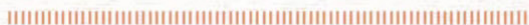




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# THE HUMANOMICS IN THE NEW ERA



"The Humanomics In The New Era"  
Research Team of Xinhua News Agency

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# Preface

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August 15, 2023, is the first National Ecology Day in China. On that day, Erik Solheim, former Under-Secretary-General of the United Nations (UN) and Executive Director of the UN Environment Program, revisited Anji County, Huzhou City, Zhejiang Province, after a long time. He discovered that Anji had turned bamboo groves into “carbon banks” guided by the idea of “lucid waters and lush mountains are invaluable assets.” He also discovered that it had transformed fresh air into “real gold,” creating cultural and economic prosperity on the path to embracing a greener environment. In the first quarter of 2023, tourism and cultural revenue in Anji reached RMB 10.55 billion. At the same time, the exemplary culture and environment boost Anji's economic development by attracting IT and digital enterprises, of

which six companies have completed their IPO.

Changes in Anji provide a window for observing the unique worldview, values, historical perspectives, cultural views, and ecological concepts inherent in Chinese modernization. Viewed through the lens of cultural civilization, the path to Chinese modernization has never been “cold and detached.” Instead, it has always focused on the “human” factor, achieving an inherent unity between the creative and value subjects. China is practicing a new development paradigm—humanomics in the new era. That is, we should integrate humanistic factors into economic modernization and cultural prosperity to answer from a “human” perspective the questions: Who is the development for? On whom does it rely? And who shares its benefits?

Humanomics in the new era takes root in Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, puts people first, and promotes the integration and interdependence between humanities and economy. It can provide a solid material foundation and strong spiritual motivation for achieving Chinese modernization, building a modern civilization of the Chinese nation, and creating a new form of human achievement.

Humanomics regards “put people in the first place” as the top priority throughout the path to Chinese modernization. It focuses on meeting people's aspirations for a better life, striving for common

prosperity for all, promoting human capital development for a great cause, and aiming for a harmonious coexistence between humans and nature.

Humanomics in the new era endows economic development with profound humanistic value, focusing on the mutual stimulation and development of humanities and economy. Culture has become a solid foundation and catalyst for high-quality economic development. Cultural prosperity may inspire the development of people, economy, and society to meet people's diversified, multi-faceted needs at various levels in exploring modernization.

Humanomics in the new era embodies a profound methodology and focuses on the three major elements: people, culture, and economy. It stresses the dialectical relationship between material and spirit, inheritance and development, tradition and modernization, fairness and efficiency, and self-reliance and mutual learning. It transcends objective modernization with “things” as the carrier and focuses on subjective modernization with “people” as the carrier.

Humanomics in the new era is made in China, but its innovative achievements and opportunities to realize modernization may serve the whole world. It responds to the call for a “humanistic return” in economics, breaks the “humanistic paradox” of economic growth, and enhances the people-based resilience of the global economy. It inherits

and carries forward the humanistic genes in traditional Chinese culture to enhance the “cultural identity” within the human community with a shared future and create new forms of human advancement and civilization.

“If you apply your talent one day, you can serve the country and benefit society (with your knowledge of politics and economics.”<sup>[1]</sup> Economics in the Chinese context has always borne people-based thoughts through the history of thousands of years, with the ultimate goal of benefiting the people and realizing great harmony.

Let us promote the integration of economy with humanities and infuse the economy with humanity, allowing the light of civilization to shine on the world and illuminate the future.

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[1] "Book of Jin·Biography of Yin Hao" .

## Chapter 1

# A New Format of Development

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The “second integration” is another liberation of thoughts, allowing us to make full use of the precious resources of China's fine traditional culture in a broader cultural space for theoretical and institutional innovations for the future.

—Xi Jinping

The development of the times calls for theoretical innovation, which, in turn, leads the development of the times.

Since the 18th National Congress of the Communist Party of China, based on Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, the Communist Party of China has focused on the integration and interaction between humanities and economics, adhered to the people-centered development idea,

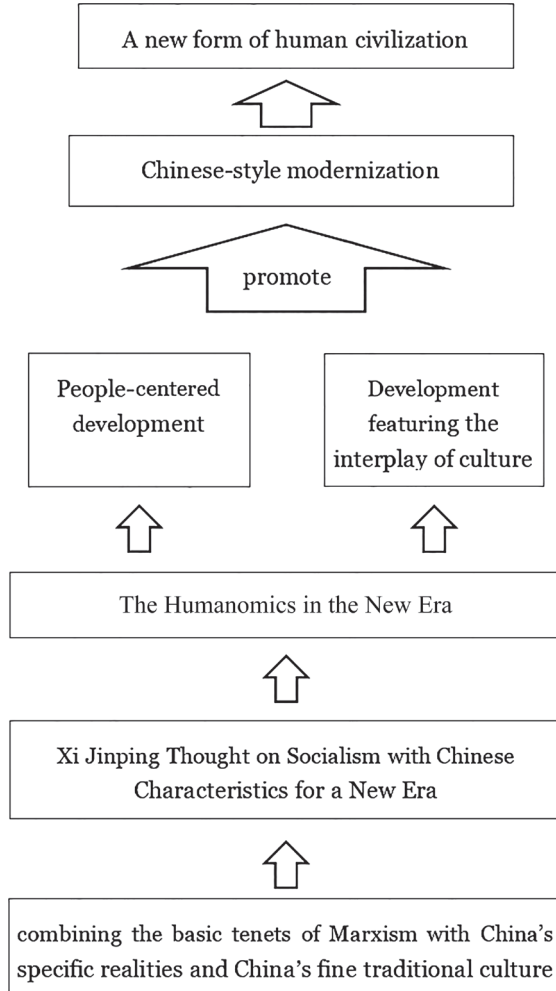


and vigorously promoted the development of socialist culture with Chinese characteristics. It has been building the modern civilization of the Chinese nation, merging profound humanistic motivation into economic growth, promoting material abundance and people's all-around development, and enriching and promoting a new form of human advancement. In this magnificent practice, humanomics in the new era has been gradually explored and formed as a new development format, providing a solid logic in the cultural perspective for promoting Chinese Modernization.

## **1. What is Humanomics in the New Era?**

Humanomics in the new era adheres to the people-centered development idea. It adds profound humanistic value to economic development with a prosperous socialist culture with Chinese characteristics, promotes the interaction between an integrated development of culture and economy, and reveals the ultimate power for high-quality growth. It is a key to understanding the Chinese modernization.

Humanomics in the new era integrates the fundamental principles of Marxism with the specific situation in China and the fine traditional Chinese culture. Development for the people is the basic



stance of Marxian political economics. Marxist political economics takes the labor theory of value as the theoretical cornerstone, reveals the true source of social wealth, and considers humanity's free and comprehensive development as its goal. It is a typical people-oriented development theory. As regards the relationship between culture and

economy, Marxism believes that the economic base determines the superstructure, including culture. At the same time, the superstructure reacts on the economic base.

China's traditional culture is highly consistent with Marxism. The people-oriented idea in the long-standing Chinese civilization matches the Marxist stance and values centered on people. President Xi Jinping pointed out, “For thousands of years, the Chinese nation has the tradition to document historical records and compile classic works, to draw on the lessons of history and civilize the people through cultural development.”<sup>[1]</sup> Back to the Shang and Zhou dynasties, two to three thousand years ago, China began to switch from God-centered to human-centered politics, and ideas such as “What the people want, God must follow” came into being. During the Spring and Autumn period, Laozi said, “The sage takes people's will as his own.” Confucius advocated “focusing on and meeting people's benefits.” For thousands of years, people-centered thoughts, like “the people are the foundation of a country and only when the foundation is solid can the country thrive”<sup>[2]</sup> has passed on as an important element of Chinese culture.

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[1] Xi Jinping, Forging Ahead on the Journey to National Rejuvenation, Foreword to the Revitalization Library, Xinhua News Agency, September 26th, 2022

[2] “Shang Shu-Xia Shu-Song of the Five Sons”.

At the same time, the Chinese nation has attached great importance to the role of culture in governing and development since ancient times. According to the “Jifa (Laws of Sacrifice)” chapter of *Liji (Book of Rites)*, “Kings reign culturally and militarily.” In ancient China, a fundamental approach to governance was to nourish people in culture to achieve stability in the country.

The Western humanistic thoughts originated from the ancient Greece and Rome. When Western economics was established, it also contained profound humanistic content. Adam Smith believed that compassion is a moral gift of man and was concerned about workers’ living conditions. He held that a society in which most of its members are trapped in poverty and misery can never be a prosperous and happy society.<sup>[1]</sup> The relationship between economy and culture is also an important topic in many scholars’ research. For example, Max Weber, known as one of the three founders of sociology, believed in his Protestant Ethic and the Spirit of Capitalism that the asceticism-focused Protestant Christianity played an important role in promoting the development of modern Western capitalism. However, with the rise of rationalism, Western

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[1] Adam Smith [English]. *The Wealth of Nations*. Translated by Guo Dali and Wang Yanan. Commercial Press, 2014 edition, page 73.

economics has gradually shifted its focus from humanistic values and cultural influences to the world of logic, “It even enters a formulaic world composed of mathematical models and realizes devaluation, resulting in a pure Scientific Economics.”<sup>[1]</sup> In this regard, Nobel Prize winner in economics Amartya Sen believes that as the gap between modern economics and ethics continues to widen, modern economics has seen a phenomenon of severe impoverishment.<sup>[2]</sup> Many Western economists are also calling for the return of humanism in economics. American economist Deirdre Nansen McCloskey pointed out that we must build humanomics to improve economics. Compared with existing economics, Humanomics has a wider theoretical perspective and more power, and its empirical evidence is broader and more rigorous.”<sup>[3]</sup>

Looking at the history of humankind, the development of economy and civilization has always encountered ebbs and flows while progressing in spirals. In China, a civilization of five thousand years, the Communist

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[1] Gao Debu, the humanistic shift of the Chinese economics, Guangming Daily, Page 11. January 23,2018

[2] Amartya Sen, translated by Wang Yu and Wang Wenyu: "On Ethics and Economics", Commercial Press 2018, page 13.

[3] Deirdre N. McCloskey: "Bettering Humanomics: A New, and Old, Approach to Economic Science", translated by Zhao Xiaoxi, by China Translation and Publishing House,Page 1,Preface.

Party of China drew excellent ideas from “the aggregated knowledge of humankind,” continuously innovated and developed the Party's theory in the practice of the new era, and gradually formed humanomics in the new era. It emphasizes that its stance should be people-oriented, reflecting the people's aspirations, creation, and wisdom. With a series of distinctive, original, and systematic achievements of the times, it explores a new chapter of Marxian political economics.

### It Is the Economics Always Adhering to the People-centered Development Idea

The Fifth Plenary Session of the 18th Central Committee of the Communist Party of China clearly stated that we must adhere to the people-centered development idea and take improving people's well-being, promoting people's all-round development, and moving steadily toward common prosperity as the starting point and goal of economic development.<sup>[1]</sup> “The country is its people, and the people are the country.” The people-centered position is the fundamental stance of Xi Jinping's economic thought, which is fully reflected in the goals and paths of China's economic development. The report of the 20th National Congress of the

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[1] Xi Jinping: " Continuously opening up a new frontier of Marxist political economics in contemporary China ", "Qiushi", 2020.16, page 8.

Communist Party of China emphasized that “We must put the people first. People-centeredness is an essential attribute of Marxism. Our Party's theories are from the people, for the people, and beneficial to the people.” “Applying a people-centered development philosophy, we must protect the people's fundamental interests, improve their well-being, and work tirelessly to ensure that development is for the people and by the people and that the people share its fruits. We must do a better job of seeing that the gains of modernization benefit all our people fairly”.

### It Is the Economics Nourished by China's Fine Traditional Culture

China adheres to adapting Marxism to the Chinese context and the needs of the times, promotes the creative transformation and development of the best of Chinese traditional culture, and integrates the essence of Marxism with the best of fine traditional Chinese culture and with the common values that our people intuitively apply in their everyday lives. China promotes the localization of foreign culture, cultivates and creates a socialist culture in the new era with Chinese characteristics, injects cultural impetus into the theoretical innovation of economic development, and lays a profound foundation for Humanomics in the new era. China's fine traditional culture contains many important and people-oriented ideas, including regarding the

people as the foundation of the state, gradual and daily improvement, promoting harmony between humanity and nature, universal love and non-aggression, and all people under heaven are of one family. They are highly consistent with the new concept of innovative, coordinated, green, open, and shared development. The vital and excellent traditional ideas were endowed with values in the new era and have become an important ideological treasure house of Humanomics.

### **It Is the Economics Promoting the Integration and Interaction between Cultural Prosperity and Economic Development**

Culture and economy are like two wheels for the development of human society. Economy lays the material foundation, and culture provides the power and value guidance for development. President Xi Jinping's series of important expositions have continuously emphasized the role of culture in development. He says, "Ensuring a more complete and lasting sense of fulfillment, happiness, with high-quality cultural supply," "Culture is an important fulcrum to promote high-quality development," "To meet our common challenges and create a better future for all, we look to culture and civilization to play their role, which is as important as the role played by economy, science, and technology." In practice, China focuses on coordinating material and cultural-ethical advancement and pursues both material abundance



and cultural-ethical enrichment. The “14th Five-Year Plan for Cultural Development” issued by the General Office of the CPC Central Committee and the General Office of the State Council clearly states that it is necessary to develop the cultural industry further, strengthen cultural empowerment, and give full play to the role of culture in activating development momentum, improving development quality, and promoting the upgrade of economic structure.

### The Economics Aim to Create a New Form of Human Advancement Based on Extensive Consultation, Joint Contribution, and Shared Benefits.

Chinese President Xi Jinping pointed out: “Chinese modernization is deeply rooted in China's excellent traditional culture, embodies the advanced nature of scientific socialism, draws on and absorbs all outstanding human civilization achievements, and represents the direction of human civilization development. It shows a different picture from the Westernized modernization, and it is a new form of human advancement.”<sup>[1]</sup> China has proposed the concept of building

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[1] “Xi Jinping addressed at the opening ceremony of the a study session on implementing the spirit of the 20th National Congress of the Communist Party of China, emphasizing the correct understanding and vigorous promotion of Chinese modernization”, Xinhua News Agency, February 7, 2023.

a community with a shared future for humanity, creatively proposed a series of new ideas, thoughts, and strategies for promoting the healthy development of economic globalization, striving to create new opportunities for the world with China's own development that delivers greater benefits to all peoples. China calls for cultural exchanges to transcend estrangement, mutual learning to transcend clashes, and coexistence to transcend feelings of superiority. The global civilization initiative focuses on tolerance, coexistence, exchanges, and mutual learning among different civilizations and calls for all civilizations to work for a new vision for modernization and create a better and new form of human advancement.

## **2. Why is it Necessary to Establish Humanomics in the New Era?**

How do we balance the speed and quality of economic development? Can the path of modernization be traced back to the ultimate proposition of “human modernization” and promote the building of the modern civilization of the Chinese nation? Insufficient total volume and momentum of development, as well as imbalanced distribution, have blocked universal benefit and sharing of development outcomes. How can we offset this global development

deficit? Humanomics in the new era transcends the materials, focuses on people's modernization, and answers the above questions from China, the world, the people, and the times.

### It Is for High-quality Development

After entering the new era, China's economy has achieved a historic leap. However, it still faces many difficulties and problems, including unbalanced and inadequate development and bottlenecks in promoting high-quality development. From a deeper perspective, the past shortage and insufficient supply in the Chinese economy has changed fundamentally, and the Chinese people's need for a better life has shifted from having enough goods to enjoying high-quality ones.

In response to problems and economic and social development changes, China has put forward and applied a new development philosophy, worked hard to promote high-quality development, fostered a new development pattern, and implemented supply-side structural reforms. Humanomics with Chinese characteristics and features of the times focuses on ensuring and improving people's livelihood, meeting people's all-around and diversified needs at multiple levels with high-quality development, making substantial progress in promoting the common prosperity of all people, and promoting the all-round development of people and society.

## It Is the Path that Must be Taken for Chinese Modernization

Humanomics in the new era is a development discipline for realizing Chinese modernization.

Realizing people's free and all-round development is the ultimate goal of Chinese modernization. The people-centered humanomics in the new era answers how a country with huge populations may achieve balanced development and common prosperity. Humanomics of the new era where humanities and economics integrate and interact focus on coordinating material with cultural-ethical advancement and harmonious coexistence of man and Nature to avoid uncoordinated and unsustainable development. It is committed to building a community with a shared future for humanity and creating a new form of human advancement. It broadens its vision of humankind and the world, adheres to peaceful development, and shapes a new pattern of world civilization.

Chinese modernization is the result of the renewal of the Chinese civilization. It gives Chinese civilization modern power and Chinese civilization provides it with a profound foundation. Humanomics in the new era helps build confidence in history and culture and contributes from a historical perspective to the modern civilization of the Chinese nation on the new journey of the new era.

## It Is China's Answer to the Global Development Deficit

At present, global instability and uncertainty are mounting significantly, a backlash is occurring against economic globalization, the harm of protectionism is all too visible, income disparity and imbalance in development among regions are growing, and the development deficit is continuing to increase.

Humanomics of the new era is the Chinese plan to solve the global development deficit. It provides a new choice for countries and nations hoping to maintain independent decision-making. It assures the confidence of more developing countries in exploring a modernization path that suits them.

Facing the global development deficit, China focuses on the beneficiaries and contributors of the development, emphasizes people's willingness and strength, adheres to an innovation-driven development mode, and establishes a dynamic growth model. China pays attention to the future of humanity, creates an open, coordinated, and win-win cooperation model, and firmly supports economic globalization. China sticks to advancing with the times and creates a fair and reasonable governance model. China adheres to fairness and inclusiveness, creates a balanced and inclusive development model, and allows people worldwide to share the benefits of economic globalization development results.

## Chapter 2

# The Theme of People-centered Development

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The idea of people-centered development is not an abstract or mysterious concept. It can not just stay in words and thoughts but must be reflected in all aspects of economic and social development. We must uphold the principal position of the people, meet people's aspirations for a better life, constantly strive to realize, safeguard, and advance the fundamental interests of all our people, and work tirelessly to ensure that development is for the people and by the people and that the people share its fruits.

—Xi Jinping

“The people are the foundation of a country, and only when the people lead a good life can the country thrive.”

Humanomics in the new era borrows heavily from the long-standing people-oriented thinking in the fine traditional Chinese culture, upholds the theme of people-centered development, and reflects thoughts and practices at the time for seeking happiness for the people.

“One's own cause must be explored based on the fine experience of the past.”<sup>[1]</sup>

Humanomics in the new era prioritizes “putting people first” throughout the entire path to Chinese modernization. Chinese development focuses on meeting people's aspirations for a better life, striving for common prosperity for all, promoting human capital development for a great cause, and aiming for a harmonious coexistence between humans and Nature.

## **1. Govern for the People: Meeting People's Aspirations for a Better Life**

In order to meet people's aspirations for a better life, humanomics in the new era contributes to formulating economic policies and promoting high-quality development to ensure people's high-quality

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[1] [Qing] Shen Zongqian: "Jiezhou on drawings" .

livelihoods and happiness.

Since the 18th National Congress of the Communist Party of China, the CPC Central Committee, with Xi Jinping as the core, has followed the people's aspirations for a better life, pursued high-quality development for building a modern socialist country in all respects, and regarded people's happiness and well-being as the ultimate goal of promoting high-quality development, thus continuously enhancing the Chinese people's sense of fulfillment, happiness, and security.

### Continuously Increase Income while Promoting High-quality Development

“RMB 67,500 in 2012; RMB 83,500 in 2015; RMB 99,000 in 2018; RMB 115,500 in 2022...” The income is well recorded in his “family ledger” by Peng Jinhua, a farmer in Pengjia Group, Wanli Village, Yaowu Town, Yushui District, Xinyu City, Jiangxi Province.

The Pengjia Group is one of the fixed points for observing family income in rural China. Since the 1980s, fifty farmers, including Peng Jinhua, have recorded their daily household income and expenditure in detail.

After the 18th National Congress of the Communist Party of China, two economic curves of China are worth noting: One is the GDP growth, which jumped from RMB 54 trillion in 2012 to 121



trillion in 2022; the other is the disposable income per capita, which grew from RMB 16,510 in 2012 to 36,883 in 2022.

In the future, matching residents' income growth with the GDP growth is still one of China's leading economic and social development goals. Huang Qunhui, director of the Institute of Economics of the Chinese Academy of Social Sciences, said, "The goal of keeping the growth rate of residents' income at the same level with GDP growth in general means that ordinary Chinese can fully benefit from the development."

### Meeting People's Needs for a Better Life in Promoting High-quality Development

Changes on the dining table are frequently discussed in China today: In the past, the Chinese focused on producing enough food; at present, they pay more attention to food quality and eating better.

In the new era, Chinese society's principal contradiction is between unbalanced and inadequate development and the people's ever-growing need for a better life. Accordingly, China has taken supply-side structural reform to promote high-quality development so that people's diverse, multi-faceted needs at various levels can be met.

In the new development stage, China is implementing a new development philosophy, creating new development pattern,

accelerating high-quality development, and meeting escalating domestic demand with high-quality supply and products, like high-end agri-food, mobile phones, air conditioners, new energy vehicles (NEVs), and high-end rural bed and breakfasts.

With the development of the domestic NEV industry, the consumption of automobiles, one of the symbols of modern life, has accelerated in China, resulting in every four people owning a car. In 2022, the market share of domestic marques in the Chinese market was nearly 50%, and this proportion in the NEV market reached 79.9%.

A virtuous cycle between high-quality development and high-quality life has been formed. Statistics reveal that China's consumption structure has been optimized and upgraded in the new era. The proportion of final consumption expenditure in GDP has stayed above 50% for 11 consecutive years, and the domestic consumption demand has become the primary engine for economic growth.

### Guaranteeing and Improving People's Well-being while Promoting High-quality Development

In recent years, over 70% of the national government expenditures have been for improving people's livelihood in China. Take 2022, for example. Education accounted for 15.1% of general government budget expenditures; social security and employment

accounted for 14.1%; health accounted for 8.7%; agriculture, forestry, and water accounted for 8.6%; general public service accounted for 8.1%; and urban and rural community accounted for 7.4%.<sup>[1]</sup>

By promoting high-quality employment to increase people's income and creating high-quality supply to meet the needs of a better life while laying a more solid material foundation for safeguarding and improving people's livelihoods, China insists on ensuring and improving people's livelihoods in high-quality development.

At present, China has established the largest system for education, social security, and health in the world. China has worked continuously to ensure people's access to childcare, education, employment, medical services, elderly care, housing, and social assistance at a higher level to meet people's aspirations for a better life.

## **2. Raising People's Income: Promoting Common Prosperity for All as the Focus of Development**

Common prosperity for all is an important feature of the Chinese

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[1] "Fiscal Revenue and Expenditure in 2022", Central Government of the People's Republic of China, January 31, 2023, [https://www.gov.cn/xinwen/2023-01/31/content\\_5739311.htm?qid=ff78865d000f6a47000000046458c182](https://www.gov.cn/xinwen/2023-01/31/content_5739311.htm?qid=ff78865d000f6a47000000046458c182)

path to modernization. Promoting common prosperity in high-quality development is one of the important issues to be answered by humanomics in the new era. In global economic history, the market economy is a feasible way to strengthen a country and enrich its people. However, overemphasizing market competition often leads to polarization between the rich and the poor.

In China, common prosperity is not an empty political oath but a tremendous social change that a political party unites and leads all the people to carry out. An effective market and a well-functioning government can encourage the Chinese people to work together to enlarge the “economic cake” and cut and distribute fairly through reasonable institutional arrangements.

### **The Distribution System is a Fundamental System that Promotes Common Prosperity**

In July 2023, China's Ministry of Human Resources and Social Security revealed the new minimum wage standards in various regions, and 15 provinces had set up a bar on and above RMB 2,000. Ten years ago, the highest minimum wage standard among different areas was only RMB 1,500.

China is committed to balancing efficiency and fairness and improving the distribution system constantly. It endeavors to expand

the middle-income groups, increase the revenue of low-income groups, carry out a rational adjustment on high incomes, and narrow the income gaps between urban and rural areas and among regions and groups. For example, from 2012 to 2022, the income ratio of China's urban and rural residents shrank from 2.88 to 2.45.

Emphasizing the “Common” is Both the Key Priority and the Challenge in Achieving Common Prosperity.

Liangshan was once known as one of the “poorest corners of China.” At the National Two Sessions in 2023, Ji Liezi, secretary of the party branch of Abloha Village, Butuo County, Liangshan Yi Autonomous Prefecture, Sichuan Province, which is located deep in Liangshan, showed three eye-catching photos. In the photo shot in 2005, the villagers lived in small cabins. However, in 2007, everyone had moved into adobe houses, and in 2020, the villagers lived in multi-story apartments with roads accessible in and out of the village. They could also enjoy themselves in community centers and receive medical care services in clinics.

Since the 18th National Congress of the Communist Party of China, China has organized and implemented the most extensive and intensive poverty alleviation campaign in human history, lifting 98.99 million rural people out of poverty, thereby creating a miracle

in poverty reduction. As it concluded successively, remote villages like Abloha Village have climbed over the “insurmountable mountain of poverty,” and people's lives there have changed dramatically.

To address imbalances and inadequacies in various fields of development, China has formulated and implemented a series of national and regional strategies, such as the battle against poverty, rural revitalization, the large-scale development of the Western region, the revitalization of the old industrial base in Northeast China, the rise of Central China, the deployment of paired assistance, and the deepening of the collaboration on poverty alleviation between the eastern and western regions.

### Common Prosperity is a Long-term, Arduous, Systematic Project Requiring Continuous Exploration.

“The market price for pickled mustard tubers is RMB 0.3, but why does the workshop still purchase them at RMB 0.5?” Questions like this were always asked in the commonwealth workshop in Zhaishitang Agricultural Innovation Base at Xin’an Town, Huzhou City, Zhejiang Province. The workshop owner, Shen Qi, told the villagers that the extra RMB 0.2 is meant to encourage them to be consistent pickled mustard tuber providers. In Zhejiang Province, 5,599 commonwealth workshops have been set up, providing 278,000 jobs for the villagers,

resulting in an income increase of RMB 2,000 per capita.

While steadily promoting common prosperity across the country, China has chosen Zhejiang, which has better development conditions, to build a common prosperity demonstration zone and explore related policies and measures, such as commonwealth workshops, rural science and technology commissioners, and cooperation between coastal and mountainous areas. This year, China's National Development and Reform Commission summarized ten typical practices across six aspects in Zhejiang in building common prosperity demonstration zones for high-quality development. These measures are to be promoted nationwide.

### **3. A Wealth of Talent is Vital to the Success of a Great Cause: Taking High-quality Development of People as the Power Source**

On May 30, 2023, the manned spacecraft Shenzhou-16 successfully lifted off in Jiuquan, Gansu Province. The 37-year-old professor from Beijing University of Aeronautics and Astronautics, Gui Haichao, attracted particular attention among the three astronauts.

Gui Haichao was born in a barely known town in Shidian, Yunnan, on the southwestern border of China. Through diligent study,

he became the first payload specialist to work in China's Space Station, realizing his childhood dream. His story has inspired countless youths and epitomized China's emphasis on talent cultivation and high-quality people development.

Xi Jinping pointed out that population growth is a significant issue related to the great rejuvenation of the Chinese nation. We must focus on improving the population's overall quality and support Chinese modernization with high-quality demographic development.<sup>[1]</sup> “Quantity and quality of talents matter most for a country's governance.”<sup>[2]</sup> Talents have always been regarded as a critical factor for the rise and fall of a country in traditional Chinese culture.

Humanomics in the new era upholds that people are the most active, dynamic, and creative among all economic and social development inputs. High-quality demographic development can constantly stimulate people's enthusiasm, initiative, and creativity to generate developing power.

Education is the top priority to improve the quality of the population. At present, China has built the most extensive education

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[1] “Xi urges modernization of industrial system, high-quality population development”, Xinhua News Agency, May 5, 2023.

[2] “Mozi-Shangxian”.



system in the world, covering preschool, primary, secondary, and higher education, ranking at the middle and upper levels in the world. In 2022, the rate for China's nine-year compulsory education and high school enrollment reached 95.5% and 91.6% respectively.

High summits, deep valleys, and crisscrossing ravines are the ordinary scene in Nujiang Lisu Autonomous Prefecture, Yunnan province, as the prefecture is located in the Hengduan Mountains—“wrinkles of the Earth.” As one of the nine districts and prefectures suffering from the gravest poverty in China, Nujiang used to have an average education period per capita of just over seven years. In 2016, Nujiang was the first prefecture in Yunnan to provide 14 years of free education from preschool to high school, safeguarding all local ethnic groups’ rights to education.

“Walking along the Nu Jiang Grand Canyon, the best buildings in every town and village are schools.” proudly said Wu Jinfeng, principal of Geli Primary School in Daxingdi Town, Lushui City, Nujiang Prefecture.

Present-day China has over 240 million people with higher education, a new labor force with an average of 14 years of schooling, over 200 million skilled workers, and more than 60 million highly skilled professionals. China boasts the largest and most comprehensive talent resources among all countries.

“We must attract talents globally and employ them effectively.” The continuous advancement of high-quality population growth has stimulated the enthusiasm, initiative, and creativity of hundreds of millions of people in China.

According to the Ministry of Science and Technology's statistics, China's R&D personnel has increased from 3.25 million in 2012 to over 6 million in 2022, ranking first in the world for many years. The total science and technology R&D expenditure has increased from RMB 1 trillion in 2012 to RMB 3.09 trillion in 2022. China's ranking in the Global Innovation Index has risen from 34th in 2012 to 11th in 2022, making it an innovation-driven nation.

#### **4. Harmony Between Human and Nature: Focusing on Harmonious Coexistence Between Human and Nature for Development**

In midsummer, the Haizhu National Wetland Park, acclaimed as the “Green Heart” of Guangzhou, is lush with greenery, and its blue waters ripple in tranquility.

The 1,100-hectare Haizhu Wetland is the largest urban central wetland among China's mega-cities. Such a large wetland in the downtown area where land is precious has not impacted the city's

economy. Instead, it has enhanced the core competitiveness of the region. The nearby Pazhou AI and Digital Economy Pilot Zone has attracted over 50 IT and digital companies to settle in.

“Lucid waters and lush mountains are invaluable assets.” Humanomics in the new era insists that a healthy ecological environment is the best public good and universal welfare for people's livelihoods. Economic development cannot come at the expense of ecological degradation. Ecology is an integral part of the economy, and protecting ecology is developing productivity.

Xi Jinping pointed out that the history of civilizations shows that the rise or fall of a civilization is closely tied to its relationship with Nature. Industrialization, while generating unprecedented material wealth, has seriously damaged Mother Nature. Development without thought of the future is not sustainable. The way forward should be green development focusing on harmony with Nature and eco-friendly progress.<sup>[1]</sup>

Since the 18th National Congress of the Communist Party of China, China has regarded ecological conservation as a fundamental cause of the sustainable development of the Chinese nation and carried

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[1] " Xi Jinping's Speech at the Opening Ceremony of the 2019 World Horticultural Expo in Beijing, China ", Xinhua News Agency, April 30, 2019.

out a series of pioneering endeavors, making significant progress in building a beautiful China.

In the past decades, the average concentration of PM2.5 in key metropolises across China has dropped by 57%. In 2022, the proportion of days with fine air quality in cities of the prefectural level or higher reached 86.5%, making China the country with the fastest improvement in air quality globally. The accumulated reforestation in China amounts to 1.02 billion Chinese mu (a mu equalling 1/6 of an acre). With a 24.02% forest coverage, China contributes approximately a quarter of the world's newly added green area and has the fastest growth rate in forest resources. The combined proportion of state-controlled water sections with good-quality surface water increased 23.8 percentage points to 87.9% in 2022, close to the level of developed countries.

After tenacious efforts, China has become more colorful, with a bluer sky, greener land, and clearer water.

The 5,000-kilometer-long Yellow River, known as the “Mother River” of the Chinese nation, has frequently played havoc with floods and water interruptions in history. The latest results from remote sensing surveys showed a significant increase in vegetation coverage in the Yellow River Basin, with the “green line” moving about 300 kilometers westward. In 2022, the water quality of the whole

mainstream of the Yellow River reached Class II for the first time, and it had not ceased flowing for 23 consecutive years. The “Mother River” has regained its luster.

Ecological conservation promotes green development. Since the 18th National Congress of the Communist Party of China, China's CO<sub>2</sub> emissions per unit of its GDP have decreased by 34.4%, coal's share in the primary energy consumption has dropped from 68.5% to 56%, and energy intensity has declined by 26.4%, marking the fastest reduction in energy intensity in the world.

At the same time, the renewable energy scale and the new energy vehicle production and sales in China all rank first in the world. The installed capacity of renewable energy power generation has exceeded one billion kilowatts, and the installed capacity of wind, solar, water, and biomass power generation all ranked first in the world, respectively. In 2022, China produced over 7 million new energy vehicles, accounting for 63% of the world, injecting new impetus into the high-quality development and transformation of China's economy.

“The Chinese civilization has always valued harmony between man and Nature and observance of the laws of Nature. It has been our constant pursuit that man and Nature could live in harmony with each

other,”<sup>[1]</sup> said Xi Jinping. The ecological civilization, inheriting China's fine traditional culture, has become an essential support for Chinese modernization and a splendid backdrop to the modern civilization of the Chinese nation.

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[1] " Xi Jinping's Speech at the "Leaders' Climate Summit" ", Xinhua News Agency, April 22, 2021.

## Chapter 3

# A Vivid Practice of Symbiosis and Co-prosperity between Humanities and Economy

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As the Chinese saying goes, “Up above is heaven, and down below are Suzhou and Hangzhou.” Suzhou and Hangzhou are both cities at the forefront of economic development. As both cities enjoy advanced culture while leading in economic development, it is worth studying their humanomics.

— Xi Jinping

A series of practices of humanomics in China's new era have vividly illustrated “interaction and integrated development” that sharply characterize humanities and economy. In carrying forward the

millennia-old cultural lineage and gathering surging kinetic energy for high-quality development, the humanities have been given unlimited vitality thanks to economic support, and the economy boasts a higher value because of humanistic content. Based on the adaptation of the basic tenets of Marxism to China's fine traditional culture, China, as the world's second-largest economy, has always held high the banner of humanism in its development and has striven to realize the continuation and leap from the “ancient Chinese civilization” to the “modern Chinese civilization.”

## **1. Civilizing the People Through Culture: Humanities Serve as a Solid Foundation for Economic Development**

China's fine traditional culture, born from 5,000 years of Chinese civilization and grown out of the revolutionary and advanced socialist culture that has been developed in the great struggles of the CPC and the people, embodies the deepest aspirations of the Chinese people and represents a unique symbol of the Chinese nation.<sup>[1]</sup> Such is the most profound foundation of China's economic development.

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[1] Xi Jinping: Speech at a Ceremony Marking the 95th Anniversary of the Founding of the Communist Party of China, Xinhua News Agency, July 1, 2016.



## Continuing China's Cultural Lineage to Shape a Unique Economic Form

China is one of the oldest countries in the world, with a civilization dating back more than 5,000 years, and it is the only ancient civilization in the world that has continued to this day without interruption. China's unique historical and cultural lineage has shaped its unique economic form, endowed it with a suitable economic development model, and has become the deep-seated driving force for its economic transformation and upgrading.

The Yangtze River is the Mother River of the Chinese nation. For thousands of years, with its waters as a belt, it has formed a complete natural economic and social system in its basin, creating a millennia-old cultural lineage linking the vast land of Sichuan Province and the water towns in Jiangnan (the area south of the lower reaches of the Yangtze River).

To revitalize the Mother River and conserve the core area where Chinese civilization originated and developed, China has launched a systematic river management strategy since the 18th National Congress of the Communist Party of China. Upholding the principle of “jointly focusing on extensive environmental protection and not engaging in excessive development,” the provinces along the river have been improving the ecological environment and promoting the green

transformation of economic and social development comprehensively. Hence, “The stars hang low in the vast sky, as the moon reflects upon the river, undulating with the waves.”—the scenes depicted in a poem by Du Fu, a poet from the Tang Dynasty (618-907), has reappeared in the magnificent Three Gorges Reservoir area. The Yangtze River Economic Belt is becoming the main arena for China's ecology-first green development, the aorta for ensuring its domestic and international dual-circulation, and the leading force in driving its high-quality economic development.

Chinese civilization boasts outstanding openness and inclusiveness. Along the ancient Silk Road, China's silk, porcelain, lacquerware, and ironware were introduced to the West, while pepper, flax, grapes, pomegranates, and other foreign products were imported into the country. The ancient route brought Buddhism, Islam, and Arabic astronomy, calendars, and medicine to China, whereas scientific and technological inventions and sericulture techniques also spread worldwide.

Running for more than a millennium, the ancient network of routes has formed the Silk Road spirit centered on peace and cooperation, openness and inclusiveness, mutual learning and shared benefits. Adapting to new historical conditions and inheriting and promoting the Silk Road spirit, China has proposed the initiative of

jointly building the “Silk Road Economic Belt” and the “21st Century Maritime Silk Road”, which harks back to the past and adds brand new contemporary meaning to the ancient Silk Road.

The rebirth of the ancient trade routes connecting Eurasia and Africa has benefited the people in the “Belt and Road Initiative” (BRI) partner countries. The key domestic provinces and cities along the “Belt and Road” have also embarked on a path of open economy through cross-cultural integration. For example, Dunhuang, a strategically important city on the Silk Road, has built an import and export logistics distribution hub and a commercial supply chain center by constructing the Dunhuang Area of the Gansu Free Trade Pilot Zone. While preserving its cultural heritage, the city is in the fast lane of channel economy.

## Cultural Prosperity Driving High-quality Economic Development

Culture is an essential fulcrum in promoting high-quality development.<sup>[1]</sup> In the practice of humanomics in the new era, cultural prosperity is by no means isolated but always integrated with

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[1] Xi Jinping: Speech at a Symposium with Representatives from Education, Culture, Health, and Sports Sectors, Xinhua News Agency, September 22, 2020.

economic, political, social, and ecological prosperity. To ensure a holistic approach to the Five-sphere Integrated Plan for the new era, we should adhere to the new development philosophy and empower high-quality economic development with excellent culture.

As the saying goes, “The Suzhou city alone has inspired half of the Jiangnan poetry collection.” Known for its well-arranged ancient city gates, honeycombed streets, and crisscrossing canals, Suzhou has preserved its historical and cultural heritage despite vicissitudes. During an inspection tour in Jiangsu in July 2023, President Xi Jinping said: “Suzhou has done an excellent job in integrating tradition and modernity as the city has been not only carrying forward historical and cultural heritages but also advancing hi-tech innovation and high-quality development, which represents future development.”<sup>[1]</sup>

Suzhou boasts Kunqu Opera, guqin (a seven-stringed Chinese zither), Song-dynasty brocade, kesi (Chinese silk tapestry weaving), Xiangshanbang traditional architectural craftsmanship, Suzhou Dragon Boat Festival customs, Biluochun green tea—all constitute a grand

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[1] “Turning the Beautiful Picture of Chinese-style Modernization into Reality Step by Step” — Records of General Secretary Xi Jinping’s Visit to Jiangsu”, Xinhua News Agency, July 8, 2023

cultural landscape seemed to be formed by Mother Nature though by human hands. The symbiosis and co-prosperity of culture and economy has opened new space and unleashed new possibilities for development. The city's longtime policy of prioritizing both developing culture and refining craft techniques has given rise to a bevy of Suzhou crafts already famous at home and abroad in history and a host of high-end industries in the modern era, forming the strength of Suzhou as an industrial, innovative, and open city.

As the Chinese saying goes, “Up above is heaven, and down below are Suzhou and Hangzhou.” Hangzhou is another perfect example to understand the practice of humanomics in China's new era.

The West Lake, the Xixi Wetland, the Qiantang Tide, the Yue Opera, silk, tea culture, science and innovation, culture and tourism, the Internet...Since 2003, Hangzhou's gross domestic product has increased nine times at an average annual rate of about 12 percent, ranking among the best Chinese cities. Hangzhou's profound historical and cultural heritage and harmonious, friendly, inclusive humanistic environment constitute its significant appeal.

This September saw the 19th Asian Games kick off in Hangzhou. When the Olympic motto of “Faster, Higher, Stronger – Together” met the passion of Chinese civilization, the beauty of sports competition and the charm of the millennia-old ancient capital complemented

each other. Guided by the goal of “upgrading a city by hosting an international event,” Hangzhou has channeled the significant traffic generated by the sports event to boost its development quality, turned the dividends of the event into economic benefits, made the charm of sports competition a pivotal catalyst to stimulate economic vitality, and created an international sporting event in the demonstration zone for common prosperity embodying “green, smart, frugal, and civilized” practices for the world.

“The power of culture, or what we call cultural soft power that constitutes comprehensive competitiveness, is always ‘quietly integrated’ into economic, political, and social power, becoming a booster for economic development, a navigation light for political civilization, and an adhesive for social harmony.”<sup>[1]</sup> The high-quality development of “The City of Heaven” has always been guided by Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, built on Hangzhou's historical and cultural heritage and underpinned by the modern civilization of Zhejiang Province.

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[1] Xi Jinping: “Culture is the Soul”, quoted from Zhejiang, China: A Vision for Development, Zhejiang People's Publishing House, August 2007, P149.

## Strengthening Cultural Confidence to Display the Image of a Great Country

The historical and cultural lineage of the Chinese nation has been deeply integrated into the modern life of Chinese people. For example, The confluence of landscapes, cultural heritage, and people shapes a modern and habitable place, and people's confidence in Chinese culture has built a spiritual homeland shared by the whole nation. It explains why China, as the world's second-largest economy, has never been too complacent to make progress but has always striven to break new ground while upholding fundamental principles and remaining modest and inclusive.

Beijing, the capital of China, boasts a history of more than 3,000 years as a city and 870 years as a capital. It not only bears witness to the longstanding Chinese civilization but also embodies the profound cultural heritage of the Chinese nation. Since the 18th National Congress of the Communist Party of China, Beijing, as the national cultural center guided by the general framework of “a historical and cultural city with three belts and two zones and upholding core socialist values,” has been nurturing its time-honored ancient capital culture, rich and profound Red culture, distinctive Beijing-style culture, and flourishing innovative culture. Furthermore, the capital has been integrating the protection and inheritance of its history and culture

with high-quality development. By carrying forward the historical and cultural traditions while remaining open and inclusive in the new era, Beijing has exhibited great cultural confidence and a humanistic atmosphere as the capital of a great country.<sup>[1]</sup>

Beijing's Central Axis has continued for more than seven centuries. This living cultural heritage has always coexisted with the people walking on this land. Museum of the Communist Party of China, the National Archives of Publications and Culture, the Palace Museum, the Liangma River International Waterfront, the National Cultural Innovation Zone...Every street market, every landscape, and every skyline in Beijing has been carrying forward the nation's memories. With the ancient Great Wall, the symphonies, the jingyun dagu (storytelling in Beijing dialect with drum accompaniment), and the Ode to the Red Flag...Beijing does a better job communicating China's fine traditional culture and utilizing it, turning the “Chinese festivals” into “World festivals” and enabling Chinese elements to shine on the global stage.

Shanghai, an important engine of China's economic growth, is building itself into an international economic, financial, trade,

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[1] Beijing shaped by millennia-old cultural heritage —decoding Chinese capital Beijing as a sample of cultural confidence, Xinhua News Agency, June 12, 2023.



shipping, and technological innovation center. As Red culture, Haipai (Shanghai-style) culture, and Jiangnan culture surge and mix in Shanghai, its cultural and creative industries, exhibition services, and international events showcase the cultural confidence characterized by “inclusiveness and magnificent modesty.”

Standing at 76 Xingye Road in Huangpu District for over a century, the Site of the First National Congress of the Communist Party of China (CPC) has remained as new as ever. Adjacent to the site is the bustling Xintiandi commercial area, and they have formed an open, block-style cultural space, which has become one of the most charming cultural landmarks in the hearts of more and more Chinese people.

The National Exhibition and Convention Center (Shanghai), located in the western suburbs of Shanghai, sports an architectural design that resembles a four-leaf clover, symbolic of good luck. It attracts the world's top companies yearly and becomes a new national brand. As the world's first national-level expo with importation as its theme, the China International Import Expo held annually in Shanghai is not only an important platform for international procurement and investment promotion but also a promotor of global cultural exchanges and open cooperation.

## **2. Promoting Business with Culture: Culture is an Essential Part of Economic Development**

Chinese modernization harmonizes material and spiritual civilizations. By profoundly exploring cultural values, innovating cultural expressions, and promoting the deep integration of culture with other economic formats, the practices of humanomics in the new era have enabled culture to increase the added value of economic activities, stimulate creativity, enhance the development quality, and promote the optimization and upgrading of economic compositions.

### **Cultural Innovation and Creation Increase Economic and Social Value**

Silk and porcelain are the cultural symbols for the world to learn about China and for China to stride onto the international stage. Song-dynasty brocade, originating in the 12th century, is one of the three most famous silk brocades. The craft of making Song-dynasty brocade was almost lost in modern times, but thanks to a silk company in Suzhou, which, after years of trial and error, has not only revived the craft but also invented machine weaving. The “reborn” Song-dynasty brocade has entered the global market, making itself accessible to everyday consumers.

China's porcelain capital, Jingdezhen in Jiangxi province, is where millennium-old porcelain culture meets the modern cultural and creative industry. About 58,000 handmade porcelain workshops dot the city. In one cultural and creative block alone, there are more than 20,000 makers, creating 2,902 entrepreneurial entities and employing over 100,000 people in the upstream and downstream industries. Integrating culture and industry in Jingdezhen has attracted artists and ceramic enthusiasts from various countries, including the United States, France, Singapore, and South Korea, to reside here for personal creations. At its peak, there were more than 5,000 “foreign Jingdezhen drifters”, forming a unique phenomenon of “cultural migration.”

Historical and cultural heritage not only tells the vivid stories of the past but also profoundly influences the present and future. Since the 18th National Congress of the Communist Party of China, China has implemented programs to keep China's fine traditional culture alive and strong, promoted research on tracing the origins of Chinese civilization, and innovated the expression of traditional Chinese culture. In doing so, the country aims to make cultural relics stored in museums, heritages displayed throughout the vast land, and scripts written in ancient books come alive and unleash the cultural innovation and creative vitality of the whole Chinese nation.

As the sun can be seen through a drop of water, the entire China

can be observed through an ancient city. When strolling in Pingyao, an ancient town dating back more than 2,800 years in Shanxi Province, visitors can lap up its quaint charm through its gray bricks and black tiles. From the cultural relics and historical buildings dotting the city to the regional folk culture accumulated over time, everything is kept the way it was in the past, which is the life of Pingyao as a World Cultural Heritage Site. In addition, in the soil of traditional culture, contemporary cultural forms such as exhibitions of photography, movies, and sculpture have taken root, becoming a name card for the ancient city in the new era and boosting local economic development.

The creative transformation and innovative development of fine Chinese traditional culture have energized modern economic and social development. The museum craze, the intangible cultural heritage craze, and the craze for traditional festivals have swept across the country; the China-Chic cultural creative products, ancient-style hanfu (Han-dynasty-style) clothing are growing in popularity; and performance artworks that feature Chinese aesthetics such as *Night Banquet in a Tang Dynasty Palace* and *Poetic Dance: The Journey of a Legendary Landscape Painting* are well acclaimed and successful at the box office. All these examples speak volumes about culture-driven economic growth which nourishes people's minds, and creates new humanistic economic forms.

## Booming Cultural Supply and Demand Boost Economic and Social Vitality

China has entered a new development stage, and people are looking to fulfill spiritual needs after their material ones have been satisfied; hence, there is an ever-growing demand for cultural consumption to meet people's needs for a better life. Culture civilizes people. Cultural consumption helps communicate values, emotions, and humanistic qualities through products and services while yielding economic benefits. Moreover, it enriches people's spiritual world and bolsters the nation's cultural confidence.

“Chang’an lives on as long as poetry lives on.” The homegrown animated film *Chang’an*, featuring 48 poems, tells the life pursuits and patriotism of Tang poets Gao Shi and Li Bai, which aroused strong resonance among Chinese people. The film had fetched over RMB 1.8 billion (\$246 million) as of August 31, 2023, making it a black horse at the box office in the summer of that year.

What is fantastic is not merely its high box office but also the series of cultural phenomena it caused. For example, the cinema became a large-scale poetry-reciting place for children. The movie's spin-offs, such as *Chang’an Poetry Anthology*, were sold out, and the traditional costumes and dances featured in the movie sparked imitation en masse...It illustrates that a cultural consumption

experience can plant a seed of cultural memories and confidence in the hearts of consumers.

From the perspective of economic activity itself, people's demand for cultural consumption to satisfy their longing for a better life is increasing day by day. When the ever-increasing demand for cultural consumption encounters the world's second-largest consumer market, it will open a vast new space for developing the cultural industry and boost the resilience and vitality of economic development.

The booming performing arts market of 2023 is a case in point. Released by the China Association of Performing Arts, The National Performance Market Briefing for the First Half of 2023 indicated that a total of 193,300 commercial art performances (excluding performances at entertainment venues) were staged in the first half of the year, a year-on-year surge of more than 400.86 percent; the box office revenue reached RMB 16,793 billion (\$2.30 billion), increasing by 673.49 percent year-on-year; and the total number of people attending was about 62.24 million, over ten times more than during the same period the year before. Among all the performances, large-scale concerts have driven tourism consumption to meet people's various cultural needs. New performing arts spaces integrating performance, catering, tourism, and other industries can boost overall consumption. In the city, supply and demand in the strip malls and convenience stores are

both strong, fully demonstrating the aggregation effect in cultural consumption.

The consumption of cultural goods and services is a demand for Chinese people and humanity. Genshin Impact, a Chinese action role-playing game, has been released in more than 100 countries around the world, and it was one of the most discussed games among X (formerly Twitter) users from 2021 to 2022. Even Elon Musk, CEO of Tesla, tweeted that he “Can’t wait to be in Genshin Impact.” With plots, scenes, and details steeped in Chinese culture, the game enables players worldwide to enjoy the fun of gaming while taking in aesthetic delights. A raft of cultural products, including games, novels, movies, and TV series, are all the rage at home and abroad, opening a new window for the world to understand China.

### “Culture +” Adds Fuel to Consumption Upgrade and Industrial Transformation

Culture is the increment and engine of high-quality development. With the changes of the times, when purchasing consumer products and services, people are paying increasing attention to their cultural values, such as emotional and symbolic values, in addition to functional ones. Incorporating cultural elements into products and industries can assist China in its supply-side structural reform and

promote economic activity and consumption upgrades.

The Report to the 20th National Congress of the CPC pointed out, “We will encourage positive interplay between culture and tourism and advance deeper integration of the two sectors.” “Poetry” and “faraway places” have stimulated people's demand for culture and tourism consumption. In the first half of 2023, a total number of 2.384 billion domestic trips were made, and domestic tourism revenue (total tourism expenditure) reached 2.3 trillion yuan (\$310 billion), with year-on-year increases of 63.9 percent and 95.9 percent, respectively, according to the Ministry of Culture and Tourism.

Xi'an in Shaanxi Province captivates tourists with its millennium-old Tang Dynasty (618-907) ambiance. Soon after night falls in the city, people throng under the Giant Wild Goose Pagoda and on the Grand Tang Dynasty Ever-bright City pedestrian street. Along the two-kilometer boulevard, Tang-style architecture featuring flying eaves and layered pavilions abound, dozens of Tang culture-themed performances dazzle the audience, and tourists dressed in Tang attire transport themselves to the glorious Tang Dynasty. The 3,100-year-old ancient city, with a history of 1,100 years as a capital, has taken the cultural and tourism industry as a focal point to showcase Chinese civilization and to build itself as a global hub for humanities.

The recent years have witnessed the vigorous growth of the



culture and tourism industries regarding business forms, products, and markets. Integrated business forms, such as tourism performing arts, Red tourism, rural tourism, and cultural heritage tourism, have mushroomed.

In industry integration, cultural elements have been extensively and deeply integrated with various social and economic fields. Culture is transitioning from traditional domains like art, journalism, film, and publishing toward innovation.

At the 19th China (Shenzhen) International Cultural Industries Fair, new products featuring “culture + tech” “culture + creativity” and “culture + manufacturing” have garnered much attention. They demonstrated that new cultural formats could bring new opportunities to China's high-quality development and turn more “Made in China” products into “Created in China” ones. In 2022, China's business revenue from the cultural industry reached RMB 16,550.2 billion (\$2,261.57 billion). Sixteen industry subcategories with more distinct characteristics of new cultural business forms, including digital publishing, animation, game digital content services, and wearable intelligent cultural equipment manufacturing, achieved business revenue of RMB 5,010.6 billion (\$684.70 billion), up by 6.7 percent over the previous year, with a growth rate of 5.7 percentage points, faster than that of all cultural

industries.<sup>[1]</sup> The expansion and growth of the new cultural business forms have forcefully accelerated the transformation and upgrading of industries and their structural optimization.

### **3. Cultural Empowerment: Culture Drives Economic Development**

From the production experience in cultural heritage preservation to the development effectiveness accumulated through promoting humanistic ideas, and from the momentum forward generated through national ethos to the development direction guided by the value system, culture has gathered a robust centripetal force for China to build itself into a socialist modern country, and converged a tremendous force driven by Chinese modernization to promote the great rejuvenation of the Chinese nation on all fronts.

#### **Stimulating Spiritual Motivation**

“Without the active guidance of advanced culture, the great

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[1] Report on the Development of National Culture and Related Industries in 2022, National Bureau of Statistics of China, June 29, 2023, [http://www.stats.gov.cn/sj/zxfb/202306/t20230629\\_1940907.html](http://www.stats.gov.cn/sj/zxfb/202306/t20230629_1940907.html).

enrichment of people's spiritual world, and the continuous strengthening of national ethos, it is impossible for a country or a nation to stand tall among the nations of the world.”<sup>[1]</sup> Guiding high-quality development with culture is not only about enabling people to have spiritual enjoyment and enrichment but also about building a new value system and generating inexhaustible motivation for personal and national advancement.

On July 6, 2023, when President Xi Jinping inspected the city of Suzhou in Jiangsu Province, he met Lu Jianying, a representative inheritor of Su embroidery, who worked in a store in the historic cultural block of Pingjiang. He was awe-struck after learning that a Su embroidery piece might take a year to complete. “Su embroidery mirrors how strong the inheritance of Chinese culture is. Such craftsmanship reflects the Chinese people's resilience, patience, and determination, which is part of the Chinese national ethos,” he said.

Holding China's first land auction, the stock exchange in Shenzhen takes the lead in centralized trading and has established the country's first foreign exchange swap center. As the pioneer, forerunner,

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[1] Compilation of Excerpts from Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, Central Party Literature Press & Party Building Reading Material Publishing House, the 2023 edition, page 305.

and experimental zone of China's reform and opening up, Shenzhen Special Economic Zone (SEZ) has created around 1,000 “firsts in China” and achieved the historic transformation from a backwater border town to an international metropolis with global influence. The Economist, a British magazine, once remarked: “The world now counts about 4,300 SEZs, and more are being added all the time. Fans of SEZs can point to several success stories, none bigger than China's zone near Hong Kong, set up in 1980 and since dubbed ‘The Miracle of Shenzhen.’” What lies behind “The Miracle of Shenzhen” is the SEZ Spirit of daring to try, daring to lead, and working hard. Now entrusted with the new mission and task to build itself into a pilot demonstration area of socialism with Chinese characteristics with comprehensive reform, Shenzhen is adhering to its SEZ spirit to write new chapters of its successful story.

Fine Chinese culture crystallizes the most profound spiritual pursuit of the Chinese nation and represents its unique spiritual identity. Among the Chinese ethos, the national spirit of placing the nation above oneself, wholehearted dedication to the country, the spirit of reform and innovation, the belief in rewarding hard work by natural laws, and the virtues of benevolence, righteousness, propriety, wisdom, and trustworthiness collectively form the cultural character of the Chinese nation. Where revolutionary culture is concerned, the

founding spirit of the Party, the Jinggangshan spirit, the Long March spirit, the Yan'an spirit, and the Xibaipo spirit have led the Chinese nation to achieve independence. Where the advanced socialist culture is concerned, the Hongqiqu Canal spirit, the SEZ spirit, the manned space program spirit, and the model worker spirit have driven China to create world miracles of rapid economic development.

As China is set to embark on a new journey, culture will be an essential source of power to overcome all kinds of risks and challenges along the path forward. Having gone through ups and downs, Chinese culture has provided enormous spiritual power in practice, consolidating the spiritual homeland of the Chinese nation and reinforcing the cultural confidence of the Chinese people.

### Realizing Value Guidance

China's fine traditional culture and traditional virtues serve as “an important fountain” of nurturing core socialist values and building a modern Chinese civilization.

China has permanently attached great importance to culture as a value guide in economic development. For example, when governments set economic development goals and roll out economic and social policies and significant reform measures, or when enterprises carry out all kinds of economic activities, they must conform to the requirements

of core socialist values, pay attention to the organic unity between economic behavior and value orientation, between economic and social benefits, thus achieving a positive interplay between market economy and moral construction. Meanwhile, China has been promoting the primary content of the core socialist values to make them part of all Chinese people's emotional identification and behavioral habits.

We should advocate dedicating ourselves to our professions and selflessly devoting our efforts to benefit society, thereby creating a fulfilling life through our dedication. At factory workshops, there are “blue-collar” youths who practice their skills hard and strive for excellence to help “made in China” and “created in China” products go global; in the fields, there are “new farmers” born in the 1990s and 2000s, who work tirelessly and farm intensively, to ensure China's food security; at the construction sites, there are youth migrant workers who work round the clock to create the miracle of “tall buildings rising straight from the ground overnight”...

We must advocate honesty, trustworthiness, and down-to-earthness to benefit ourselves and others. A well-known line in *The Analects of Confucius* reads: “A man without honesty is capable of nothing.” In Chinese values, honesty is fundamental to both establishing oneself in society and governing the country. Qufu in Shandong Province, the birthplace of Confucianism, has been exploring new paths for integrating

the practice of fine traditional Chinese culture and the culture of honesty for the new era with the social credit system construction. The city has also been incorporating honesty cultivation into the critical tasks in rural areas, including promoting virtues and a healthy lifestyle in the new era, revitalizing villages, and pushing forward rural honesty building by encouraging villagers to practice good family values and do good deeds in everyday life.

We must advocate harmony, friendliness, and mutual help, giving full play to the power of charity. Supporting philanthropy through voluntary donations has become a common choice for wealthy people and responsible enterprises. It is also a meaningful way to play the role of philanthropy in the third distribution. Charity in China goes back to ancient times. As early as the Eastern Han Dynasty (AD25-220), there were private charitable undertakings, such as poverty and disaster relief. Nowadays, more and more Chinese entrepreneurs and ordinary people with a healthy outlook on wealth are willing to donate their earnings to help others. The recent three years have seen over 10 billion people participate in Internet philanthropy every year; as of the end of 2022, over 10,000 charitable organizations had been registered in China, charitable trust contracts had exceeded RMB 4 billion (\$550 million), and the total annual philanthropic donations had exceeded RMB 200 billion (\$27.34 billion).

## Increasing Development Effectiveness

In 2005, the Qingtian symbiotic rice-fish aquaculture system, developed in Lishui City of Zhejiang Province, was recognized as China's first globally important agricultural heritage system.

A millenary agroecological practice and lifestyle, the symbiotic relationship between fish and rice production reflects the idea of making the best use of the rice paddies and embodies the unity of heaven and man, forming a circular, ecological agricultural practice. After more than a thousand years of development and optimization in modern days, the local community has established an agricultural model in which the paddy is for growing rice and the water is for growing fish, while the fish waste provides fertilizer for the paddy, and fish and rice coexist with each other. This model has not only improved the lives of farmers but also instilled in them a sense of gratitude to nature.

To date, nineteen sites in China have been added to the list of globally significant agricultural heritage systems, making it the largest single contributor to the list. From the symbiosis between rice and fish and the rain-fed terrace farming system to rural landscapes featuring village houses, ancient trees, and long alleys, China's globally important agricultural heritage systems epitomize the ecological concept of “using natural resources in a moderate, measured manner”



and the prevailing beliefs that farming and reading are the foundation for a man to succeed in society, and neighbors should support and help each other. Altogether, they tell vivid Chinese stories, one after another, to the world agricultural community. Over millennia, the Chinese nation has developed a farming culture that can be summarized as “conforming to the season, adopting appropriate conditions, observing farming rules, and living in harmony with nature.” It not only guides agricultural production but also embodies Chinese civilization, which is an essential contribution of Chinese agricultural civilization to the world.

China is stepping up efforts to pursue rural vitalization on all fronts. The agricultural wisdom, ecological philosophy, and villagers’ autonomy conveyed in agricultural heritage share close internal connections with the rural vitalization strategy requirements: “building rural areas with thriving businesses, pleasant living environments, social etiquette and civility, effective governance, and prosperity.” It can significantly fuel China’s rural vitalization and Chinese-style modernization.

At the foot of the Great Wall and by the Yanqi Lake, Beijing’s Huairou District is leveraging its cultural resources and historical heritage to build a humanistic environment, unleash its cultural potential, and promote the construction of a humanistic Huairou.

Formerly known for its “lucid waters and lush mountains,” this outer suburb of Beijing has become one of the areas with the highest concentration of major national scientific and technological infrastructure. In March of 2023, the linear accelerator of China's high-energy synchrotron radiation light source successfully accelerated its first electron beam. A series of “pillars of the great power,” such as the synergetic extreme condition user facility and the Earth System Science Numerical Simulator Facility, have already been implemented.

Culture is the soul, and spirit is the driving force. The Huairou district in Beijing has put forward the humanistic development concept of “openness, inclusiveness, and innovation,” which is converging power, guiding practice, and improving efficiency to help the district create the “1+3” integrated development pattern spearheaded by Huairou Science City, and build its three “name cards”: Huairou Science City, International Conference Capital, and China Film Capital.

#### **4. Strong Support: Economic Development Enriches Cultural Connotation**

In a broad sense, culture encompasses the sum of material and spiritual production capacity and the material as well as spiritual wealth created by human beings in social practice. All economic

behavior is cultural behavior, all commodities and services are carriers of culture, and all wealth is the crystallization of cultural value. From the perspective of humanomics in the new era, economic development creates cultural value, builds a cultural environment, shapes cultural spirit, and continuously enriches the connotation of culture. Furthermore, it epitomizes the cultural heritage, features of the times, and profound influence of modern Chinese civilization.

### Economic Development Creates Cultural Value

Where to have the best barbecue? Zibo in Shandong! The three-piece set of pancakes, scallions, and dressings makes up the soul of a great barbecue. Since March 2023, Zibo barbecue has become a sensation on the Internet and soon shot to national fame. Thanks to the Zibo barbecue craze, travel orders to Zibo during the May Day holiday soared by 2,000 percent year over year, attracting tourists from around the country. The barbecue craze in Zibo is not merely a fad but has also given rise to a typical cultural phenomenon. Behind it are an equal and open exchange, a free and relaxing ambiance, and a respectful and inclusive attitude. Hence, Zibo barbecue is more of a cultural feast than a gourmet meal.

Food can always evoke emotional resonance. Using food as the carrier and culture as the core can often catalyze new cultural

phenomena, experiences, and values. Since the 2012 smash hit food documentary *A Bite of China*, documentaries introducing the food culture and customs of various places in China have become an important genre and achieved wide popularity. Food documentaries such as *The Story of Chuaner*, *A Bite of Guangdong*, *Once Upon a Bite*, and *A Taste of Xinjiang* have guided the audience to sample local delicacies and visit famous restaurants. To a large extent, people's enthusiasm for food is about the desire to experience the local culture and customs of various places.

The rapid economic and social development in recent years has given rise to a youth community characterized by a diverse lifestyle with multiple identities and occupations. By day, they may be designers, programmers, and company employees, dressed professionally and walking in office buildings; at night, they may be livestream broadcasters talking enthusiastically in front of the camera, fitness coaches sweating at the gym, or designated drivers chauffeuring customers to their destinations. As these youth often introduce themselves with slash symbols, for example, a writer/illustrator/photographer, they are called the “slash youth.”

In the era of information technology, the development of the platform economy, gig economy, and crowdsourcing economy has brought about diversified job categories, job opportunities,

and working methods; the richness of online information and the development of Internet technology have made it easier to switch professional roles. The rise of the service industry has allowed individuals to become independent service providers. “Slash youth” has become synonymous with the community's attitude towards life: being eager to be exposed to new things constantly, acquiring new knowledge, trying new jobs, and having new life experiences. A survey shows that the number of “slash youths”, mainly those born in the 1980s and those born before 1995, has exceeded 80 million nationwide. The emergence of this group has not only become a social fashion but created new cultural value.

Culture enables an economy to develop a deeper foundation, and the economy allows for culture to create more diversified value. Cultural elements prevail in the content of economic activities or the economic development trend. The ever-enriching cultural connotation and mushrooming of cultural phenomena fully reflect the humanistic pursuit in the economy, interpret the mechanism of humanomics in the new era, maximize economic development, and promote cultural inheritance.

### Economic Development Builds a Cultural Environment

With the success of the unparalleled 2022 Beijing Winter

Olympics, the Beijing-Zhangjiakou region's long history, rich culture, and pleasant scenery have been engraved with the Olympic rings that shine worldwide. Thanks to the construction of sports facilities, the integration of Olympic memories, and the accelerated development of the area, the Beijing-Zhangjiakou region, which boasts a profound cultural heritage, is home to more sports tourism resources and a new cultural environment.

The new cultural environment has provided new opportunities for the region's development. The Beijing-Zhangjiakou Culture and Sports Tourism Belt Construction Plan was issued in 2022. The belt integrated the rich cultural, tourism, and sports resources along the way they were aligned, such as Olympic venues, ice and snow sports, industrial heritage sites, the Great Wall, and the natural landscape. A tourism map was published, and the development was coordinated in the region to add strong impetus to its economic growth.

From a broader perspective, regional exchanges, collaboration, and integrated development can create a new cultural space and build a new cultural environment for the region. For example, the construction of the Beijing-Tianjin-Hebei region, the Yangtze River Delta, and the Guangdong-Hong Kong-Macao Greater Bay Area, the three primary sources of driving force for high-quality development, has helped people in these geographically and culturally close areas to develop a

stronger sense of their cultural identities, hence bringing the regional economic development to the next level.

In an even broader context, historical progress, changing times, and technological upgrading have promoted the development of more industries and changed how people work, live, and socialize. For example, the development of the transportation and information industries has dramatically shortened the distance, saved time in people's work and life, and made everything more convenient and efficient. In such a new cultural environment, people's work behavior, life philosophy, and networking style have also changed. It shows that the cultural climate supports economic development, and the latter promotes the former. The interaction and integrated development between culture and economy rebuild the cultural environment, which can become a new environment for economic growth, promoting economic development, cultural inheritance, and historical progress.

### **Innovative Development Shapes the Humanistic Spirit**

Through unremitting and arduous efforts over the past few years, the Chinese people have conquered one after another height in science and technology: from transporting astronauts to the Tiangong space station which China has developed on its own to commercially debuting its homegrown large passenger plane C919, from artificially

synthesizing starch with plant photosynthesis to enabling the “China Sky Eye” telescope to detect the persistently active repeating fast radio burst, and from developing the country's third-generation nuclear power technology through the “Hualong One” demonstration project to building a global constellation of navigation satellites known as the BeiDou system...

Innovation is the first driving force for development, and the innovation-driven development strategy is one of China's core strategies for growth, which is a robust response to the topics of the times: building a new development pattern and promoting high-quality development. Since ancient times, innovation has been an endogenous driving force of Chinese civilization and the source of strength for the inheritance and development of Chinese culture. Through their interaction with the economy, Chinese people's innovative ideas have remained vigorous, radiated the splendor of the times, and become part of the character of the Chinese nation and its humanistic spirit.

The China-Laos Railway, a landmark project under the BRI, was inaugurated in December 2021, helping Laos realize its dream of becoming a land-linked country from a land-locked one. On the eve of the railway's opening to traffic, Chinese President Xi Jinping received a joint letter from nine Lao students who had studied railway engineering in Shanghai. It read, “The world's most advanced railway



extending from China to Laos also connected with the heart of every one of us...”

Over the decade since the BRI was first proposed, it has attracted more than three-quarters of the world's countries and 32 international organizations to participate, propelling an investment scale close to one trillion US dollars. This road of hope, which carries the memories of civilizations and dreams of the future, has created one global development miracle after another: Kenya now has its first modern railway, the Maldives its first cross-sea bridge, Belarus its car manufacturing industry, the Port of Piraeus in Greece has regained its vitality, and the Smederevo steel plant in Serbia has achieved new glories...

The values of “one world, one family” “striking a balance between justice and interests with a priority to justice” and “making harmony a top priority and pursuing harmony in diversity” have provided abundant cultural nourishment for jointly constructing the BRI and promoting world economic development and global progress, and shaped the humanistic spirit of “developing ourselves to help others with the well-being of the world in our mind.” It is not only a new form of human civilization created by Chinese modernization but also a new form of human civilization developed in building a community with a shared future for humanity.

## Chapter 4

# Methodology for Integrated Development of Humanities and Economy

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The times are the mother of ideas; practice is the source of theory. All epoch-making theories are the products of meeting the needs of the times. Theories that are used to observe the times, grasp the times, and lead the times must reflect the voice of the times. They must be in touch with the practices of the times but continue to summarize the practical experience and condense it into the ideological essence of the times.

— Xi Jinping

As the light of wisdom shines through history, new findings can be derived from old things to guide the future. According to ancient Chinese philosopher Confucius, three necessary conditions for the

prosperity and development of a nation are “a flourishing population” “a prosperous economy” and “an advanced education system”, which points to people, economy, and culture. Since the start of the new era, under the guidance of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, the CPC has deepened its understanding of the laws of economic and social development and the laws of socialist economic construction. It has united and led hundreds of millions of people to surmount difficulties and fight tenaciously, achieving world-renowned achievements and vividly epitomizing the practical power of humanomics in the new era. Focusing on the three significant elements of people, culture, and economy, properly handling the relationships between material and spirit, tradition and modernity, efficiency and fairness, as well as self-reliance and mutual learning have become the essential meaning of religiously practicing humanomics in the new era.

## **1. Grasping the Relationship Between the Material and the Spiritual**

Material and spiritual civilizations summarize and crystallize all human achievements in understanding and transforming the world. Staying committed to coordinating the development of material

civilization and spiritual civilization is not only a major theoretical issue but also a significant practical proposition. “As skyscrapers are being built as a forest across our country, the skyscraper of the spirit of the Chinese nature should also stand out majestically.”<sup>[1]</sup> Correctly grasping the relationship between material civilization and spiritual civilization and solidly promoting all people's material and spiritual prosperity are the fundamental requirements of socialist modernization and the profound connotation of humanomics in the new era.

The report to the 20th National Congress of the CPC pointed out that Chinese modernization harmonizes material and spiritual civilization. China has been continuously building a solid material foundation for modernization and consolidating the material conditions of a happy life for its people. Meanwhile, it has been vigorously developing advanced socialist culture, strengthening the education of ideals and beliefs, inheriting Chinese civilization, and promoting the all-round enrichment of the material and the all-round development of people.

The material world ensures the spiritual world. People can only possibly have a spiritual life with a sound material foundation. In advancing Chinese modernization, the CPC has continuously created

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[1] Xi Jinping: Speech at the Forum on Literature and Art, Xinhua News Agency, Oct 14, 2015.

material wealth, built solid economic conditions, and satisfied the people's yearning for a better life. Since entering the new era, China has historically eliminated absolute poverty, achieved a historic leap from a low-income country to an upper-middle-income one, and promoted all-round improvements in people's lives.

The spiritual world shapes the material world. Without the active guidance of advanced culture, the significant enrichment of people's spiritual world, and the continuous strengthening of national ethos, it is impossible for a country or a nation to stand tall among the world's nations. Humanomics in the new era has kept supplying rich spiritual nourishment to meet people's new expectations for a better life. Since entering the new era, China has been perfecting its public cultural service system, building over 3,000 public libraries and over 3,000 cultural centers and opening over 90 percent of museums for free. “The Village Gala” “The Village Super League” and “The Village BA” have won widespread acclaim. The spiritual life of urban and rural residents has become more prosperous and colorful, the cohesion and centripetal force of the whole society have been greatly improved, and the spirits of historical initiative and historical creation have continued to grow.

As the principal contradiction in Chinese society has turned into the contradiction between the ever-growing needs of the people

for a better life and unbalanced and inadequate development, people have not only set higher requirements for their material well-being but also have ever-growing demands for their spiritual enrichment. It is the tireless pursuit of the Communist Party of China to promote the coordinated development of material civilization and spiritual civilization in an overall manner and to pursue a development pattern in which the affluence of material life and that of spiritual life are integrated and mutually reinforcing.

## **2. Grasping the Relationship Between Tradition and Modernity**

According to the ancient Chinese classic *Yijing (I Ching)*, or the *Book of Changes*: “If people are educated with culture, including rites, rules, and regulations, they will exercise moderation in their action, doing what they should do and stop where they should stop.” Using the power of civilization to help people achieve perfection is the humanistic spirit that ancient Chinese people advocated. Within the context of humanomics in the new era, culture is not only a product of social production but also participates in the production process. It constitutes specific productivity and constructs production relations that affect productivity. Advanced culture can continuously enrich the

connotation of economic development, add more value to economic products, promote their upgrades and industrial transformation, and continue to transform itself into a momentum for economic and social development.

Humanomics in the new era is the product of combining the basic tenets of Marxism with China's specific realities and with China's fine traditional culture. To grasp the relationship between tradition and modernity is correctly handling the relationship between China's fine traditional culture and the modern Chinese civilization.

Traditional culture is the foundation and root of modern civilization, which embodies the progress and development in the evolution of human history and is the inevitable product of human civilization. The various traditional cultures formed and accumulated in history are the basis for realizing modern civilization. Denying traditional culture is equal to denying history, rejecting the national ethos, and artificially cutting off one's own “roots”.

It is necessary to cherish our cultural roots. Since socialism with Chinese characteristics entered a new era, the CPC has made it clear that “confidence in one's culture, which is a broader, deeper, and more fundamental form of self-confidence, is the most essential, profound, and enduring source of strength for the development of a country and a nation.” The Party has also made the “two combinations” (namely

to combine the basic tenets of Marxism with China's specific realities and fine traditional Chinese culture) as the fundamental approach to promoting the adaptation of Marxism to Chinese context and the needs of the times. In upholding fundamental principles and breaking new ground, the Party has promoted the creative transformation and innovative development of fine traditional Chinese culture to create a new atmosphere for Chinese culture and stimulate the new vitality of Chinese civilization. For example, the BeiDou navigation satellite system, Chang'e lunar missions, Xihe solar exploration satellite, Tianwen-1 Mars probe, and Tianhe space station core module show that the names of a series of China's major scientific and technological achievements are imprinted with traditional culture. In contemporary China, the spirit of fine traditional Chinese culture constantly releases new and powerful vitality, nourishing the practice of humanomics in the new era.

Modern civilization is the inheritance and innovation of traditional culture. It is necessary to develop traditional culture while inheriting it and break new ground while upholding fundamental principles to better connect and combine modern civilization with traditional culture. The Beijing Winter Olympics wowed the world, showcasing the image of China in the new era as a confident, inclusive, and open country; the Tang Paradise in Xi'an transports tourists back



to a millennium ago, demonstrating that the spirit of Chinese culture is like the ocean admitting all rivers; an array of cultural heritages such as Beijing's Central Axis and the Beijing-Hangzhou Grand Canal have been revitalized and become popular, radiating new charm of the new era...Chinese culture is magnificent and dazzling.

While advancing Chinese modernization, the CPC has been carrying forward the ancient Chinese civilization and passing on its excellent achievements without losing direction and making disruptive mistakes. In the meantime, the Party has been adopting the latest achievements of human civilization, keeping abreast of the times, bringing forth the new while passing on the legacy, and guarding it from generation to generation, effectively coping with various challenges on the path to modernization.

### **3. Grasping the Relationship Between Efficiency and Equity**

Efficiency and equity are the two primary policy goals pursued by economic and social development, and they are also the two fundamental value yardsticks by which to measure the progress of human society. Efficiency and equity have been significant issues that philosophers, economists, sociologists, and jurists have constantly

explored and debated for centuries. Especially when significant changes occur in societal politics and economy, the relationship between efficiency and equity consistently emerges as the focus of people's attention. It is also an important relationship that humanomics in the new era needs to grasp.

To practice humanomics in the new era is to balance, promote, and unify the relationship between efficiency and equity. We should not one-sidedly pursue efficiency that would objectively cause the Matthew Effect, which means the rich get richer and the poor get poorer, nor should we one-sidedly seek equity, which can stifle social vitality.

Equity is based on efficiency, which must be improved to “make the cake bigger”. From a horizontal comparison, human modernization development models are characterized by improving production efficiency and expanding development scale. From the practice of humanomics in the new era, the CPC has fully realized that it is necessary to maintain reasonable economic growth and always adhere to “development as the absolute principle” to achieve socialist modernization. The Party has improved the quality and efficiency of the supply system through supply-side structural reform, stimulated market vitality by further streamlining administration and delegating power, eased burdens on enterprises by significantly reducing taxes and fees, established a unified national market, and advanced reforms

for the market-based allocation of production factors. Since the 18th National Congress of the Communist Party of China, a series of reform measures have been rolled out, dramatically enhancing economic and social development efficiency.

Equity is the prerequisite for efficiency, and we must promote fair sharing of the “cake” of development results. Poverty is not socialism, nor are wealth disparity and polarization. Chinese modernization is one of common prosperity for all people, which emphasizes maintaining and promoting social fairness and justice, striving to advance prosperity for all, absolutely preventing polarization, and allowing everyone to share the fruits of reform and development and participate in the building of modernization. It requires higher efficiency than capitalism, more effectively safeguarding social equity and achieving a balanced, mutual promotion, and unity between efficiency and fairness. From improving the income distribution system to promoting equalization of essential public services to proactively addressing regional disparities, urban-rural disparities, and income divides, China has established a set of ideological concepts, institutional arrangements, and policy measures to promote common prosperity for all people, which has become the distinctive value foundation of Chinese-style modernization.

## **4. Grasping the Relationship Between Self-reliance and Mutual Learning**

Self-reliance and mutual learning refer to the relationship between cultural self-reliance and mutual appreciation among civilizations. Cultural self-reliance means seeking “harmony in diversity” among cultures, and different countries are committed to the autonomy, independence, and self-reliance of their own cultures and keep innovating themselves on a historical, spiritual initiative, with a high degree of cultural awareness and firm confidence in their cultures. Mutual learning among civilizations refers to strengthening exchanges and mutual appreciation between the world's different civilizations, which is the humanistic foundation for building a new form of human civilization. Self-reliance and mutual learning share a mutually consistent internal relationship. To grasp the relationship between the two is to clarify the development logic of endogenous and exogenous development of Chinese modernization.

Xi Jinping pointed out that we must strengthen our confidence in our culture, persist in following our path, base ourselves on the Chinese nation's significant historical and contemporary practices, use Chinese principles to summarize the Chinese experience, upgrade it into the Chinese theory, and achieve spiritual independence. Staying

committed to the Chinese path to modernization independently does not mean eliminating the differences among civilizations, nor does it mean rejecting the advanced achievements of other civilizations. Civilizations are more colorful through exchanges and enriched by mutual learning. Humanity has always been moving forward through the encounter and mutual understanding of different nations and cultures.

Self-reliance is the foundation and prerequisite for mutual learning, emphasizing the historical spiritual initiative. Without spirit, man cannot establish themselves in society, and a country cannot be strong. Socialism with Chinese characteristics not only follows the scientific guidance of Marxism but also has integrated the traditional wisdom of more than 5,000 years of Chinese civilization. It is the fruit of integrating the basic tenets of Marxism with China's specific realities and its fine traditional culture. By adhering to and developing socialism with Chinese characteristics and promoting the coordinated development of material, political, spiritual, social, and ecological civilizations, China has created a new path to modernization and a new form of human civilization.

Mutual learning fosters favorable conditions for self-reliance and requires open, receptive, and inclusive exchanges, retaining our cultural essence while absorbing external influences. Chinese civilization has

stayed uninterrupted through the vicissitudes of more than 5,000 years. Through continuous cultural interactions and integration with other cultures, it has accumulated its most profound wisdom and pursuits of Chinese civilization, providing rich nourishment for the Chinese nation to thrive and grow. The outlook on a world of “harmony in diversity” underpins Chinese civilization and represents the unique spiritual identity of the Chinese nation. Humanomics in the new era accepts the essence of foreign cultures with a broad mind, incorporates them into itself, and constantly digests, integrates, and innovates to establish a civilizational outlook of equality, mutual learning, dialogue, and tolerance. It upholds civilizational diversity, advocating that we must let cultural exchanges transcend estrangement, let mutual learning transcend clashes, and let coexistence transcend feelings of superiority.

## Chapter 5

# A Contribution to the World: Creating a New Form of Human Advancement

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We are ready to work together with the international community to open up a new prospect of enhanced exchanges and understanding among different peoples and better interactions and integration of diversified cultures. Together, we can make the garden of world civilizations colorful and vibrant.

—Xi Jinping

Modernization is the common pursuit of humanity. Modernization generated rapidly developed productivity in the past but also brought about a series of global problems, such as over-materialistic desires, income polarization, and environmental

disruption. Chinese modernization practice has generated and developed humanomics in the new era, which created a new form of human advancement and inspired the cause of human progress.

## **1. Promoting the “Humanistic Return” of Economics**

As a theory that studies and explains the laws of human economic behavior and social and economic development, economics also affects and counter-reflects the above two.

Influenced by Western rationalism, economics has gradually abandoned the early humanistic tradition, simplifying the comprehensive and real individuals with multidimensional needs into the one-sided, rational “economic man” who seeks to maximize personal utility. Based on the fundamental assumption of the latter, the discipline built up a theoretical paradigm for analyzing and deducing economic growth.

However, “economic man” is only one dimension of human beings after all. Guided by the economic theory based on the “economic man” hypothesis, people have achieved rapid economic development, leading to many problems, such as alienation of human nature, materialism, and wealth disparity.

Ronald Harry Coase, a recipient of the Nobel Memorial Prize



in Economics and the founder of the New Institutional Economics, proposed in the 1990s that the economics discipline has changed from a moral science regarding wealth creation by men to a cold logic of resource allocation, at the expenses of losing depth and richness of human nature. Modern economics is no longer the study of human beings, and it has lost its roots and deviated from the economic realities.<sup>[1]</sup>

Compared with the mainstream Western economics based on the “economic man” hypothesis and the economic practices under its guidance, humanomics of the new era that emerges from Chinese practice contains general laws of economic development and promotes the “humanistic return”. It adheres to the people-centered approach, fully considers people's subjectivity and multidimensional needs, focuses on how to meet people's aspirations for a better life, and aims for the ultimate free and comprehensive development of people.

This “humanistic return” is also reflected in different understandings of and pursuits for modernization. From the perspective of humanomics in the new era, modernization is not only about “things”, such as economic growth, science and technology

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[1] [US]Deirdre N. McCloskey: "Bettering Humanomics: A New, and Old, Approach to Economic Science", by China Translation and Publishing House, Page 6.

advancement, and material abundance, but also about “people”. Xi Jinping pointed out: “The ultimate goal of modernization is people's free and well-rounded development. For a modernization path to work and work well, it must put the people first. Modernization is not only about indicators and statistics on the paper but more about delivering a happy and stable life for the people”.

At present, more and more attention from the world is paid to Chinese modernization not only because of its economic growth miracle that has propelled China from a poor and backward agricultural country to the world's second-largest economy rapidly. But it is also because of China's consistent commitment to putting people first and achieving modernization. Such modernization benefits a vast population, ensures shared prosperity for all, coordinates material and spiritual civilizations, promotes harmonious coexistence between humanity and nature, and pursues a peaceful development path, thus creating a new form of human civilization.

## **2. Breaking the “Humanistic Paradox” of Economic Growth**

How do we balance efficiency and fairness? How do we coordinate development and conservation? Can material advances

keep pace with culture and ethics? No country can circumvent these questions when choosing its development path.

In the mainstream Western economic theory, “antinomies” always exist in the above questions. To some extent, humanities are even regarded as factors hampering economic growth.

In the 1930s, when envisioning human society a century later, the British economist John Maynard Keynes tried to explain the “antinomies” between economy and humanity as such, “I see us free, therefore, to return to some of the most sure and certain principles of religion and traditional virtue—that avarice is a vice, that the exaction of usury is a misdemeanour, and the love of money is detestable, that those walk most truly in the paths of virtue and sane wisdom who take least thought for the morrow. We shall once more value ends above means and prefer the good to the useful.”

Today, nearly a hundred years later, the material abundance of developed countries has far exceeded Keynes’ imagination, but the return of humanity has not come as he expected. On the contrary, the problems caused by Western economics’ deviation from the humanistic spirit are getting more serious. The United Nations Development Program’s “2021/2022 Human Development Report” shows that the human development index has seen a consecutive global decline for the

first time in 30 years. The report also warns that human development faces multiple crises and regresses in most countries.

At the time when the global academia re-exams Western mainstream economics, the humanomics of the new era practiced in the Chinese path to modernization transcends the limited vision of Western mainstream thoughts and breaks the “humanistic paradox” of economic growth. From the perspective of humanomics in the new era, economy and humanities do not restrict each other but can coexist and promote each other. Humanities can positively drive economic growth, expand the space, and provide a more sustainable impetus for economic development to shift from “fast” to “fine” development.

Strengthening the interaction between the economy and humanity benefits both. For example, China aims for modernization to benefit a vast population and ensure common prosperity for all. That means it can benefit the entire population while generating huge market demand simultaneously, resulting in a historic leap in economic strength.

In addition, China pursues the modernization of material and cultural-ethical advancement. By doing so, it not only achieves a better life for its people but also promotes better economic and social development with high-quality demographic development. Chinese modernization also focuses on the harmonious coexistence between

humans and nature, which may decelerate economic growth in certain phases but can bring more sustainable development.

“Pursuing common good for all” “embracing the world with virtue” and “harmony between man and nature”...the classic concepts in China's fine traditional culture provide the world with a methodological approach, which humanomics in the new era takes for balancing the dialectical relationship between economy and humanity, and it breaks the long-standing unsolvable “humanistic paradox” in economic growth.

### **3. Providing “Humanistic Resilience” to the World Economy**

In January 2023, “resilience” became a buzzword among politicians, business leaders, and economists worldwide at the World Economic Forum in Davos, Switzerland. As the world economic growth suffered a significant slowdown, it became a global consensus that the world needed a longer-term and more resilient strategy to prevent the global economy from recession.

Today's world is riddled with uncertainties. “Black swans” and “grey rhino” events occur frequently, posing grave challenges to the world's economic recovery. With increasingly severe economic

problems, mainstream Western economics which lacks humanistic thinking and care, has become increasingly helpless. The various measures capitalist countries take to address economic crises may be able to alleviate the troubles or help themselves out of the crises and enter a recovery or even upsurge phase after a recession. But what follows is always a new and greater crisis.

For example, in the past few years, some countries have adopted quantitative easing monetary policies to stimulate the economy in the name of “protecting the economy”. However, it has led to sky-rocketing asset prices, consecutive record-high inflation, rapid price hikes, and increased burdens on people's livelihoods. After the bubble of false prosperity bursts, the outcome is a more divided distribution of wealth and a stagnated economy. The global interest rate hikes prompted by the tightening policies in developed economies have resulted in significant impacts, such as capital outflows and debt crises for many developing economies.

In the face of complex and severe challenges at home and abroad, China's economy has shown strong resilience and become a powerful anchor for the world economy. In the past three years, China's economy has grown at an average rate of 4.5% annually, much higher than the world's average of roughly 1.8% during the same period. While minimizing the impact of the COVID-19 pandemic on

economic and social development, China has effectively maintained the stability of global industrial and supply chains and made significant contributions to the recovery of the world economy. A World Bank report shows that from 2013 to 2021, China's average contribution to world economic growth reached 38.6%, exceeding the combination of the Group of Seven ( G7 ) countries.

Many factors contribute to China's economic resilience, such as a large-scale market, cross-cyclical and counter-cyclical macro adjustment, and a complete industrial chain. However, China's “humanistic resilience” should not be ignored. “Bringing benefit to the people is the fundamental principle of governance” is a quote from *Huainanzi·Fan Lunxun*, a classic of the Western Han Dynasty. It brilliantly reveals the humanistic “people-oriented” code for China's economic resilience. As the world again stands at a historical crossroads, more and more countries realize that cyclical fluctuation of the economy exists, but different starting points, methods, and paths to counter crises will determine people's well-being and a country's future.

Development is for and by the people, who should share its fruits. The secret of China's economic miracle is the people-centered thinking for development, which humanomics in the new era advocates. It provides a “humanistic economic path” for the developing countries’

reference to strengthen their economic resilience and mitigate the cyclical fluctuations.

#### **4. Inheriting and Carrying Forward the “Humanistic Genes” in Traditional Culture**

A country's “humanistic genes” are often contained in its fine traditional culture.

Humanomics in the new era aligns with China's realities and characteristics. Its development experience shows that the path to modernization should not be deviated from our cultural traditions. China fully uses its fine traditional culture, seeks creative and innovative cultural development, and explores a suitable development mode based on China's realities.

Xi Jinping pointed out: “Each country has different historical traditions, cultural accumulation, and basic national conditions, and its development path must have its own characteristics.”<sup>[1]</sup> Humanomics in the new era advocates the development practice based on the characteristics of the Chinese civilization, starting from meeting the

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[1] " Xi Jinping's Speech at the 18th Collective Study Session of the Political Bureau of the CPC Central Committee ", Xinhua News Agency, October 13, 2014 .



needs of the Chinese people and working for the people's happiness.

History shows that a direct copy of other countries' systems without considering basic domestic realities and culture can rarely succeed, and the incompatibility may even lead to serious development problems. Chinese modernization endows humanomics in the new era with a modern power. It is not a simple copy of other countries' mode, but is a modernization that carries forward the ancient Chinese civilization and takes deep roots in the Chinese reality.

Humanomics in the new era may inspire the whole world. It neither requires other countries to draw wisdom from the Chinese civilization nor provides a universal standard for modernization, but it shows that “what suits you is the best”.

The path to modern civilization bears no fixed model, and China will not impose its own development model on others. All civilizations are rich and colorful, with abundant vitality for development, and most global civilizations have “humanistic genes”. China's experience is that all countries can base their development on their realities and practices and play an active role in inheriting their own fine traditional culture while promoting cultural innovation and development. By relying on their country's or nation's unique spirit and culture, leveraging the power of coordinated development among people, culture, and economy, they can independently explore the most suitable path for

civilization development.

As a Chinese saying goes, a stone taken from another mountain may serve as a tool to polish the local jade. In the independent pursuit of modernization, all countries can adopt an open and inclusive attitude, actively learn from the achievements of other outstanding civilizations to promote a modern and scientific development of their own traditional national culture and create a modern form of their civilization. They will derive intellectual support and spiritual motivation for economic growth from this process.

## **5. Promote the “Humanistic Consensus” of a Community with a Shared Future for Humanity**

The humanistic spirit often goes beyond countries and regions and cares for humanity's shared future.

In China's humanistic cultural tradition, “harmony and cooperation” are one of the core spirits, and it has been the Chinese nation's long-standing aspiration for a better human society since ancient times. It includes ties among people, such as advocating harmony, valuing peace, and focusing on exemplary governance and harmonious relationships among people and countries, such as being friendly with neighbors, rejecting the idea of the strong bullying the weak, and seeking

the ideal of all people under heaven being of one family.

Similar concepts also exist in other countries and regions' humanistic cultural traditions. For example, as an African proverb goes, "One single pillar is not sufficient to build a house"; "If you want to go fast, walk alone; and if you want to go far, walk together"; A Kazakhstan proverb goes, "Where there is unity, there will be happiness"; and a German proverb says, "Those who work alone are making additions; those who work together are doing multiplications"...These thoughts are from the depth of people's heart, and are the "humanistic consensus" among most countries in the era of globalization.

With the BRI, the Global Development Initiative (GDI), the Global Security Initiative (GSI), and the Global Civilization Initiative (GCI)... the concept of a community with a shared future for humanity, embodied in the above collective human actions, has received an enthusiastic response from the international community. Through practical actions, China demonstrates that humanomics in the new era is committed to working hand in hand with other countries for win-win cooperation, making valuable contributions to solving the challenges facing the current world economy.

In pursuing maximum respective interests, economics based on rational "economic man" assumption gives rise to the cold logic of a "zero-sum game". Today's world scenario shows that the rise of anti-globalization

sentiment, the evident growth of unilateralism and protectionism, and the emergence of such issues as the abuse of unilateral sanctions are deeply related to egoism and utilitarianism in Western economics.

Advocating and carrying forward the shared values of all humanity, including peace, development, equality, justice, democracy, and freedom, humanomics in the new era starts from the humanistic tradition in the fine Chinese traditional culture and follows the “humanistic consensus” in the traditional cultures of all countries. It is committed to building a community with a shared future for humanity and has been widely praised by the international community.

## Conclusion

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In the lengthy history of human civilization, the humanistic tradition of putting people first can be traced back to antiquity.

Modernization embodies people's aspirations worldwide for a better life, and it should have followed a human-based tradition and aimed at realizing people's free and all-round development. However, moving from antiquity to modern times, people tend to pay more attention to production development, material abundance, and wealth. “Material” pursuit gradually exceeds the care for “people”, and modernization gradually alienates itself from or even goes against humanistic traditions.

Over the past two centuries of the Industrial Revolution, the material wealth created by humankind has far exceeded those of all

previous eras, significantly improving people's livelihoods. However, it also brought severe problems: intensified income polarization, over-exploration of the environment, rising unilateralism and protectionism, and a growing deficit in peace, development, trust, and governance, as well as materialism, hedonism, and extreme egocentricity...

What happened to the world? Where shall humans head for?

Amid increasing reflection and questioning, the humanistic traditions originating from the depths of a long history of human civilization are making a comeback. Economic prosperity and humanistic bloom have always been the Chinese nation's vision for a good world. The Chinese have formed the tradition of compiling classics and literature in the heyday of history. The interaction and two-way stimulation between economic prosperity and cultural thrive embodies the profound philosophy of their mutual promotion.

In the new era, President Xi Jinping insists on integrating the basic tenets of Marxism with China's specific realities and fine traditional culture. While emphasizing the fundamental function of the economy and the idea of “development being the universal key to solving all problems” he also stresses the role of culture in promoting economic development, putting forward the idea that “region with fine culture also leads in the economy” “culture is an important fulcrum to promote high-quality development” and “to meet our common

challenges and create a better future for all, we look to culture and civilization to play their role, which is as important as the role played by economy, science and technology”. These propositions have provided theoretical and practical guidance for promoting the culture-economy interaction in contemporary times, laid a solid foundation for humanomics in the new era, successfully opened up a path to Chinese modernization, and presented a new modernization blueprint to the world.

Each country and region has its own culture, which shines equally with the light of humanity. Humanomics in the new era inspires people to stick to the essence of “human modernization” based on specific realities and humanistic traditions of their own, adhere to the people-oriented approach, focus on integrating culture and economy, and achieve a free and all-round development of humankind.

Civilizations have become more prosperous and colorful with exchanges and mutual learning. Let us join hands to create a better world and a new form of human advancement!

# Writing Explanation and Acknowledgments

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