the educational system and thus influences the thinking and analytical behavior of people in both nations. One must be aware that until the start of the Korean War, a significant portion of the South Korean population supported the North and opposed the US occupation.

Similarly, after the end of World War II, with the dropping of atomic bombs on Hiroshima and Nagasaki, a new pro-democratic government was established in the USA. The USA requested the release of Nobusuke Kishi, who was imprisoned in China. Kishi, the grandfather of Japan's last Prime Minister, Shinzo Abe, was appointed as Japan's Prime Minister by the Americans after the war to stop communist influences. It is noteworthy that he is still referred to as the "Monster of Manchuria" by China and Korea. He was the Japanese commander in the region who ordered the most brutal mass killings, treated people like animals, and murdered the local population.

2.3. The Role of the Communist Party of China During the Japanese War and the Founding of the People's Republic of China

Following the Russian Revolution of 1917, the ideas of Marxism-Leninism spread globally, including to China. Marxist-Leninist thought focused on liberating people from oppressive systems, whether from former colonial rulers, the occupation by Japanese invaders, or fascism itself. Thus, people were united as a class under the leadership of the party to combat all forms of oppression. The form of this systematic unification is communism. No other system or ideology had achieved this prior. It was only through economic Marxism and the founding figures of global communism—Stalin, Marx, Engels, Lenin, and eventually Mao Zedong's thoughts—that this became possible. It is important to understand that there is no single "communism." No leader or cadre of a communist nation would claim that their communist system is the only correct one. Rather, each culture and people must chart their own path under the guidance of the party. Hence, one can only speak of a "correct" communist system if the populations living there follow their own history and culture. This is why it is referred to as Socialism with Chinese Characteristics in the People's Republic of China or the Juche Idea in the Democratic People's Republic of Korea.

Thus, the Communist Party of China (CPC) was founded on July 1, 1921, in Shanghai on a traditional Chinese boat, as the participants of the first Party Congress were being pursued by the secret police and needed a secure location. The first Party Congress of the CPC took place from July 23 to 31, 1921. Initially, the delegates met in a building in the French Concession in Shanghai. Due to the threat from the police, they eventually relocated their meetings to a boat on the South Lake (Nanhu) in Jiaxing, Zhejiang. The congress was attended by 13 delegates representing various communist groups from across China. Among the participants were also future prominent leaders such as Mao Zedong and Dong Biwu. The congress decided to establish the CPC and articulated its goals, which included the abolition of feudalism, the fight against imperialism, and the creation of a socialist society based on the principles of Marxism-Leninism. The founding occurred during turbulent internal times, marked by conflicts between the Kuomintang (KMT), the Chinese nationalists, and the

Communists. Both main groups attempted to combat and outmaneuver each other to gain supremacy and control in China. Their founding was influenced by the Russian Revolution of 1917 and the establishment of the Communist International (Comintern), which promoted communist parties worldwide. The founding members of the CPC were a small group of intellectuals, including Chen Duxiu and Li Dazhao, who were inspired by Marxist-Leninist ideas. In the struggle against the Japanese, a United Front was formed between Communists and Nationalists. However, this front was shattered when Chiang Kai-shek, the leader of the KMT, conducted a brutal purge of Communists in 1927, known as the Shanghai Massacre. After the purge, the Communists retreated to rural areas and waged guerrilla warfare against the KMT. A decisive moment was the Long March (1934-1935), a strategic retreat of the Red Army of the CPC that lasted about a year and covered over 9,000 kilometers. The march solidified Mao Zedong's leadership. Despite the severe hardships of betrayal and the Long March, he was able to keep the people united and, on the contrary, strengthen their fighting spirit. He achieved what would have been impossible for others.

During the Xi'an Incident of 1936, Chiang Kai-shek, the leader of the Kuomintang (KMT), was kidnapped by his own generals, Zhang Xueliang and Yang Hucheng. They demanded that Chiang halt hostilities against the Communist Party of China (CPC) and instead focus on the fight against the Japanese. Mao Zedong and the CPC seized this opportunity to negotiate with the KMT. This led to the formation of the Second United Front in 1937, in which the CPC and the KMT allied against their common enemy, Japan. The CPC was deeply embedded within the Chinese populace and particularly relied on guerrilla warfare to combat the militarily superior Japanese. This involved the destruction of Japanese communication and supply lines and ambushes against Japanese troops. The rural population in China was supported through land reforms and social programs, leading to increased support for the Communists. Ideologically and politically, cadres and grassroots structures were also developed. Thus, it can be said that particularly in the struggle against the Japanese, the CPC was formed from the grassroots level and not through a top-down imposed system. The CPC is a political construct created by the will of the people. Key battles such as the "Hundred Regiments Offensive" (1940) or the defenses of Shaanxi and Hebei also boosted the morale of the people. A similar

strategy of warfare was also employed by the Korean Communists under the leadership of Kim Il Sung.

After Japan's surrender on August 15, 1945, a power vacuum emerged in China, and the Kuomintang (KMT) and the Communist Party of China (CPC) resumed their mutual conflict and attempts to outmaneuver each other. The Communist Party quickly took back the areas previously occupied by the Japanese, which strengthened its position. From 1946 to 1949, China experienced renewed civil war and numerous peace negotiations, but these were consistently thwarted by ideological and political differences. The Communist Party also implemented extensive land reforms, expropriating large landowners and redistributing the land to landless peasants. The popular support for the Communist Party grew significantly, and by 1949, the CPC had captured economically significant cities such as Nanjing, Shanghai, and Guangzhou. Faced with the unstoppable communist offensive, Chiang Kai-shek and the remaining KMT forces retreated to the island of Taiwan. There, they established a separate government and declared Taiwan the provisional capital of the Republic of China.

On October 1, 1949, Mao Zedong officially proclaimed the establishment of the People's Republic of China on Tiananmen Square in Beijing. This marked the end of the civil war and the beginning of a new era under communist leadership. Mao Zedong was elected Chairman of the Central People's Government, and the Communist Party of China (CPC) began to shape the country's new political and economic structures. The Communist Party immediately implemented further land reforms and introduced the socialist economic system. Additionally, the Chinese People's Political Consultative Conference (CPPCC) was founded in 1949. This conference includes political parties, mass organizations, and relevant public figures as a political advisory body. It remains a cornerstone of Chinese democracy to this day, where various groups and parties can participate in improving the people's living conditions under the leadership of the CPC and submit proposals. The first plenary session of the CPPCC was held from September 21 to 30, 1949, in Beijing, as a preparatory meeting for the establishment of the People's Republic of China. The CPPCC adopted the "Common Program," which served as a provisional constitution and outlined the principles of the new government. The

People's Republic of China began to establish diplomatic relations with other socialist states and sought international recognition. An important step was gaining recognition from the Soviet Union and other communist countries, as well as establishing cooperation.

Finally, it is essential to examine the idealistic perspective during the war to understand how the Chinese people think to this day. This requires a heart-to-heart approach at the grassroots level, beyond merely understanding the facts about the development of the war itself. An illustrative example is the site of the founding of the Chinese People's University (now Renmin University of China or 中国人民大学), which serves as a representation of the human, idealistic, and emotional perspective of the people today. As I am currently a lecturer at the Museum of Renmin University of China, I can provide targeted expertise on this subject.

During the Japanese invasion, it was essential to continue educating the people and transmitting knowledge, particularly to the cadres of the party. Therefore, the Communist Party of China established an educational institution during the war. The institution, named the "Shanbei Public School" (1937-1939), was crucial at that time. Comrade Mao Zedong stated, "China will not perish as long as we have the Shanbei Public School." The school offered relevant core subjects. Mao himself wrote six inscriptions for the school and delivered ten lectures. He also said, "We must train as many talents as possible. These talents are pioneers at all levels. They possess loyalty, integrity, and faith. They are motivated, fearless, determined, and courageous. They strive for nothing other than the aspirations of the people and society. They are always ready to overcome difficulties and obstacles without the slightest doubt about sacrificing their own interests. With these talents, we will be able to fulfill our tasks and goals." These words continue to influence students today and serve as their motivation in their studies. They see it as inspiration for their goals. At that time, the university was located in mountainous regions, remote yet close to the war fronts. It constantly changed locations depending on the war situation and functioned like a mobile university, enduring all the harsh conditions to maintain education and communication with the people.

On July 7, 1939, the Shanbei Public School merged with four other universities to form the North China United University, continuing until 1948. Faculty members and students marched over 1,500 kilometers within two months, eventually reaching Fuping County in Hebei Province. This experience parallels the Long March following the betrayal and purging actions of the Kuomintang in Shanghai. In China, there is a proverb that reflects the endurance of hardship, often referred to as "eating bitterness" (吃苦). When someone is genuinely diligent and unafraid of difficulties, it is said, "You are really good at eating bitterness." In this context, it serves as a commendation. During this bloody period of war, both internally and externally, the Chinese people, from young students to the elderly, had to endure every hardship with all their might to create the best possible life for their country and fellow citizens. It was about securing a future, hope, and life itself.

Just before the liberation of the entire nation and the founding of the People's Republic of China, in May 1948, the Communist Party of China decided to establish North China University, and the university was renamed (until 1949). Chairman Mao personally inscribed the name "North China University." Premier Zhou Enlai wrote to Mr. Wu Yuzhang, inviting him to become the university president. Wu Yuzhang had spent a significant portion of the war in Yan'an, the capital of the Communist-controlled area in Shaanxi. Yan'an became the center of Communist activities and resistance against the Japanese occupation. It was a crucial hub for the training and ideology of the Communist Party. Many young people and intellectuals came to Yan'an to join the resistance and further their education. In China, there is a prevailing culture of valuing popular ideals and important authorities, which is also related to Confucianism as a Chinese characteristic. Wu Yuzhang was the first president of the university. He was involved in the creation of simplified Chinese characters and the development of Chinese Marxism. Mao Zedong commented on him: "It is not so difficult to do a good deed now and then. But it is truly not easy to strive for the common good throughout one's entire life and endure hardships for decades. Yet, that is precisely what Comrade Wu Yuzhang did. He defined these virtues with his life."

In the photograph of the founding ceremony of the People's Republic of China, Mr. Wu stood on the Gate of Heavenly Peace, directly next to

Chairman Mao and other leaders. Among the parades that day, the group of students from North China University was the only one permitted to cross the Jinshui Bridge to approach Tiananmen and express their greetings. Within 18 months, over 20,000 students graduated from North China University and later became leaders and the backbone in various national sectors dedicated to national development. The university thus formed the backbone of the entire education system and contributed significantly to the development of the country.

Finally, the Renmin University of China was established. On October 3, 1950, former Vice President Liu Shaoqi attended the inauguration ceremony of RUC. Liu Shaoqi had also held key and leadership roles during the Anti-Japanese War. As a minister, he promoted reforms based on rational and planned economic development, emphasizing the importance of expertise and efficiency. He highly valued the efforts of RUC and remarked, "Other universities should learn from the Renmin University of China." Some scholars and experts from the former Soviet Union also contributed to its development. The Soviet legal system was introduced and adopted at Renmin University by Soviet academics and experts, making it the first university in China to do so. Since then, RUC has trained a large number of talents across various disciplines. Among them, Hao Jianxiu is a notable example. Born in 1935 to a farming family, she later worked in the textile industry and developed numerous methods to improve efficiency. In 1977, she was appointed President of the All-China Women's Federation. In 2003, she was elected Vice Chairwoman of the 10th National Committee of the Chinese People's Political Consultative Conference (CPPCC). She is a prominent example of how hard work can lead to success and societal recognition.

Party organization is crucial within the university framework. Thus, the institution has always adhered to the so-called "President's Responsibility System under the Leadership of the University Party Committee." This system ensures that the leading role of the Party is fully realized in reforms and development. Party branches at all levels have worked effectively and comprehensively in every department and area of the university. The Party never forgets its initial aspirations and commitments to the people since the Japanese war. A core feature is that students at RUC not only learn in the classroom but also engage in practical research and social services,

bridging theory with practice. President Xi once said that we should "write essays on solid ground." Just as the founders of the People's Republic of China were always in contact with the farmers and established the Party in rural areas, students today are encouraged to uphold this principle. To further illustrate teaching methods, consider the example of Prof. Cheng Fangwu. He mastered five foreign languages: Japanese, German, English, French, and Russian, and translated the Communist Manifesto five times. He was affectionately called "Mother Cheng" by his students. He took care of students with financial difficulties, exercised with them in the mornings, and always personally attended to each student's psychological and material well-being. This form of teaching remains prevalent today, with professors maintaining a close and caring relationship with their students, including international students.

The horrors of the Japanese invasion on one side and the unity brought about by the Communist Party on the other inevitably led to a unity among the people. It is crucial to understand the emotions of the people who, during the most challenging times, drew strength and hope from communist principles and leaders like Chairman Mao Zedong. They were able to successfully combat the Japanese with their strategy and regain national sovereignty, the sovereignty of the entire Chinese people. On both objective and subjective levels, this undoubtedly led to a new form of truth and mindset among the population, which persists to this day and unites the entire Chinese people in a uniquely Chinese manner, influencing their worldview. When discussing communism and socialism with Chinese characteristics in the future, the foundation of the People's Republic of China and all related events play a clear role in understanding the Chinese mentality. Additionally, the Chinese people are deeply committed to recording their history and honoring their ancestors. It is remarkable that the history is reflected in great detail in numerous manuscripts dating back thousands of years before Christ, including the significant anti-Japanese war. For the Chinese people, these events are still deeply embedded in families and individuals.

2.4. The Tragic Post-War Period until the Opening of China

Even in the post-war period, China faced both internal and external challenges that deeply strained the Chinese people. The Communist Party

of China had to rebuild a country that lay in ruins, relying solely on its knowledge and unity, with no external assistance. One might argue that the Soviet Union provided support, but this support was limited to academic and technical assistance. The Soviet Union itself had suffered millions of casualties and had to rebuild independently.

2.4.1. Domestic Challenges

The People's Republic of China and the entire Chinese people had to rebuild the country and its food supply from the ashes on their own. In contrast, Japan and Germany received economic support, such as through the Marshall Plan. China was economically alone. From this situation, the leadership faced numerous decision-making processes that could lead to radical changes, either positive or negative. Each decision could either harm or benefit the country in the long term. Up until the 1980s, China underwent numerous political, social, and economic transformations. These transformations involved the industrialization of the country and the ownership of land by peasants, who were ultimately responsible for the defense of the country. There was also rural collectivization of farmers into socialist cooperatives. The Great Leap Forward (1958-1961) aimed to rapidly transform China into a socialist industrial nation. The leadership sought to increase production capacities through improved technologies in the steel industry and to implement massive infrastructure projects such as hydroelectric power stations to accelerate development and improve the quality of life for the people.

Tragically, there were numerous faulty plans that were attributed to a lack of practical experience and expertise, as well as to individuals whose self-interest contributed to the failure. They were unable to accurately implement the plans and instead affected the planning precision with false information. This led to numerous human misjudgments, the destruction of existing infrastructure, and ultimately to enormous natural disasters such as droughts and floods from 1959 to 1961, which further impaired production and ultimately destroyed the entire new economic system. This resulted in millions of deaths, estimated to be between 15 and 45 million. Due to this situation, there were significant trust issues and crime within the population, leading to further instability.

From 1966 to 1976, the Cultural Revolution took place. During times of hunger and internal problems, the Chinese society was intended to be renewed, old practices abandoned, and communism strengthened. Schools and universities were closed, teachers and intellectuals were declared enemies, and youth, as Red Guards, were mobilized to suppress supposed enemies of the revolution. To this day, the Cultural Revolution remains a painful chapter in Chinese history and deeply influences the country.

This painful chapter in China's post-war history profoundly influences current thinking and people. Virtually every Chinese person has experienced hunger and great suffering within their family. It is a chapter where a glorious rise was followed by a significant fall, and it continues to shape Chinese history and the mindset of the people today. It is important not to condemn this chapter or to speak ill of the Communist Party today. Such judgments would be superficial and naive, as the party ultimately emerged from the society itself, representing the broad spectrum of the population. However, one cannot claim that decisions were always made correctly. Good principles led to many negative effects, resulting in economic and political destabilization through chain reactions. The lessons from the past are thus crucial for understanding today's China and its current context.

2.4.2. External Challenges

Externally, there were simultaneously four major challenges: the Korean War, the Taiwan issue, the rift with the Soviet Union, and ultimately the Vietnam War.

2.4.2.1. Korean War

During the later Korean War from 1950 to 1953, the DPRK quickly succeeded in occupying South Korea during the course of the war. Only the port city of Busan had not yet been captured when foreign powers intervened. Western history books often cite economic superiority as the reason for the North's rapid takeover of the South, but this explanation is too narrow. The DPRK had significant support from the entire population, both North and South. South Korea was under the rule of the pro-American President Syngman Rhee, who, as previously mentioned,

mistreated the population in favor of U.S. interests. Syngman Rhee studied at American universities in his youth and shaped his ideological stance. During the war, he fled to the U.S. His approach to the killing of the population was influenced by the U.S. and its anti-communist stance. From a Western perspective, this behavior was framed as a defense of democratic values against the so-called terrorist South Korean population, which sought unity and sovereignty. In reality, South Korea was once again occupied, but this time less by the Japanese and more by the U.S. As the war continued and the DPRK came close to achieving Korean unification, the UN, led by the U.S., intervened and prevented Korea from reunifying. The military superiority of the international community, particularly through airstrikes, could not be countered by the North Korean ground-based army. As U.S. troops eventually expanded, they began attacking Chinese villages as well. The foreign intervention in Korea strongly resonated with the Chinese people's experiences of Japanese aggression on their territory. Once again, a foreign power was attacking. Once again, it was a matter of an entire nation coming under the rule of a foreign force after the war. This is not only about ideological principles but also about the fundamental feelings of independence and self-determination of peoples.

When the U.S. and its allies advanced the Korean army up to the border with China and burned Chinese villages, volunteer troops from China were deployed to support the Korean army. Under the leadership of General Peng Dehuai, the Chinese volunteers fought alongside North Korea. The war was costly and bloody, especially during a period of internal unrest in China, but China demonstrated its determination and military capabilities. Even Mao Zedong's son was involved in the war and lost his life. The UN forces fought with brutal severity, which is still scarcely mentioned in Western history books and even in South Korea, where discussing these actions can be punishable. Biological weapons were used, as was later the case in Vietnam. Entire villages were obliterated, and civilians who supported the North were murdered.

An example is the No Gun Ri massacre. From July 26 to 29, 1950, U.S. troops encountered a group of Korean refugees, mostly women and children. U.S. soldiers detained them near the village of No Gun Ri, forced them under a railway bridge, and then shot them all. For a long time, the

massacre was covered up, but it was researched by historians and only became known in 1999. During the Ganghwa massacre in October 1950, hundreds of civilians were accused of collaborating with North Korean troops and were executed in mass shootings. Additionally, there were numerous reports and claims that the U.S. dropped plague, cholera, and other pathogens from aircraft and contaminated materials to weaken the population from within. Many areas in northern Korea remain contaminated to this day, with reports of miscarriages and diseases in the affected villages. In 1952, China formed an international commission consisting of scientists from various countries to investigate these allegations. The commission concluded that the U.S. had used biological weapons. However, these findings were largely rejected by Western nations and considered propaganda. Western history books have erased this objective truth, as it does not align with the supposed democratic standards. However, the use of biological weapons in Vietnam shows that such tactics were indeed used by the West. The armistice of 1953 led to a stalemate, which ultimately resulted in the current two-state solution.

After the Korean War, the U.S. decided to employ a new strategy, similar to the Marshall Plan in Germany or the reconstruction of Japan, involving a massive campaign to cover up and manipulate the new client state. This new propaganda strategy continues to operate on a highly efficient basis, influencing people's subjective truth and creating an objective façade of reality. The influence and propaganda strategy are based on three essential points. This U.S. construct is undoubtedly highly effective and operates profoundly worldwide to this day. With the same construct, even old colonial states can be re-annexed while the general population believes they are free and that their will determines the nation's development.

1. Economic strengthening through technology and capital influx
2. One-sided information flow and the exclusion of other information
3. Superficial individual freedom and the deep state as a client state construct

In terms of economic strengthening through technology and capital influx, we see today's economically successful South Korea. It is undoubtedly superior to the North, creating the appearance of a superior

system and being considered the "only truth." However, clear objective barriers have been set, which have been twisted into subjective truths through new definitions. To this day, books and information from the North are banned and penalized. In South Korea, there is a suppression of information. It is not mentioned that South Korea is under U.S. occupation. The influence on the traumatized South Korean population extends so far that South Korea even conducts military exercises with Japan, which it had occupied for nearly 40 years. An example of the distortion of information is the factual reality about the North. Anyone visiting the War Museum in Seoul will find that most of the museum focuses on American heroes who fought for South Korea's freedom. There is no information in the museum about the North or the mentality with which the North fought. There is no information about their views or principles. At the end of the museum, there is only one piece of information: "Mao Zedong, Stalin, and Kim Il Sung were all communist war criminals." There is no information about Kim Il Sung or the support of the population. It only points out that South Korea is superior and free today, and therefore the North is portrayed negatively.

Information is prevented and only subjective perspectives are presented, which, when confronted by South Koreans, leads to strong conflicting emotions. In 2023, the new South Korean president even went so far as to exclude the topic of reunification from the educational curriculum. The South Korean education system and information campaign can twist even the occupation of the country by the U.S. to such an extent that people are genuinely convinced that they are being protected. One might argue that the Japanese, by annexing Korea, protected the Koreans from the Chinese. It goes without saying that U.S. colonization cannot be compared to the brutality of the Japanese. However, on economic, political, and military levels, there are numerous parallels that use different terms: "freedom" and "protection." Imagine if the Japanese had used the same propaganda during their annexation of Korea and influenced the people to be pro-Japanese. Even today, one could argue that Japanese occupiers built railway networks and therefore modernized and liberated the country.

The pervasive definitions and wording are expertly employed by U.S. propagandists to reach people's subjective emotions. Imagine if the U.S. were to say today: "We are protecting South Korea, which is why we have

troops there, and you must do what we say. No communication with the North without us." Alternatively: "We have occupied South Korea; your economy is our economy. Your president is our representative. That's why we have troops there, and you must do what we say. No communication with the North without our orders." In essence, in both scenarios, the U.S. is objectively acting as the ruler in South Korea. Yet, the simple new wording and the economic success of the small U.S. state are enough to maintain the people's illusion. With simple means, words and linguistics are sufficient to influence an entire population and their subjective viewpoints so that they perceive the American version of the truth as the only correct truth.

The redefinition of terms is one of the key strategies used by the U.S. since World War II and has also led to the reinterpretation of communism. But more on that later. While terms are being distorted, there are still many infrastructural difficulties in South Korea, which leave ordinary people in poverty, exclusion, and facing medical and infrastructural issues. This would automatically lead to resistance within the system, and people would demand a change in the system to improve the economic welfare of low-income earners, perhaps even sovereignty and independence. In June 2023, the United States and South Korea signed a bilateral agreement regulating South Korea's financial support for the stationing of U.S. troops on the Korean Peninsula. According to the information at that time, South Korea will contribute about 1.6 billion U.S. dollars annually to finance the stationing of U.S. troops in South Korea. One must be aware of what 1.6 billion U.S. dollars could achieve in terms of infrastructure development.

Thus, the system has a double bottom. After the Korean War, Christianity and Christian sects in South Korea were promoted by the U.S. to ensure ideological security. This means that the deeper a person sinks and the more unacceptable the material or objective truths—i.e., the living conditions themselves—become, the more the ideology of religion serves as a safety net to prevent these individuals from coming to "false" conclusions. The relevance of information dissemination becomes apparent when considering the DPRK's perspective. Thus, the Korean perspective on independence and sovereignty is presented, focusing on the war crimes and external attacks. Accordingly, the people of the DPRK also hold this truth as both subjective and objective, preferring independence

after nearly a century of trauma. One must be aware of this strong subjective component in the North and approach it with equality and mutual respect.

2.4.2.2. Taiwan

The People's Republic of China thus had the task of supporting the Koreans in maintaining their independence while simultaneously preventing a renewed occupation of China by foreign powers. The Korean War occurred at a time when China was preparing to retake Taiwan. The Nationalists from Mainland China had retreated to the island and called themselves the Republic of China. Thus, the same Mainland Chinese are still occupying the island today. Therefore, it is somewhat obsolete to speak of the "independence" of the "Taiwanese" themselves.

Before the Korean War, there were already military plans for amphibious land operations and invasion fleets for Taiwan. However, the Korean War, which was also a strategic operation of the United States, diverted the People's Republic and its resources from retaking Taiwan. Taiwan was used by the U.S. as a vassal state. As a result, all of China's resources were focused on Korea rather than Taiwan. Additionally, the U.S. and the 7th Fleet occupied the Taiwan Strait to prevent an invasion of Taiwan.

In 1971, however, the unthinkable happened. The UN General Assembly, along with the USA and the UK, formally declared in Resolution 2758 that there is only one China, namely the People's Republic of China, and also recognized China's claim to Taiwan. Representatives of Taiwan no longer held a seat at the United Nations. The exact wording was: The General Assembly "decides to recognize the representatives of the Government of the People's Republic of China as the only legitimate representatives of China to the United Nations and to expel the representatives of Chiang Kai-shek from the place they unlawfully occupy at the United Nations and in all its affiliated organizations."

2.4.2.3. Break with the Soviet Union

Another area of conflict was the break with the Soviet Union. After Stalin's death, Khrushchev's rise brought changes to the Soviet Union's stance and its internal reforms. There were also border disputes, leading to

armed clashes along the Ussuri River in 1969. There were differing views on the border demarcations. Additionally, the Soviet Union withdrew its experts from China in 1960, which significantly deteriorated relations. This also impacted the communist movements globally, particularly during the Cuban Missile Crisis. It should be noted that nearly every country, due to its history, often faces border conflicts with neighboring states over the land in question.

2.4.2.4. Vietnam War

During the Great Leap Forward, the Cultural Revolution, and just a few years after the Korean War, the war in Vietnam presented another resource-draining challenge. China supported Vietnam politically, militarily, and economically with essential goods such as food. Even technical advisors from the already severely strained China assisted in building infrastructure and defensive installations. Vietnam was also seeking sovereignty and independence from foreign influence, particularly from the USA, and experienced the use of biological weapons by the US. The difference here is that this was documented and populations worldwide are still informed about these actions, which led to a decrease in support for the US. This is a prime example of how crucial information is for people to make decisions about what is good or bad, true or false, and to form appropriate judgments.

Ultimately, it becomes clear that the People's Republic of China was beset by turmoil and wars for decades. Internal and external conflicts forced China to confront these challenges through its own efforts. This immense demand on the people consequently led to a profound emotional and cultural burden. It continues to deeply influence society today and must be understood. Resources had to be utilized that did not even exist, and battles were fought without a secure life. It was about liberating the people for future generations and for today's China. It must be understood how much the people are not interested in war and confrontation, but rather in security. There is a desire for discipline and mutual respect. And above all, for the respect of not being controlled by foreign powers. This also involves information and mutual understanding and respect for what happened.

2.5. Era of Opening-Up and Epoch of Peace

"It does not matter whether a cat is black or white, as long as it catches mice" – Deng Xiaoping.

The opening of China and the reforms under Deng Xiaoping mark a crucial turning point in modern Chinese history, which significantly influences today's China. After the death of Mao Zedong in 1976, China was in an economically difficult situation. The "Great Leap Forward," the "Cultural Revolution," wars in neighboring states, and the Cold War overall had economically and socially exhausted the country. Productivity was low, poverty was widespread, and the country was largely isolated from international trade and technological advancements.

In 1978, Deng Xiaoping rose to the leadership of the Communist Party of China and undertook far-reaching reforms. The approach can be described as grandiose. Marxism and its core elements were retained, but based on the principles of the capitalist market economy. It merges socialist core values with the capitalist society, which can be defined as a paradox, but functions harmoniously within itself. However, a double game was also played with the West, which otherwise applies such information strategies in its client states. The West still does not understand what actually happened and that their own strategies were used against them. They are also unable to comprehend the paradoxical, yet on the other hand harmonious, implementation of socialism because they have not further researched and developed Marxism. This book, however, addresses this in detail.

What remains a core element in China's development to this day is the high-quality expertise utilized for the nation's advancement. The reform and opening policy began with intensive internal consultations within the Communist Party of China. Deng Xiaoping and his allies first had to convince the conservative forces within the party who clung to the Maoist planned economy. This demonstrates his enormous diplomatic skill and excellent strategic argumentation to highlight the benefits of a market-oriented economy. Deng Xiaoping and other leading politicians undertook study tours abroad to learn from the experiences of other countries. This has always been a common practice in China, dating back to imperial times, where the Chinese have learned from the best. Particularly notable was

Deng's trip to Singapore in 1978, where he saw firsthand the economic successes of the city-state.

Such visits helped gather concrete examples of successful reforms and adapt them. China also specifically invited foreign experts and consultants to provide recommendations for economic reforms and development strategies. These experts brought valuable knowledge and international best practices to China, which formed the basis for many reforms. A quote from Deng Xiaoping reflects this approach: "Cross the river by feeling the stones." (摸着石头过河). This described the step-by-step approach of opening up, particularly by minimizing risks and dealing with them experimentally. Another quote, which today forms the slogan of the Chinese People's University, is: "Seek truth from facts." This concept comes from the ancient Chinese philosopher Wang Chong of the Han Dynasty. It later became a guiding principle for the Communist Party of China, as well as for Mao Zedong and Deng Xiaoping. Practical successes as truth and the correct path are demonstrated through reforms that lead to actual improvements in the population's quality of life. This motto—that what works is good—remains a core element of China's practice-based development and is simultaneously a core element of Marxist dialectical practice, which focuses on the advancement of material living standards.

2.5.1. Cooperation with International Institutions

China's opening under Deng Xiaoping was a complex process, supported by careful consultations and cooperation with international institutions such as the World Bank. These consultations and the role of the World Bank were crucial in shaping and implementing the reforms that set China on the path to a market economy and economic modernization. Bilateral cooperation with major economic powers, such as the United States, risked turning into a vassal situation, threatening China's sovereignty, similar to the experiences of Germany, South Korea, or Japan. Therefore, the strategic focus was on collaborations with international organizations that, due to their special responsibilities and neutrality, as well as the Chinese side's control as a UN member, were much more acceptable to Chinese society.

The International Monetary Fund (IMF) assisted China in stabilizing its currency and implementing economic reforms. Access to IMF resources and technical support helped China make the necessary macroeconomic adjustments. The United Nations (UN) and its suborganizations, such as the United Nations Development Programme (UNDP), the Food and Agriculture Organization (FAO), and the International Labour Organization (ILO), supported China with technical assistance, training, and development projects in various sectors, including agriculture, education, and the labor market. The Asian Development Bank (ADB) provided financial resources and technical support to China, focusing on infrastructure projects, rural development, and promoting regional integration.

The World Bank played a crucial role in China's opening and reforms. It provided technical support and advice on a wide range of topics, including economic reforms, infrastructure development, educational reforms, and poverty reduction. The Bank assisted in analyzing and implementing strategies based on internationally proven practices. To this day, the World Bank continues to play a key role in China's cooperation and development, particularly in poverty alleviation. The World Bank provides loans and financial resources for numerous development projects in China. These projects included the construction of roads, bridges, energy facilities, schools, and hospitals, all of which were critical to the modernization of the Chinese economy. The World Bank supported China in capacity building by offering training and education for Chinese officials and professionals. This helped develop the expertise and skills needed for implementing complex development projects and economic reforms and conducted extensive studies and analyses that provided valuable insights into China's economy. These reports helped the Chinese government make informed decisions and continuously adjust reform strategies.

An example is the Luban-Cangzhou Hydraulic Project. From 1981 to 1987, with a funding volume of 147 million USD from the World Bank, the project was developed to improve agricultural productivity and increase water use efficiency in the North China Plain. The North China Plain was an area with significant agricultural potential but suffered from inefficient water management and inadequate irrigation infrastructure. The project aimed to modernize irrigation systems, optimize water use, and boost

agricultural production. Drainage systems were constructed to prevent flooding and improve soil fertility. Local engineers and technicians were trained and introduced to new methods. Additionally, the administrative and maintenance levels were extensively trained.

2.5.2. Bilateral Cooperation and Investments

Furthermore, bilateral cooperations also took place. One of the first laws in China was the Joint Venture Law (Law on Sino-Foreign Equity Joint Ventures). The law on Chinese-foreign joint ventures was adopted by the National People's Congress of the People's Republic of China on July 1, 1979, and came into effect on January 1, 1980. It opened a new form of cooperation between the Chinese government and foreign enterprises. A successful joint venture to this day has been with the German company Volkswagen.

In 1984, Volkswagen and the Chinese government signed a joint venture agreement. The Chinese partner was the Shanghai Automotive Industry Corporation (SAIC), and Shanghai Volkswagen Automotive Co., Ltd. was established. Volkswagen held a 50% stake, while the other half was held by SAIC. For China, this enabled technology transfer and created massive new jobs, especially in the supply industry, as well as achieving international standards. For Volkswagen, this meant market expansion and a pioneering position for the entire China market to this day. The first model produced in China was the Volkswagen Santana. Production began in 1985 in Shanghai. The Santana quickly became one of the most popular cars in China and symbolized the success of economic opening. Particularly, such a key industry could become a cornerstone of society, similar to how it is in Germany. One cannot only speak of an automobile manufacturer, as each machine part has its own production facility. A separate factory for just one part of the car. And thus, there are hundreds of factories for all individual components, which essentially creates tens of thousands of new jobs. What is also outstanding for the German automaker to this day is the work mentality compared to other countries. In China, people work very diligently due to their culture, history, and the communist system, which aligns with the efficiency and manufacturing methods of the car manufacturer. The Santana model became a model for other international

car manufacturers who also entered into partnerships in China. This led to enormous growth and diversification of the Chinese automobile industry.

Japan also recognized the investment opportunities. Especially because Japan itself experienced how the USA acquired its land and companies or exerted control through the Deep State, their perspective is evident: to leverage China's potential for cost-effective production, but also to utilize it in terms of modern economic control. As shareholders in Chinese production facilities, there is practical insight into internal developments. For China, this is a risk, but due to the dual strategy where the government always retains shares in the companies, it still represents a significant gain. Japanese companies invested in China. Additionally, the EU, particularly France, and the USA brought investments, know-how, new methods and practices, as well as technology.

Although Panasonic was the first Japanese investor, the establishment of the joint venture Shanghai Koyo Bearing Co., Ltd. by JTEKT Corporation (formerly Koyo Seiko) and a Chinese partner in 1983 was significant. This project marked the beginning of a new era of economic cooperation between Japan and China after decades of political tensions and China's economic isolation. The focus was on the production of bearings, such as ball bearings and other precision bearings. Bearings are used in the machinery industry for rotating objects in engines. If one imagines gears moving an object to rotate, a bearing is the object that enables the rotation through balls. This reduces friction between two moving parts because the balls roll at high speed between two rings. Just as Japan, alongside Germany, achieved high quality standards, Chinese companies were now able to elevate product quality to the highest level. This was a key project for the supply industry. The successful implementation of this project helped strengthen trust between Japan and China and paved the way for further Japanese investments in China.

2.5.3. Academic Cooperation

In addition to economic cooperation, China's opening up led to Chinese students and researchers gaining access to universities and research institutions worldwide. A key to China's success, which has been proven since the imperial era, is learning from the best and drawing lessons from

both successes and failures. Collecting knowledge from all around the world and comparing results and experiences continue to be China's success strategy. Today, this knowledge is passed on to foreign students in Chinese universities, allowing both developing and developed countries to benefit from China's experiences and comparisons. International exchange programs are crucial for training Chinese professionals and help to bring international standards to China. Private NGOs and consulting firms also provide support in this area.

2.5.4. Socialist Market Economy Strategy and the Role of China's Provinces

To deeply understand the Chinese system, it is essential to examine the numerous systemic and economic strategies introduced under Deng Xiaoping. These strategies are based on cooperation and investment and define the socialist market economy that regulates everything in the country. This form of market economy has not yet been fully understood or closely observed in its development by Western societies. There have been numerous significant developments that have also strengthened democracy and reached a new level under Xi Jinping with the rule of law framework. However, more on Xi Jinping and the current modern socialist policies later.

In the socialist market economy, the market has been largely liberalized. This is comparable to the free economy of the Weimar Republic in Germany, where there were few legal hurdles to conducting business. Investors have nearly unlimited opportunities to operate their businesses. Centralized economic policies have been significantly relaxed, resulting in a socialist competitive market economy. This means that, on one hand, there are vertical frameworks for subsidies. The central government's plans and annual plans are used in parallel with the market economy. Certain, particularly worthy industries receive special subsidies during specific periods. These industries can be boosted by foreign investors while simultaneously being further supported by subsidies from the central government. An example of such a favored industry is the agricultural sector. Due to past severe famines, there has been a high demand for long-term stability. Investors also benefit from long-term planning security and minimal risks, as the government provides support.

On the horizontal level, competition also arises between provinces and local governments. These entities are placed in a competitive relationship where the goal is to extraordinarily improve the living conditions of their respective local populations. This competition is particularly promoted by the Communist Party, with successes being financially rewarded and individuals being promoted. This vertical competition between provinces also leads to competition and incentives for entrepreneurs. Another incentive is the establishment of Special Economic Zones (SEZs) and special privileges and specializations in all regions of China. Additionally, China opened itself to international trade and joined the World Trade Organization (WTO) in 2001.

2.5.4.1. Autonomous Zones of China and Ethnic Minorities

In the People's Republic of China, there are 56 ethnic minorities. Accordingly, there are also a number of autonomous regions that are based on the population size of these ethnic minorities. These autonomous regions include Inner Mongolia, Tibet, Xinjiang, Ningxia, and Guangxi. These regions have a certain degree of self-governance regarding cultural and economic affairs, which allows for the promotion of local populations and the preservation of their values and norms. In many autonomous regions, bilingual education is supported. Autonomous regions have the right to promote and protect the culture, traditions, and languages of the ethnic minorities. Educational policies specifically address the cultural aspects, history, and medicine of these minorities to preserve their unique characteristics. Traditional festivals and customs are preserved and promoted. Politically, leaders in these regions often come from the respective ethnic minorities, which strengthens the political representation and involvement of these minorities. These special promotions are often overlooked in the West. The support for ethnic minorities even extends beyond local promotion. For example, minorities have lower entry barriers for starting businesses or pursuing higher education in other provinces. Additionally, the legal system incorporates traditional characteristics that account for the cultural peculiarities of the minorities.

2.5.4.2. Special Administrative Regions (SAR)

In Special Administrative Regions (SARs), there is a high degree of economic and administrative autonomy to carry out specific economic experiments. Hong Kong is such a Special Administrative Region, as is Macau, and the Chinese province of Taiwan, which is essentially still occupied by the separatists from the Chinese Civil War and continues to be supported by the United States and its allies despite the UN Resolution. A major misconception in the modern Western information world is the belief that Special Administrative Regions undergo complete structural changes. For instance, when Hong Kong was reunified with the UK-colonized and occupied region, there was widespread fear that Hong Kong would be fully integrated into the central state system, possibly even by force. However, this misrepresentation is also a construct of lacking objective information, based on the perceived truths of some individuals without expertise in Western information centers. Instead, Hong Kong continues to function as an economic experiment as a Special Administrative Region, allowing the lessons and knowledge gained from Hong Kong to benefit all of China. It is China's strategy to view differences as opportunities, to respect them, and to live harmoniously with contradictions.

Hong Kong, Macau, and Taiwan still have their own currencies and even their own legal systems. Hong Kong uses the British Common Law system, while the People's Republic of China applies Roman civil law, in order to observe the differences and find the best solutions for the people. Moreover, the colonization of Hong Kong and the current colonization of Taiwan exhibit a similar pattern of social engineering. The aim is not necessarily to have active soldiers on-site and to demonstrate physical control through the use of force. Instead, it involves the direct application of specific rhetoric to evoke subjective emotions. Indirect colonization occurs through the use of specific rhetoric and the simultaneous dissemination of newly defined content as one's own truths. An example of this is the statement: 'We bring you freedom, and the communists take away your freedom.' But more on this later.

2.5.4.3. Special Economic Zones (SEZs)

There are also specific economic zones with special economic and investment-promoting regulations, as well as technological particularities. In these zones, targeted experiments and reforms are carried out, such as in Shenzhen, Zhuhai, Xiamen, Shantou, or Hainan. Shenzhen, located right next to Hong Kong, is China's Silicon Valley. Deng Xiaoping, whose statue stands on a hill in the city center, transformed the entire city from a fishing village into a highly innovative and advanced metropolis. Today, Shenzhen is surrounded by modern skyscrapers, and its green environment and relaxed lifestyle are reminiscent of trendy districts in Berlin. The city offers an idyllic, harmonious setting for its residents. Shenzhen's special focus is on technology, with companies such as Huawei and its technology campus located there. It is a showcase city of Chinese development.

2.5.5. Social Inequality and Corruption

The reforms and modernization efforts of the People's Republic of China for the market inevitably led to numerous problems due to uncontrolled changes. Corruption increased, and discipline within the party declined. The economic boom, which inherently comes with the problems associated with capitalism, could, however, be managed largely due to the party's control, despite the risks involved. Early on, China focused on a poverty alleviation strategy aimed at helping farmers and rural populations escape poverty. Nonetheless, the coastal regions increasingly benefited. The safety conditions in the manufacturing industry were low. Political tensions between liberals and idealists clashed with Marxists. As the People's Republic of China grew, so did its financial power. Financial power leads to international power and also new responsibilities. Thus, from a Western perspective, China appeared as a strong country facing increasing criticism.

2.6. China's Past in the Bones of the People

A look into the past must reveal to the reader: The Chinese are a people who have endured bitterness. The past, particularly the 20th century, was marked by severe challenges that are difficult for an objective observer, especially from the West, to comprehend. This is particularly true if one has not engaged with the fundamental philosophies of Marxism, the Anti-

Japanese Defensive and Liberation War of the people, as well as the internal struggles among the Chinese themselves. Efforts were constantly made to improve the living conditions of the people through revolutionary decisions. Some, like the opening of the economy, succeeded. Others, like the Great Leap Forward, failed in practice. These are decisions that brought much suffering, but also significant progress and improvements. Decisions that cannot simply be judged as good or bad from today's perspective. Each decision has brought experiences to the Chinese people, experiences in the modern world, from which lessons are learned and which should not be repeated. To understand today's perspective on the Chinese people, one must recognize that the people endured much suffering in the past, which goes far beyond the Japanese war, including the Opium Wars, during which the West plunged the country into drug addiction to control it. The modern Opium War is carried out through information and manipulation strategies of Western information centers, which aim to cloud the mind. Instead of merely numbing and making people compliant, they are turned into fighters for foreign ideologies. But more on this later. The Chinese people and their experiences are subjectively shaped. One cannot speak with Western subjectivity without any objective basis. Thus, significant misunderstandings arise between people. The following will delve deeper into the book after the foundational analysis.

Chapter 3

"War has no constant patterns, water has no fixed form. Those who can adapt to the changes of the enemy and achieve victory are called genius."
— Sun Tzu, author of "The Art of War" approximately 5th century BC.

An updated version of the quote might read:

"War has no constant patterns, water has no fixed form. Those who can change the enemy, shape them at their own will, and thereby achieve victory are called genius."

3.1. Re-Contextualization Method in Contrast to the Development of Marxism

Everything in this world is characterized by constant change. Nothing remains the same, just as the hearts of people never stay the same. Like life and death or Yin and Yang, this is the natural course of life. Nothing lasts forever. Change is necessary and unstoppable to achieve progress. Yet, even as everything changes, stability is required. A stability that remains connected to the core elements of human civilization or the essence of any new innovation. When the core of the origin is separated from change, something completely new and independent emerges, and the old loses its significance, even its existence. Fundamentally, it becomes detached; it is something entirely its own. When everything loses its origin and its value, humanity gets lost in endless meaninglessness. No one remembers the names of their ancestors from thousands of years ago or their deeds; they seem insignificant. Yet, they are the reason for our lives today. Their struggle, their history—though perhaps lost, continues to be carried in our blood, in our hearts. Thus, every step, every new development, and every word in the continuation of human history will only function if the foundational pillars of human civilization are always preserved, along with cultures, traditions, and fundamental definitions.

Yet, there is a difference when entire civilizations are named, but their entire content and significance are altered—along with their good customs, material foundations, and characteristics. This is not only the case with civilizations but also in politics or society. Through the material transformation of the world by centralized economic entities, such as in the USA with financial capital, corresponding monopolies and their prevailing material dominance shape surrounding countries, their national identity, and even the economy itself. This also means that the dominant power and its sphere of influence can redefine prevailing definitions and terminologies. Language is mutable, as are fundamental meanings. A significant narrative remains the definition of Marxism. Thus, Marxism or communism in the West was stripped of its raw core and then developed in the most absurd manner, while the symbolism was continued to be used—such as the shell of the hammer and sickle symbols—but with a completely different form of content. This new form of content bears no relation to Marxism itself and is, in fact, excessively liberal and anti-communist idealistic. At the same time, in other countries like the People's

Republic of China, the core of Marxism has not only been preserved but has been progressively deepened, modernized through the numerous catastrophes of history, improved, and adapted to the realities of society.

The Re-contextualization Method is a common tool of Western propaganda used to alter people's hearts and logic through new definitions, thus completely changing the content's significance. This means that information centers worldwide disseminate, entertain, and persuade information to reinforce specific viewpoints and ideologies. The narrative is a powerful tool in communication that allows people to understand complex issues in simple terms with basic vocabulary and rhetoric, emotionally connecting with them to develop their own version of truth. In all colonized nations and former Soviet states, including Russia itself, Marxism has been interpreted from its most underdeveloped basic forms and, to this day, has been separated from its core by Western re-contextualization methods, viewed subjectively from a particular perspective in society. Anyone not raised in the education systems of the People's Republic of China or the Democratic People's Republic of Korea is affected by the influence of the re-contextualization method and Western education systems since the collapse of the Soviet Union. One only has to ask: What is communism? At present, it evokes thoughts of expropriation, planned economies, and "red" terror or oppression. Yet today, looking at China, one sees that the people are freer than in so-called liberal systems. "This is not real communism," is the response from the same people. These are precisely those who have never studied Marxism from a Chinese perspective or material dialectics but base their understanding on the Western re-contextualization method. And because the prevailing majority in their successfully propagandized societies thinks this way, they feel validated, contrary to the prevailing opinion of the entire Chinese population of over 1.4 billion people. They see themselves as "smarter" and "more educated" in their rudimentary theory of Marxism, bolstered by the emotional truth of their information system—which is absurd—and the Western strategy thus completely works. For the Chinese people, it must seem ridiculous to engage with those who have no knowledge of Marxism or materialist dialectics but act as colonial masters, dictating their view of what Marxism "really" is.

What is language? What are words? What is truth and what are concepts? Aren't concepts and words themselves already an illusion of human society, to which we ascribe meanings and depth? Who defines and decides what meaning each word has? And don't words or definitions of words change with the development of society? We see that even the customs and values of a society change, and that language itself and the meaning of words are mutable and not fixed by limits. Essentially, human society is largely built on fantasy constructs of language that are only loosely connected to material reality, serving merely as a tool to shape material construction and objectives. When it comes to social engineering, logic, and our ways of thinking, language is used to influence people's hearts through propaganda and value changes. Contradictions with material reality occur, leading to paradoxical and psychologically rejecting reactions in the minds of the people, and truth is shaped with emotional substance.

Contradictions become evident when, on one hand, the restrictive and authoritarian nature of the Soviet Union is criticized, where people worked too hard or had little freedom, while on the other hand, communists today are seen as those who do not want to work, expropriate high earners, and criticize authorities, thereby demanding liberalism and individualism. It is a paradox that revives all the negative attributes of a "bad" society in one word: the term "communist." This profoundly influences global societal thinking through its Western-dominant reinterpretation. People who seek chaos and anarchy and wish to overturn the entire Western societal system, even the constitution itself. Through this reinterpretation, all terms and phrases of communist movements are redefined, leaving no room due to linguistic constraints to allow for new ways of thinking. Language itself forces people into a position that directs their actions and logical thinking, thus influencing their own truth. Language as the perception of the environment and as a standard in the pursuit of truth.

It is the art of transforming the enemy. Speak the language of the sheep and give the language a new meaning. Tell them to run to the wolves. But tell them the wolves are not wolves, but liberators. The word of the liberator convinces them in their language, and they follow blindly. And the same principle works in reverse. The shepherd's dog suddenly does not protect the sheep but restricts their idealistic, boundless freedom. Material values such as food or security through fences are suddenly seen as

freedom theft. Thus, only the wolf seems to be their only option to gain freedom. But the wolf is not a wolf. It is not enough. For the old rhetoric of the wolf still leads to negative feelings among the sheep, and thus to a negative subjective truth. Therefore, re-contextualization through propaganda is necessary. Propaganda that in textbooks, all media, and from all ruling figures portrays the wolf as a hero, thereby idealistically changing the content, even if the material realities remain the same. No one can escape this re-contextualization because the re-definition is hammered into the masses until they have no doubts and "feel" the wolf as the savior. The objectively real dog, who only protects the herd, is seen as a subjective threat. The objectively real wolf, who wants to eat the sheep, is subjectively seen as a liberator. He is now just smarter and eats the sheep in secret, but the more intense and prolonged the propaganda, the more aggressively the wolf can eat the sheep. He can even eat them in front of their eyes, and the heroic construction will continue to dominate their subjective perspective, leading to a complete material self-destruction of the herd. The current world events, which will be discussed later, illustrate this highest level of propaganda once more to make it clear: Even if the wolf eats the sheep, the sheep still believe in the liberation by the wolf. And the bodily pain is accepted because the new ideals dominate. Because that is what the rhetoric tells them. It is the art of controlling sheep. The art of programming sheep. And the art of accepting pain and destruction through idealism.

The great challenge, however, is that despite this mass control, not everything can be redefined as long as there are places in the world where the prevailing masses still see the dog as a dog who leads and protects the herd. As long as people objectively see the dog as a dog and the wolf as a wolf who eats the sheep. Places where the actual living conditions dominate practice and there are no idealistic word games and rhetorical reprogramming. Places where the protective figure of the dog is revered as a hero and the wolf remains the enemy. Places where the role and tasks of the dog have been further developed, the fences extended, and the food supply increased. Places where Marxism is practiced.

Modern socialist states, such as the People's Republic of China and the Democratic People's Republic of Korea, have developed Marxism based on their history and culture, and will continue to advance it in the future

according to material conditions. Marxism is a process grounded in Karl Marx's Capital, but has been continuously adapted and improved through numerous key events and figures. Fundamental principles such as the essential core of Karl Marx's materialistic dialectic and Lenin's developed form, like the party construct as the vanguard of the people, are core elements that remain unchanged. Any attempt to alter these fundamental elements would be incompatible with Marxism or Communism and would constitute a completely different product. Since Marxism is essentially a relatively young economic system construct and the world has constantly evolved in its economic conditions, Marxism itself evolves in its form based on its core elements in socialist states. Reforms are the expression of this – or also: the permanent (material) revolution for the development of human civilization. Therefore, while the external conditions of the world change, the internal core elements remain intact and thus guarantee the stability of the entire definition of socialism and its process of development.

Thus, Marxism, or the form of Communism, has evolved worldwide. This also means that the West has altered Communism. The difference from socialist states is the detachment from core definitions. This results in significant instability within Western socialist movements because the core is decaying, while the outer shell displays the colors of socialism. Western systems have no interest in spreading Marxist fundamental philosophy, which ultimately represents the enemy and counterpart to their own systems and ideas of liberalism and idealism. Again: Marxism is materialism and economic realism. Western idealism, along with its highest form of fascism, represents liberal human principles, spiritual ideas, removed from material reality. Thus, the emotional unreality of the 'new' Communism in the West has been actively promoted through manipulation and dissemination of a new self-interpretation and successfully implanted in people. At the same time, idealistic principles of the so-called freedom of the West have naturally been strengthened, allowing for mass control and blurring perspectives due to the lack of alternatives.

In academic research, the "re-contextualization method" is used. This involves taking texts, images, symbols, and other cultural expressions out of their original context and placing them into a new context. As a result, their meaning changes, and the new environment influences the

interpretation of these texts or symbols temporally, geographically, culturally, or medium-wise. However, previous researchers have focused more on cultural or literary discussions or on areas such as advertising in the market. In the following, the focus shifts away from these academic debates and applies the re-contextualization method in a political context and in the realm of international understanding. As a result, re-contextualization in itself can hardly take place because people have no access to previous definitions or alternatives. Information about Marxism is actively concealed, and misinformation is spread. It is not just about how simple terms in politics are differently interpreted or re-interpreted. It also strongly concerns the existing information, the thinking and logic construction, and the perception of the question of truth. It is a comprehensive social-engineering concept and thus much broader than just re-contextualization. It is the construction of thought and logic based on various pieces of information that are hammered into people's minds through the flood of information in the sense of propaganda.

To illustrate this re-contextualization, here are two examples:

A far-right politician from the German party AfD used the slogan "Alles für Deutschland" (Everything for Germany) in a public speech in the spring of 2024. He was subsequently fined heavily because this slogan was used by fascists during World War II, and therefore the original context is considered relevant today. According to the courts, the meaning has not changed, despite the fact that the phrase is not widely known among the public and lacks an immediate association with fascism in World War II. This is seen as disproportionate, similar to phrases like "Arbeit macht frei" (Work sets you free), which were used in concentration camps and are widely recognized by the public, thereby having strong contextual associations.

In parallel, the Ukrainian government and the German Chancellor Olaf Scholz have used the phrase "Slava Ukraina" (Glory to Ukraine) in numerous speeches since the start of the war in Ukraine, including on June 11, 2024, in the Bundestag. This term also originated during World War II and was used by fascists in the murder of people and the spread of fascist ideology. It is also widely recognized as a fascist phrase in the general public. Therefore, by the same logic applied to the AfD politician's slogan, the use

of the Ukrainian slogan by the German Chancellor would also be subject to legal penalties.

The German journalist Florian Warweg (Nachdenkseiten) asked the government representative (Hebestreit) at the federal press conference in mid-June 2024 about the motivation behind the Chancellor's use of the slogan. The response was: "One must view this in the context of the Russian attack and invasion of Ukraine, and the slogan has acquired a significance and reputation that is directed towards a free, democratic, and European Ukraine. I am aware that it has historical connotations, but the context has significantly changed, and I would strongly oppose any attempts to shift it back to that old context. If you look around the world, there are many Western leaders who also use this slogan, in remembrance of the brave resistance that the Ukrainians are putting up against the Russians."

Regardless of the discussion and without delving further into it, it becomes particularly clear that essentially any phrase can be re-contextualized if the government or the "majority of Western politicians" desires it. This is a profound realization of extraordinary magnitude and pertains to many political levels. It poses a significant risk, as it allows Western politicians, irrespective of any definition of national public opinion or the interests of a non-Western state, to judge and define cultures, regardless of reality or truthfulness. Essentially, if a cooperation partner like former Libyan President Gaddafi is considered a legitimate democratic president for many years, he can be labeled a dictator and oppressor the next day. No reason is required for this. Regardless of reality or facts, meanings are suddenly redefined, and content is altered. Such a risk also applies to states like Saudi Arabia or Qatar, which can currently be re-contextualized.

Back to Marxism: While in Western spheres, "communism" has been redefined with a completely new substantive meaning based on existing negative perceptions, states like the People's Republic of China and the Democratic People's Republic of Korea have kept the core elements of Marxism and communism prominently at the forefront and have instead brought about developments that are specifically adapted to the concrete economic conditions due to their stable, unchanging core. However,

through re-contextualization, these developments are ignored in the West and replaced with their own liberal content. This will be explained in more detail below.

3.2. Western Liberalism as "Communism"

Marxism, as an economic fundamental concept, has been re-contextualized in originally market-liberal states. In this process, the materialist dialectic, as the foundational concept, and Lenin's concept of party leadership were removed. Instead, idealistic, liberal concepts were introduced. This has led to a significant and particularly highly successful re-contextualization that continues to dominate information centers worldwide, except in socialist states themselves.

3.2.1. The "New Left" in the West

The current image of self-styled Western Communists is shaped by a multitude of "New Left" movements. These movements are numerous and individually distinct, with each following its own ideals, which are far removed from the economic material dialectic. A classic pattern emerges when New Leftists speak of class struggle, yet the interests of the so-called "working class"—people who work in factories, for example—often run counter to the interests of the New Left. In Karl Marx's "Capital," it is explained that capitalism and its material environment always lead to division by fragmenting society into increasingly individual parts, rather than promoting community and social cohesion. Similarly, socialism has been individualized and liberalized. Each individual, in their own dream bubble, follows only one construct: capitalism itself, having formed into a superior idealistic bubble. Today, every Western socialist or even non-socialist interprets socialism differently. The phenomenon is that there are as many interpretations as there are people. The reason is that the large information deficit is filled with subjective, emotional truth. Massive re-contextualization and disinformation, while retaining fundamental socialist symbolism, lead people to develop a unique truth about socialism, regardless of what actual socialism means in socialist states—let alone fundamental principles such as the materialist dialectic.

The New Left and its movements can be divided into various groups, all united by one principle: their differences are legitimized by "democratic discussion and diversity." However, they lack any profound unity, self-criticism, discipline, diligence, or authoritarian behavior, which is the opposite of socialism. For instance, the term "comrade" originates from agrarian societies, where farmers formed cooperatives to cultivate their land collectively, with the economic (material) reality being that the produce is the goal. Hard work is accomplished through unity, leading to collective success. Thus, the terms are inherently marked by unity and material dialectic from their origin. Today, the term is used in an alienated manner, and liberal idealists who do not pursue material reality through hard work employ it. The New Left is based on a variety of currents and groups with different approaches and focuses, all of which are fundamentally liberal. Instead of materialist dialectics, which determine circumstances based on actual realities, the New Left is dominated by ideals and dream worlds that are far removed from actual reality and thus will never gain traction within the general population.

Some of the prominent groups are Trotskyists, followers of Leo Trotsky, who was persecuted by Stalin. Other splinter groups build upon his ideas. His representatives are today's classical anarchists or left-wing extremists who see the world in a state of perpetual revolution, where there are no borders and everyone should be homogenized. Today, these are the ones who most vehemently advocate for open borders for all, regardless of economic material problems or the clash of cultures and security risks. Trotsky was a major critic of Stalin, who supported the concept of national borders and particularly emphasized the cultural manifestations and developments within national spheres. According to Stalin, different regions have different cultures and peoples, whose cultural development should be recognized and promoted.

Trotskyists view the world as a single people who should have a unified culture—essentially mirroring the modern concept pursued by Western hegemonic countries. Therefore, they do not support a multipolar world order but rather a unipolar one with Western hegemonic states. Additionally, Trotskyists criticize authorities and the leadership of a communist party as seen in the Soviet Union. They are staunch enemies of modern socialist China and Russia, and they support the hegemonic

ambitions of the United States. Trotskyists advocate for democratic control by the working class, who, according to their idealistic vision, are all homogenized. In practice, however, Trotskyists themselves are not workers in businesses but come from an academic, theoretical milieu, often being students or civil servants. This is because Trotskyists are idealists and are heavily influenced by the Re-contextualization method. They do not consider economic-realistic aspects but live in a dream far removed from the actual "workers," precisely because theory dominates their minds. This brings us back to Marx's quote: "It is not about interpreting the world differently, but about changing it." Hence, materialistic dialectic instead of idealistic liberal daydreams.

The International Socialist Organization (ISO) is such a Trotskyist organization that was active in the USA and focused on organizing workers and students. Other forms are seen in organizations like Marx21. They aim to transform society through revolutionary means and to overcome capitalism. Marx21 and Trotskyists often collaborate with radical groups like Antifa, which increasingly employ violent methods to shape idealistic worlds. They do not realize that they themselves represent a form of idealistic fascism. These groups emphasize cultural and social changes, not economic ones. Thus, idealistic lifestyle movements increasingly dominate the debates. This means that the temporary feelings of the academic milieu are picked up and spread through various public relations efforts. For example, they support LGBTQ rights, which reflects the idealistic view that there are more than just two genders. They also support wars worldwide and unrest to enforce idealistic principles. They themselves label this as class struggle or the fight against racism, sexism, and other forms of oppression. Other forms of this new idealistic left in the West include, for example, the Antideutschen in Germany. They explicitly solidarize with Israel and anti-Semitism as well as with the USA, and see it as a shame to be German or for Germany to exist at all. They represent an explicitly highly idealistic form of such groups and want Germany to be permanently freed from the USA and Israel, and for German culture to eliminate itself. They criticize nationalism and support liberal thinking excessively. Economically, they pursue anti-nuclear and anti-coal movements and focus on environmental preservation, regardless of the economic and catastrophic consequences, such as high energy costs and the resulting insecurity for the entire population and industry.

Essentially, it can be summarized that these so-called "New Left groups" follow idealistic principles that are opposed to nationalist and economic thinking, and thus pose a threat to the security, development, and fundamental interests of the entire population. "Left" here is not "Left" in the classical socialist or communist sense, but is clearly liberal, anti-economic, and Trotskyist. This is a clear example of rhetorical re-contextualization.

3.2.2. Re-Contextualization of Marxism by the Frankfurt School

Communism or Marxism is a natural enemy of the separation of public and private interests. Through the unity of the entire society, cooperation is promoted rather than conflict and division. Liberal systems counteract this phenomenon by focusing on individuality and then calling it democracy when everyone fights against each other instead of working together in the sense of "The Winner Takes It All." It is thus the natural enemy and counterbalance. Consequently, research has been conducted to determine how language, rhetoric, and social engineering constructs can alter the universally accepted definitions of Marxism. The Frankfurt School has been a pioneer in this field and was supported by Western finance. Ultimately, it was very successful in mass propaganda, implementing Western liberal communism worldwide.

They rhetorically rephrased Marxist principles completely and used the tool of language to preserve the appearance of communism by maintaining the revolutionary Trotskyist, anarchist core. Idealism thus becomes the core principle. One principle was Critical Theory and social criticism, which focused on cultural and psychological perspectives as mechanisms of domination and oppression in modern society. When hard, honest work is psychologically taxing today, philosophers of the Frankfurt School view it as an attempt by the bourgeoisie to oppress people. This explicitly justifies the separation from the material to the idealistic, with psychological factors being considered separate from material reality.

Another attempt to alienate Marxism – as well as to develop it into Stalinism or authoritarian socialist states – was through the culture industry and media criticism by Adorno and Horkheimer, prominent

representatives of the Frankfurt School. In their works, such as "Dialectic of Enlightenment," they criticize the concept of the culture industry, where capitalism uses the culture industry and mass media to manipulate people and keep them in a state of passivity and conformity. However, their criticism and analyses were actually used to deepen the idealistic and liberal manipulation of people rather than being seen as criticism, and Western propaganda was built on foundations like theirs. In a society, the flow of information, education, and enlightenment is necessary to improve material consciousness if it is to adhere to the relevant core elements of society. Thus, one sees that misinformation can undermine fundamental elements like material dialectics, but core education in countries like China can lead to mutual understanding in the modern multipolar world and the collective ability to lift 800 million people out of poverty.

In a socialist society, the culture industry is necessary to maintain the core societal and cultural ideals, rather than being criticized by the Frankfurt School through their media critique. Culture is part of the ideological superstructure in the material dialectic of a Marxist. This means that the economic base influences everything, i.e., practice, while ideological and cultural foundations are necessary to set a direction. Based on the previous analysis, people are always surrounded by a subjective truth. It is inherently impossible for humans to view everything objectively, as we have different truths based on our experiences. Thus, subjective elements as ideological prioritization are necessary where core values need to be clarified. Culture originates from our direct economic environment and is an essential part of our identity and our way of working, materially shaping the environment.

The Frankfurt School thus integrated elements from sociology, psychoanalysis, and philosophy. They incorporate idealistic, psychological approaches, which are not Marxist because they are not materially present but purely idealistic. They justify this by claiming to develop a deeper understanding of social interaction and to pursue socio-psychological approaches. However, this approach is the opposite of material reality – including the material reality of the working class – as it is entirely idealistic and also contrasts with developing or underdeveloped countries. From 2018 to 2019, I was a local politician in a small German town and was able to conduct numerous door-to-door visits and local conversations with residents. In small towns in developed Germany, people in conversations

always focused on the relevance of material security: affordable housing, safety at night, good wages to provide adequately, child care, or even having more parks or well-maintained roads without potholes – it was not about academic idealizations of a liberated liberal world of an idealistic milieu, but about their material lives. These are Marxist worker concerns. Similarly, when speaking personally with African students from countries like Kenya, Ethiopia, or the Democratic Republic of Congo in Beijing, the focus was similar. People want to live in safety and have well-developed infrastructure and basic services; they are not concerned with who governs or what form of government is in place. They are even less interested in Western idealism or the liberation of the Western mind, particularly in the intimate realm of sexuality. It is about material economic fundamentals. However, the academic elite milieu of the Frankfurt School, the New Left, and the current Western self-proclaimed socialists do not understand these economic fundamentals. Instead, the focus is on academic idealism.

Another idealistic interpretative thought of the Frankfurt School academics concerns the question of emancipation and individual freedom. It revolves around liberation from psychological and cultural oppression. Theoreticians (not practitioners) like Herbert Marcuse and Erich Fromm introduced more liberal and individualistic perspectives on emancipation, which differ from the more collectivist and economically focused approaches of classical Marxism. The absurdity is that Herbert Marcuse combined Marxism with Sigmund Freud's psychoanalytic approaches, creating a complete separation from any Marxist material reality. Marcuse coined the term "repressive desublimation," suggesting that liberal freedoms in society are supposedly granted only to bring the population into a state of oppression to neutralize revolutionary potentials. This approach highlights the classical re-contextualization of Marxism, with Marcuse's liberal views re-contextualizing classical material Marxism.

In material Marxism, the liberation of the people, including freedom in a market, is indeed realizable, as long as the economic foundations belong to the people and are therefore acted upon in the interest of the people. Marcuse effectively posits that liberal economic freedom is a tool of capitalism, which is not realistic in practical reality and especially in the current form of socialism, demonstrating classical re-contextualization.

But it gets even more absurd: they view the Marxist interpretation of the release of repressed needs and desires of people—both sexual and creative or intellectual. It is justified by the claim that any form of oppression represents a repressive structure. Thus, pedophilia or the numerous gender roles in contemporary society are formed, which essentially represents a purely idealistic, even dream-related, and boundless idealistic liberal form of capitalism. To clarify: capitalism individualizes and fragments society to maximize profit, without referencing material or social realities. What is happening here in the re-contextualization by the Frankfurt School is not Marxism but idealistic anarchism, which can lead to fascism if such "liberated" impulses are prioritized on various levels. Another member of the Frankfurt School, Erich Fromm, advanced these radical idealistic theories through the new form of freedom and emancipation, closely aligning with Trotskyist ideals that people fear (spiritual) freedom and therefore follow authorities. Fromm's view emphasizes the necessity of self-realization and spiritual freedom as a means of creative expression. Fromm's theory is also referred to as humanist Marxism, with psychological liberation at the forefront.

The Frankfurt School ultimately pursues individual freedom and psychological liberation, rather than focusing on material economic dimensions. The fact that these Trotskyist and idealistic theories have established themselves and even been adopted over economic Marxism illustrates the clarity of re-contextualization by Western Trotskyism. Since Marxism is inherently material, there is a fundamental contradiction between the theories of the Frankfurt School and classical Marxism. It is therefore more accurate to speak of a neologism. The modern leftist image is not Marxism but idealism, more closely related to Hegel and spiritual German philosophies. It is idealistic anarchism or even fascist anarchism, where any form of spiritual and emotional oppression is to be countered according to these academics. When these structures are applied to the current societal situation, much becomes clear. It becomes clear why these fundamental theories are implemented in the education system, schools, kindergartens, politics, and administration, and why the development of identities and LGBTQ issues has reached a high form of sexual liberation, to the extent that their symbolic form hangs in LGBTQ flags over municipal buildings and public institutions, contributing to the material decay of society.

The Frankfurt School received significant financial support from the Rockefeller Foundation, particularly during the 1930s. This private foundation, established in 1913 by John D. Rockefeller, is one of the oldest organizations in the United States dedicated to promoting intellectual development and the common good according to self-stated standards. At that time, the Rockefeller Foundation supported intellectual and scientific work, especially innovative approaches in the social sciences, including the development and re-contextualization of Marxism by the Frankfurt School. Financial support from the Rockefeller Foundation greatly facilitated and accelerated the dissemination of the Frankfurt School's publications. These publications, made accessible through books, articles, and lectures, had a significant impact on the intellectual and political landscape of the 20th century and continue to serve as a cornerstone of societal development—particularly of the new left—in the entire education system of Western-dominated institutions to this day. Notably, the Critical Theory of the Frankfurt School contributed to developing critical analyses of culture, society, and politics, addressing capitalism, mass media, and social justice. The financial support enabled not only the refinement of theoretical concepts but also the presentation of new ways of thinking to a broad audience. This fostered the spread of the Frankfurt School's ideas both in the academic world and in public debates, increasing their influence and further development.

John D. Rockefeller was one of the most influential American entrepreneurs of the late 19th and early 20th centuries. Born on July 8, 1839, and dying on May 23, 1937, Rockefeller is best known as the founder of the Standard Oil Company, which he expanded into a monopoly. His business success made him one of the wealthiest people of his time and one of the first Americans to amass a personal fortune in the billions of dollars. The Rockefeller Foundation supported new innovative approaches in the social sciences, which also included research that was more anti-Marxist and anti-socialist. John D. Rockefeller, many members of his family, and the foundation itself were strongly opposed to the ideas of Marxism and socialism. They viewed these ideologies as a threat to the capitalist system and market economy that they supported and promoted. The Rockefeller Foundation primarily funded projects that were consistent with the values of capitalism and supported the capitalist order. In relation

to the Frankfurt School, it can be said that the financial support from the Rockefeller Foundation helped to promote the Frankfurt School's Critical Theory. The Rockefeller Foundation thus funded intellectual work in the 1930s that did not directly oppose the capitalist system but also did not necessarily involve a direct promotion of Marxism or socialism. This form of support represents re-contextualization, where fundamental Marxist symbols are used but liberal views are embedded content-wise. The effects of this support are still evident today.

Another sponsor was Felix Weil (1898–1975), a German-Argentinian intellectual and patron who played a significant role in the founding and financial support of the Institute for Social Research, which became known as the center of the Frankfurt School.

3.2.3 Fascist Anarchism Dominates Democratic Structures in the Contemporary West

Fascism represents the highest form of idealism, where mental ideals of a psychological dream world are used as tools for political and societal change in the Hegelian sense, counter to actual reality. Fascism need not be synonymous with racism. Racial theories and segregation themselves constitute a form of fascism, where people are classified as inferior or superior based on fantasies. In contemporary society, fascism manifests as the ideal image of psychological, identity, and sexual liberation through the coercive propaganda methods of fascism, where media, the educational system, and literature focus on liberation and detachment from material realities. Essentially, one could be in a psychiatric hospital, living out one's own delusional dream all day, detached from material reality. This would be the ultimate stage of freedom.

As a German author, the German society is referenced as an example to illustrate how the Frankfurt School and fascist anti-Marxism or anti-economism shape modernity. By employing the re-contextualization method and filling numerous classical political currents with alienated content, the distinction between left and right becomes unclear. Ordinary citizens struggle to discern fascism from left-extremism or even Marxism. Political parties across the spectrum, whether SPD, CDU, FDP, former Left Party, or Greens, display the same pattern where psychological values

dominate political development. The focus of system development is on psychological ideals. In international politics, the emphasis is on feminist foreign policy rather than economic development. Instead of cultural and classical development, the center of society is occupied by the unfolding of individual fantasies. Rather than advancing Germany's global economic development and achieving new technological milestones through cooperation, the focus is on a new level of psychological civilization.

This is anarchist fascism that eradicates cultures and replaces them with identitarian psychological liberal ideology. Consequently, there are numerous contradictions with classical economic liberal thinking, cultural conservative thinking, and state-authoritarian Marxist thinking, leading to societal confusion. Economic problems and material decay of infrastructure and systems are increasingly apparent. When roads are deteriorating, heating systems in schools fail, trains are late, there is danger for women at night, parks become unsafe due to drug use and theft, the energy crisis is severe, and even war is looming, all these issues can be traced back to psychological idealization rather than economic and personal physical stability. Reflecting on how empires like the Roman Empire fell, it appears that an extraordinary level of idealism, driven by power and self-interests distant from the material realities of the people, likely led to their downfall.

3.3. Marxism in the USA

In other Western countries such as the USA, there is a parallel to the development of leftist forces in Germany, particularly concerning liberal and Trotskyist currents. Critical Theory, cultural criticism, and the unfolding of psychological fantasies are deeply ingrained. Works by scholars of the Frankfurt School, particularly Herbert Marcuse's "One-Dimensional Man," had a significant impact on the New Left and the student movements of the 1960s.

These movements, which led to the emergence of the New Left in the USA, focused heavily on social movements such as the Civil Rights Movement, the Women's Movement, and the Anti-War Movement. This movement was partially inspired by the ideas of the Frankfurt School and often exhibited anti-authoritarian and anti-bureaucratic tendencies.

Historically and due to economic circumstances (material dialectic), however, other influences played a larger role, such as the Black Liberation movements founded on the historical oppression of African Americans. Racial and ethnic movements play a significant role in the Left. Organizations like the Black Panther Party, the American Indian Movement, and the Chicano Movement are examples of groups that integrated specific cultural and social concerns into their “Marxist” or “socialist” approaches inspired by the Frankfurt School. Through re-contextualization, they employ liberal and idealistic methods of the Frankfurt School, which can, in essence, also lead to fascism and anarchism.

In recent years, there has been a revival of socialist ideas, particularly through the campaigns of Bernie Sanders, who identifies himself as a democratic socialist. These movements aim to focus on working-class support but simultaneously endorse identity politics and other liberal-idealistic views, which in turn contradict the interests of the working class who advocate for traditional family structures, economic security, and physical safety, such as in New York City subways at night. This represents a classic identity-disturbing problem of the modern “Left.”

The success of re-contextualization becomes particularly evident when U.S. imperialist policies in global hegemony are combined with the anarchistic positions of the New Left. When the United States goes to war under the guise of “human rights,” while clearly pursuing economic interests, it receives support from the domestic Left. Consequently, the U.S. is traditionally opposed to Chinese socialism or that of the DPRK, as these countries prioritize basic and security needs over liberal psychological self-expression. Economic interests can thus be justified through financial capital and financial interests using idealistic liberal arguments. It is a perfect interplay of national unity in disregarding the fundamental economic interests of the global population in favor of idealistic or even fascist principles.

3.4. Marxism in Japan

The Japanese Communist Party (JCP), which is the largest communist party in the West, has also been re-contextualized with the principles of the Frankfurt School and the New Left through targeted information strategies

in Japan. Despite having a profound history and undergoing numerous changes, the JCP today is comparable to other liberal communist parties. Founded in 1922, the JCP was banned during the 1930s and 1940s due to its perceived threat to national security, which was in opposition to Japan's imperialist policies. Those involved were arrested, tortured, and killed.

After World War II and the occupation of Japan by the U.S., many prisoners were released. However, during the Cold War, both the U.S. and the Japanese government took measures to limit their influence. Nobusuke Kishi, known as the "Monster of Manchuria" during World War II, and his political faction were supported by the U.S. to control communist movements. As Prime Minister from 1957 to 1960, he pushed for the revision of the security treaty between Japan and the U.S. to strengthen the Japanese-American alliance and solidify the anti-communist stance. The strategy had two aspects: on one hand, the JCP was marginalized through surveillance, discrediting, and occasional imprisonments of communist activists. On the other hand, propaganda campaigns were launched and the re-contextualization of communism in the education system was actively promoted through the principles of the Frankfurt School. The Security Law of 1952 was introduced to combat "subversive activities," targeting communist and other leftist movements directly and empowering the government to take measures against such activities.

The strategy proved very successful, leading the JCP to increasingly distance itself from the Soviet Union and the People's Republic of China, especially in light of the Cultural Revolution and various reforms within China, including Deng Xiaoping's Open Door Policy. China's internal failures were used outside their context as propaganda tools in Japan to liberalize communists. This development became so pronounced that identity politics and other liberal principles of the New Left gained increasing influence. Only the non-interventionist anarchistic principles of Trotskyists were not adopted in Japan due to its historical responsibilities during World War II. The JCP criticizes China's handling of human rights and its authoritarian policies, which it views as contradictory to socialist principles. The JCP now emphasizes its independence from international communist movements and pursues an independent path of "democratic socialism," focusing on democratic and human rights principles, which represents a departure from traditional authoritarian socialist models or

even contradicts the material dialectical interests of the population. The JCP has also adopted new leftist principles regarding environmental and gender justice, contrary to traditional family values or economic interests of the people or workers.

3.5. Marxism in African Countries

African states have endured decades of instability and complexity, which have profoundly destabilized the entire continent and led to the exploitation of resources that continues to this day. However, in times of the multipolar world order, this continent is also undergoing change. In various African countries, communist and socialist ideas have developed and manifested differently and have been intertwined with their economic and historical developments.

During the colonial period and the subsequent independence movements, socialist and communist ideas played a significant role in anti-colonialism movements. Many African liberation fighters and political leaders saw socialism and communism as models to free themselves from colonial oppression and build a more just society. The Soviet Union, the People's Republic of China, and also the Democratic People's Republic of Korea supported these movements. For example, Ethiopia was ruled by a communist Stalinist government from 1974 to 1991, which, after the dissolution of the Soviet Union, also lost its foothold. Ultimately, the Soviet Union and China played a significant role in supporting African countries and movements that adopted socialist or communist principles. This support included military, economic, and ideological assistance, which helped them fight for their sovereignty against economic exploitation. However, it must be added that both the Soviet Union and the People's Republic of China had serious internal conflicts, which means that the ideological development of Marxism itself was still a process that was not culturally and economically compatible with other states but was indeed compatible in the struggle for independence.

However, with the collapse of the communist movements in Africa, the ideological development of Marxism itself, as well as the fundamental support, also fell apart. Instead, Western NGOs and companies were used, replacing the former Soviet support, and they were set in a neo-colonial

mode. This was a fatal development for Africa. Currently, there are only a few countries in Africa that are openly communist. Many of the formerly socialist states have moved towards subordinate market economies, although socialist ideas still have influence in some political parties and movements. Subordinate market economies and politics mean that foreign monopolies control the state without the state itself holding shares in profits (stocks), land ownership, or development, and it is realized through NGOs or third countries. Additionally, the education system and propaganda have been adapted to Western standards through so-called development aid. More on this later. In the multipolar world order, Africa is in a new epoch where socialist principles can potentially be profoundly applied.

3.6. The Juche Idea of the Democratic People's Republic of Korea

As a counterpoint to the Western New Left, the Democratic People's Republic of Korea, the People's Republic of China, and the Republic of Cuba continue to adhere to the fundamentals of Marxism and have developed it within their own cultural, economic, and political contexts. Before examining the People's Republic of China in the next chapter, it is important to first illustrate the distinctly opposing development of the Juche Idea in Korea as a counterpart to Western liberal Marxism and its foundational societal development. The Juche Idea adopts the fundamental positions of Marxism, including materialistic and historical dialectics. The Juche Idea is based on Marxism as a foundational thought but is not a fundamental adoption of Marxism. This means that it represents its own philosophy, which incorporates the characteristics of the Korean people and their history and has been further developed on Marxist foundations. Imagine that Marxism is the foundation and the Juche Idea has been built upon this foundation without fundamental re-contextualization. It is a philosophy with a Marxist core as a new innovation: the Juche Idea.

The Juche Idea explains the nature of the world and its laws in terms of its change and development from a materialistic-dialectical perspective. This means that the world consists of matter and develops materially, as Marx analyzed. However, in the Juche Idea, people themselves master the worldview and the path of material transformation, while pure materialistic dialectics by Marx dissolve people into the matter generally, thus

generalizing people and the characteristics of the world. The Juche Idea explains development from a human-centered perspective, where the human being is regarded as a unique entity in the world, and accordingly, the laws of change are materially explained by the human being as the master of the world. It is the human with his abilities who materially influences economic reality. The fundamental Marxism and the Juche Idea also differ in the temporal factor. The factors of the human epoch determine the philosophy of the Juche Idea. Marxism and its foundations in "Capital" focus on the clear class struggle between the working class as a revolution against capital with the victory of socialism and communism in the early 20th century. The aim was to overcome human idealism. It was a fundamental theory during the time of the emergence of "Capital" – but as previously explained – only the basics.

The world has increasingly developed, as has the development of economic Marxist concepts in the respective countries. In contrast, the Trotskyists interpret these idealistic foundations in a radical revolutionary sense to this day, without considering temporal factors or the real economic conditions of the people. They yearn for an anarchistic revolution of the entire world.

Human society is in a state of permanent growth. Economy and capitalism are geared towards increasing growth: growth in development, growth in the larger sale of products, but also growth in pushing competition out of the market with the aim of achieving a monopoly. This also means increasing resource extraction and expansion. The Juche Idea focuses on sustainably circumventing this expansion. It is a philosophy of the new era, in which independence is represented. The historical revolution of the working class in the struggle against external and internal enemies, particularly after the recent history of the division of the nation and occupation by Japan and the USA, are developments of Korean philosophy that are based on the fundamental principles of Capital or the Manifesto. However, the Juche Idea envisions a new era, an era of independence, in which people who work for their lives and progress daily are not seen as objects of history, but as masters of history. This means that the entire working class encompasses the entire population, regardless of position. All people who pursue their personal work according to their talents and abilities should shape their own destiny: independently,

creatively, and based on the historical achievements of the people. It is a liberation of the nation, the classes, and the people. Thus, it is about the era of independence with human needs at the center.

Lenin understood very well that the fundamental principles of Marxism were not fully developed in reality. He did not attempt to specifically describe a communist society, stating that it would be pointless to foresee it at the time he lived and was active. Instead, he raised a series of fragmentary questions. He said: "By a communist society, I mean that everything is communal, even labor." The Juche Idea focuses on the masses of the people. Kim Jong Il said: "The communist society is a society in which all people are finally freed from all shackles and become complete masters of nature, society, and themselves. In a word, the communist society is a society in which the independence of the masses is fully realized." Among the discussions on how a communist society can be realized, Lenin's proposal is famous: "Communism is Soviet power plus electrification of the whole country." "Soviet power" can be interpreted as attachment to the proletarian dictatorship, and "electrification of the whole country" as the establishment of the material foundations for a communist society. In other words, Lenin believed that after the establishment of the proletarian dictatorship through the socialist revolution, it would be possible to realize a communist society by further strengthening it, advancing economic development, and creating the material foundations of socialism. It is thus about economic construction, with politics as a guarantee. The Juche Idea goes beyond material limits to the inner needs of humans and their self-realization.

According to the Juche Idea, the establishment of a communist society consists of three major principles or revolutions: ideology, technology, and culture, while the role of the people is enhanced. This means that the ideological and intellectual abilities of people should be increased, as well as their responsibilities and roles in the masses as masters of the people. This also means responsibility towards each other. Just as a father in the household shows both strictness and gentleness to raise his children well, everyone should independently fulfill this responsibility. High intellectual and creative abilities promote each individual to become independent, find themselves, discover their maximum strengths, and thus serve the common good, the people as masters of the people. For example, a technician who

knows exactly how the machines he builds work and what problems may arise can better advise the people in the development of better machines, even introducing his own innovations, rather than thinking solely in terms of profit. This particularly fosters sustainability—machines that can last for hundreds of years. The natural transformation activities for the realization of a communist society are promoted by the technological revolution. The technological revolution is an activity for developing the productive forces at a high level and for freeing people from painful labor. Ultimately, through strengthening the people's regime and improving its functions and roles, social relations are transformed accordingly. If the three principles or revolutions create conditions for improving social relations through human and natural transformation, the people's regime will be directly responsible for improving social relations, while politically guiding and ensuring the activities of human and natural transformation. Only by improving the functions and roles of the people's regime can the three revolutions be energetically advanced. Human and natural transformation will be promoted, and the communist transformation of all social relations will be completed.

From a Western perspective, when the media analyze the Democratic People's Republic of Korea (DPRK), it is often criticized as an underdeveloped country with immature technologies that supposedly only serve the leadership. However, without academic studies, neither the history nor its political or Marxist orientation or culture are deeply analyzed. Journalism is classified as expertise and takes precedence in societies, rather than conducting thorough investigations or local studies. It is the essence of propaganda to present all aspects of the nation in a negative light on the most emotional level. However, culture, ideology, and technology as three major principles are the backbone of the nation. National interests such as sovereignty or independence are scarcely considered.

However, a deeper engagement with the country reveals that the material dialectic is already evident in the fundamental needs. Numerous housing projects, economic reforms, and especially the promotion of human talents toward the independence of individuals illustrate how people can fully develop their personal abilities. Hence, arts and culture, as well as human abilities in fields like mathematics, are highly advanced. Personal development according to individual traits goes hand in hand with the

promotion of the common good. Thus, each individual is their own master and simultaneously a master for the people.

Juche emphasizes the autarky and independence of the nation, as well as the self-reliance and creativity of the individual. It is about the Korean people taking their fate into their own hands and acting independently of external influences. This philosophy has deep historical roots and was developed in response to colonial history and the constant threats from external powers. In practical terms, Juche also means that the DPRK has developed its own economic and social models tailored to the specific needs and resources of the country. This is evident in numerous projects and initiatives aimed at improving the living conditions of the population. These include large-scale housing projects, infrastructure modernization, and the promotion of education and science. It is also apparent that attention to detail in every project, whether architecture or art, is highly precise, aesthetic, and symbolic. It reflects the abilities and talents of individuals for the common good.

Another example of the application of Juche ideology is the emphasis on the development of cultural identity. Instead of achieving international standards in culture, art, music, or other areas, the DPRK strives to further develop and promote its own Korean culture to strengthen national unity and pride. This contrasts with Trotskyist principles, which advocate for international revolutions and interference in the affairs of other nations, as well as the equality of the world and all people and nations while rejecting their cultures. In summary, Juche ideology is not only a political philosophy but also a practical guide for the development and progress of the DPRK. It fosters the self-reliance and creativity of individuals while simultaneously emphasizing the importance of national independence and sovereignty.

Chapter 4

"Marxism has changed China, and China has also changed Marxism. We must adapt and further develop Marxism according to Chinese conditions and our times. It is our historical mission to advance Marxism in the 21st century and preserve its vitality." - President Xi Jinping on the occasion of Karl Marx's 200th birthday, May 4, 2018.

4.1. Marxism-Leninism: The Leadership of the Communist Party

Material dialectics is a fundamental component in understanding China's modern development to this day. However, Leninism also dominates the Chinese system. One of Lenin's major concerns was the role of the Communist Party in leading the proletarian revolution and establishing socialism. In 1902, he published the work "What Is to Be Done? Burning Questions of Our Movement" as a foundational text. In the historical context, the proletariat referred particularly to the industrial workers, thus embodying the classic first phase of communism and the class contradictions. Historically, the contradiction was resolved through an essentially anarchistic, system-changing revolution conducted internally. Lenin described the communist party as the vanguard of the working class, consisting of the most dedicated representatives who are capable of representing all workers. In this working class, Marxism and its theories should be deeply embedded to implement these theories and drive political and economic changes. Additionally, he emphasized democratic centralism in his 1904 work "One Step Forward, Two Steps Back" and the discipline of the party. Decisions must be implemented and uniformly coordinated by all members, the masses must be heard, and there must be a connection with them. These are the fundamental principles that served as building blocks in the revolution and transformation of the early socialist states and were crucial in uniting and winning nations during World War II against fascism and external aggressors. It is about the struggle to dismantle the old state and combat opportunists and revisionists. Marxism-Leninism was one of the initial stages in the construction of socialism, and in current practice in China, it has already been developed through many additional stages. Iosif Vissarionovich Dzhugashvili (Joseph Stalin) built the Soviet Union on these principles.

4.2. Mao Zedong: On the Correct Handling of Contradictions Among the People

The Chinese people have historically and culturally been strongly materialistic. In the vast, predominantly rural country where most people are farmers, and only temporarily engage in work in the big cities, the economic reality dictates daily life. This means that the land one holds in one's hands, the plants one waters, or the sky that is blue every day above people's heads is the reality and the proximity to an individual's truth,

without grand idealistic interpretations. Materialistic dialectics are inherently coherent with the Chinese people. Ideological development increased after the invasion by foreign enemies and internal enemies. Mao Zedong's work "On the Correct Handling of Contradictions Among the People" provides fundamental understanding in the ideologically relevant development of the stage-building of the modern socialist system.

I am using the 1968 edition from the Foreign Languages Press in Beijing in German. It must be clearly emphasized that socialist works always serve as signposts, showing the fundamental pillars of societal development and adapting new pathways to the economic circumstances at the time of writing. Every socialist is, after all, just a person; these are not laws or even religious texts that must be strictly interpreted and adopted. Rather, they are open to interpretation and provide new foundations in the development of concepts and ideas. In my personal view, Mao Zedong's work on the correct handling of contradictions among the people is a key text that explains much about today's China and also the particularly intelligent application in the Opening-up by Deng Xiaoping and current President Xi Jinping in modern China.

Thus, Chairman Mao Zedong clearly defines at the very beginning of the work: "The unity of the state, the cohesion of the people, and all nationalities within the country—these are the fundamental guarantees for the safe triumph of our cause. However, this does not mean that there are no contradictions in our society. The thinking that there are no contradictions is an unrealistic and naive mindset. We face two kinds of social contradictions—contradictions between us and the enemy, and contradictions among the people. These two kinds of contradictions are fundamentally different in nature."

Mao Zedong defines what constitutes the "people" and what constitutes the "enemy," using the struggle against Japan as an example. In the fight against Japan, all anti-Japanese classes, strata, and social groups are the people, who are united against the Japanese enemy externally, but also against the pro-Japanese Chinese traitors and other pro-Japanese elements, who are enemies of the people. Enemies within the people are those who oppose the construction of the nation and the socialist revolution. However, contradictions within the people themselves are of a different

nature. According to Mao, there are contradictions within the working class, contradictions within the peasantry, contradictions within the intellectuals, contradictions between the working class and the peasantry, contradictions between workers and peasants on one hand and intellectuals on the other. There are contradictions between the working class and other workers on one hand and the national bourgeoisie on the other, contradictions within the national bourgeoisie, and so on.

The challenge with the national bourgeoisie is not the general struggle within the people between them and the workers. The character of the bourgeoisie is rather dual. On one hand, they are revolutionary with the people and support the constitution with compromises, but they also exploit the working class. This contradiction within the people can, however, be transformed into harmony, rather than remaining a contradiction, if it is handled correctly under the concrete conditions of the country. Mao also speaks of antagonistic class contradictions. It is about the peaceful resolution of the contradiction between the bourgeoisie and the working people. However, if this contradiction is not addressed correctly and if policies of unity, criticism, and education are not employed, or if the national bourgeoisie does not accept these policies, the contradiction may turn into a contradiction between the people and the enemy. The contradictions between the people and the enemy and those within the people are of different natures and must be resolved by different methods. Thus, a clear line must be drawn between the enemy and the people; within the people, distinctions must be made between right and wrong.

To resolve conflicts, Mao Zedong offers a variety of methods, many of which are radical for the time. The people are to dictate order. This involves arresting and sentencing counter-revolutionaries, removing voting rights or freedom of speech. Public order is to be maintained, and the interests of the people are to be protected. Murderers, arsonists, gangs, or other malevolent elements should be dealt with. This dictatorship of the people also means protecting the state from interference in its internal affairs from outside. The goal is for the people to carry out peaceful development in technology, modern industry, or agriculture. No part of the people should be allowed to dominate and oppress the rest. Within the people, democratic centralism prevails. Thus, freedom of speech and the

press, freedom of assembly and coalition, and the freedom to hold parades and rallies are granted. There is freedom of belief and other freedoms. Additionally, state organs must immerse themselves in the masses and serve the people.

Socialist democracy is the most extensive democracy, unlike anything found in a bourgeois state, with the democratic dictatorship of the people led by the working class. However, this leadership is centrally guided and not anarchic. Anarchy does not align with the interests and wishes of the people. In cases of violence against the people's government and the people themselves, both the state and the people suffer, and the economy is damaged in the short term, which can only be repaired after a long time. In China, there has always been a demand from many for more freedom, similar to Western systems. People have called for a two-party system similar to the Western model, where one party is in power and the other is not. However, Mao Zedong views this system merely as a means to maintain the dictatorship of the bourgeoisie, where a worker can never secure their right to freedom. There is only concrete freedom or concrete democracy, not abstract freedom or abstract democracy. If there is democracy for the bourgeoisie, there is no democracy for the proletariat and other members of the people. When communist parties are tolerated in the West, it is only insofar as the fundamental interests of the bourgeoisie are not threatened. Once the boundaries are crossed, tolerance ends. By leading the nation as the representative of the people, the Communist Party can always ensure the representation of the entire people without exceptions or exclusions. Those who demand abstract freedom and abstract democracy see democracy as an end rather than a means. Marxism sees democracy as a superstructure of politics, but ultimately democracy serves the economic base, which is to improve the material living conditions of the people as best as possible.

Democracy and freedom are relative, not absolute. Therefore, in a centralist democracy, freedom and discipline among the people are interrelated. They are two contradictory sides, yet in their unity, they form a whole. One should not negate the other. One cannot exist without the other. Within the people, one cannot do without freedom any more than without discipline, or without democracy any more than without centralism. Such a unity of democracy and centralism, of freedom and discipline, is

democratic centralism. Ideological problems within the people cannot be resolved by administrative coercive methods; such methods would be harmful. Religion cannot be abolished through administrative coercion, and no one can be forced to cease believing. People cannot be forced to abandon idealism, just as they cannot be forced to trust Marxism. Problems of ideology or disputes can only be resolved through the method of democracy, discussion, criticism, persuasion, and education, not through coercive and repressive measures.

In 1942, the democratic method of "Unity-Criticism-Unity" was concretely expressed. This method is based on the desire for unity, which is pursued through criticism or struggle to resolve contradictions and achieve a new unity. Experience shows that this is the correct method for resolving contradictions within the people. The subjective desire for unity serves as the foundation for development. Without the desire for unity, a struggle towards the worst form of disorganization automatically ensues. The goal is to learn from past mistakes to avoid future ones.

Marxist dialectics clearly explains that the law of contradiction is omnipresent in the universe. This law exists everywhere, including in the nature of human society and in human thought. There is unity and struggle, which leads to the transformation of the material world. Contradictions are varied and never concrete, as with the understanding of truth explained at the beginning of the book. Just as truth is never absolute, so is unity not absolute, even at the level of communication and understanding. Mao Zedong therefore includes the time factor for each unity of opposites; time and economic changes create new contradictions, which in turn are absolute. The difference between contradictions in Western and socialist societies lies in how contradictions are handled. In capitalist societies, there are intense antagonisms, or severe contradictions, resolved by one side dominating the other. Western democracy argues that a "majority" dominates the "minority." This intense struggle for dominance is influenced by media and information dissemination, social engineering, and media power. These intense contradictions cannot be eradicated by capitalism but only through the socialist revolution itself. In a socialist society, problems related to economic differences among the people and their production or working conditions will persist. However, the socialist order focuses on production and improvement of the overall capacities

toward the life quality of all. The socialist ideology led by Marxism-Leninism plays a driving role in creating a socialist economy that meets the needs of the population.

The work is just one of many that significantly shape today's China. However, in understanding China, fundamental themes and analyses by Mao Zedong are deeply embedded in the system to this day. At the time, it might seem critical from the outside to evaluate whether many economic decisions were correct or whether the practice of handling contradictions was successful. The path to building New China was deeply emotional and physically challenging, marked by turbulent phases. The Chinese people and masses were not equally educated or uniformly trained across the country, leading to diverse interpretations and understandings of the development of Marxism in China, domestic developments, and Mao Zedong's thoughts. Further analysis, however, will particularly highlight how Mao Zedong's thoughts continue to significantly influence modern China and how the thoughts and ideas of other major Chinese socialists also contribute to development. Thus, Chinese socialism fundamentally involves a staged development in defining socialism in the current era. In Western educational institutions, only the initial stages, or stages related to Capital and Marxism with the example of the Soviet Union and similar states, have been considered as definitions. Meanwhile, the stages and research in socialism of the new era are already on a completely new level, which is deepened in the present basic concepts.

4.3. Deng Xiaoping: Opening China Based on Mao Zedong's Thoughts

The staged concept in the construction of modern socialism with Chinese characteristics and people-oriented practice has experienced ongoing reforms throughout its history. These reforms have not always been successful but have been educational for the future and have always been tested in practice. Deng Xiaoping advanced the development of socialism with Chinese characteristics to a new level and introduced reforms that maintained the fundamental structures of the socialist state, based on a seemingly market-oriented economy, similar to many Western countries. It involves the shadow economy or the invisible hand of the state in the economy, while the visible hand remains the free market economy. New concepts are used that do not exist in Western worldviews

or even in the democratic understanding of Western countries. Even the Chinese often do not fully understand the rhetoric and practice of their actions, and Deng Xiaoping's principles were more of a beginning of changes, not a one-time action. An innovation in this book will explain this further through its own field studies. It concerns the correct handling of contradictions within the people according to Deng Xiaoping's thoughts, based on Mao Zedong's ideas and Marxism-Leninism. Deng Xiaoping and the internal party discussions profoundly understood the modern economic world and advanced the implementation of New China in the global economy.

Particularly relevant is Deng Xiaoping's speech from December 1978, delivered at the 3rd Plenary Session of the 11th Central Committee of the Communist Party of China. This speech, titled "Emancipate the Mind, Seek Truth from Facts, and Unite as One Looking Towards the Future," forms the cornerstone of his new developments. The focus was on shifting the entire party's work to the Four Modernizations. At the congress, the future of the party and its development were discussed for over a month. Specifically, this means:

1. Emancipation of the Mind: This is a vital political task where truth should be sought from facts. The emancipation of the mind should be based on Marxism-Leninism and Mao Zedong's thoughts. Knowledge among party cadres should be better transferred, and old historical viewpoints should be broken. This also means looking beyond Marxism and learning from others, as demonstrated by the numerous Chinese students abroad.
2. Expansion of Democratic Centralism: The over-concentration of power within the party and among individual leaders should be reduced. There should be a clearer distinction based on practical facts regarding what works well and what does not, without attacking those who pursue different paths.
3. Abandoning Old Dogmas: Ideas that do not work should be abandoned. Progress and development are necessary, and it is not about preserving the status quo. A massive transformation of the internal party and economic identity of the People's Republic of China is required.

Dealing with societal contradictions should follow new approaches. Deng Xiaoping emphasized in his speech that the flawed separation of democracy and centralism often leads to difficulties for advanced and capable individuals to express themselves. It is important to create structures that promote both freedom and discipline, as well as unity of purpose and personal ease and vitality. Deng Xiaoping aimed to involve the masses more. In the economy, this means strengthening the legal system, the management system, and economic policies. Learning from both domestic and international sources, strengthening the responsibility system, and rewarding good performance more are essential. It involves a profound revolution where one contradiction after another should be resolved. "We should learn in various ways – through practice, from books, and from the positive and negative experiences of others as well as our own. Conservatism and book worship should be overcome. The several hundred members and alternate members of the Central Committee and the thousands of leading cadres at central and local levels should take the lead in a thorough examination of modern economic development."

The new reforms initiated by Deng Xiaoping set a new course, marking a permanent change in society and the overall system. This is scarcely comparable to Western systems. Western history and systems are characterized by significant changes occurring only during key events such as wars or revolutions. In China, however, reforms are in a state of constant change. It involves a continuous revolution of the system. Therefore, for outsiders who do not understand this type of change, it is nearly impossible to grasp what is happening in China. Without living in China and studying the clear changes, one views China with outdated knowledge, leading to incorrect predictions, false evaluations, and misunderstandings about China. Modern China, under the leadership of Xi Jinping, is already undergoing significant development compared to Deng Xiaoping's initial initiatives and also incorporates Mao Zedong's thoughts and Marxism-Leninism. It represents a completely different mindset – a different logic, a different construct of social engineering in the question of right and wrong. In Western educational systems and information centers, this information is barely present, resulting in a decline in the quality of expertise. Instead, there is an arrogance in attempting to understand China from a Western perspective. This arrogance views China as a Soviet Union 2.0 or even more rudimentary, based on an ideological level. This arrogance

has colonial origins, as unilateral explanations and declarations are made regardless of current cultural and economic realities, revealing the incompatibility with the present world. This continues into the present day and is clearly evident in the case of China.

4.4. Xi Jinping: Socialism with Chinese Characteristics

The current global order is subject to numerous complex changes. The reforms in the People's Republic of China are continuously adapted and developed in response to these new circumstances. At the beginning of the development of Marxism in China, the stage theory can be applied. This means that Marxism has been developed in stages under the leadership of the Communist Party of China, guided by Marxism-Leninism, Mao Zedong Thought, Deng Xiaoping Theory, the Theory of the Three Represents, the Scientific Development Perspective, and Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era. The origins and thoughts of the leaders have never been forgotten; rather, their theories have been practically adapted based on the economic, political, and cultural conditions. Thus, Marxism-Leninism still dominates as the foundation, while unwritten thoughts extending to Stalin also play a role.

Since Xi Jinping became President of the People's Republic of China on March 14, 2013, there have been comprehensive reforms that have progressed steadily. Today's China has been shaped by new developments and paths, which in turn mean profound changes. Since Deng Xiaoping, the central issue for the rest of the world has been that modern socialism and the gradual change and application of socialism in a new phase have not been recognized or studied. The focus has been too much on the market and the opportunities for market development in China, rather than examining the intra-party and political developments. This has created a gap in China expertise, a gap that particularly causes significant understanding problems during the modernization era of China.

Under Xi Jinping, the stage theory is no longer applicable. Xi Jinping, during his time as Party Secretary in Zhejiang, adhered closely to Deng Xiaoping's principles and adapted them to local conditions. By the time of his presidency, these principles had been further developed, and the era of Deng Xiaoping never truly ended. Xi Jinping has initiated large-scale new

reforms in times of rapid global changes to adapt to these changes. Each of these initiatives can be seen as a new stage in the development of socialism with Chinese characteristics. To understand this precisely, the revolutionary reforms must be analyzed in detail. However, the revolution and reform in China during these interlocking phases can be categorized into two parallel stages. Parallel in the sense that some reforms were introduced early in Xi Jinping's term but only gained significance later, thus being classified into a higher stage. One aspect is the development of socialism with Chinese characteristics, and the other is the modernization of the People's Republic of China in the new era. International-level reforms since the beginning of Xi Jinping's term have only intensely impacted the new era of China's modernization, which can be metaphorically imagined as a bracket with a starting point and a point of intense effect. It could even be said that these were prepared, structures were created, and capacities mobilized. These reforms, prepared over ten years, are now unfolding their effects, while simultaneously the foundations of central theories have been continuously developed. These numerous parallel developments reflect a complexity that this work aims to explain.

Before Xi Jinping became President of the People's Republic of China, he served as Party Secretary of Zhejiang Province from 2003. His current policies are strongly based on the initiatives of Deng Xiaoping. Xi Jinping played a significant role as the main architect of socialism with Chinese characteristics. The book *Zhejiang, China: A New Vision for Development* sheds light on Xi Jinping's principles and includes a collection of 232 articles he published in the *Zhejiang Daily* between February 2003 and March 2007. In this short period, he achieved a great deal beyond his everyday duties, which highlights his position and qualities as President in his current role and serves as a foundation for advancing today's developments. These developments are clearly evident in his regularly published editions of *China Governance*.

4.4.1. Democratic Centralism and New Collective Democracy

Deng Xiaoping brought democratic centralism to the forefront of the development of Chinese socialism, which has been continuously evolved. The specifics of this were examined by the author on three levels: local

democracy, district democracy, and political and national democracy. It became clear that the Chinese approach not only applies the concept of democratic centralism but also practices a hybrid form of horizontal collective people's democracy and vertical democratic centralism.

In March 2024, a study was conducted in several local sub-districts of Beijing. Local democratic discussions on the administration of the areas were observed and examined. In one sub-district, a discussion was held about the introduction of mechanical speed bumps to slow down cars in the neighborhood. Participants included residents, lawyers, property managers, real estate agents, and a representative from the Communist Party as the discussion leader, among others. The Party leadership only took on the role of facilitating the discussion and summarizing the results. The discussion leader made sure that everyone had the opportunity to speak and repeatedly asked if any positions were overlooked or if anything seemed disproportionate. It was noteworthy that it was not a classic debate aimed at prevailing opinions. The goal was not to persuade others in the discussion or for, for example, the speed bump vendor to actively promote selling more. Instead, each participant tried to empathize with the perspectives of others, including those not present such as children, the elderly, or drivers themselves. Both integrative and psychological factors were considered, and a proportionality assessment was made. Even those who would eventually pay attention to the entrepreneur's profit interests were taken into account, ensuring that neither too few nor too many speed bumps were purchased, which would ultimately benefit the local residents.

Thus, everyone found a solution through empathy for all parties involved, and the Party chairperson ensured that all participants could express themselves. The second characteristic is professionalism. Particularly, experts participated in the discussion. Residents were able to listen to and evaluate the positions of all experts themselves. This open professionalism led to the immediate identification of the best solutions. During a personal conversation with an older resident, it was strongly emphasized how important it is to involve experts. He stated, "In China, every democratic discussion is characterized by a professional approach, where experts play a central role with their expertise. It is our wish as residents." Political representatives with non-expert backgrounds often face significant challenges in appropriately analyzing complex issues. Therefore, it is of

enormous importance that the Party involves experts and acts as mediators between different sides. In this sense, the Party acts almost like a wise father gathering his children around a table to foster a factual and constructive discussion.

In another small sub-district with several tens of thousands of residents in the populous city of Beijing, there was an example of how local businesses and residents reflect a special form of democracy. Completely different from Western democracies, there is no strict separation between legal and natural persons concerning civic duties. Instead, companies have a special responsibility and privileges in the form of specific care duties for their locality. For example, a local aerospace research institute supported the construction of a small kiosk and a children's playground in the adjacent neighborhood, which allowed the older population to have shorter walks to buy fresh groceries early in the morning.

I attended the opening ceremony and witnessed how neighborhood residents, business representatives, and party cadres opened the event. Another form of care was that employees of the research institute had previously performed bike repairs or other small tasks for the neighborhood population. At the opening, I asked a representative about the current challenges in the community. He mentioned that the biggest problem was the decreasing interest of young people in engaging in the neighborhood. I pointed out that there are similar challenges in the West, especially in the age of the virtual world. However, he explained that the role of the party is crucial. Through its networks, it can help, for example, by recruiting students from nearby universities as voluntary support. Generally, all neighborhoods have a shared office. There, party members and neighborhood residents or members of other parties work together on various administrative tasks, order, coordination, bureaucracy, local development, discipline, or opinion formation.

On a higher level, a similar picture emerges. A professional conference was held across the district with several hundred participants. At the conference, businesses, party members, and representatives from the neighborhoods agreed on district projects. Foreign companies that have a local presence were also represented. There were presentations on how companies in the district were involved, how they improved the lives of

everyone in the entire district together with the local government and citizens, and what future projects and investments would be made. Presentations also showed how better cooperation between local companies could be achieved. Topics such as the construction of a "Smart Infrastructure City," an "Artificial Intelligence City," and an "Intelligent Production and Supply Chain" were specifically discussed. Companies compete for outstanding achievements in improving local living conditions and thereby receive special support from the government and the party, as well as subsidies. It is a win-win situation.

When it comes to implementing democratic centralism, this becomes evident when the party and its representatives at various levels carry out the goals, guidelines, or principles of the central government. However, these goals are often broadly defined. The Covid-19 pandemic is a clear example. The guidelines for combating the pandemic were broadly outlined, not specific. Local governments or cities, however, adapted these to their own local conditions. More than this form of vertical democratic centralism, a new horizontal democracy has crystallized over the past years. This is the clearly collective democracy and the principle of the win-win situation as the proper way to handle contradictions among the people. It is about not just eliminating contradictions but ensuring that everyone collectively benefits from each other's success.

At the level of grassroots democracy in China, this means that businesses, the local population, the government, individuals, and all democratic parties work together to address issues of public interest. Public interest primarily means that people find employment locally, have access to affordable food, housing, and now even achieve a new level of a modernized technological society. This represents the "collective" or "inclusive" democracy on a horizontal level, where all participants in the public sphere are involved in discussions, especially experts, organizations, and companies. In the spirit of Marx and clear Chinese characteristics as a classless society, all participants in the reforms and development of society are supposed to take part. However, it must be emphasized that these forms of collective democracy vary across cities, depending on their cultural and economic conditions, and should not be interpreted as uniform for the entire People's Republic. To generalize this would be fatal and oversimplified. There are differences that must be analyzed and

considered on a case-by-case basis. In a rural region of China, where there are few experts, the party takes the lead and assumes responsibilities independently with its own risks. However, if decisions fail, they must be accountable to higher party authorities.

4.4.2. Freedom of Expression and Discussion Culture through Professionalism

Based on Mao Zedong's thoughts, the principle of "Unity-Criticism-Unity" continues to prevail. Specifically, this means that the desire for unity involves eliminating contradictions through criticism and struggle, to restore unity. Errors must be detected early and future ones avoided by treating the problems to save the patient. Contradictions pose the greatest disruption to societal stability. Today, contradictions arise in areas such as employment, social security, income distribution, as well as from land redistribution and resettlements. As society develops, these contradictions become increasingly complex and entangled, making their resolution more challenging. Therefore, the government and cadres at various levels must learn from these contradictions among the people, gain deep insights, and seek appropriate and effective solutions. The goal is to find an appropriate way to handle contradictions among the people in the new situation.

Eliminating these contradictions and improving people's lives means addressing material living conditions. Achieving this requires appropriate expertise. And this is precisely the level at which discussions take place. Discussions are explicitly encouraged, but it must be distinguished at which levels they occur. At the grassroots level, it is common for the party to send its cadres directly on-site to speak with people. Neighborhood committees provide additional support, and cadres from higher levels are also sent for investigations. Secondly, numerous academic field studies are conducted by scholars who perform their research on-site, allowing them to see and compare their expertise in practice. Discussion means addressing problems directly on-site. However, when it comes to higher levels and national policy or legislation, experts play a particularly relevant role. This means that discussions by experts are conducted at a special academic level.

The changes in the nation, reforms, and other developments or improvements are driven by this national intelligence. Therefore, when people from abroad criticize the highly complex and regionally diverse

conditions in China without conducting professional studies, they are met with head-shaking and the foreign representatives embarrass themselves. Ideological activism is still considered an internal enemy, and forms of liberalism are seen as ways that divide people, potentially evolving into fascism. As a socialist state, the goal is the material improvement of people's lives, combining freedom and discipline. In contrast, the Western discussion culture often places politicians in important decision-making positions without actual expertise and does not conduct field studies based on people's interests. Thus, decisions are not made according to the best abilities but according to ideological prioritization.

Xi Jinping emphasized one of the most important qualities of party cadres: working close to the people. "Cadres are not the masters of the people, but their servants. Accordingly, field research is one of the dominant features of current Chinese socialism. Cadres at all levels should consistently strive to demonstrate realism and pragmatism. They should befriend workers, farmers, intellectuals, and people from various backgrounds, especially ordinary individuals, and address problems on-site. Cadres should not only organize traditional meetings or office hours but actively invite discussions and conduct personal field investigations. Solutions often come directly from the population itself, as they possess diverse and practical experiences, as well as great wisdom and strength, while the party's mass line should be strictly followed."

4.4.3. Promotion of Culture and Harmony with Nature

As Party Secretary of Zhejiang Province near Shanghai, Xi Jinping initiated numerous advancements based on Chinese culture and local economy, which now serve as a model for the overall development of China. "In culture, the representation of the people's hearts is reflected. Cultural works such as art should not only be focused on achieving maximum commercial success but must also fully realize their enlightening and educational functions. They should inspire people and develop a mass character. Furthermore, the economy should be culturally enriched. Therefore, cities are also developed with a typical cultural flair." Local cultures were particularly promoted, as later reflected in his leadership over the entire country. This also includes the promotion of all 56 ethnic minorities across the country and their cultural aspects and ideas.

I examined Qingtian in Zhejiang and specifically assessed the years of development under Xi Jinping's leadership in the province through a field study. In front of a stone carving museum in Qingtian, a wall features the slogan, "Don't forget the heart—remember the mission," with the hammer and sickle. Perhaps a propaganda tool of the Communists? But such a superficial and emotional view would be too shallow and based only on a Western perspective of truth. The Communist Party aims to capture and reflect the will and heart of the people. The heart and personality of the people are manifested, among other things, in their origins and culture. This is the identity of the people, the identity of the nation, and has endured for hundreds of years. Culture developed based on material dialectics due to local economic conditions. Thus, culture is the expression of local conditions but also reflects the spiritual development and emotions of the people. It is their homeland as a people and community.

The Qingtian stones in the museum, which were formed 140 million years ago through volcanic activity, serve as the basis for artistic stone sculptures that represent not only China's cultural heritage but also a heritage of humanity. The successful preservation of this several-thousand-year-old cultural heritage has been significantly advanced by the Communist Party of China. It is the will of the people living there that their culture endures through generations and that their values are maintained. This Chinese culture and the interests of the people are at the heart of the CPC's work. In addition to the sculptures, cultural sites have also been established in many other areas. Locals perform traditional dances at markets.

Also noteworthy is the unique combination of rice cultivation and fish farming in Qingtian, a concept that not only protects the rice plants but also provides an additional food source. Cultural sites have been established in the rice fields. Traditions have been integrated with local conditions. Companies from large cities like Shanghai provide additional funding and bring technologies and concepts to the regions to contribute to overall development. This holistic approach, aimed at creating win-win situations, has transformed the region into a natural paradise and made it an attractive destination for tourism, recreation, and economy. Residents I spoke with currently welcome this development very much, but they hope

for more tourism. "Clear rivers and green mountains are as valuable as mountains of gold and silver." Even before the West globally demanded environmental protection standards, China had already deeply internalized these principles. It is also about cultural heritage. It is about supporting agriculture and farmers, about harmony between people and nature, and about economic and social development to leave something good for future generations.

4.4.4. Socialist Market Economy and the Invisible Hand of the State

In modern society, the Chinese government has understood one thing clearly: innovation and free competition in the market are desires of the citizens. However, limitless freedom for businesses without responsibility and oversight by the Party would divide society and continually shape domestic political and economic events according to the interests of specific individuals. Contradictions among the people would increase and become boundless, thus increasingly causing internal divisions. Without the hand of the state, foreign adversaries with purely financial dominance, foreign financial capital, would acquire shares in companies, thereby influencing the corporate or economic policies of nations. Entire nations have fallen into dependence and subjugation by foreign powers due to this. The issue is about company shares and that companies in China are partially privatized and not fully or entirely under state control. This prevents the erosion of the state by financial capital, foreign investors, or banks. On the other hand, their advantages and freedoms in development are supported, favored, and even subsidized. Xi Jinping has profoundly elaborated on these two sides of the economic control in the People's Republic of China in his position as Party Secretary in the book "Zhejiang, China: A New Vision for Development":

"Long-term, the public sector alone cannot handle all projects. Private investors need to be involved in profitable infrastructure projects. Additionally, foreign investors should be invited with their expertise, management models, and technologies to elevate the province to a new level. It is important not to be satisfied and rest on existing structures but to promote diversity and new ideas to stimulate the economy with creativity. The Chinese economy must undertake new pilot projects that have not yet existed in the world and develop new industrial parks and new

thinking. Successes should be rewarded, failures tolerated, and mistakes corrected. The enthusiasm for reform among leaders and ordinary people must be maintained. Private enterprises must take the lead, build their own brands, and be guided by scientific development concepts to embark on a new development path based on independent innovation."

It is clearly about the interest in development with and through foreign countries and the free market. On the other hand, he emphasizes responsibility: "In ancient China, it was said: Whoever eats a fruit thinks of the tree that bore it; whoever drinks water thinks of the source. In modern society, companies are the cells of society, and society is the womb in which these cells mature. Therefore, companies must fulfill their civic duties alongside their own development, be grateful to society, and give back. This is both part of their social responsibility and an important component in building a harmonious society. Only socially engaged companies are competitively viable and vibrant in the long term."

The invisible hand of the state is thus that of the Deep State through the Party. In addition to state influences, Party members, CEOs, in short: leading Party cadres, are in important positions within China. By ensuring moral and disciplinary principles, it is guaranteed that companies indirectly always serve the people and are not only oriented toward their own interests. The Chinese Deep State is a Deep State of the Party and the will of the people. In contrast, the Deep State of the West is unknown. It is only known at a rudimentary level that financial capital such as BlackRock or Vanguard holds the largest shares in companies on the market. Whether it is Hollywood, Microsoft, or Apple, behind the companies and CEOs are private shareholders with clear private political and ideological principles, which they prominently display by directing company policies at their discretion and thus influencing societies and politics. What deep structures are in place and who can give orders and instructions is unknown. This undermines democracy and harms the general population. China is following the path of people's democracy, and the people themselves are the lobbyists and Deep State representatives in China. After all, the Communist Party has over 100 million members.

4.4.5. Academic Development and Youth

In China, one of the essential development principles is the slogan of the Renmin University of China and the Communist Party of China: “Seek Truth From Facts.” Accordingly, practical development, practical discussion, and practical research close to the people and the object of study are crucial. It is not about implementing the ideological approaches or thoughts of individual individuals into the populace. The academic level in China aims to always target the material interests of the people based on communist ideals, that is, the unity of the people and the proper handling of contradictions within the populace. It is about capturing their hearts on an academic level. Moreover, it is evident in China that China is doing something that the rest of the world, especially the West, overlooks and often does not even attempt due to their arrogance. It involves comparative studies with foreign countries, studying abroad, and academic exchanges. The modern world has become incredibly complex, and academic studies and knowledge exist worldwide in various masses of information, journals, and publications. China has understood this and collects the knowledge of humanity worldwide, regardless of system construction or ideological orientations, compares this knowledge in academia, experiments with it in practice in different economic zones, and ultimately applies it in practice, with additional local and cultural conditions or even in a much more advanced form. It is modified with Chinese characteristics. And this is not actively applied in practice by many countries, especially in the West, due to their hegemonic thinking. The West thus learns from itself and the knowledge circulating within the Western hemisphere. Of course, there are exceptions, but these are highly limited compared to Chinese activity. This results in the West no longer having experts. But more on that later in the final part of this book regarding EU-China relations.

Xi Jinping also stated: “All things are in an unstoppable state of change, so one must be prepared for all changes. The approach should adapt to the times and the given circumstances. It is important to continuously pioneer and permanently introduce innovations to keep pace with changes in the economy, society, and the world. Without innovation, there can be no development and progress. One should not focus solely on growth but also pay attention to quality and efficiency.”

China is a performance-oriented society where results count. Chinese people judge based on actions, not on spoken or said words. At the same time, the education system is still heavily unbalanced, having focused mainly on technical training in recent decades, causing social sciences to be neglected. On the other hand, the qualities are still highly unbalanced. This means that top-tier universities like Tsinghua University, Peking University, or Renmin University of China are only open to a very limited number of Chinese students. These students must study for years for the entrance exams. If they pass and enter the university, there is also high competition pressure to assert themselves. Through these numerous filters, an expert or elite student body quickly emerges, which has significantly more opportunities in the job market compared to students from other universities. This pressure dominates the youth and also affects their hearts. Additionally, different universities have different disciplinary or restrictive regulations. Some universities lock access to dormitories after a certain time, while others do not. In some universities, rooms are traditionally shared with up to eight roommates, while in others, only with two. Thus, there are varying levels of universities and educational environments that significantly shape the future and development of students. The People's Republic of China has developed exponentially over the past decades, as has its education system. However, academic discussions clearly show that the Party and universities recognize many of these problems and are already working on them. The Chinese will never say they are satisfied with the status quo. Continuous reforms, permanent revolution of the people, and development are required to elevate the country to higher levels and improve the lives of the people as much as possible. Therefore, criticism is important from the desire for unity. And this criticism occurs accordingly at the academic level with the best solutions for decision-makers.

Xi Jinping also said about the youth during his time in Zhejiang: “The healthy growth of minors affects the happiness of hundreds of millions of families and is a fundamental concern of the entire Chinese people. It is the heartfelt wish of most parents. However, new realities and problems in education under the influence of the market economy have revealed their downsides. Misleading information on the Internet and other new media is harmful to the development of young people. Also, indecencies in government, party, and commerce, the sale of counterfeit or illegal goods,

as well as gambling, drug use, or prostitution have negative impacts on the development and health of young people and children. This causes great concern among parents, and the public outcry to take action is strong. Therefore, it is important to impart values and highlight the Communist Party of China as the representative of these public interests. The government must fully commit to the development of the youth. The intellectual development of the youth determines the future of the nation. Therefore, values education is necessary, and a socialist spiritual civilization with solid foundations should be pursued. It is about love for the homeland, the hearts of children, decent behavior, and good moral qualities.”

In practice, the desire of parents and the physical and psychological health of the youth are therefore placed in focus, to try to respond to and adapt to new circumstances in the new era. The socialist ideology in China has been increasingly materialized and has receded in recent decades. Culture alone cannot guide the hearts of people in the modern world, aiming for the welfare of society beyond their own interests. Socialism can. The modern youth worldwide often questions something that touches the heart and surrounds us daily. To study, learn, and find one's own way in life requires a great deal of diligence and ambition. Every individual in China works tirelessly to achieve commendable grades and performance levels. Often, exhaustion sets in. Many question the meaning. The meaning of life? The significance of hard work? The question of self and self-realization. A question that eventually crosses everyone's mind. The history of the party, the history of nations, and the history of universities, like Renmin University of China, provide answers for the Chinese people. They offer insights where other nations or societies often fail to find solutions within their own nation. It is about maintaining a clear vision: it is about a higher goal. It is about society.

When considering who the idols of society are and their history. The people who have built the country, fought. This is how one often judges and celebrates the results and actions of people. But every individual does not achieve these results through idleness. Every individual works extremely hard on one side, dedicating this hard work on the other side to the common good. It is not about money, but about the desire for change and contributing to the change that further develops society and makes it a better place. For the comrades in the People's Republic of China always

strive for a higher goal. It is about serving the people and improving their living conditions. There is a saying that strongly resembles content in many cultures: "Hard times create strong people, strong people create good times, good times create weak people, and weak people create hard times." China is in a constant state of development to prevent decay. Therefore, hard work and continuous development are necessary to improve the lives of people and address future problems that have not yet arisen. This is the task of the youth, and one can never rest on past successes. That would contradict the meaning of life, and the despair of boundless meaninglessness will manifest itself psychologically. For the spirit will become weak, and so will the heart, the body, the nation, and the future.

Every socialist student in China has the opportunity to use their intellect and abilities to help others. They can eradicate poverty, advance the country, and ensure that no one in the world has to suffer from hunger through initiatives such as the "Belt & Road" or other collaborations. This may sound like a grand, impossible goal, right? But the journey is the goal. Sometimes, small changes, such as a legal amendment, can trigger a nationwide policy shift and save lives. Each of us unleashes our individual strengths and talents when it comes to helping others. And then money and security follow naturally. In an art museum in Shanghai, there was a photograph from the 1980s showing students sitting on the bare ground at Tiananmen Square at night, preparing for their upcoming exams. It was a time when there was not enough electricity, meaning there were not enough illuminated places, so they had to study there. It is a profoundly moving image that illustrates exactly what distinguishes and makes the Chinese people admirable. No matter how challenging the situation may be, the Chinese never give up and continue to fight for the country and its people, even in the hardest times. The party leadership guides the people, but the people are also the party leadership. The people are the party, and every individual works very hard for the goals. There is nothing more beautiful than making other people happy. It is all the more important that the youth do not deviate from this path. In the age of digital media, where everyone lives in their own world, plays virtual games, and forgets what is happening in reality, these principles must not be forgotten. On the contrary, whether in the sub-districts of Haidian or during field studies in rural areas of China, it is crucial to always stand by the comrades and the people and support them, especially as the aging population increasingly

requires assistance. This is the path of socialist orientation, where everyone stands side by side, helps each other, and pursues common goals. It shows a sense of life.

4.4.6. Unified Attack of All Classes Against the Enemy: Poverty

The unity of classes and the concrete objectives set by the Party leadership are particularly evident in the example of poverty alleviation. As recently as 1980, 800 million people lived in poverty in the People's Republic of China. By 2021, under the leadership of President Xi Jinping, absolute poverty was eradicated. It is a national goal of China and the Communist Party that all people can live in peace and prosperity, and that no one has to suffer from hunger. It concerns the material foundations for people, as the main interests of the people. Party policies have been intensively expanded in recent years to address these principles. It is less about disciplinary regulations or restrictions, and more about ways of national common tasks as a socialist nation. The following Article 6 of the Communist Party of China's poverty alleviation guidelines serves as an example that explains these principles and makes this principle clear in close wording.

According to Article 6 of the Poverty Alleviation Guidelines, a big-data platform for targeted poverty alleviation will be established by the leading group for poverty alleviation and development, a cross-departmental mechanism for information networking and exchange will be created, and the statistical monitoring system for poverty in rural areas will be improved. According to Articles 7, 8, 16, and 17 of the Poverty Alleviation Guidelines, industrial resources will be utilized, inspections will be conducted through disciplinary inspections and accountability, implementation will be monitored, and capacities will be mobilized according to the guidelines. Additionally, according to Article 22 of the Poverty Alleviation Guidelines, the army and armed police actively assist in the local fight against poverty by leveraging their organizational advantages and strong deployment capabilities and taking on the designated support tasks. Besides the army, according to Article 23 of the Poverty Alleviation Guidelines, democratic parties must also participate. They must fully utilize their advantages and roles in promoting talent and intellect and perform well in the democratic supervision of poverty alleviation. Furthermore, according to Article 24 of

the Poverty Alleviation Guidelines, private enterprises, social organizations, and individuals are involved, and they must actively fulfill their social responsibilities and participate actively in poverty alleviation.

Additionally, the Communist Party of China's rural work regulations stipulate that these regulations on rural work should be formulated according to the Constitution of the Communist Party of China, see Article 1 of the Rural Work Regulations. According to Article 3 of the Rural Work Regulations, priority must be given to the development of agriculture and rural areas, and revitalization must be promoted. The integrated development of urban and rural areas should also be promoted, and there should be a full focus on poverty alleviation or poverty prevention to pursue the path of common prosperity. Article 18 of the Rural Work Regulations explains the strengthening of Party leadership in the construction of a rural ecological civilization. Xi Jinping's development concept from his time as General Secretary, "green waters and green mountains are as valuable as golden mountains and golden rivers," means that the systematic management of mountains, rivers, forests, fields, lakes, and grasslands should be coordinated. These Party regulations address the green development of agriculture, the protection of the rural ecological environment, the improvement of the rural living environment, and the creation of an ecologically livable and beautiful landscape. Article 4 of the Rural Work Regulations sets out the principles for the Party's rural work. These include the coordination of all parties, alignment of rural reform, respect for farmers, protection of their interests, promotion of rural revitalization, and close cooperation with farmers. The Party emphasizes the education of farmers and a realistic, gradual approach without resorting to coercive measures.

These exemplary guidelines in the poverty alleviation strategy make it clear that the regulations are based on the cooperation and structuring of all civil and public natural and legal parties, including the military, individuals, or democratic parties, to combat poverty while also promoting the sustainability and support of the development of nature. It is thus about ways in which various participants in development can engage and gain. Even the participants without a voice: nature.

As author, I conducted field studies on poverty alleviation near Baoding in North-Central China. In Baoding, people lived in poverty in the mountains for decades. There was barely any food, and they were cut off from the world. Access to medicine, clean water, education, or weatherproof housing was unthinkable. Technology or equipment to build something despite the harsh conditions was even less so. Added to this were local crime, daily survival worries, and the struggle to make ends meet. This was the case in many parts of the country, and it is still true in many parts of the world today. Therefore, the Communist Party of China, using materialist dialectics and Marxist thinking, considers it primarily the task of the people to focus on securing the existence of everyone, ensuring that no one has to live under such conditions. In China, the collective and the individual are at the center of society. It is a democratic concept, also known as "people-centered politics," where the Party represents the main interests of the entire population rather than the identity of individuals. The central government has transformed the lives of all people in rural areas. For example, in Baoding, new houses were built free of charge for the mountain dwellers. They received property free of charge. After five years, they were only required to pay for water and electricity. At the same time, the government built new commercial industrial complexes and even farmed land in otherwise very unfavorable mountainous locations. The best experts and technology were provided to train the mountain residents and enable them to use the most advanced technologies themselves. This led to the creation of jobs, but also distribution channels, supermarkets, pharmacies, and new infrastructure connections to schools in neighboring regions. The local government collaborates with businesses, banks, and the central government, as well as with international organizations and companies. Companies invest in poverty alleviation, and suddenly unemployed mountain dwellers become wealthy (partially) self-employed entrepreneurs who control their property without having to sell it or anything similar. In the visited region around Baoding, pigeon breeding, mushroom farms, and rice cultivation were established to supply the nearby cities.

Additionally, jobs were created for cleaning the area and restoring nature. Tourist attractions were built. The natural beauty of the mountains attracts visitors. It's about harmony and prosperity in harmony with nature. Here, the spirit of win-win cooperation and class unity is evident: companies that

invest receive shares and profits, tap into new markets and routes. Government institutions or private individuals undertake tourist trips to the regions with employees and enjoy vacations. At the same time, the local population benefits, and the state fulfills its public role as the representative of the people. All this has led to growth throughout the nation. There is also a land reform currently taking place, where foreign companies, with government subsidies, become quasi-owners and thus establish new industries in China, while the villagers always sit on supervisory boards and make decisions together with companies and the local government as workers and stakeholders. The villagers are not just regionally represented. Despite megacities like Beijing or Shanghai, the majority of the population lives in rural areas in the form of land collectives. Consequently, the CPC also represents the rural mentality, which significantly influences politics. China is a country of farmers and workers who have all experienced hunger. All parties work together and create joint projects that benefit everyone. Companies had a lot of private autonomy in their own interests, which they connected with the interests of others. This demonstrates the clear development-oriented policy and the coupling of public interests with private interests. It is evident again: Marxism means that technology is used to continuously improve material living standards.

4.4.7. Socialist Rule of Law with Chinese Characteristics

One of the key reforms implemented in recent years under the leadership of President Xi Jinping is the establishment of a socialist rule of law with Chinese characteristics. This development is closely linked with modern socialism with Chinese characteristics. The belief in the "rule of law" forms the spiritual foundation of the country's comprehensive governance according to the law. This concept manifests as a material system but is rooted in the spirit of the people. Xi Jinping, General Secretary of the Central Committee of the Communist Party of China, emphasized at the First Central Conference on the Rule of Law in 2021 that China should explore a legal path derived from its practice of revolution, construction, and reform. He also mentioned that the law in China should embody the excellence of traditional Chinese legal culture while learning from useful legal achievements abroad. On November 16 and 17, 2020, President Xi Jinping urged at the Central Conference on Comprehensive Law-Based Governance in Beijing to adhere to the path of socialist rule of law with

Chinese characteristics and to promote the modernization of China's governance system and capacities in accordance with the rule of law. He noted that the rule of law represents the latest success in adapting Marxist theories on the rule of law to the Chinese context and serves as a fundamental guideline for law-based governance in China. His remarks make it clear that the implementation of socialist core values, such as Marxism, is strongly promoted. It is important to emphasize that the principle of the rule of law in China, in its fundamentals, resembles the Western concept of adopting market transaction concepts. However, in accordance with the invisible hand of the state, there is an invisible, Marxist hand in the rule of law that significantly differs from Western concepts.

The idea of "socialist rule of law" emerged as an ideology of the reform era after Chairman Mao Zedong. Deng Xiaoping's leadership in the 1980s created a new opening for global trade, technology transfer, and foreign investment. In close cooperation with international organizations such as the World Bank, the United Nations, and even during bilateral legal studies by Chinese scholars, Chinese law was developed. This began with joint venture laws. Influences from German civil law and US corporate law have shaped the fundamental principles of the rule of law in China. Essentially, Chinese law is a civil law system modeled after German law and not a common law system, as seen in nations colonized by the UK. The only exception is the Special Administrative Region of Hong Kong or Macau, which were previously colonized by Britain. In the 1990s, former leader Jiang Zemin added the phrase "governing the nation according to the law." The law itself was adapted to the speed of the country's development. This means that the boundaries of private market autonomy were set in relation to the country's development. To enable rapid development, companies had relatively low limits and oversight in their dealings with the law. Private autonomy was strongly promoted in the opening-up period, setting a clear standard for success within China.

Since the 18th National Congress of the Communist Party of China (CPC) in 2012, a new milestone has been set. Chairman Xi Jinping led the party in advancing comprehensive rule of law governance and aimed to build China under the rule of law. At the fourth plenary session of the 18th Central Committee of the Communist Party of China in 2014, the party focused on constructing the so-called "socialist rule of law system with

Chinese characteristics." The goal is to build a "law-abiding society that believes in the rule of law, fairness, and justice, protects rights, observes the law, and is honest, vibrant, harmonious, and orderly." The Chinese legal system is characterized by a combination of party-state and socialist principles on one hand and traditional rule of law on the other.

In practice, the legal construction of the rule of law in China has made remarkable progress in many areas since President Xi Jinping assumed office. In the fields of trade, information, and new scientific areas of the 21st century, many laws were introduced and adjusted around the early 2020s. Patent, copyright, and other intellectual property rights are aligned with international laws. The Personal Information Protection Law (PIPL) of 2020, which closely resembles European data protection law, was introduced. In 2022, China's antimonopoly law was renewed. Companies operating in China also have a special social corporate responsibility, a socialist Chinese understanding of how to deal with the capitalist market system. This means they must be responsible for environmental protection, the protection of their employees, the protection of their locations, and must also invest in these areas to promote harmony and prosperity for all people and society, not just for the upper class or business owners. More fundamentally: Chinese corporate and business laws are not merely restrictions to protect market participants from stronger companies. "Socialist rule of law with Chinese characteristics" involves understanding the law as a tool for development. It creates guiding principles in the development of trade and business for win-win situations. Therefore, law is not intended to be a restriction but a guide and initiator for new development processes.

However, for the proper implementation of these regulations, it must be ensured that corruption is combated and no self-serving economic interests influence the law. The specific criteria contributing to China's success are the win-win arrangements and laws as political guidelines for society and government. Examples of politically guiding laws include the Barrier-Free Environment Construction Law of the People's Republic of China, effective from September 1, 2023, and the Foreign Relations Law of the People's Republic of China, effective from July 1, 2023, as well as new laws like the Surveillance Law of 2018 and the completely new Civil Code of 2021. The legal system in the People's Republic of China has

undergone significant development since its establishment. Particularly during the opening phase, private autonomy seemed nearly limitless, resembling the Weimar Republic period in Germany. However, the Chinese government has taken measures to prevent this from getting out of control by introducing numerous additional regulations to protect all participants in legal transactions. Since 2012, socialism has been at the core of the development of the rule of law system as a fundamental element in state-building and the revolution of modern Marxism.

For the Communist Party of the People's Republic of China, the law represents a form of self-regulation for both the party and the people. Unlike liberal theories, the party views the people as a political concept and itself as their representative and leader. The party stands at the forefront of the people, representing the entire Chinese populace, not just a specific group, as the guardian and leader of the law, rather than as an organization subject to the law. The party's own laws and constitution are as important to its members as the state law. Additionally, the boundaries of the law are stricter for party members, reflected in higher disciplinary restrictions, particularly in the area of anti-corruption. The law is an expression of the will of the people and a means of self-regulation; however, it is not narrowly interpreted in practice but rather according to the will of the populace. It is emphasized that liberal legal theories, which set norms independently of the will of the people, are considered inapplicable in a socialist context. The socialist legal system has a different objective. People should govern themselves through the law, not as a restriction, but as active instruments that manifest their will in civil activities more easily, purposefully, and as guidelines.

Critics, especially Western liberals, challenge the party's privilege to lead and represent the people. They argue that a privileged political role of the party leads to manipulation rather than representative leadership of the people. Nevertheless, this argument is unfounded in a rule-of-law state with a Communist Party. One could also argue that people in the West do not see themselves as part of the law and do not recognize it, as the law implements the will of the ruling structure behind the state, not of the people themselves. This results in legal disputes being rapidly handled through bureaucratic means, with even minor issues being addressed by the law, which does not promote harmony but rather poisons the social

climate and creates a state of constant restrictions. There are also restrictions on saying something wrong and facing legal attacks.

Rather, in a socialist rule-of-law state, people govern themselves through the law, using it as a tool rather than a restriction. Metaphorically speaking, the liberal legal system in the West forms the outer boundaries of private autonomy through laws, envisioned as several circles of intimacy. Within these circles, all civil activities can occur without restrictions. Other individuals and their interests have their own circles, and in the event of conflicting interests outside their own boundaries, the law prevents escalation and damage by stronger parties or provides compensation for harm. The deeper the circles that are affected, the greater the damage, and the law intervenes more harshly. Misconduct between parties is sanctioned. The socialist concept of rule of law is rather envisioned as a developmental path that all participants in civil law jointly follow under the leadership of the party. Just as comrades once moved through the country together in wartime, they now progress together with the material construction of the law throughout the country, aiming to interpret everything in terms of win-win outcomes rather than confrontation through the party's ideological concepts.

Laws serve as a guide for the direction of civil activities and as a developmental path. The implementation of regulatory policies in China is a top-down process, with the party playing the dominant role and also the People's Congresses at various levels. However, in practice, it becomes quickly apparent from observations in universities: The entire legislative strategy occurs in close consultation with academics, entrepreneurs, and other experts from their respective fields, and the party merely leads the will of the people at this point and summarizes the high-quality results. The leadership of the party is essential in the modern world. Rapid developments and technologies such as artificial intelligence are increasingly dominating. It is inevitable to adopt a government policy that can make quick decisions and gather experts in a short period. The people in China view the party's leadership as crucial for advancing progress. The party is an exorbitant risk absorber in development and risky investments. However, this rapid development leads to a split between often traditional social components and new infrastructures, as well as in organizational and mass components. The traditional components are currently being

significantly compensated for by the government's focus on cultural manifestation as a mass project. However, there are other challenges at the bureaucratic level. For instance, when there are changes in the legal system, these innovations may not yet be deeply rooted at the grassroots level. This creates information gaps at various levels. New responsibilities often arise due to new technologies or system changes, for which new positions should be created. However, the effort is often underestimated in administration, and employees work for multiple positions simultaneously where new positions should be created. Additionally, not everything is always compatible and must be handled relatively flexibly.

The establishment of a socialist rule of law with Chinese characteristics also involves the development of internal party regulations, which have increased significantly. Xi Jinping has greatly increased the focus on discipline and cadre responsibility, particularly in the areas of anti-corruption, and numerous new supervisory bodies have been created in new structures. The discussion of the Chinese legal system raises the question of to what extent the Communist Party of China is actually bound by the rule of law and the actual applicability of the party's own norms. There is no clear bridge between party laws and the rule of law, at least not currently. However, in practice, party laws are applied clearly and affect the population, as evidenced by anti-poverty strategies and the party constitution, for example.

At first glance, this might suggest a liberalization, but differences are clearly visible in the structure of the organs. Western scholars argue that there is no clear separation of powers in China and that the Communist Party of China (CPC) influences all organs. These scholars question the future of this socialist rule of law project, arguing that the foundation of the rule of law requires the supremacy of the law, with the constitution at the top of the so-called hierarchy, even above the party. This view is partly supported because, as previously explained, the CPC builds the entire legal system and its socialist principles guide the legal framework. Nevertheless, this is a misconception that would only be true if one viewed the external state system from a Western perspective. It is a truth that applies only from a Western viewpoint and thus is negatively assessed. It is a common issue among Western scholars that they only consider the facade of the structures and do not delve into the deeper levels and branches of existing

systems, nor do they empathize with these other perspectives. Their philosophy of truth exists on a formal level rather than a material one, interpretable from an economic class perspective of modern socialist China. Formally, there is thus a clear centralized top-down structure without balance in the People's Republic of China. Nevertheless, this top-down structure has internal balancing factors through organs and committees that implement control mechanisms and thus limit excesses. Through the party's supervisory organs and anti-corruption mechanisms, as well as the strengthened disciplinary regulations, it is ensured that the focus remains on fulfilling the party's established goals, namely, to continually improve the living conditions of the people.

In the West, on the other hand, such balancing mechanisms are often only formally balanced by the system itself, while internal structures can often be opaque and corrupt (deep state), as there are no supervisory functions. No one knows exactly who sits in the highest courts or in the top organ structures. Even if the systems are formally balanced, they disintegrate as soon as individuals act according to their own interests or the interests of specific groups. There are no disciplinary responsibilities, and the principles and interests of individuals within the organs are concealed from the general public. This has led to a significant erosion of democracy in almost all Western countries over the past decades.

In contrast, party structures and internal regulations in China are transparently accessible, while in the West, organizations, lobby groups, or intelligence agencies are informally active behind the scenes. In China, the party acts as the lobby organization for all people. The Central Committee of the CPC, with General Secretary Xi Jinping, emphasizes the need to strengthen governance and the exercise of state power based on the constitution. This approach significantly differs from Western "constitutionalism." Xi Jinping stresses that, unlike foreign constitutions, China's constitution is central. It is therefore not supreme. The CPC leads the people in the formulation and implementation of constitutional law, even though it must act within the limits of constitutional law. Ultimately, the constitution is also based on the party's constitution. The CPC ensures the position of the people as rulers of the country based on the constitution without negating or abandoning the CPC's leadership. The constitution regulates the present based on the past and guides the future. It sets the

fundamental tasks of the country, central work, main guidelines, and main policies of the state, serving as a strategic guideline for China's current and future development and is the party's highest program to guide the people in state governance. Moreover, Western scholars do not recognize that the people themselves are involved in the development of the rule of law and represent its spirit, including the people's efforts toward self-discipline; the party merely takes the lead in realizing this spirit.

To address the question of party regulation and what exactly this self-discipline means, it is not only the speeches and principles that are relevant. Rather, the internal party regulations are publicly accessible worldwide from the main party websites, albeit in Chinese. They provide insights into what it means to be a communist. According to Article 36 I of the Constitution of the Communist Party of China, Marxism-Leninism, Mao Zedong Thought, Deng Xiaoping Theory, the important idea of the "Three Represents," and Xi Jinping's thoughts on socialism with Chinese characteristics should not only be implemented for a new era, as stated in the preamble. Paragraph 1 also states that problems with Marxist positions, views, and methods should be analyzed and solved. Marxist positions, views, and methods essentially refer to the historical and materialist dialectics of Karl Marx. This means that problems should not be solved merely from subjective or ideological views and personal interests of individuals, but from an economic perspective, where all individuals (natural and legal persons) are united as a classless communist collective representing the will of all together.

Article 36 (II) to (V) of the Constitution of the Communist Party of China (CPC) also states that party cadres should have a strong awareness of the revolutionary cause and political responsibility, practical experience, organizational skills, cultural level, and expertise in leadership, and must exercise the power entrusted to them by the people correctly. They must act in accordance with the law, be honest, diligent, exemplary, hardworking, critical, morally cultivated, self-respecting, self-reflective, self-controlling, self-motivated, against formalism, bureaucracy, hedonism, and wastefulness, as well as against privilege thinking and the phenomenon of privileges and any abuse of power and pursuit of personal interests. Article 36 VI of the CPC Constitution explicitly mentions cooperation with comrades who may have different opinions. Therefore, the ideal behavior

of decorum and honesty for party cadres must be clearly understood. These are behavioral norms concerning party discipline, see also Article 39, which represents a behavioral rule that party organizations at all levels and all party members must adhere to.

Adherence to discipline, law, and social morality is addressed in numerous guidelines and norms and is not limited to disciplinary regulations themselves. The specific disciplinary regulations were last revised in 2023 and came into effect on January 1, 2024. For example, the party disciplinary regulations emphasize the "four forms" of supervision and discipline, including criticism and self-criticism, discussion suggestions, clarification, inspection of order, and admonishment, see Article 5 of the disciplinary regulations. Article 30 of the Disciplinary Inspection Rules allows for the review of party members according to criminal law, even though the strict boundaries of criminal law do not define a crime, but the action is defined within the law. Accordingly, actions that undermine the order of the socialist market economy, endanger public safety, and other illegal acts that harm the interests of the party, the state, and the people are applicable within party discipline based on criminal law. Article 4 establishes principles for disciplinary work, including equality before party discipline, truth-seeking from the facts, and democratic centralism. The field of anti-corruption discipline also receives special attention in practice. In the area of human resources in state-owned enterprises, it aims to establish and promote a clean and honest government and anti-corruption work. It involves promoting the modernization of the national governance system and governance capabilities, the development, use, and protection of natural resources, ecological environmental protection, and improving the living conditions of the people. Managers in enterprises also bear special responsibilities. Consequences such as significant losses and waste of public funds or state assets (resources) are unacceptable. In the field of population protection, exploiting emergencies, such as selfishly using resources, is also a criminal act.

Currently, the legal system is under development. A country's judicial system is crucial for the management and provision of strong social services to the public. To achieve such a goal, the judicial administrative system must first be professional, with legal specialization and highly qualified personnel. Secondly, to strengthen its structures and create

innovative social management, such a judicial system must serve society and involve the participation and support of society at the grassroots level.

An important construction tool, alongside personnel, is the dissemination of knowledge about the construction of the legal system by the CPC. By 2013, 533,000 people had passed the final judicial qualification exam out of 3.89 million applications. From 2003 to 2012, 120,000 cadres at the provincial and ministerial levels attended legal lectures, as did those at the county and city levels, totaling 8.9 million people. 18 million officials were trained throughout China, 20 million officials developed legal knowledge, as well as hundreds of millions of farmers, students, and community workers. The construction includes legal support at the grassroots level, such as building new legal offices, notaries, or testimony and legal aid. The CPC is fully committed to achieving the goal of educating hundreds of millions of people about the law and building a law-based country. This empowers citizens to resolve conflicts through mediation themselves and to demonstrate the spirit of democracy. However, only those who pass the judicial qualification exam can access the legal profession and receive a certificate issued by the Ministry of Justice.

No judicial system worldwide can be universally applied. Therefore, socialism with Chinese characteristics carries strong local and geographical features due to the large population, cultural and economic differences, particularly between rural areas and the large, highly developed cities. It aims to serve the people and gain their trust for major developments, reflecting the interests of the majority. This democratic system creates social stability and widespread self-autonomy. It has been scientifically studied and compared with various types of legal systems worldwide, regardless of their organization and powers. Although the judicial system respects the circumstances in the country, it remains highly centralized. The court system consists of a four-tiered structure of ordinary courts and special courts, as well as military courts. It includes a "two-tier procedure," where the decision of the second instance is final. The Supreme People's Court stands at the top of the judiciary as the highest judicial organ of the state. Its functions involve significant cases, the formulation of legal interpretations and regulatory documents, and oversight of lower courts. It has the authority to reopen cases or review petitions.

This central system is evident in all areas. For example, the Supreme People's Procuratorate (SPP) is the highest prosecutorial authority in China and reports directly to the Standing Committee. The SPP, in turn, directs its work to the local people's procuratorates and the special people's procuratorates, overseeing their work and personnel management. Through its close collaboration with the Standing Committee of the National People's Congress, it is also clear that the Party intensely influences the prosecutorial system.

4.5. Xi Jinping: Socialism with Chinese Characteristics for a New Era

In the autumn of 2022, the 20th Congress of the Communist Party of China (CPC) established the political direction for the coming years. This event marked the end of the pandemic and was characterized by a long struggle against the virus. The session took place at various locations in Beijing and focused on different thematic areas, including at the Renmin University of China, where the author was present. At these locations, discussions were held with experts from the Party as well as from Renmin University of China on various topics and their developments. On March 10, 2023, these goals were put into practice by more than 2,900 delegates representing 56 ethnic groups during the 14th session of the National People's Congress (NPC) of the People's Republic of China in Beijing. This represents the comprehensive building of a socialist, modernized state and the modernization of China. It marks a new phase and a fresh start in China's development, akin to how Deng Xiaoping's opening-up, Mao Zedong's thoughts, or Marxism-Leninism revolutionized the development of the People's Republic of China. It also involves a new opening, international breakthroughs in the shared future of humanity, and China's new responsibilities in the world.

The modernization of China is a central reform that influences the country's development in numerous ways, both domestically and internationally. This comprehensive transformation has profound impacts on various areas and creates a futuristic nation, resembling those described in science fiction novels. The goal is to elevate China to a new developmental stage that benefits all of humanity. After all, China's ambition as a socialist nation under the leadership of the Party is to share its success with everyone in the world. The modernization encompasses

several key areas and is implemented with a strategy that has been prepared to an extent not seen in any other nation. It is carried out under the leadership of the Communist Party of China, as the Party represents both the hearts of the people and their material needs and public interests. In addition to academic literature, Chinese institutions such as the State Council and universities publish a wealth of informational materials and ideas regarding the practical implementation of the concepts of the Communist Party of China and the will of the National People's Congress concerning what is understood by modernization.

4.5.1. Modernization Internally

Promoting the Chinese path to modernization is a systemic project that requires coordination, systematic planning, and a holistic approach from all participants in the nation. The Party plays a crucial leading role in this process. Insights into global development trends and a precise understanding of the common aspirations of humanity are also essential. Modernization consolidates the expertise and interests of the people, and from this collective competence, the nation advances to a new level. It is the mobilization of the masses in a new era. In his report to the 20th National Congress of the Communist Party of China in October 2022, President Xi Jinping introduced and elaborated on the Chinese path to modernization. He emphasized the nation's efforts to achieve revitalization in the modern era, including the Party's efforts to lead the founding of the People's Republic of China, to carry out reforms and openings, and to achieve historical breakthroughs to become the world's second-largest economy. Chinese modernization aims at common prosperity for all. In recent years, Xi Jinping's former ideal province, Zhejiang, has made progress in reducing the income gap between rural and urban areas. Last year, the per capita disposable income of the rural population in this eastern province reached 37,565 Yuan (approximately 5,438 US dollars), reducing the urban-to-rural income ratio from 2.37 in 2012 to 1.9 in 2022. The country has decreased this ratio from 2.88 to 2.45 over the past ten years. A lower ratio indicates a narrowed wealth gap between rural and urban areas, and the change in the figure reflects a remarkable improvement in the income of the rural population. China plans to raise its per capita GDP to the level of middle-income countries by 2035 and to expand its middle-class population to over 800 million in 15 years. Thus, a clear goal is

established: prosperity for all and the increase of wealth among the entire population.

4.5.1.1. High-Quality Development into a Futuristic Age

In the initial era of artificial intelligence and mass communication, the People's Republic of China is embarking on a new project under the modernization of China, whose impacts will be felt over the coming decades and may even catapult the world into a new era. The People's Republic of China, guided by the Party, is set to enter an era that has yet to be written, but is clearly foreseeable as a vision. The focus is on high-quality development as a central element of China's modernization. The goal is to modernize the entire nation in the fields of research, technology, and economy. Development strategies are to be promoted to ensure sustainability and openness. The aim is to make the future a reality, not just a fantasy. Former President Hu Jintao (2003-2012) aptly expressed this kind of Chinese mentality: one of his mottos was "Empty talk harms the country, practical work brings prosperity" (空谈误国, 实干兴邦). Accordingly, rapid growth was greatly accelerated by his initiatives. Actions are paramount, concrete measures are everything. The priority is not to linger in endless debates but to implement concepts into practice. This spirit is also inherited under Xi Jinping and the modernization of China.

Under President Xi Jinping's leadership, China has already become one of the leading nations in science and technology. In the field of space exploration, China's own space station has begun its long-term manned operations. The country's space station project has entered the application and development phase, with two manned spacecraft and one or two cargo spacecraft being launched annually. This is just the beginning of the development in China's space exploration history. China has established the world's largest high-speed rail network, highway network, and world-class port networks. Air and sea routes have been opened, reaching all parts of the world. A highly developed transportation network has been set up. By 2035, the national 1-2-3 travel circle—one hour commuting within cities, two hours traveling within city clusters, and three hours between major domestic cities—is expected to take its initial form and make transportation more convenient for passengers. China leads the world in the development of smart railway technology. As the Chinese proverb goes: "Only when the grain supply is stable will society be stable." In 2022, grain

harvests remained high despite numerous challenges from COVID-19 and natural disasters. The annual grain production exceeded 650 million tons for the eighth consecutive year. For the industry, energy is often as crucial as food. Accordingly, energy security has also received crucial attention for the modernization of the national security system and capacities. It is evident from all these projects that it is about public interest, public space, and the welfare of the nation and humanity.

4.5.1.2. Advanced Technologies: Artificial Intelligence & Big Data

In the West, artificial intelligence (AI) is increasingly seen as influencing the development of humanity. The impression that the West is leading in these technologies is widespread because it is visible. However, China's focus is not primarily on the entertainment industry and mass consumption, even though a significant number of AI applications exist in these areas, such as image processing. Instead, China's goal lies in applying artificial intelligence in industry to significantly improve the material living conditions of its population and thereby raise the overall standard of living. One form of artificial intelligence could be the virtual projection of an entire city, including its infrastructure. Consequently, changes and developments can be automatically projected through AI, which accelerates the development of the city and enhances its quality. The focus is on smart cities and the networking of networks and data, analyzed by artificial intelligence to optimize the overall societal interest. Shanghai and Shenzhen are both hubs of AI development in China. Both have set ambitious goals to establish themselves as leading centers for technology and innovation globally, using different strategies adapted to their economic and strategic positions.

On July 5, 2024, the Shanghai Declaration on Global AI Governance was released, addressing the potential and challenges of artificial intelligence (AI). The declaration acknowledges the transformative impact of AI on work and life and emphasizes the need to ensure safety and ethical standards. It calls for the promotion of research and development in areas such as healthcare, education, and industry to fully exploit AI's potential. The importance of global collaboration is stressed to overcome technical barriers and improve access to AI infrastructures. The declaration advocates for enhanced data development and security, the training of AI

professionals, and the promotion of non-discriminatory access to AI technologies. It also highlights the need to strengthen cybersecurity and prevent the misuse of AI. The United Nations is called upon to play a central role in establishing a global AI governance system, with an emphasis on strengthening the voice of developing countries. Furthermore, the inclusion of the public in decision-making processes related to AI is encouraged. The declaration concludes with a call for joint efforts to improve quality of life and social welfare through the use of AI.

Shanghai places significant emphasis on integrating AI into traditional industries such as manufacturing, finance, healthcare, and logistics. This strategy aims to substantially enhance productivity and efficiency in these sectors. The city has established several AI innovation centers that support both startups and established companies in developing new technologies. Financially, it should be noted that Shanghai spends more annually on AI than the entire country of Germany. The volumes of investment dedicated to development in Shanghai are enormous.

On July 31, 2024, Shenzhen unveiled an action plan aimed at advancing artificial intelligence (AI), positioning the city as a leader in AI innovation. The plan includes the establishment of a smart computing center with a processing power of 4000 PFLOPS and focuses on areas such as intelligent products, connected vehicles, and application scenarios. Additionally, a central AI research center and an innovation center for the AI ecosystem are to be created. Shenzhen plans to leverage its strengths in hardware and software development to introduce a range of smart products, including wearable devices and vehicle technologies. The city aims to integrate AI into over 40 public scenarios, including government, industry, education, and entertainment, and to establish itself as a leader in intelligent driving. To this end, a unified regulatory and evaluation system for intelligent driving technologies will be developed. Shenzhen is placing a strong emphasis on supporting startups and promoting new technologies. The city provides extensive subsidies and incentives for AI startups to enhance their innovative capabilities. Shenzhen has developed several technology parks specializing in AI and high-tech, creating a collaborative environment for businesses. These parks are designed to promote the application of AI in manufacturing, thereby improving production efficiency and quality. Another focus of Shenzhen is on developing AI

applications in cutting-edge areas such as robotics, drones, and autonomous driving. The city has established several research institutes dedicated to developing cutting-edge technologies in AI. To support the growth of the AI sector, Shenzhen encourages both private and public investments in AI projects. In Shenzhen, one can walk the streets and essentially buy self-made computer chips or order coffee via drone. The city features technologies that are not available elsewhere globally. Despite their different approaches, Shanghai and Shenzhen share the goal of becoming leading centers for AI development in China and worldwide. Both cities focus on creating strong infrastructures for innovation and collaboration, nurturing talent, and integrating AI into various industries.

During the National People's Congress in 2023, the establishment of a new Ministry of Science and Technology was decided to advance the country's development. Massive new structures are being created, including, for example, judicial buildings focused on digital disputes. Additionally, the construction of national laboratories is being promoted, and there are major projects to support technology transfer and strengthen regional science and innovation systems. Progress is now being significantly accelerated, and reforms to strengthen intellectual property are being elevated to a new level. Furthermore, a new data office has been established, aiming to build a data infrastructure. "Big Data" is the key term for promoting a digital China, a digital economy, and a digital society. The national Big Data strategy involves the development of fundamental national data elements and digital infrastructure layouts, as outlined in the 14th Five-Year Plan issued on November 30, 2021.

China is undergoing an economic transformation focused on the generation, collection, storage, processing, analysis, and service of data as a driving force for economic and social development. Big Data is often utilized in the context of data analytics and machine learning. In the era of artificial intelligence (AI), it can become a primary source for such projects and contribute to economic and technological development at an enormous speed. Data is provided to the artificial intelligences, which then drive these advancements.

In the next decade, China is poised to lead a new technological revolution by maximizing development through artificial intelligence and data,

potentially influencing the lives of everyone. This could even include a transformation of centralized or collective democracy into a democracy under the leadership of the Communist Party of China, supported by strong advisory inputs from artificial intelligence. In Western democratic processes, artificial intelligence often fails because, in Western systems, profit orientation and individual interests frequently outweigh public good considerations. Therefore, AI can easily encounter failures in such contexts.

4.5.1.3. Financing and Financial Infrastructure

One of the Western narratives revolves around the issue of money, particularly regarding the sources of financial resources and the role of new debt. State budgets are often compared to private households without considering the practical realities of the population and the long-term perspectives. For example, in Germany, the principle of "Black Zero" imposes a restriction similar to the EU directive on limiting new debt. This often renders investments impossible and severely limits budget planning. In contrast, the People's Republic of China and other countries like Japan have a better understanding of the debt issue than the entire West. A case in point is the United States, which had a debt of \$34.0 trillion by the end of 2023, yet the country did not collapse. This topic is often not discussed, and there is a lack of comprehensive understanding of how investments should be properly managed. Theories such as Modern Monetary Theory (MMT) and other concepts offer some insights here.

China invests in all projects deemed necessary. When kindergartens are needed, China builds kindergartens. When roads are dilapidated, China constructs new roads. There is no argument for allowing public infrastructure to deteriorate due to so-called financial constraints. Every new road provides jobs and utilizes supply chains, which in turn flows back into the state through taxes and consumption. This contrasts sharply with the West, where new debt or spending is often portrayed as alarming, and there is a significant shortage of resources, especially at the municipal level. China is now even establishing new financial supervisory structures to improve the distribution of financial capital and strengthen the financial market. The banking sector is being expanded with the opening of additional branches. The national financial supervisory authority ensures uniform control of the financial sectors, including institutional, functional,

and behavioral supervision, as well as the protection of consumer rights. Risk management is being enhanced, and illegal practices are being combated, particularly in the areas of securities, financial holdings, and other financial groups, to protect investors and consumers. International investors can thus invest with significantly more security and are better protected legally and administratively. Furthermore, management and service functions for foreign trade are being established to promote and safeguard international trade.

4.5.1.4. People-Centered Development and Harmony with Nature

China's modernization is an immense project, aiming to modernize a population of over 1.4 billion people—more than the entire population of the currently developed countries combined. This challenge is of unprecedented difficulty and complexity. China must maintain stable economic growth while advancing its transformation. Continuous efforts are required to address weaknesses in key areas of development. During a session at the Central Party School of the Communist Party of China (CPC), Xi Jinping emphasized that the Chinese path to modernization is not only aimed at achieving a higher level of efficiency than the capitalist system but also at ensuring a high degree of social balance. The goal is to enable 1.4 billion people to live prosperous and dignified lives and make a significant contribution to global development. The session included high-ranking Chinese officials, including members of the Standing Committee of the Political Bureau of the CPC Central Committee, newly elected and alternate members of the Central Committee, as well as senior officials at the provincial and ministerial levels. Xi Jinping highlighted that the path to modernization in China means modernizing common prosperity for all.

The theory of the Chinese path to modernization represents a significant theoretical innovation and is the latest major achievement of scientific socialism. China's modernization journey is unique, and the country's leaders are determined to ensure that it stays on course. President Xi Jinping's often-quoted motto, "The country is the people, and the people are the country," illustrates the people-centered governance concept of the CPC. To ensure that no one is left behind, China has waged and won a long battle against poverty, which is regarded as an unprecedented success in human history. China's historical achievements in eliminating absolute

poverty and building a moderately prosperous society in all respects provide further institutional guarantees and solid material foundations and secure proactive efforts to achieve Chinese modernization.

In the multipolar world order and modernization, there is also a focus on rediscovering and reflecting on the cultural foundations of the nation, which is actively promoted in the People's Republic of China and is a central element of Chinese modernization. For instance, consider the 2024 Olympics in France: The Mongolian team fascinates the global community with its traditional clothing as a representative form of cultural identity. What Mongolia has done will influence the future of the world and increasingly dominate in the multipolar world order. In China, when it comes to the 56 ethnic minorities, the government supports the regional development of these populations. Cultural, artistic, and even fashion aspects are promoted, and ethnic minorities are given easier access to higher education and public infrastructure to foster their development and enhance diversity. The party builds upon these characteristics, which are supported in exhibitions, films, or locally. Today, China promotes its rich cultural heritage and has developed a stronger sense of cultural confidence. The material and cultural-ethical progress that constitutes modernization are the means through which China will achieve its modernization goals. The Chinese path to modernization aims to integrate material and spiritual civilizations, with humanism and human concern as its foundation. Chinese modernization is also a modernization of peaceful development. For the people, security is measurable by a security index of 98.62 percent of the Chinese population.

This also entails the harmony between humanity and nature. Over the past decade, the idea that "clear waters and lush mountains are invaluable assets" (Xi Jinping during his time in Zhejiang and an old Chinese proverb) has evolved into a societal consensus and a firm commitment. China has successfully embarked on a path towards green development. By the end of the 14th Five-Year Plan (2021-2025), China aims to reduce its carbon dioxide emissions per unit of GDP by 18 percent compared to 2020 and increase the share of non-fossil fuels in primary energy consumption to around 20 percent. The People's Republic also promotes rural areas amidst the growth of cities. The reform plan envisions revitalizing rural areas by promoting social concerns, services in rural regions, and urban

development. Rural areas are being made more livable and ecological according to the needs of farmers represented in the National People's Congress. Efforts to combat poverty are also being intensified. These developments offer significant opportunities for foreign investors, as new markets and possibilities are opening up.

4.5.2. Second Opening-Up and the Concept of a “Shared Future of Humankind”

“There is only one Earth in the universe, the common home of humanity. Unfortunately, this planet, upon which we rely for our survival, faces enormous and unprecedented crises, both known and unknown, both foreseeable and unforeseeable. Whether human civilization can withstand these challenges has become an existential question to which we must resolutely address. More and more people recognize that, rather than accumulating material wealth, the most pressing task is to find a guide for the sustainable development of human civilization, as our future is of common concern. Ten years ago, President Xi Jinping proposed the idea of building a global community with a shared future to answer the question raised by the world, history, and time: ‘Where is humanity headed?’ His proposal provides a way forward as the world seeks solutions and represents China’s contribution to global efforts to protect our common home and create a better future of prosperity for all. To build a global community with a shared future, all peoples, all countries, and all individuals—whose fates are intertwined—must stand together in adversity and in good and bad times, striving for greater harmony on this planet we call home. We should strive to create an open, inclusive, clean, and beautiful world that enjoys lasting peace, universal security, and shared prosperity, and turns people’s aspirations for a better life into reality. The vision of a global community with a shared future aims at the well-being of all humanity. It is based on both observing the present and visionary planning for the future. It sets goals, charts the path, and provides action plans for achieving them. It concerns the future of humanity and the destiny of every individual.” – The State Council of the People’s Republic of China from the document “A Global Community of Shared Future: China’s Proposals and Actions,” September 2023.

The People’s Republic of China has managed to lift approximately 800 million people out of poverty within 40 years. According to the World

Bank, as of October 2023, about 9.2% of the global population lives in extreme poverty. This amounts to approximately 716 million people. Extreme poverty means living on less than \$2.15 per day. However, financial perspectives alone are not sufficient from a Marxist viewpoint, and the standards of the World Bank and other institutions need adjustment. It is more about ensuring that those affected by poverty have enough food, security, and housing to live a happy life despite having only \$2.15. China's success in lifting 800 million people out of poverty is not limited by national boundaries. In the modernization of China, there is an opportunity in today's era to address the problem of poverty once and for all and, under the professional thoughts and experiences of the People's Republic of China, to help the world out of poverty despite the growing disparities between the rich and the poor.

The pandemic has demonstrated that all countries are directly interconnected, and even small events in one country can trigger global chain reactions. It has highlighted that all peoples and nations are affected, regardless of their size or influence. Therefore, everyone must take care of each other and pool resources during crises like the pandemic to address common challenges. It is about the public and shared interest of the global population and a new direction in the development of humanity to achieve global prosperity for all. It involves working together on our shared planet to make progress in development, whether in harmony with nature, technology exchange, or prosperity and care for the weakest in society. China's modernization under the banner of socialism represents China's responsibility and action. Responsibility to care for the world. The great banner of the multipolar world order as a symbol. This means that all interests are considered, whether from the global south or the west. Old structures are being dismantled, and new structures will shape humanity. It is about addressing the contradictions within the global community properly by finding ways of cooperation and mutual benefit, based on common interests rather than conflicts.

President Xi Jinping first introduced the vision of a global community with a shared future in 2013 during his speech at the Moscow State Institute of International Relations. Over the past decade, this vision has been continuously expanded. He specified it with a five-point proposal in

his speech at the General Debate of the 70th UN General Assembly in 2015:

1. We should build partnerships where countries treat each other as equals, consult comprehensively, and promote mutual understanding.
2. We should create a security environment that includes fairness, justice, joint efforts, and common interests.
3. We should promote open, innovative, and inclusive development that benefits everyone.
4. We should increase intercultural exchanges to promote harmony, inclusivity, and respect for differences.
5. We should build an ecosystem that prioritizes Mother Nature and green development.

This concept has been further elaborated and specified in later speeches and on international platforms, including at the General Debate of the 70th UN General Assembly in 2015. The idea emphasizes the need for global cooperation and partnership to tackle common challenges and secure a peaceful, prosperous future for all nations.

4.5.2.1. The Proper Handling of Contradictions Between the Peoples of the World

The People's Republic of China is a socialist nation that has no interest in imposing ideological principles on other nations. It can even be said that the People's Republic wears an ideological cloak of care and responsibility for people. The core remains Chinese civilization and Chinese culture, which is further divided into 56 ethnic minorities. Therefore, the spread of ideology is impossible. Socialism is a form, a tool of the people, reflecting their hearts to realize material foundations. A tool, which is the exact opposite of ideology. It concerns the material dialectics of Karl Marx as a foundation. The only ideology would likely be: Care and empathy for one another. The basic concept of social interaction in the world.

The cadres of the Communist Party and the leadership of the People's Republic of China have no interest in imposing their ideals on other nations or dictating how their forms of government or system constructions should look. It is about the fundamentals of material

dialectics and improving the material living conditions of people worldwide, which leads to new development. The status of the world is currently clear: There are enormous contradictions between nations, peoples, and also between rich and poor, between economically strong and resource-rich countries. China aims to pave the way that reframes these contradictions and promotes win-win cooperation with new concepts. It is about respecting national interests and the core interests of peoples and properly addressing the contradictions in the world.

This new form of handling contradictions in the world is reflected in diplomacy, high-level dialogues, respect for mutual interests, and win-win cooperation. Economically, not unilaterally dominant contracts are negotiated, but rather, regardless of the size or strength of the nation, interactions are handled on an equal footing, without interference in internal affairs. For instance, in March 2023, after months of negotiations led by Wang Yi, the Chinese Foreign Minister, China managed to bring Saudi Arabia and Iran to the negotiation table and achieve the resumption of their diplomatic relations in Beijing. This agreement includes the reopening of embassies, resumption of trade and security talks, and a commitment to de-escalate tensions in the region. On Tuesday, July 22, leaders of 14 Palestinian groups, including Hamas and Fatah, signed a China-mediated declaration in Beijing, committing to end the division and strengthen unity. The two groups have previously competed for political leadership of the Palestinian territories. Foreign Minister Wang Yi stated on the final day that "the most important consensus reached in the talks was the reconciliation and unity of the 14 factions, with the core result being that the Palestine Liberation Organization is the only legitimate representative of all Palestinians."

China's modernization represents a new development for humanity in the realms of technology and cultural exchange. It leads the world towards a futuristic, utopian society where harmony among peoples prevails over confrontation. The history of the world is shaped not by ideologies but by economic interests and the shifting of material capital globally. History shows that this has often been achieved brutally through plunder, colonialism, and today's neo-colonialism. Where pure economic interests once drove plunder, the church in the West introduced ideological superstructures for the first time. Even today, corporations exploit nations

and their resource reserves. However, the ideological superstructure now is "human rights," defined by Western standards and changing according to domestic political circumstances. Identity politics is the keyword here. In the utopian future under the initiative of the People's Republic of China, poverty will be eradicated, the world will be interconnected, and the living standards of all will be elevated. This will allow for a focus on improving the living conditions of everyone and on global development. It is about a shared future for humanity and prosperity for all.

4.5.2.2. The Belt & Road Initiative (BRI)

On September 7, 2013, at Nazarbayev University in Kazakhstan, the initiative for the New Silk Road was launched. President Xi Jinping outlined goals such as political coordination, promotion of road connectivity, free and barrier-free trade, currency circulation, and "people-to-people" exchanges on a bilateral level. By 2023, the BRI has concluded agreements with 32 international organizations and 152 countries. All agreements were made voluntarily, without political conditions, and without affecting the internal political conditions of the member states. The project focuses on economic, political, technological, and particularly social cooperation, including cultural exchange and mutual acquaintance among peoples in the new world order.

The aim is to jointly realize projects on an equal footing and based on win-win cooperation. In 2017, President Xi Jinping explained that the BRI focuses on the connectivity of all countries, in alignment with respect for their respective development strategies. It is about mutual development and prosperity through pragmatic cooperation. Bilateral and multilateral collaborations emerge on land and water, from sea to air, and from offline to online. It is an interconnected, multidimensional network. The BRI envisions the equality of all countries with shared benefits, political coordination, and "people-to-people" exchanges. In the fall of 2023, an international symposium was held at Renmin University of China, where, for the 10th anniversary of the New Silk Road, eight books in nine languages were published, with participation from the former Prime Minister of Bosnia and Herzegovina, the former President of Serbia, and the former Prime Minister of Kyrgyzstan. The editor-in-chief is Zhang Donggang, Secretary of the Party Committee of Renmin University of

China. This book series has been thoroughly analyzed and forms the basis of the following information alongside numerous government statements, participation in conferences, and personal conversations with responsible individuals.

"The commitment of one person accumulates, while that of a team multiplies." Over the past ten years, China has undertaken massive communication and coordination projects with various countries and organizations. For example, in the field of medicine alone, a "Health Silk Road" was established, where China implemented public health strategies and launched platforms such as the "Public Health Cooperation Network" and the "Tropical Medicine Alliance." In January 2017, the World Health Organization and China published a Memorandum of Understanding on health cooperation within the framework of the sustainable development of the Belt and Road Initiative. During the COVID-19 pandemic, China distributed hundreds of billions of anti-pandemic materials to 153 countries and 15 international organizations through the Health Silk Road platforms in 2020, as well as more than 2.2 billion vaccine doses to over 120 countries.

Many underdeveloped countries lack the prerequisites and conditions to attract economic investors. Additionally, they lack their own facilities and financial capital to independently manage financing. Without external support, adequate development becomes extremely difficult. Since the establishment of the BRI, proprietary financial institutions have played a crucial role. Local and international as well as private institutions collaborate. Chinese banks such as the China Development Bank and the China Export-Import Bank are the main financiers of the Belt and Road Initiative. Each project is decided through mutual consultation and cooperation rather than being imposed in a hegemonic manner by China under its own conditions. For this reason, more than 200 countries and international organizations have also chosen to cooperate. The BRI offers various investment opportunities, such as open loans, investment funds, public-private partnerships (PPPs), and corporate investments. The focus is primarily on infrastructure projects, water and food supply, public health, climate change, and other projects necessary for the economic development of the countries. Over the long term, the BRI promotes growth in output efficiency and connectivity. International organizations

like the Asian Infrastructure Investment Bank (AIIB) and the Silk Road Fund, as well as traditional international financial institutions such as the International Bank for Reconstruction and Development, and private companies, are all involved in China's direct investments amounting to \$213.48 billion in 2021. In the private sector, around 500 Chinese companies had invested a total of \$43.08 billion by the end of 2021.

The BRI is an economic initiative involving all participating countries, which join voluntarily and benefit from it. This also means the exchange of experiences, and China's economic rise is now a model for other developing countries. They can learn from how China, for example, lifted 800 million people out of poverty in 40 years and apply these lessons to their own unique domestic contexts. The BRI also ushers in a new era of modernization for all partner countries and offers technological transfers. According to the World Bank, real wages in participating states are expected to increase by two to four times in the coming years. It contributes to poverty alleviation and improves the lives of all people in harmony with nature. Over the past 10 years, massive infrastructure projects such as rail networks and highways, which are unfamiliar in the West, have already been created. In the digital economy, infrastructure networking, information sharing, big data, and artificial intelligence are making logistical projects of the future increasingly autonomous and a reality. Even regional manufacturers from remote areas can generate global sales through these new structures—not just large industries. This also means the liberalization of the market for more trade, investments, and finance. The BRI has become the main engine of the global economy, though outside the Western hemisphere.

In 2022, China, in alignment with the Belt and Road Initiative, launched new initiatives, including the Global Security Initiative at the Boao Forum for Asia, aimed at ensuring cooperative, comprehensive, and sustainable global security to create a society of security. Additionally, there are the Global Development Initiative and the Global Civilization Initiative. The focus is on a society and humanity with shared responsibilities, security, and development. Emphasis is placed on health for all and life on Earth. It is about a shared future for humanity. The new "Global Security Initiative" seeks to overcome the old ideological structures of self-defined democracy and freedom of certain hegemonic powers. Western security

interests are often based on geopolitical security, where the unequal world is the fundamental concept. Thus, the security of one is considered only in relation to the security of others, making anarchic conditions and nations with unequal values classified as unsafe and risky.

The political security concept known as the "Thucydides Trap," in the sense of "The Winner Takes It All," dominated all political and economic levels in the old world order. The prevailing hegemonic power always claims the supposedly legitimate dominant influence. According to the "Kindleberger Trap" concept, stability can allegedly only be ensured through hegemony; changes in hegemony signify instability and war. This positioning reflects the Cold War mentality to maintain the existing hegemonic world order. Kant's theory of perpetual peace is a concept of peace among societies, nations, and the global world. Kant established six prerequisites and three primary conditions for peace: 1. The creation of an international alliance, 2. Democratic states, and 3. Free trade. The BRI was established to create global partnerships, foster partnerships rather than alliances, promote free trade globally, and liberalize by removing barriers. It is about advanced, open, balanced, and inclusive win-win globalization. It is about a global security society with shared responsibilities and mutual interests. It is about a society with a shared future for humanity.

Barriers are to be adjusted and developed further to create prosperity in the interest of all people. The BRI supports the redesign of existing, outdated structures towards new growth processes that adapt to the evolving world. This also means that the BRI is open to cooperation and inclusion with the West.

According to the WTO, trade between China and the EU in 2021 was the largest and third-largest import and export region in the world, accounting for 13% to 10% of global trade volume. Over ten years, the total value of import and export goods between China and cooperating partner countries amounted to \$19.1 trillion, with an average annual growth of 6.4%, surpassing the growth of Chinese foreign trade. From 2013 to 2022, China's direct investments in cooperating countries exceeded \$240 billion. Meanwhile, the \$51.9 billion in project contracts with partner countries in 2022 accounted for 45% of the total volume, an increase of 3.4% from the previous year. The BRI has steadily evolved over the past

decade, from "Point to Point" to "Line to Line" to "Network to Network" and "Face to Face." New milestones are set each year, and the quality of life for more than 3 billion people in various regions has improved. It is predicted that through the BRI, 201,000 people per year and 7.6 million people globally by 2030 will be lifted out of poverty. And this has been achieved so far without cooperation with the West. The benefits of the BRI's economic prosperity will benefit all countries and also protect the environment. Global societies with a shared future for humanity will be created.

4.5.2.3. China's Second Opening-Up as a Reform of Modernization

Xi Jinping emphasized in a report at the 20th National Congress of the Communist Party of China on October 16, 2022, the promotion of a highly relevant opening-up. This also includes internal opening-up. During the pandemic, numerous economic contracts were not renewed, communication was hindered, and many misunderstandings arose. There was little consultation between nations and peoples, with the focus being on the pandemic and addressing common challenges. Now, these consequences are being addressed, and more importantly: the People's Republic of China is introducing reforms that pave the way for new regions for economic cooperation. This means that foreign investments in China will be gradually simplified, as will access to China. Infrastructure blockades will be removed, and access will be facilitated. "China will continuously expand institutional opening-up regarding rules, regulations, administration, and standards," said Xi Jinping. "Efforts will be made to accelerate the country's transformation into a high-quality provider, promote the high-quality development of the Belt and Road Initiative, and preserve the diversity and stability of the international economic landscape and economic and trade-related relations."

Provinces and local governments are also creating new collaborations during this time and are even competing with each other to attract foreign cooperation and investment. The opening of Xinjiang serves as a prime example. On October 23, 2023, the State Council of the People's Republic of China issued a new regulation for the free trade zone. The economy and tourism offer new opportunities. Nations of the world can contribute to the region and transfer their technologies and enterprises to achieve

economic success. This is also of immense importance for the new Silk Road Initiative, as Xinjiang is strategically significant for land routes to the entire Middle East, including its resources like the high volume of oil. Due to its unique location, Xinjiang is a center of economic activity and a hub connecting China, Afghanistan, India, Kazakhstan, Kyrgyzstan, Russia, and Pakistan. It is also referred to as the heart of the Belt and Road Initiative (BRI). Located in the northwest of China, Xinjiang is the largest province in China by area. Its land encompasses one-sixth of China's territory and is almost three times the size of France. The region also boasts rich natural beauty and stunning landscapes, including vast deserts, mountains, and grasslands. According to data provided by the regional government, Xinjiang has opened 118 bilateral international road transport routes, the highway between the region and Europe is fully connected, and the second railway line to Kazakhstan has been completed and put into operation.

By the end of August, 70,000 trains had passed through Xinjiang on the China-Europe (Central Asia) freight route, accounting for more than 57 percent of the national total volume. There were 8,024 international freight trains departing from Xinjiang, with an average annual growth rate of 50.4 percent. This year also saw intensified efforts to "go global and invite in." Party members and government leaders in the region have held several meetings with foreign guests, received delegations from over 50 countries, and reached a series of cooperation agreements in various fields, thereby creating new opportunities for international exchange and cooperation. The example of Xinjiang represents an opening that initiates a new process for all of China. It affects not only Xinjiang but the entire People's Republic. Particularly in rural areas, a large number of industrial parks and new projects are emerging, where all participants benefit, and the Chinese government supports investors in their interests.

Chapter 5

Marxism with Chinese Characteristics in the New Era; China's New Position on Intercultural Understanding with Thought and Concern for the Future of Humanity: This progress, this transformation, or even this revolution is largely unknown in the world, and China's ambitions are not fully understood in their essential principles despite numerous consultations. One aspect of this work is to help explain and clarify these questions and principles. It is about viewing modern China from a new perspective and seeing the world through Chinese eyes.

"Without investigation, you have no right to speak"

(没有调查，就没有发言权)

- Mao Zedong in May 1930 in an essay titled "Opponents of Investigation are Opponents of the Marxist-Leninist Party."

Without knowledge, thorough research, and understanding of topics, one should not make decisions or judgments. Pure assumptions or theoretical considerations are insufficient. Subjective or felt truths, repeated by prevailing opinions, are not adequate. It is about examining the elements of the world from new perspectives, including the People's Republic of China and socialism with Chinese characteristics in a new era.

Narratives about China and its ambitions continue to dominate. Knowledge in the Western Hemisphere is based on the foundations of past times. The re-contextualization of the Frankfurt School or the role of media in enlightenment is relevant and dominates universities, experts, and society—they are unworthy of being called such. These are fundamental structural breaks that make the Western Hemisphere an isolated world, cut off from the new developments in the world with long-term catastrophic consequences. The major criticism of Western academia is already the criticism and misunderstanding of Marxism in the new era and the lack of understanding. Narratives dominate globally. With China's growing influence, an admission that the West is wrong in its criticism of China would not be compatible with the egotism and arrogance as a self-proclaimed superior power and center of human civilization. Instead, the perceived truth is maintained, and China's actions in the world are labeled as false, even with hidden intentions. Yet the People's Republic of China's

projects and intentions are clear: All legal frameworks, all party guidelines, and all information within China, whether in academia or media, focus on one thing: harmony and peaceful cooperation with the world, and this is also the belief of the entire Chinese people. All other efforts or claims are neither thoroughly researched nor properly interpreted. China is not perfect, and many actions lead to misunderstandings. But fundamental research will clear up misunderstandings, and China is prepared to reconsider its course following such professional consultations.

Looking at world history, it becomes clear that great powers have usually risen through wars. However, China demonstrates a peaceful path to success. This means that military factors and confrontations against the West are excluded, even though Western methods of attacking the BRI and China resemble the Cold War and the Cold War mentality is present. The Western community has the chance to collaborate and shape the Belt & Road Initiative and the redesign of the world based on new rules, with mutual respect on an equal footing. The West has the opportunity to pave new paths for its own populations and allow the world to flourish. However, it isolates itself and is too preoccupied with its own truths and perspectives. It can no longer see the forest for the trees.

"A long journey reveals a horse's strength; time reveals a person's heart"
(路遥知马力，日久见人心)

From a classic Chinese poem by the scholar Guān Hànqīng, Yuan Dynasty (1271–1368), which remains deeply rooted in Chinese society today and reveals the true intentions of nature. Initial impressions and prejudices are often misleading. Patience is required to understand the true nature of situations. Applied to current global developments, it is hoped that the West will also come to understand China's ambitions. Yet the events on the other side show that efforts are being made by all means to prevent this through disinformation and mass manipulation. This harms not China, but rather the Western population, which will not participate in the developments of the times and thereby disconnect from the future. The damage is unimaginably long-term.

5.1 The West: Ideological Superstructure, Economic Interests at Core

In today's multipolar world order, a balance of power is emerging with an increasing number of actors striving for their sovereignty and independence, advancing the development of their nations according to their own priorities and the economic interests of their populations. This clearly means that non-Western ideologies, such as the acceptance of an unlimited number of genders, are not to be acknowledged; instead, the development and transformation of national interests should be based on one's own culture, principles, and necessary resources. The tools of "human rights" and "free democracy" serve as ideologies and justifications for one's own economic superiority. People fleeing war-torn and impoverished nations do so not because of the ideological principles and systems of the West, but due to the material foundations present in the West. These foundations could only arise because the West has centered its politics on resource exploitation since the colonial era, arguing this with an ideological superstructure. It is about economic interests and geopolitical strategies.

Cooperations are often linked with political conditions and unequal contracts with stringent requirements. In the realm of contract law, cooperative friendship or win-win situations are not considered; neither is there any intention to engage with developing countries on an equal footing or to recognize their sovereign interests. Instead, the focus is on ruthlessly advancing one's own economic interests under the ideological guise of so-called human rights. All "free, democratic" colonies, particularly in Africa, continue to be marked by internal conflicts and resource exploitation. The West uses sanctions as a pressure tactic against development. For example, the EU threatened sanctions against the construction of a promising oil pipeline between Uganda and Tanzania, citing incompatibility with climate goals. The fact that millions of people would be deprived of prosperity and means for development was of no concern to the EU. This represents clear interference in internal affairs and modern imperialism or neo-colonialism under the guise of new "climate ideologies." It is not about internal stability, security, or nutrition. This is evident in the gold mining in African states such as Mali or Burkina Faso, where the state has little control or influence over gold extraction, and foreign companies nearly fully control the natural

resources. The nations remain destabilized, and the wealth reaches only the colonial powers such as France or Canada. Modern colonialism is not characterized solely by military presence or brutal suppression of the population by a foreign army. It operates through corruption, corporations, shareholder influence on governments, and the flow of material and financial goods abroad, with no benefit to the local population. International law and contract law are used as justification.

Even in the People's Republic of China, which clearly focuses on improving the living conditions of all people, ideological doctrines are not left unchallenged without in-depth research. In April 2023, German Foreign Minister Annalena Baerbock visited China. During her three-day stay, she held a public conversation with her Chinese counterpart Qin Gang, the Foreign Minister of the People's Republic of China. The conversation was attended by many international and Chinese journalists for an interview. She raised the issue of Taiwan and criticized "human rights and the suppression of minorities." Qin Gang clearly refuted this, stating: "What China needs least is a teacher from the West." In Xinjiang, the main issue is radicalism and separatism by foreign anti-China forces. The Chinese Foreign Minister also emphasized that both countries "are countries of reason and thinkers and therefore can cooperate constructively rather than confrontationally." Besides ideological criticism from the West, there is much more. China's economic rise and opening-up are to be impeded by blocking investments and technology transfers from abroad, while simultaneously Chinese technologies are being rejected, as seen with Huawei in the German telecommunications system. Ideological laws are being enacted, such as the new German Supply Chain Act, to legally enforce ideological interests. On May 20, 2021, the EU froze negotiations on the EU-China Comprehensive Agreement on Investment (CAI) of 2020 after a resolution was passed regarding China's domestic issues related to "human rights" questions. Thus, the protection of human rights is feigned while clear geopolitical and economic interests are represented. There is no professional research underlying these decisions, only purely subjective perceived facts. The fact that this hampers the development of impoverished regions and, consequently, human lives, is of no concern to the West. They wish to maintain poverty in the world.

5.1.1. Ideology More Important than Support for People with Disabilities

More than just combating poverty, the focus must be on the most vulnerable people in the world, who often do not receive attention during times of change and development: people with disabilities. Due to Western sanctions, decoupling, and the prevention of cooperation, technology transfers in areas beneficial for people with disabilities cannot occur because ideology takes precedence. Poverty-stricken regions have limited opportunities to transfer advanced technologies for people with disabilities, as priorities are focused on meeting basic needs.

In recent decades, China has made significant progress for people with disabilities. According to Article 45 of the Constitution of the People's Republic of China, citizens have the right to material support from the state and society when they are elderly, ill, or disabled. The state develops social insurance, social assistance, and medical and health services necessary for citizens to exercise this right. The state and society ensure the livelihood of disabled members of the armed forces. The state and society organize work, livelihood, and education for blind, deaf, mute, and other disabled citizens. On December 28, 1990, the 17th Plenary Session of the Standing Committee of the National People's Congress passed the Law on the Protection of Disabled Persons, which was revised on July 1, 2008, at the 2nd Session of the Standing Committee of the 11th National People's Congress. It is the first law for disabled persons and the first legislation in the field of social security. On September 23, 1994, the Regulations on the Education of Disabled Persons were issued and implemented by the State Council of the People's Republic of China. On February 14, 2007, the 169th Executive Committee of the State Council of China enacted the Regulation on the Employment of Disabled Persons, effective from May 1, 2007. These regulations are based on socialist principles and are unrelated to human rights issues imposed and dictated by Western countries. It must be understood that socialism serves as the primary engine for meeting people's basic needs, ensuring a good and acceptable life, and improving the welfare of the entire society. To claim that the People's Republic of China disregards this is paradoxical, even an emotional truth taken to the absurd. In the context of the Belt and Road Initiative and international projects initiated by China, the focus is centrally placed on people.

I conducted active research on disability assistance and participated, among other events, in the international conference in Beijing on May 22, 2023, the "Belt and Road Disability Cooperation Theme Forum." At the forum, the goals and activities of partner organizations and countries regarding cooperation for people with disabilities were presented. The Vice Mayor of Beijing emphasized that it is indeed Chinese socialism that helps people with disabilities and thereby creates prosperity for humanity. Mr. H.E. Abdulla Al Humaidan, Secretary-General of the Zayed Higher Organisation for People of Determination from the United Arab Emirates, also stated that "the Belt and Road Initiative aims to jointly create a robust support system for people with disabilities. Development in the area of inclusion is a key driver for the future of all. It enables the exchange of technology, education, and experiences." Comprehensive inclusion means openness and constructive dialogue. Other speakers from NGOs and the China Disabled Persons Federation (CDPF) highlighted the strong collaboration within the Belt and Road Initiative. A representative from Indonesia said that the 22.5 million people with disabilities in Indonesia would significantly benefit from the project and see improvements in their living conditions. Additionally, many cooperation agreements between NGOs and the governments of Kazakhstan, France, Malaysia, and Cambodia were signed during the event, particularly in the areas of rehabilitation, assistive devices, technology, and international exchange.

The current Five-Year Plan of the Communist Party of the People's Republic of China includes, among other goals, providing increased support for people with disabilities and significantly improving their living conditions by 2025. To achieve this objective, 43 Chinese ministries and departments are collaborating. The principle is: prosperity for all. There are 85 million people with disabilities living in China. For comparison, the Federal Republic of Germany has a total population of 83 million. As reported by the China Disabled Persons Federation on September 28, 2022, 2.55 million women with physical disabilities were lifted out of poverty in 2019. Additionally, 10.5 million women with disabilities received new housing and health facilities, and 5.9 million acquired new jobs and specialized training. According to the Social Science Academy Press, between 2017 and 2021, 9.05 million people with disabilities found new jobs based on skills and knowledge rather than physical effort. Furthermore, numerous legal reforms have been carried out in recent

decades to ensure equal rights and protection for people with disabilities in society. For example, Article 2 of the Special Regulations on the Education of Disabled Persons stipulates that the state guarantees the right of people with disabilities to equal access to education.

The principle of the People's Republic of China is prosperity for all. For the Chinese, this means that development is holistic, improving the lives of people both in metropolitan areas and, importantly, in rural regions. This includes targeted training for people with disabilities, services, and subsidies through various channels and forms to help them find employment or start their own businesses. The goal is to create jobs for people with disabilities, especially given their unique individuality. People with disabilities see the world from a perspective often invisible to others. They are therefore essential for a thriving society and to bring about new viewpoints. It is necessary to advocate for their interests, secure employment opportunities, and create barrier-free facilities.

China and the partners of the Belt and Road Initiative aim to enhance the lives of people through all levels of exchange and close cooperation. Once, the West was open to the world and focused on cooperation. Now, the People's Republic is open and focused on cooperation, while the West increasingly rejects and even sanctions cooperation. However, the ruthless isolation and sanctions imposed by the West harm the most those who already have the least: people with disabilities or the impoverished worldwide. Therefore, it is questionable whether the People's Republic of China actually has negative intentions or if Western partners are acting recklessly, damaging the actual material human rights declared by the UN with their sanction policies and unilateral dominance over developing countries, thereby limiting their development and the lives of their people. China will continue to pursue its own path of human rights development and oppose the use of human rights as a pretext for interference and containment, as stated by Foreign Minister Qin Gang in a UN speech on January 2, 2023. China has found a path that aligns with the trend of the times and fits its national conditions. "The right of all countries to independently choose their own path of human rights development should be respected," said Qin. Countries should engage in exchange and cooperation based on equality and mutual respect and oppose the politicization and instrumentalization of human rights issues by certain

countries. The West criticizes the country-specific approach to human rights. China interprets international human rights standards in terms of economic, social, and cultural rights alongside other rights. Dialogue will elevate relationships between countries to a better level. Even though the West tries to teach, not all Western understandings of human rights exclude societal support from the Chinese perspective. Finding overlapping points in a respectful dialogue on an equal footing will advance development for the people.

5.1.2. Preventing Poverty Alleviation and Future Prospects: The Case of Xinjiang

The economic war, cloaked in ideological concepts, becomes evident in Xinjiang, the site of China's opening-up, where thorough research is now particularly possible. In early 2024, German corporations Volkswagen and BASF were pressured by significant domestic political pressure to close their factories in the Chinese province of Xinjiang due to alleged human rights violations. The fact that this move damages the poverty alleviation strategy and causes people to lose their jobs and even their livelihoods does not concern German politics.

Frank Schwabe, Germany's Commissioner for Religious and Ideological Freedom (SPD), told the Tagesspiegel that German companies should not operate there because the human rights situation in Xinjiang is "catastrophic and unclear." This statement profoundly reflects the situation in the West and its relation to global reality. Decisions and judgments are not made based on thorough research but on perceived, subjective truths, even ideological truths. This affects politics, academia, and particularly journalism, and deeply impacts the fractured structures of societies. "Unclear" by definition describes a state or situation where it is difficult to keep track or navigate. This can be caused by a variety of factors, such as a large amount of information, a complex structure, or a chaotic arrangement of elements. In short: information about Xinjiang is lacking, is not being processed, and emotional decisions are made blindly as a result. Unfortunately, the damage caused diplomatically and economically, as well as to the people on the ground, is of no concern to these decision-makers. This is irresponsible. This grossly negligent approach not only costs the German people jobs and prospects but also deprives the German economy of future opportunities. For instance, VW has a joint venture with Shanghai

Automotive (SAIC) in Urumqi, Xinjiang. To investigate the alleged human rights violations, professional audits and inspectors were sent to Xinjiang. The inspectors reported that there was no evidence of forced labor among the employees at this facility. The investment firm Union Investment continued to classify VW's stock as "investable" for sustainable investments in December 2023. Similarly, BASF's regular internal and external audits and due diligence measures found no evidence of human rights violations. However, in Germany, accusations have been made that BASF is targeting Uighurs and spying on them.

The government of the People's Republic of China has consistently denied these accusations in the past. Chinese Foreign Minister Wang Yi addressed the allegations at the Munich Security Conference and stated that certain political forces have spread too many lies about Xinjiang and put too much false information into the world. The "genocide" is one of these major lies. Since the establishment of the Uygur Autonomous Region of Xinjiang, the Uygur population has grown from over three million to over twelve million today. The average life expectancy of people from all ethnic groups in Xinjiang has also increased from 30 to 75.6 years. Wang Yi referred to these facts as the best evidence for the protection of human rights and stated that religious freedom for all ethnic groups in Xinjiang is well protected. There are sufficient religious sites, and the government even funds the repair and maintenance of mosques.

On the one hand, this highly sensitive issue definitely requires more clarification. China needs to take more responsibility and communicate its position to the world. Especially where there are many accusations, China must engage in public relations efforts. China is indeed doing this through its openness. However, this is not only China's responsibility. The Western academy needs to move away from its old narratives, view China with fresh perspectives, and also recognize the expertise and information provided by audits or inspectors. Even if auditors and their reports fall short of the emotional truth, the debate will ultimately hit a wall. Historical, economic, political, legal, and cultural viewpoints must be considered and analyzed. Otherwise, emotions and perceived truths will prevail.

The living conditions of people in Xinjiang can only be improved if companies expand their due diligence rather than closing their operations.

Companies like VW and BASF, with their suppliers, create jobs that benefit the overall societal development. Particularly, Xinjiang's growth is attributed to German companies. If our politics truly cares about the human rights situation and is interested in strengthening the German economy, VW and BASF should be encouraged to expand their influence. Greater influence and cooperation with local governments, NGOs, or individuals can actively improve the living conditions of people on the ground. This is indeed a successful concept across China. Over the last 40 years, more than 800 million people have been lifted out of poverty in the People's Republic of China. Companies that care about the local development of the region and invest in infrastructure embody this success model. The formerly impoverished population has been educated in local educational institutions and universities, places where one learns how to build the local economy, self-manage, and run private businesses. It is a concept of poverty alleviation through education and technology transfers to aid in regional development. If these are labeled as labor camps without professional investigations, it crosses the line of reason. Such accusations must be professionally investigated, and responsible individuals should be held accountable. However, professional auditors demonstrate that these accusations are unfounded. The Chinese province of Xinjiang is one of the most contentious topics. Many media claim that this region is allegedly involved in human rights violations, forced labor, and even genocide. This media strategy consists of continuously repeating claims until they are accepted as emotional truths. Objective, academic, and professional expert opinions are often suppressed – this also applies to the results of audit experts – to the detriment of the local population.

5.2 Subjective Truth, Re-contextualization, and Missing Competencies

Whether it's poverty alleviation, Marxism in China, China's modernization, the Belt & Road Initiative, BRICS, the Shanghai Cooperation Organization, or numerous other projects, it becomes evident that Western information systems, with their specific ideological agendas, overlook the foundations of various developments and fail to adapt old infrastructures from the Cold War era or hegemonic thinking to the multipolar world. Knowledge has been taught from a particular perspective that is outdated and will consequently hinder Western development, distort

forecasts, and increase risks. This will create misunderstandings and prejudices, restrict collaboration, reduce innovative capacity, and lead to a loss of trust. It is catastrophic to be unable to adapt.

"When things become difficult, one changes; through change, one progresses; through progress, one endures"
(穷则变, 变则通, 通则久)

A Chinese proverb from the Book of Changes, I Ching (周易). The Book of Changes has a history that spans from around 1200 BCE to around 200 CE and has been continuously developed over a long period of time.

The European Union is increasingly embroiled in conflicts at the borders of its neighboring states, particularly in Ukraine and Israel. Within the EU, infrastructure problems, a clash of civilizations between refugees and locals, and the strain on social systems dominate. Energy policy contributes to the migration of industries and exacerbates the greatest crisis the EU has faced since its inception. Instead of addressing these issues, prevailing discussions focus on peripheral topics such as identity politics, climate change, or even the legalization of cannabis. There is a lack of economic vision, rational experts, and a clear leadership structure that promotes critical collaboration and error correction. Instead, globalizing decisions are made that are questionable on various levels and contradict the interests of nation-states. It seems that in the modern West, ideologies are reviving in the form of fascism, as was last seen in the 1930s.

The deteriorating state of Europe on one hand and the rapid developments in the rest of the world, the new multipolar world order, and the increasing rule-setting by China and its partner countries on the other hand present an ambivalent scenario. In a multipolar world, nation-states, their national culture, and economy are emphasized, while the EU is evolving in the opposite direction, becoming a collective with a collective ideology. However, history shows that nation-states cannot be eliminated by hegemonic ideologies, as people remain rooted in their homelands. This ambivalence leads Europeans to misunderstand the global trends towards a world of equals, where old colonial thinking will be a thing of the past. The EU fears losing its global influence, which could potentially lead to instability and global crises. In contrast, China views the emergence of a multipolar world order and considers the unipolar world dominated by

hegemonic countries imposing their standards on others as outdated. However, a fundamental problem lies in the lack of mutual understanding. The EU and its institutions are losing sight of developments in China and do not recognize their own shortcomings. They primarily perceive risks and misinterpret the situation on all levels of information and administration, including academia, think tanks, and media. Addressing these deficits from recent years is crucial for long-term stability and development. It is about returning to the facts and focusing on the nations and the fundamental interests of the people with a clear mind.

While self-proclaimed "experts" in the West evaluate developments in China and the world according to Western standards, China and other countries define their facts and standards more from their own non-Western perspectives. The subjective perspectives of both sides involve different fundamental understandings. Both sides have experienced historically different practical and economic developments in their societies. What was advantageous for the West was not always beneficial for other countries, as particularly highlighted by the colonial era. History, cultures, and even language itself harbor different interpretations of truth and fundamental understanding. Western experts and think tanks, such as MERICS from Germany, often perceive events in China according to their own standards, shaped by their status as developed countries and former colonial and hegemonic powers, especially without examining the actual real conditions on the ground, let alone being able to apply Marxist material dialectics. In contrast, China, until the 1980s, was never a colonial or hegemonic power but suffered from internal and external turmoil and even famines. Therefore, different priorities arise, such as combating internal poverty and achieving external independence. Additionally, the Marxist perspective and the Chinese cultural perspective contribute to a completely different conceptual framework when interpreting events or policies. China's population has a different subjective viewpoint but also a clear objective one, which always seeks the truth based on facts, as seen in 实事求是 (seeking truth from facts).

Secondly, the flow of information within China and China's communication with the outside world are fundamentally different. Due to significant economic development, there are many gaps in the social sciences when it comes to understanding societal aspects. This also means

that China has not taken enough responsibility to address these gaps during modernization, thus exacerbating misunderstandings in mutual understanding. Where Western experts fail, China needs to offer new solutions to bridge these gaps. China's approach to material dialectics and practical application favors actions over words. However, without explanations of these actions, they can quickly be misinterpreted in the modern world amid massive information accumulation, misinterpretations, and geopolitical interests. These differences are underestimated by both sides, leading to significant misunderstandings. For example, the development of the rule of law during the pandemic was not investigated. Experts cannot thoroughly weigh these different societal realities, leading to the imposition of their own societal standards on the other society or to outdated information. There is a lack of a common standard in expert training. Therefore, not all experts are equal.

Subjective, unreflected self-interpretations dominate discussions, especially in Europe, where everyone claims to be an expert. Someone who has studied the Chinese history of the Qing Dynasty is quickly crowned as a China expert for modern international politics, or someone who has merely studied the Chinese language, which is absurd and does not allow for a deep understanding of the complex interrelations. Western politicians with completely different professional backgrounds make decisions about China without ever having conducted research on China. This can also be identified as the core problem of our time: a lack of empathy due to a lack of expertise. And a lack of expertise means that emotional truth prevails. And expertise is lacking because experts do not study abroad or respect and accept foreign positions. They even view them as propaganda, which is not only disrespectful but also naive.

To explain the dramatic situation in EU-China relations and their mutual understanding, the current state of understanding itself must be explained. An example is a so-called "Factsheet" on EU-China relations dated December 7, 2023, published on the European Union's diplomatic service government website. There, the current state of EU-China relations and the described problems are excellently presented to illustrate the core issue.

It states: "The EU sees China as a partner for cooperation, an economic competitor, and a systemic rival. However, EU-China relations have

become increasingly complex due to a growing number of irritants. China has become less open to the world and more repressive at home, while taking a more assertive posture abroad, resorting to economic coercion, boycotts of European goods, and export controls on critical raw materials."

The factsheet explanation consists of three sentences. The first describes the EU's current position on China. The second outlines the general reasons for the current negative developments, and the third provides the specific reasons for these developments. Upon closer examination of the phrasing, "an increasing number of irritants" is described as the reason for the negative developments in the first sentence. The term "irritants" precisely points to the core issue in EU-China relations. Irritation means confusion; it means that something is not understood concretely and deeply through information. When something is not understood, information providers, objective experts, government agencies, or the media should address this gap in understanding, eliminate irritants, and thus enable smooth cooperation in the interest of all. However, this is not happening, as shown in the third sentence. Instead, emotionally perceived accusations, i.e., emotional truths, are listed. For example, it is claimed that China has become more repressive domestically and (summarized) economically closed. These perceived truths of the EU as self-proclaimed "facts" and their claims are barely comparable to superficiality and detachment from reality, especially when considering the opening of Xinjiang.

It is therefore a misguided perception, based on bureaucratic individual cases in the European context, that China is becoming more restrictive on economic and political levels. This bureaucratic inundation is based on the development of the rule of law. Development implies change. Change also means that existing or "old" knowledge no longer aligns with current realities. Consequently, there is a need for information updates to the latest state of knowledge. However, experts and European governments or think tanks cannot grasp and understand these updates because they lack legal, Marxist, CCP, and academic expertise. They lack the expertise to understand China's modernization and cling too much to outdated Cold War dogmas and ideologies. Claims that China causes irritants are therefore very superficial and only indicate incompetence—it damages the competencies of the EU.

The lack of trained professionals in modern socialist China leads to "semi-qualified" or even "self-proclaimed non-specialists" taking advisory and navigational roles in think tanks or governments. In the economic and political cooperation between the EU and China, there is a lack of experts with a comprehensive understanding of China. This also implies a lack of field studies, among other things. The small inquiry from the German CDU/CSU faction (Document 20/9815, 2024) on China competence sheds more light on this issue. While there are numerous funding opportunities at universities and collaborations with think tanks like MERICS in Germany, there are no researchers or projects dealing with investigations within China. There is no funding for comprehensive studies in China, such as doctoral programs. Instead, the current intention of the federal government is to develop China competence domestically. This, of course, offers no opportunities for field studies and practical experience, let alone balanced access to Chinese materials and perspectives. Moreover, sanctioned think tanks like MERICS are consulted, which spread highly politicized content to governments and are a clear example of "semi-qualified expertise." This jeopardizes quality and exacerbates misunderstandings.

The few examples already highlight a significant problem: there are communication difficulties and understanding issues regarding fundamental information that extend to diplomatic summits, revealing the deteriorated information structures of the entire EU system and potential explanatory deficits on the Chinese side. There is thus a gap in foundational knowledge. The German government attempts to address this deficit by developing China competence domestically, rather than in China itself. This is a mistake because it is not just about China. It is about conducting field studies around the world and learning from reality. Europe is no longer the world's hegemony.

5.3. Proper Treatment of Contradictions with the West

In light of the conflicts, it is clear that the world, including the West, must progress. There is an enormous information gap, and conflicting interests lead to these contradictions. Therefore, it is necessary to address these

contradictions properly. The question is: how? The answer is: through the correct communication of information.

The People's Republic of China will not be able to present its "story" from its own subjective perspective any more than the West can present its "ideology" in the multipolar world order. Cultures, emotions, and cognitive frameworks/ thought constructions are different. The rhetoric is different. A professional approach is needed to resolve these contradictions.

"A journey of a thousand miles begins with a single step"
(千里之行，始于足下)

This is a quote from the classic Daoist work *Tao Te Ching* by Laozi. Expert training plays a crucial role in this. This means that Europe must embark on a new path in foreign studies. Western universities are no longer sufficient; rather, social science programs, at least at the master's or PhD level, need to be completed abroad, and the education system of the visited nations must focus on culture and national identity to facilitate mutual understanding. In China, for example, this would involve Marxism. This also includes pioneering spirit and a new era of enlightenment. The West must take the new step of training experts on a new level, that is, abroad and with a spirit of mutual understanding. Fears and arrogance must be left behind, while curiosity, empathy, and respect for differing viewpoints should dominate. However, this also requires China's willingness and the willingness of other nations in the multipolar world order to prepare corresponding study programs and provide scholarships and other financial support. It calls for a new era of exploration.

Secondly, media structures must be utilized and expanded. The grassroots level, the public, and all social strata need to be reached amidst the flood of information and misunderstandings must be eliminated, not just a privileged expert milieu. However, Western media and their owners seem to be currently orienting their strategy to counter peace and principles as well as the new rules of the multipolar world. They act against the ambition to see a country and its culture in a new light. This is also because the question of truth is answered from their own perspective. Media are crucial for shaping public opinion in Western states and play a highly relevant role. Despite opaque structures at government levels, particularly

in the EU, citizens in the European democratic system elect their representatives and fundamentally influence political direction through discussions. If the entire knowledge about China in society is negative and not neutral, cooperation will be impeded already at the grassroots level. Currently, China is negatively portrayed through the soft power of the entertainment industry, such as Hollywood and Netflix, as well as through information media like mainstream news. This is also largely because the entertainment industry works for Western shareholders (e.g., Blackrock, Vanguard, etc.).

Similar strategies are also employed in mainstream media in Western countries. As shown by the new opinion manifesto from April 2024 by employees of public broadcasting media in Germany, state-affiliated media cannot be considered entirely neutral. Therefore, it is already incompatible with media interests to report on cooperation with China. Additionally, journalists lack in-depth expertise about China to properly contextualize events there. Consequently, China must explore its own methods of media cooperation or new media constructs. However, direct media operations are ineffective, as described above, because China's subjective truth and Marxist approach are not present in the logical and conceptual frameworks of other countries, necessitating a different argumentative and logical approach. China should collaborate with small, existing media outlets abroad. This also does not constitute interference in domestic affairs as long as the media involved provide professional, factual reports in the educational domain.

Thirdly, the discourse culture among the general population in Europe is immense. In China, the discourse culture is heavily focused on academic levels at universities. Even at the democratic level of self-governance, experts are always invited rather than just politicians. Therefore, China relies on academic exchange or intergovernmental consultations to facilitate communication between experts rather than semi-experts. However, this perspective is often overlooked in Europe's general understanding. As outlined, semi-experts dominate the field of China expertise. In the West, there is also stronger activism and pressure driven by political emotions, without precise content reflection. If China succeeds in engaging with politics through facts and media, showing the truths in China through its own soft power or information flow, it will also spark a

much larger academic counter-movement and discussion against the anti-China strategy, revealing massive new cooperation opportunities based on correct understandings. Indeed, information about China in schools, universities, businesses, and new media stimulates the entire discussion, including discussions about other states.

All challenges share one common factor: the flow of information. Fundamental information is not produced purposefully, not communicated effectively, and does not reach grassroots or decision-makers, especially in the context of EU-China relations. Instead, politically clearly negatively positioned information sources prevail. Therefore, new structures must be created and new perspectives explored to clear up misunderstandings. Given that the current EU-China situation is in an extraordinary crisis and that daily new situations, such as the war in Israel, shake the world, the time factor is highly relevant. Long-term solutions must be found, but also short-term ones to stop collateral damage. Otherwise, an unstoppable downward spiral will ensue. In the new era, the People's Republic of China has clearly demonstrated through its own international initiatives such as the Belt & Road Initiative, the Global Security Initiative, the Global Development Initiative, BRICS, the Shanghai Cooperation Organization, and many other initiatives that it is a new initiator of global political developments. This is coupled with economic developments and trade that have boosted its own economy, the economies of neighboring countries, and especially the BRI countries for many years. The focus in universities and research institutions has always been on economic aspects. However, with its own development and initiatives, it is also necessary to take responsibility in the new era. Taking responsibility means particularly that the People's Republic of China must reposition itself internationally, including in the field of enlightenment. Repositioning and taking responsibility particularly mean that the People's Republic of China must provide transparency externally and share internal information processing and positional infrastructures.

What happens internally offers insights into external developments. China has nothing to hide; rather, humanity can learn from China. It is long overdue for China to not only remain on its standpoint but also explain it. Especially regarding sensitive topics like Xinjiang or Taiwan, much more explanation, definition, and information must be conveyed to the world

rather than ignoring these issues. China respects the international sovereignty of other states; therefore, it does not interfere in internal affairs. However, in communication with the West, these internal affairs as well as external economic policies are essential for understanding. Language, culture, history, and even the political system differ. Accordingly, prejudices based on non-existent knowledge quickly take hold. In the language itself, in communication, terms are also used that are not known in the respective cultures. For example, Chinese terms like “mutual understanding,” “heart-to-heart exchange,” or “win-win cooperation.” These are not widespread in global common usage. In storytelling or communication in a very logical and precise linguistic space like Germany, it is necessary to logically define and narrate based on the historical, cultural, and linguistic backgrounds of the society. And that is the crux where true experts and semi-experts differ. The art lies in presenting politics and history objectively and neutrally so that politics in Germany and Europe does not see it as pro-Chinese propaganda but as facts that are interesting and convincing enough to reach and internalize the masses. It is about storytelling and the national image of politics. Without profound rhetorical expertise, such as found in lawyers, few are familiar with this rhetorical intensity and quality. Particularly, Chinese media will hardly achieve this without cooperation with China-friendly media or even Western media.

Ultimately, the role of the media, especially new media, and the role of AI in the media of the future remain highly relevant. Artificial intelligence will become a part of society, just as the internet is part of society. All areas of the world will be affected, but artificial intelligence, such as chatbots, are programmed with a specific political agenda and describe the world from a perspective prevailing in the programming domain. Due to the connectivity of the world, it will therefore be relevant to connect AI in a way that incorporates perspectives considering various international viewpoints. Both from the West and the Global South. We can thus learn from each other.

Chapter 6

What Karl Marx created with *Das Kapital* and the *Communist Manifesto* was the beginning of a movement aimed at reforming human societal structures and ways of thinking. It provides an answer to what the world of tomorrow should look like and how humanity can develop. The material dialectic is the tool of the Marxist. This also means knowing, understanding, and bringing about change for the people based on economic developments and their facts. The development and practical implementation have occurred in various ways throughout the history of the communist movement. However, the path of the People's Republic of China is a path from which communists worldwide should and must learn to find the answer in current world development, one that allows the world to live in peace, harmony, and development for the people.

6.1. On the Correct Application of Modern Marxism in the World

The application of Marxism in the new era as a tool for the people requires a careful understanding of the specific conditions in each country and the world in general. Even though the world is moving toward a multipolar world order and the interests of all nations align with their own cultural and domestic circumstances, economic interconnection on a global level is unstoppable, especially in times of Big Data and Artificial Intelligence. The correct application of this economic interconnection can contribute to the eradication of poverty, the promotion of shared economic efforts, and respectful cultural exchange. However, this development requires a profound understanding of Marxist analytical skills and, based on that, economic competence. The reason why modern leftist movements, as well as all Marxist movements in the West and worldwide, fail lies in their Trotskyist tendencies rooted in the Frankfurt School. Even those relying on the foundations of Stalin or Lenin should not be ideologically blinded and ignore global developments. The year 2024 is not the year 1900. The world has reached a complexity that cannot be grasped by a single individual or a single national communist movement without expert knowledge. It is necessary for comrades worldwide to embrace the hearts and interests of their people, unite all classes to jointly tackle new challenges and developments, and ultimately achieve a new form of human civilization.

It is naive and clearly against the interests of the people if a new communist movement, in the spirit of anarchism or Trotskyism, seeks to radically alter existing systems and attempt to implement the foundations of re-contextualized Western Marxism in a complex world. Anarchism, chaos, or even civil war-like conditions that lead to the destabilization of nations cannot serve the interests of humanity. Such an approach would not only lead to the collapse of modern economic systems nationally but also jeopardize global supply chains and cooperation. Economic instability on a global level affects all countries and is not limited to individual nations.

The consequences of such unrest are hard to predict and primarily harm the most vulnerable people who already have the least. Everything is interconnected. Therefore, the needs and desires of the people must be considered, and a new approach to human-centered politics must be developed peacefully. Workers in Western countries have faced numerous obstacles since World War II to provide their families with a good life and thus strengthen the bourgeois middle class. Yet even the middle class is increasingly threatened by poverty, the gap between rich and poor is widening, and the world is facing some of its greatest crises with the conflicts in Ukraine and Israel, even a potential new world war. Change is necessary, change that only Marxism in the new era can bring about.

Demands such as leaving NATO and pursuing exclusive cooperation with China and Russia are unrealistic and do not reflect the will of any single nation. Even Russia and China themselves seek cooperation rather than confrontation, aiming to break from the past Cold War mentality. It is equally absurd to exclusively ally with the USA and act as its vassal state. In the new multipolar world order, national interests and the interests of the people must be considered, which means respecting the sovereignty and independence of every nation and showing respect towards each nation. Similarly, national culture must be appreciated. This means that trade, peace, and cooperation with all countries of the world in the new era must begin. It is about mutual understanding. Communists must support cooperation with both the USA and China and Russia, and exert pressure to bring about a change in political or geopolitical interests. This does not necessarily require fundamental changes that could lead to instability. If Germany is a NATO member, exiting through conflict is a justified path, but it may not be the right way to resolve global contradictions. Instead, it is about initiating internal change processes and strategically managing existing situations. NATO and other alliance organizations must be reformed from within, and communists of all nations and NATO member states must become leading figures who consolidate the interests of the people.

The question then arises: Who is a friend and who is an enemy? In today's world, classic class structures are outdated, and national structures have been significantly undermined by the hegemony of a few countries. The monarchs or colonial rulers of the modern world do not appear openly but

operate in the shadows. Shareholders of massive financial monopolies like BlackRock or Vanguard are often seen by critics as the real rulers of the world. Yet even this assumption is not profound enough, as the individuals behind the scenes who give orders, engage in corruption, or possibly possess compromising material against leaders of other nations often remain hidden. It would be reckless for them to come into the public eye and expose themselves to risks, including personal danger. Additionally, apart from shareholders or hidden monarchs, the issues of social engineering are of great relevance. Media are used as tools to portray even a foreign military occupation as positive, as a supposed external protection. For instance, the presence of American troops in countries like Germany or South Korea since World War II or the Korean War must be critically questioned. Thirdly, politicians may act against national interests for ideological reasons. The war in Ukraine demonstrates that critical resources like energy have been sacrificed by the German government to prioritize ideological goals.

Thus, there are internal enemies in the form of shareholders, foreign military stationed on the ground, media used as propaganda instruments, and politicians acting against national interests. These numerous hostile elements hinder the development of the nation, humanity, as well as innovation and change. In times of crisis, it becomes clear that control of power is more important than considering the interests of the people. Likewise, new leftist ideologies are enemies of socialism, pushing their path of liberalization and individualization against the economic interests of families, security, or the entire populace for ideological reasons.

As friends of the people, attention should be given to those advancing national development. This includes workers, politicians, as well as academics and patriotic elites. There are many German entrepreneurs who, despite the energy crisis, believe in advancing Germany. Numerous individuals contribute daily to societal development in Germany, regardless of their cultural background. It is about those who keep material resources and the economy within Germany alive and evolving. It should not matter which party or group they belong to but rather ensuring the material basic needs of the people. Communists must support these patriotic forces. The path of cooperation at this level must be adjusted accordingly in the new Marxism, as will be discussed in the next chapter. Moreover, it must not be

forgotten that there are many national patriots and comrades abroad. Germans who have had to flee due to poor national structures or fear severe repression on a legal level. Germans who, in times of political correctness, restrictions on freedom of expression during the pandemic, or the war in Ukraine, are silenced by new ideological fascism but remain German and wish to improve the material interests of the people.

There are ample approaches to determine who is a friend and who is an enemy of the nation. However, in the new era, the enemy is deeply embedded within the nation itself, making its removal or even confrontation extremely challenging. The political conditions are highly complex. Therefore, based on the lessons from Chinese history and Chinese Marxism, experiences and insights need to be applied to modern Western communist movements. It is about addressing contradictions within the people, fostering cooperation and win-win situations instead of mutual conflict, and uniting all classes and groups. It is also crucial to collaborate with friends and hold enemies more accountable: naming the issues directly. Just as the Communist Party of China fought alongside the Nationalists against Japan, there is a need for collaboration between communists and nationalists in the modern world to improve national interests and the living conditions of people. At the same time, it is crucial to rethink old patterns of thought about power dynamics and the active combat or even eradication of enemies, as these approaches can destabilize the entire country and thus need to be viewed in a new light: the light of new cooperation for the people.

Therefore, essential steps are necessary to introduce reforms through communist movements in the new era and thus correct the course of nation-states. It should be a gradual process, similar to the gradual reforms in the People's Republic of China. However, the advantage of global communist movements today is that they can learn from China. China's gradual development can be adapted to modern Western communist movements, with their own national characteristics. For example, this involves a modern socialism with German characteristics.

6.2. Marxism of a New Era

In the new era, socialist movements must renew their thinking, reform their parties, and fully commit to addressing the material needs of their people, pursuing cultural interests, and prioritizing security. This requires new fundamental mechanisms:

1. Unification of All Classes Instead of Class Struggle

The first essential concept must be the unification of classes and structures in the interest of the people. So far, in all communist parties in the West, the classic image of “higher taxes for the rich” or similar ideas is prevalent. The public is concerned that this could harm those who work hard, are creative, or innovative, and thus belong to the higher income brackets, as their potential for advancement might be impaired by communist movements. Their advancement opportunities are emotionally challenged. It is a mistake to view the higher earners of the nation as enemies and to fight against them. This reaction will inevitably lead to a counter-reaction, a fight against the communists. Such a struggle is unbalanced and one-sided. Rather, the art lies in having the elites and higher earners of the nation fight alongside the communists. The wealthy also have their concerns, families, and even responsibilities for their businesses and the country. They are stakeholders and must fulfill this responsibility.

Therefore, communists must find a path of cooperation and win-win situations. This means fostering mutual respect and understanding. Three approaches are conceivable: The elites must step into the public eye through the initiative of the communists and show themselves; they must demonstrate more commitment to public interests, and the communists must involve them more and protect their interests. When people are in the public eye, especially on social media, every action and political view

they hold is revealed, and their influence becomes visible. This places power and control in the hands of the people themselves, and the actions and political stances of the elites become transparent. If they act against the people, the people will react through boycotts or similar measures. Secondly, their responsibility will increase, as will their national awareness and even the sense of purpose of the elites. If they invest in local infrastructure instead of paying higher taxes, their reputation among the public will also improve. Elon Musk is an example of how elites, through their activities and as symbols of hard work and innovation, can even be portrayed as heroes. The goal is to lead research and economic initiatives into a new era through the symbolism of entrepreneurs while placing public interest at the forefront. This also means making their positions of responsibility and behavior as authorities clear to the public. In today's world, the public and new media are important power instruments and control mechanisms for the people. Overall, this means that new legislative initiatives must come from comrades that do not raise barricades between people but rather promote win-win cooperation.

2. Material Dialectics of Karl Marx as an Analytical Tool and Instrument

Secondly, the education around Karl Marx's Material Dialectics must be integrated into the thinking and analytical methods of modern communists in the new era. This means focusing on the economic interests of the entire population, not ideological ones like those of the New Left. Marxists must keep an eye on economic development, safety for families, the elderly, and people with disabilities. It is about ensuring that people of all classes can earn money and reducing contradictions within the population. Instead of conflict, empathy for differing views must be fostered, and struggle should be conducted through expertise. The focus should be on national culture, and on an international level, material dialectics should be applied to prevent exploitation and instead support the building of nations through win-win cooperation.

3. Expertise Instead of Emotional Activism

The modern world is complex, and a new era for humanity has begun. Due to this high complexity, the communist movement must support experts who serve as guides for the nation. These experts, whether they are

technicians, biologists, academics, or business leaders, should bring innovative ideas. Emotional truths and pseudo-experts dominate on all levels and in government positions as well as academia, obscuring the truth due to their own indoctrination. Communists need to involve all these people in dialogue and nation-building, being the leadership of the people at all levels. If a comrade lacks the necessary qualifications, they can support experts in other ways, such as through assistance in social media, organizing events, or other activities. The goal is to give experts more reach and voice on a voluntary basis, to further develop the nation on a material basis, and thereby improve living conditions. Experts will be indispensable in the new era. This also means that communists must find new ways of training, such as studying abroad. They are the vanguard in the new world and must have authority and serve as role models. In our representative democracy, it is crucial that people rise to the top not through connections but through their qualities. Instead of engaging in emotional debates, comrades should dominate the levels of academia, articles in newspapers, or social media through well-founded studies and knowledge. This means focusing on cadre training, expert development, and diligence. It is not about knowing everything better than the people, and it is especially not about telling others what they should do. Instead, it is about being a role model and disciplining oneself. It is about listening to people, learning from them, and serving them.

4. Talent Promotion and People-Centric Approach

Another essential core element is people-centricity and talent promotion. Marxists and Communists must serve as pioneers in intellectual enlightenment and develop themselves into experts, regardless of their professional backgrounds. Whether it's the man at the post office, the woman in the lab, or the head of a company – all must become the best in the nation. I refer to this as the concept of “One works for 100 others.” The struggles of recent decades in the West show that Communists often lack financial resources and must face challenges through intense struggles with new leftist movements, mainstream narratives, and misinformation, relying purely on voluntary efforts. This requires significant strength and energy, especially when considering personal family and security concerns. Therefore, it is crucial to overcome one's own limits and show relentless dedication beyond cultural and individual interests. As a "one-man army,"

one must work for a hundred, foster one's own expertise, and set an example for the nation to become an authority and a respected figure among the people. This also means caring for and supporting others. Communists must be role models for the nation, distinguished by discipline and self-criticism. They should be pioneers for younger generations, leading the country in development and reconstruction. They must provide answers to questions where others have none, which also involves learning academic tools and making comparisons with foreign countries and the world. This diligence includes supporting other comrades without pursuing personal interests but focusing on the common cause. The goal is to strengthen the party, the movement, and the team to address national problems effectively, resolve contradictions, and take responsibility. Criticizing on social media and consuming journalistic media alone is not enough. Instead, perspectives must be broadened, and understandings must be established with parties and nations worldwide. People must be at the center domestically, and the psychological maladies caused by the Frankfurt School must be addressed through material dialectics.

5. Development of National Identity in the New Era

To win the hearts of the people, Communists must be part of the people. The people are not defined by liberal lifestyle ideologies created by Hollywood and other media. The people represent homeland, the place where economic conditions have shaped culture and nation, and the heart of the people. Communists must promote national identity and revive national pride. This also means keeping history alive. When thinking about culture, the culture of all eras, not just the modern age, is relevant. Communists should support and be present at cultural events, such as medieval festivals or other traditional activities. Communists with political and financial power should support small businesses and promote national fashion. For example, when people think of Germany, many think of Bavarian culture with lederhosen. However, German culture is much more diverse. All regions should be able to revive their regional culture, local bakers, churches, or local breweries should shine in new national splendor. Poets and thinkers, engineers, and new innovations should be supported by Communists, especially in times of the new multipolar world order. Instead of alienation caused by capitalism, the connection to neighbors,

bakers, and even purchased products should be restored. This creates a personal bond with homeland, quality, and even art.

6. Communist Party and Movement

The ideological development, dissemination, and networking of Communists must be built in the new era. Freedom does not exist without discipline and security. Communists must connect with other parties and structures, as well as with nationalists, to combat the common internal enemy and meet the new responsibilities. New Left movements will never achieve this, but Stalinist or Marxist parties that still adhere to Marxist principles have the potential to thrive in a new era. Forming alliances is crucial. The ideological superstructure is important; opportunism is an enemy. Instead of indulging in lifestyle pursuits, it is important to respect the basic needs of the people. Especially in times of the Clash of Cultures, security must be ensured through technology and the state, and discipline and public order must be maintained. Communist movements must serve as role models and should never be a risk factor for destabilizing society. They must work hard and become part of the elite themselves. Together, they can succeed, and networking is essential. It is necessary to stay close to the people, utilize the tools of information dissemination, and be representatives of the people and experts of the people, rather than mere representatives.

7. Multipolar World and International Movement

Communists should not interfere in the internal affairs of other states or condemn them. Criticism without professional research and expertise is activism and unprofessional; it harms the communist cause. Therefore, Communists should engage internationally as experts, improving the material living conditions of people or enhancing security by sharing their expertise with the nations of the world. In the new era, connectivity, exchange from people to people, heart to heart, and respect and empathy among all classes, nations, and peoples are also crucial. Communists must travel worldwide, study, and learn from the peoples of the world to shape the future together. They should study in China, the DPRK, Africa, the Middle East, and even the USA to deeply understand national interests and lead nations to a win-win situation and transformation. Instead of

exploiting resources, ways must be found to ensure that all participants globally and the nations collectively benefit from the resources, not just a few elites. Networking and meeting other comrades on-site to set objectives and practice diligence, discipline, and hard work is also essential. It is about mutual care, empathy, and respect for sovereignty and national interests. The goal is to bring about harmony, peace, and economic cooperation in the new world.

8. Initiator of Economic Visions for the Nation

Ultimately, the goal of Marxists is to elevate the economic development of the nation to a new level. The Chinese have recognized that history can repeat itself and are now initiators of global economic cooperations aimed at improving the living conditions of all. As Laozi, the Chinese philosopher and founder of Taoism, said:

“History always repeats itself, like the changing of the seasons”

(历史总是重复的，如同四季更替)

This realization underscores the necessity to study history. Communists must become masters of their own history and recognize when the nation had its best years to learn from them and possibly revive that time. For example, the German Hanseatic cities were once significant trading centers. In the current era, reviving old Hanseatic cities could lead to a new economic boom that might shape the next decades, or even the next century. Communists must drive development – the development of the nation, and economic development. Cooperation with other states is of great importance to ensure the supply of raw materials. Partial privatization of companies is also important. This way, the state, provided Communists have influence, can minimize risks as long as they hold shares in the companies. At the same time, it can be ensured that companies do not use their monopolistic power against the people. It is about responsibility to the people, but also about win-win, as innovation freedom and flexibility will remain on the free market.

9. The Future of Marxism in the Age of Artificial Intelligence

Artificial Intelligence (AI) will shape the future of the world in a new era. Marxism in the new era must utilize AI under the guidance of comrades to significantly improve the living conditions of people. It should not be overlooked that AI is programmed by individuals with their own political backgrounds. While AI can be seen as an expert, it carries a clear intent of social engineering, potentially spreading specific ideologies. Therefore, it is crucial to use AI in all areas of urban development, improving working conditions, and increasing life expectancy in collaboration with comrades and to become an expert in its use. The comrade is an expert, and together with AI, the concept of the “One-Man Army” can be fully realized. AI can perform tasks in various dimensions to reach and serve the people. The world is becoming increasingly interconnected, which enhances the exchange of information and technology. Communists will, alongside AI, solidify their positions and gain influence.

10. Cognitive Framework and Social Engineering

The final essential feature must be based on the latest insights in the field of social engineering. The thought processes of comrades and the limitations of their thinking due to the educational systems of their nations must be overcome. Logic, worldview, and the question of whether what they see truly corresponds to reality must be accompanied by critical thinking and, in particular, self-criticism. Beyond questioning the meaning of life, the ambition should be to gain significance through contributions to the welfare of the people. For thousands of years, we have learned from sports that physical limits can be quickly surpassed; the limits of what is possible exist only in the mind. This also applies to the development of our mental and psychological strengths. We have the opportunity to program ourselves, overcome mental constraints, and maximize and develop our talents. Every talent and every development of skills will make a valuable contribution to society. Ultimately, it is about serving the people.

