

Analysis of Deng Xiaoping's Thought on the Social Governance

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Abstract

Deng Xiaoping thought on social governance is an important part of the theoretical system of socialism with Chinese characteristics. The paper aims to improve and develop the socialist system with Chinese characteristics and promote the modernization in national governance system and governance capacity through the analysis of Deng Xiaoping's thought on social governance. Deng Xiaoping's thought on social governance includes: Breaking the shackle of thought on rule of gods and rule of man and establishing the thought on rule of law, which are prerequisite and basis for Deng Xiaoping's thought on social governance; the key to Deng Xiaoping's thought on social governance is taking the reform of political system as a point break through and exploring the social governance model with Chinese characteristics; the core of Deng's thought on social governance is to explore governmental decentralization of authority and forming the multi-subject system in social governance; the value proposition of Deng's thought on social governance is to explore the development methods on “common prosperity” with social equity.

Key words: Deng Xiaoping Thought; Social governance; Prerequisite

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INTRODUCTION

Social governance refers to the continuing interaction process during which political parties, the Government, enterprises and public institution, social organizations and other multiple subjects regulate, manage and provide services to the social affairs, social organizations and social activities within a given scope in form of consultation, mutual assistance and cooperation in accordance with the law, so as to ultimately achieve public benefit maximization. With the orderly implementation of the reform and opening up policy, the thought of social governance with Chinese characteristics has been constantly developing and improving. Although Deng Xiaoping did not have a lot of direct Statement on the governance, he still was the pioneer in exploring the thought on social governance with Chinese characteristics and his propositions, like “to solve social problems with economic means”, contain rich thought on social governance. Therefore, exploring and analyzing Deng's thought on social governance can bring precious theoretical and practical value in promoting the modernization of social governance system and governance capacity.

1. THE PREREQUISITE AND BASIS FOR DENG XIAOPING'S THOUGHT ON SOCIAL GOVERNANCE ARE BREAKING THE SHACKLE OF THOUGHT ON RULE OF GODS AND RULE OF MAN AND ESTABLISHING THE THOUGHT ON RULE OF LAW

The thought on rule of gods and rule of man fits in with the low level of productivity, so it became the main governance tool to play a key role in maintaining social

order, reaching social consensus and promoting social development. However, with the rise of modern industrial civilization and the constant awakening of the independent consciousness of human, the thought on rule of gods basically lost its breeding ground. Moreover, as the highly centralized autocratic ideas, expedient characteristics and irrationality of the thought on rule of man hindered the formation and development of democracy, equality, freedom, human rights and other ideas highlighted by the modern civilization, the vitality of the thought to survive and develop has faded away. The thought on rule of law adapts to the development of modern industrial civilization and contains more rational thinking, so its emergence is to meet the inevitable requirements of the historical development. After the Cultural Revolution, the economic recovery has become the primary task of social governance, but the proposition of it is to eradicate the breeding ground of thought on rule of man and get rid of the ideological obstructions of the rule of man and rule of gods so as to create a relaxed and democratic social atmosphere for the thought on rule of law. Deng Xiaoping has profoundly criticized of the behaviors of the “Gang of Four” in distorting and even deifying Chairman Mao and his thought, exposed the fact that the extreme thought on rule of man seeks the basics of legitimacy and established the position of the thought on rule of law so as to confirm the premise of and lay a foundation for Deng Xiaoping thought on social governance.

1.1 Expose and Criticize the Harm and Essence of Rule of Man

Deng Xiaoping was known to seek truth from facts and face the reality in his daily acts. Seeking no personal gain and proceeding from the whole situation not only reflect Deng’s personality traits, but also reflect the theoretical principle and unique practices Deng has always adhered to. After the Cultural Revolution, in the face of “two whatevers”, the old thought left by the proceeding generation of leaders, Deng united the old generation of revolutionaries against the pressure to expose and criticize the “harms of the spiritual shackles of Lin Biao and ‘the Gang of Four’ in restricting people from giving full play to their wisdom and creativity” (*Selected Words of Deng Xiaoping [Volume 2]*, 1994, pp.232-233): A rigid way of thinking and the wide spread of the formalism and bureaucratism. From the perspective of social governance, the rigid way of thinking will directly affect the standard operation of power and distort and misunderstand the Party’s leadership. Moreover, it will also make “Strengthening the leadership of the Party” become an excuse for the Party to take everything under its control and intervene in everything, resulting in the intractable disease of “no separation between the Party work and the Government work and the Party runs the country on behalf of the Government”. It not only hinders the formation of the thought of modern State governance, but also becomes

a major factor restricting the healthy development of social governance body to some extent. However, even more serious, if the ideological problems remain unsolved, they will not only hinder the formation of the thought of modern social governance, but also jeopardize the future and destiny of our country and nation. Thus, in the critical period when socialist China once again faced with choice, Deng Xiaoping successfully led the movement in emancipating the mind and seeking truth from facts to get rid of rule of gods by summing up the experience and lessons in socialist revolution and construction and exposing the harms and essence of the thought on rule of man held up by the “Gang of Four”.

1.2 Break the Shackle of the Thought on Rule of Gods and the Rule of Man and Lay a Foundation for Rule of Law in the Social Governance

As a radical Marxism materialist, the premise for Deng Xiaoping establishing the thought on the rule of law is to break the shackles of the idealism and metaphysics of the “Gang of Four” and the “two whatevers”, insist to proceed from the actual situation, link the theory with the practice, seek truth from facts, resolutely defend scientific status of Marxism and dialectical materialism, firmly oppose the deification of Chairman Mao and some of his views on politics and get rid of the serious theocratic ideology of rule of gods in the Party. In addition, Deng Xiaoping also strongly opposed the rule of man and resolutely got rid of the shackles of rule by man. In his view, if the power of a country or a party is concentrated on one or several leaders, it will jeopardize the organic structure of a society and even lead to social unrest. Therefore, the rule of man is very dangerous. Once crisis arises, it will cause serious negative effects. Since human beings will inevitably make mistakes, so do the leader. “No one will be right on every opinion and no one will make no mistake all the time.” (Ibid., p.38) Thus, Deng was against the exaggeration of the will of leaders and the conduct of making the will of leaders into law. The reasons for Deng strongly opposing rule of man are related to not only the defects and harm in the rule of man, but also the social realities at that time. Faced with the painful lessons of the decade of “Cultural Revolution” to Chinese society: The destruction of democracy, the rule of law being trampled and the State being on the verge of collapse and the devastated society, it was time to strengthen the construction in the socialist legal system and constantly develop and improve the socialist system so as to protect the position of the people being masters of the country, change the situation of the socialist democracy being destroyed by the feudal society ideology and lay a firm foundation for the rule of law in social governance.

1.3 Establish the Thought of Practice Is the Sole Criterion of Testing the Social Governance

The 90 years of practical experience of the Communist Party and 65 years of experience of State governance

since the founding of the country tell us that, as long as we properly adhere to Marxism-Leninism and Mao Zedong Thought, our Party will be able to succeed, while departing from or deviating from Marxism-Leninism and Mao Zedong Thought, our Party will encounter setbacks and failures. Deng Xiaoping has repeatedly warned the Party, especially the senior cadres of the Party that “we can’t disobey the fundamental thought”. What is the fundamental thought? It refers to Marxism-Leninism and Mao Zedong Thought, which is the guideline of the Party. Whenever there are problems occurred in the guideline, there must be occurrence of various problems in the Party, which even relates to the survival of the Party. Deng Xiaoping spoke of the importance of “the fundamental thought” on various occasions, “the fundamental thought” is the foundation for building our Party and our country. Once we lose it, we will lose the Party’s legitimacy and socialism is bound to once again encounter major setbacks and it is the people who suffer from ultimate”. Therefore, we can deeply understand why Deng Xiaoping said that the debate on the truth criterion “should not be underestimated”, for the “significance of this debate is too meaningful and it will determine whether we should insist the Marxism-Leninism and Mao Zedong Thought” (Ibid., p.191). Through the debate on the true criterion, we have restored the scientific position of Marxism on the practice is the sole criterion for testing truth and broken the legitimate foundation of the “two whatever’s” in rule of man. Thus, it has not only laid a foundation of Marxism for the analysis of legal guarantee in the socialist modernization with Chinese characteristics, but also provided scientific criteria for testing the social governance practices of the Communist Party of China.

2. THE KEY TO DENG XIAOPING’S THOUGHT ON SOCIAL GOVERNANCE IS TO TAKE THE POLITICAL STRUCTURE REFORM AS A POINT TO BREAK THROUGH AND EXPLORE THE SOCIAL GOVERNANCE MODEL WITH CHINESE CHARACTERISTICS

The reform of the political structure of the streamlining government organs, decentralization and expanding socialist democracy as the main tasks has kicked off the reform of Chinese Government functions. Since this reform has taken the stability as its base and adopted the unique methods of “step-by-step orderly reform under guidance”, it has provided valuable experience and methods in clarifying the relations between the Government — market — society — the citizen and solving the problems in the cooperation of the multi-

subjects in the social governance, thus becoming the key to Deng Xiaoping’s thought on social governance.

2.1 Political Structure Reform Is the Point to Break Through in Social Governance

The social governance is not only an important part of State governance, but also the great responsibility the ruling party must always fulfill. Deng Xiaoping profoundly analyzed the need to carry out reform of the political system through analyzing the reasons for the occurrence of the Cultural Revolution in his article named *On the Reform of the System of Party and State Leadership* in 1980. He pointed out that the central task of the Party failed to advance with the times and be adjusted timely after the Party fulfilled its role as the revolutionary party, especially after it basically completed the socialist transformation of the private ownership of the productive means. “The excessive concentration of power was increasingly unable to meet development of socialist cause. The long-term ignorance of this problem has become an important reason for the occurrence of ‘Cultural Revolution’” (Ibid., p.329). To solve this problem, we should focus on the system in essence, especially the political system instead of man, for the political reform is directly related to the outcome of the economic reform and directly related to the effectiveness of the socialist social governance. Moreover, the failure in reform will be bound to destroy what has been achieved in the social governance and hinder the further improvement of the social governance. How can we explore a model of social governance with Chinese characteristics in accordance with the objective laws and based on China’s specific reality in social governance? Deng Xiaoping believed that we should adopt the unique methods of “step-by-step orderly reform under guidance” to promote reform of political structure and gradually clarify the relationship of one-subject dominance and multi-participation among the party, government, enterprise, society and the citizen based on the stability.

2.2 Explore the Social Governance Methods of “Step-by-Step Orderly Reform Under Guidance” Based on the Stability

Maintaining social order and stability is the basic task in social governance of any era. Maintaining social order and stability has always been the realistic foundation for Deng Xiaoping’s promotion of political structure reform. Since the political system reform involves a wide range of interests, it encounters various obstacles. Deng Xiaoping used the terms of “too difficult”, “in need of prudence” and other words to express the difficulty of political system reform. Faced with the complex and difficult problems, Deng Xiaoping has broken a new path in social governance of Chinese Characteristics to promote the political system reform and improve the social governance with his superior wisdom: “step-by-step orderly reform

under guidance” based on the stability” (*Selected Words of Deng Xiaoping [Volume 3]*, 1993, p.252). China is a large developing country with various differences around the country in terms of territory, population quality, customs, and other aspects under the influence of a variety of factors, including history, geography, population, etc.. Therefore, Deng knew the difficulty in carrying out reforms in China, so he particularly emphasized that we must take “prudent” actions towards political system reform and shall not rush for quick results and engage in idle theorizing. Under the guidance of the reform method of “step-by-step orderly implementation under guidance” in political system, the Chinese social governance practices starts from rural areas to cities and the power is gradually delegated from the central to local and the grass roots and the people orderly. It continues to activate the initiative and enthusiasm of various types of social organizations and citizens to participate in social governance and accumulates rich experience in exploring social governance model suitable for China’s national conditions and with Chinese characteristics.

Firstly, insist and give full play to the Party’s key role in leading the social governance. Exploring the social governance methods, performing political system reform and constantly transforming government functions aims not to weaken the leadership role of the Party, but develop a party that can truly represent the people and unite the people through the reform. Constantly upholding and strengthening the Party’s leadership is not only the core of Deng Xiaoping’s thought on social governance, but also the very unique feature of the thought on social governance with Chinese characteristics, for “our people’s unity, social stability, democratic development and national unification have to be achieved under the Party’s leadership.” (*Selected Words of Deng Xiaoping [Volume 2]*, 1994, p.342) To uphold and strengthen the Party’s leadership and role in social governance, it means the Party shall not take on all the things, take part in all kinds of work and intervene in all the affairs, but “should mind only the big and important matters instead of the trifles”. Here the “big and important matters” mainly refer to: First, the Party should play a role in setting targets and direction. On the development of the fundamental policies and principles of the Party and the State, the Party should play a “steering” role and give the Government a relatively independent administrative power; second, the core work of the Party in social governance is to “support and lead the people to become the master of the country” and safeguard the fundamental interests of the masses (CCCPC Party Literature Research Office, 1998, p.173); Third, the Party should play a supervisory function and “the first role of the Party committees leadership is to ensure that the law should take effect” (Ibid., p.122); Fourth, the Party should improve its self construction and “the main task of the Party committees is to manage

the Party” (Ibid., p.167). It does not mean that the Party’s leadership shall be weakened, but strengthened and improved. “Strengthening the central authority is right, but it does not mean to change the past practices in reform and opening up as well as decentralization and other measures” (Ibid., p.442), but mean to mainly strengthen the Party’s leadership in the construction of ideology, organization, working style, system construction and other fields.

Secondly, social governance should proceed “step-by-step orderly implementation under guidance” based on the stability. Since the political system reform involves a wide range of interests, it encounters various obstacles. Deng Xiaoping used the terms of “too difficult”, “in need of prudence” and other words to express the difficulty of political system reform. Faced with the complex and difficult problems, Deng Xiaoping has broken a new path in social governance of Chinese Characteristics to promote the political system reform and improve the social governance with his superior wisdom: “step-by-step orderly implementation under guidance” based on the stability” (*Selected Words of Deng Xiaoping [Volume 2]*, 1994, p.342). However, the most important thing is to ensure that the central authority by proceeding it “orderly under the leadership” (*Selected Words of Deng Xiaoping [Volume 3]*, 1993, p.277). “The Party’s leadership can’t be shaken and it should be good at leading” (Ibid., p.177). What is leadership? Deng Xiaoping believed that “leadership refers to providing services” (Ibid., p.121), so it can be seen from this that Deng Xiaoping has started to conceive the plan of getting rid of bureaucracy and establishing “a service-oriented government”. In terms of manner and methods, Deng Xiaoping argued that we should shall not rush for quick results and engage in idle theorizing. China is a large developing country with various differences around the country in terms of territory, population quality, customs, and other aspects under the influence of a variety of factors, including history, geography, population, etc.. Therefore, Deng knew the difficulty in carrying out reforms in China, so he particularly emphasized that we must take “prudent” actions towards political system reform and shall not rush for quick results and engage in idle theorizing. Under the guidance of the reform method of “step-by-step orderly implementation under guidance” in political system, the Chinese social governance practices starts from rural areas to cities and the power is gradually delegated from the central to local and the grass roots and the people orderly. It continues to activate the initiative and enthusiasm of various types of social organizations and citizens to participate in social governance and accumulates rich experience in exploring social governance model suitable for China’s national conditions and with Chinese characteristics.

Thirdly, the social governance shall be guaranteed by democracy and the legal system. To get rid of the

obstruction and destruction by the rule of man on the established process of social governance, it is necessary to reinforce the guarantee foundation for the social governance. In 1986, in terms of political system reform, Deng Xiaoping put forward that democracy and legal system are “the necessary safeguards to establish political stability and unity” (*Selected Words of Deng Xiaoping [Volume 2]*, 1994, p.189). The purpose of political system reform is to develop socialist democracy in accordance with the law. In this case, Deng Xiaoping set forth the dialectical unity relation between the socialist democracy and legal system and pointed out that both were indispensable, interdependent and mutually reinforcing. It means that democracy and the legal system are the indispensable guarantee foundation for the social governance. First, social governance must be carried out in accordance with the law. Deng Xiaoping said that the unrest and the assault on the Government organs in the past happen for the reasons of the absence of law. Without law, the basic task in the social governance can't be achieved. Secondly, the social governance needs to be guaranteed by extensive democracy. Extensive democracy means mobilizing a wide range of social forces to participate in maintaining social stability, national unity and other modernization construction issues involved with the vital interests of the people and the future and destiny of the country. Deng Xiaoping's ideas and practice in political system reform have reflected the value implication of socialist democracy, made the social function of the Government increasingly strengthen, given more independent rights to the masses and relatively improved the development of non-governmental organizations through political decentralization. It aims to mobilize all members of society participate in the political system reform in economic construction to the greatest extent, becoming a key link to invisibly expanding social governance space.

3. THE CORE OF DENG XIAOPING'S THOUGHT ON SOCIAL GOVERNANCE IS TO EXPLORE THE POWER ALLOCATION MECHANISM AND FORM A SOCIAL MANAGEMENT SYSTEM OF MULTIPLE SUBJECTS

Implementing social governance does not mean blind cancellation or simple replacement of the traditional social domination or social management, but the development on the basis of inheritance and transcendence and an inevitable outcome adapting to the development trend of modern democratic politics. Its features in multiple subjects, diverse modes, initiative of the object and other characteristics are bound to pose a lot of challenges to the traditional bureaucracy: the multi-subject development

and challenge to the authority of a single subject; the demand for diverse models and challenges to the single top-down regulatory approach; the awakening of the independent consciousness in object and challenges to the poor channels of social participation. From the perspective of the exercise of power, the traditional bureaucracy focuses on highly centralization and unity of power, while the social governance emphasizes on handing the State power back to the people. Therefore, when determining whether a thought or theory has governance significance, the rational allocation of power is one of the necessary bases to determine. Scientific allocation of power runs throughout Deng Xiaoping's thought on social governance and is the core of it. In summary, the allocation of power in Deng Xiaoping's thought on social governance mainly includes: the State delegates the power to enterprises, the central government delegates the power to the local government and the constant expanding in civil autonomy.

3.1 The Government Delegates the Power to Enterprises to Mobilize the Initiative and Enthusiasm of the Multiple Economic Subjects in Participation of Social Governance

The termination of the Cultural Revolution means the termination of the social task of “taking class struggle as the key link”, while strengthening national social management functions and relatively weakening the national class repression functions have become the general consensus of the Party and the whole society. Faced with the situations in need of development, it is in the urgent need for the Party and the State to move work center quickly to strategic task of focusing on economic construction. In order to mobilize the enthusiasm of all interest subjects in the society and attract various forces to participate in economic management and labor productivity improvement, in 1978 Deng Xiaoping tried to delegate the power of operation, personnel and decision-making to enterprises, exploring the power allocation model of “separating the administrative power from management power”. It confirms a clear direction of the power allocation in economic reform, which means it should not only delegate power to the enterprises, but also delegate more autonomy to them, especially power in personnel management and production, gradually developing self-awareness of the enterprises in participating in social management. Why should we delegate power to the enterprises? Deng Xiaoping believed that the excessive concentration of power made “some issues unsolved for a long time” (*Ibid.*, p.131) and seriously affected the social efficiency and restricted the development of modernization construction. In the closing session of the working conference of the CPC central committee in December 1978, Deng Xiaoping once again pointed out in his speech that the central government shall “delegate sufficient power” to make “the local government, enterprises and production teams have more autonomy in operation and management” so as to fully mobilize the

initiative of the enterprises and other social organizations in promoting the modernization process of economic development and improving the scientific level of social management” (Ibid., p.145). Therefore, it shows that Deng Xiaoping’s thought on power allocation not only safeguards the authority of the Government leadership in social governance, and fully mobilizes the initiative and creativity of enterprises and social organizations in social governance.

3.2 The Central Government Delegate Power to the Local Government, Laying a Realistic Foundation for the Multiple Subjects to Take Part in Social Governance

The provision of the Article 3, paragraph 5 in the *Constitution of the People’s Republic of China* States, “the division of functions and power of the central and local government departments shall be under the unified leadership of the central government and give full play to local principles of initiative and enthusiasm.” The report of the 13th National Party Congress clearly stated that we should gradually clarify the relationship of power between central and local governments under the unified leadership of the central government. We should not only integrate the power and responsibilities, but also allocate the power and responsibilities clearly. The primary responsibility of the central government is to play a supervisory role. When Deng Xiaoping met with the Chancellor Federal Republic of Germany, Helmut Kohl in 1984, he mentioned, “The current changes in China are mainly starting from the end of 1978. I mean the Third plenary Session of the 11th Central Committee.” (*Selected Words of Deng Xiaoping [Volume 3]*, 1993, p.81) “Most of the changes are mainly the changes in people’s living standards, but the changes of more profound significance are the changes in the relationship between central and local governments and the most critical step is a significant delegation of power from the central government to the local government to make the local government have more autonomy.” (Ibid.) Due to the successful implementation of decentralization coupled with the intensification of opening up policy, while adhering to the dominant position of public ownership, the investment and development of foreign capital and non-public capital in China were achieving unprecedented vitality. The establishment of the reform goal of the socialist market economy system in the 14th National Party Congress promoted the diversified economic subjects and the further division and integration of the social class structure, laying a realistic foundation for the participation of the multiple subjects in social construction and management.

3.3 The Extension of the Autonomy of Citizens Gives Birth to the Consciousness of Independence in Citizens to Enhance the Capacity of Citizens in Society Governance

Since the Third Plenary Session of the 11th Central Committee, the Party and the State has implemented a

series of reform measures in decentralization to hand back some of the power to the society and the people, making the autonomy of citizens extend in law and in practice. However, decentralization does not mean that the Party and the State completely withdraw from people’s social life and upholding and safeguarding the authority of the Party and the Government effectively is a necessary prerequisite. Upholding the authority of the Party and the Government does not mean to take inclusive control of everything, but make the socialist democracy extend to all areas of the construction of a socialist society and improve the self-awareness in social governance of social organizations and individual citizens. The space left by the State after withdrawal needs to be filled by the masses with their full play to autonomous capacity. We should “build relationship on equal basis with others and the correct relationship between the individual and the society in accordance with principles of the socialist democracy” (*The Selected Important Documents After*, para.5, 1986, p.34) to maintain stability in social order. To give full play to the self-education, self-management and self-supervision in awareness and consciousness in self-autonomy of the masses, there must be appropriate autonomous organizations to support them. Since the implementation of decentralization reform in 1978, the Chinese civil society organizations have been faced with unprecedented development potential and gradually increasing in number. With the promulgation of relevant regulations, the social status of the civil society organizations has been confirmed by the system. The household contract responsibility system emerged in the rural areas in the mid and late 1980s, and the resulting villagers’ committee is the most extensive civil society organization in Chinese rural areas (Yu, 2006, p.209) and is true reflection of the expanding citizen autonomy and the flourishing social organizations.

4. THE VALUE PROPOSITION OF DENG’S THOUGHT ON SOCIAL GOVERNANCE IS TO EXPLORE THE DEVELOPMENT METHODS ON “COMMON PROSPERITY” WITH SOCIAL EQUITY

Social governance is influenced by certain economic factors to some extent, but the goal of social governance can be said to be achievement of economic benefits. In essence, as long as the economic benefits have met the needs of the public, or public benefit maximum has been achieved, it can truly reflect the essence of the connotation of social governance. Historical dominant position of the masses profoundly reveals the social governance will always focus on “man” despite of

what kind of tools being used. We should regard making benefits for most of the people as the fundamental principles and duties of the Party and the State. Moreover, we should regard the realization, maintenance and development of the fundamental interests of the masses as the starting point and objective of all our work. The value proposition of Deng's thought on social

4.1 The Purpose of the "Common Prosperity" With Social Equity Is to Achieve Benefit Maximization of the Masses of Public Materials

Seeking social equity is not only the core connotation of social governance, but also the fundamental principle and value proposition of Marxism. For a long time after the founding of New China, since there was no clear understanding of the essence of socialism fundamentally and the fundamental role of the development of the productive forces in social governance was ignored, it led to extremely low living standard in the masses, the problems of adequate food and clothing of many people remained unresolved and the national economy once was on the verge of collapse. When Deng Xiaoping met with Professor Lin Daguang from the East Asian Institute in McGill University on October 15, 1977, he made dialectical analysis of the relationship between productivity and the super structure, criticism of the "Gang of Four" ignoring and distorting "theory of unique importance of the productive forces" in productivity and pointed out that to achieve Communism, we must first achieve great wealth of material. Later on, the various speeches and conversations of Deng Xiaoping expound that the development of social productive forces reflect the superiority of the socialist system. After the Third plenary Session of the 11th Central Committee, the opinion about striving to develop the productive forces to meet the material, cultural and living demand of the majority of the masses in Deng Xiaoping's thought on social governance has been enriched and further developed in practice, becoming the basic value direction in realizing the "common prosperity" in Deng Xiaoping's thought on social governance.

4.2 The Purpose of the "Common Prosperity" With Social Equity Is to Achieve Benefit Maximization of the Masses in Public Culture

When the productivity in material has reached a certain level of development, it will cause corresponding changes in production relations, which are the basic theory of Marxism. From the perspective of social equity, the material goods can only meet people's basic living needs, while the human development needs are more dependent on the elements of non-material. Deng Xiaoping inherited and developed Chairman Mao's contradictory theory and proposed the idea of "grasping

with two hands" in the governance of various fields based on the premise that the basic system of socialism remains unchanged. This idea further explains the value direction of Deng Xiaoping's thought on social governance, which is we should not only achieve benefit maximization of the masses in public materials, meet the growing material needs in life of the masses, but also continue to explore the methods of meeting the soaring public cultural needs of the masses. Moreover, we should also give full play to the functions of the culture to resolve social contradictions, maintain social stability and improve the level of social civilization in the society. He suggested that "we should insist to make material progress and cultural and ideological progress, carry out the movement of "five stresses, four points of beauty and three loves" and educate the national people to become a person with ideals, morality, cultural accomplishment and discipline." (*Selected Words of Deng Xiaoping [Volume 3]*, 1993, p.110) This further illustrates that Deng Xiaoping's thought on social governance is not only to solve the problems of food and clothing, but also is given the new connotation from the perspective of human nature, existence and development.

4.3 The "Common Prosperity" With Social Equity Is to Fully Reflect the Power of the Masses Being the Master of the Country

Marx and Engels believed that socialist society and communist society are the societies that the people can truly become the masters of the society. *The Manifesto of the Communist Party* clearly regards the realization of democracy as the value proposition of the struggle of the proletariat. This shows that the proletariat has regarded the "people becoming the master of the country" as its most important goal of the birth of Marxism. Before the founding of New China, in terms of the doubt of a democratic personage named Huang Yanpei on historical cycle rate, Chairman Mao pointed out we had found a new way out of the historical cycle rate, which was the democracy. After the reform and opening up, on the basis of inheriting and developing the people's democratic opinion of Marxism and Chairman Mao's thought, Deng Xiaoping has always upheld the democracy as the goal and value of socialist construction and reform, continue to give new meaning to it. With the development of the cause of socialism with Chinese characteristics, the scope of socialist democracy continues to expand, the connotation of socialist democracy continues to enrich, the democratic governance practices of socialism with Chinese characteristics achieves fruitful results and the socialist democratic values with Chinese characteristic attracts general attention from the world. In other words, as long as we fully guarantee the power of the people as master of the country and "the people enhance a sense of ownership and give full

play to the initiative and enthusiasm” (*The Selected Important Documents After*, para.5, 1986, p.33), the social governance of the socialism with Chinese characteristics will further develop and contribute to the country.

CONCLUSION

In short, Deng Xiaoping thought on social governance has laid a foundation with rich theoretical basis and practical experience for the social governance of the socialism with Chinese characteristics. It is the subject of this article to help China to build harmonious socialist society and enhance national governance system and the governance capacity.

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