构建高水平社会主义市场经济体制与中华文明

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摘 要：社会主义市场经济体制作为中国改革开放以来的伟大创举，为我国经济社会发展取得举世瞩目成就奠定了制度基础。这一体制的形成与发展并非无根之木、无源之水，而是深深植根于中华文明的沃土之中，是对天下大同、民为邦本等中华优秀传统文化元素的传承与发展，并在马克思主义理论指导下形成了独特的中国制度，创造了经济制度领域的人类文明新形态。作为构建高水平社会主义市场经济体制的重要内容，市场经济基础制度的完善要以中华文明价值观为引领，推动其走向法治化、国际化、现代化，为中国式现代化提供重要制度保障。

关键词：社会主义市场经济体制；市场经济基础制度；中华文明基因；创新发展

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2023年6月，习近平总书记在文化传承发展座谈会上指出：“如果不从源远流长的历史连续性来认识中国，就不可能理解古代中国，也不可能理解现代中国，更不可能理解未来中国。”在中华文明五千多年的历史长河中，孕育出的许多灿烂文化犹如基因一样融入中华民族的血液里，为中华民族生生不息、发展壮大提供了丰富滋养。社会主义市场经济体制在中华大地建立并不断完善，一方面是马克思主义与中国具体实际相结合的产物，另一方面是诸如天下大同思想、民为邦本思想等中华优秀传统文化元素为社会主义基本制度与市场经济相结合提供了文化基础。只有深入了解中国文化中朴素的社会主义元素，才能真正理解我们今天发展社会主义市场经济的历史必然性，才能为构建高水平社会主义市场经济体制提供中华优秀传统文化的智慧启迪。

一、文明基因塑造中国制度特色

（一）天下大同思想是社会主义公有制思想的文明胚胎

“天下大同”是中国古代士大夫们对理想社会的一种表述，最早可追溯至西汉儒家学者戴圣

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所编撰的《礼记·礼运》篇。该篇描述了孔子理想中的财产共有、普遍关爱、和谐稳定以及道德高尚的理想社会形态。这一思想对中华民族的历史进程产生了重大影响。春秋战国时期，虽然奴隶主占有土地的“井田制”被逐渐瓦解，私人土地占有逐渐发展，但从先秦到唐朝中叶，土地制度始终以私人所有和国家所有两种形态存在，国家始终掌握着土地制度的调控权，从曹操的“屯田制”到北魏的“均田制”都是国家把国有土地授予农民耕种的制度。唐朝中叶，由于战乱频发，与国家授田制度紧密联系的户籍体制遭受破坏，人民流离失所，均田制度难以施行，土地制度逐渐向以地主和自耕农占有土地为主的形态过渡，但即便如此，中国农村始终存在以宗族名义占有的公共土地，其名目繁多，诸如祠堂田、寺庙田、墓田、祭田、义田、学田、公会田等，其产出成为宗族的公共品。正因如此，“天下为公”成为中国古代知识分子的理想。西汉名臣谷永认为君主应当“不私一姓，明天下乃天下之天下”，公然反对专制独裁。明末清初思想家王夫之提出“天下非一姓之私”，强调天下的公共性和人民的主体地位。到了近代，中华民族遭受了前所未有的劫难，各阶层仁人志士秉持“天下为公”“天下大同”的理念，奋力探索国家富强、民族复兴之路。康有为在其著作《大同书》中提出了“大同之世，天下为公，无有阶级，一切平等”的理想社会愿景并主张生产资料公有制。孙中山将“天下为公”作为毕生追求，他指出：“民生主义就是社会主义，又名共产主义，即是大同主义。”天下大同的核心思想是“天下为公”，强调人人平等和资源共享。其中，人人平等强调的是人人友爱互助，没有阶级压迫和剥削，这种理念与社会主义公有制在思想上有相通之处。人人平等首先是经济上的平等，而马克思主义认为经济上平等实质是阶级的平等，即消灭阶级。“无产阶级平等要求的实际内容都是消灭阶级的要求。任何超出这个范围的平等要求，都必然要流于荒谬。”（马克思、恩格斯，2014：113）消灭阶级实质上就是消除生产资料私人占有，建立生产资料公有制，实现生产资料由社会成员共同所有、占有、支配和使用，从而排除了依靠生产资料私人占有而无偿占有他人剩余劳动的可能性，实现了经济地位上的初步平等。在按劳分配原则下，劳动者根据自己提供的劳动数量和质量获得相应的报酬，实现了分配领域的平等。因此，从经济意义上讲，人人平等的主张与社会主义生产资料公有制思想具有内在的一致性。可见，中华优秀传统文化中“天下大同”思想根深蒂固、影响深远，是我们完善公有制为主体、多种所有制经济共同发展，按劳分配为主体、多种分配方式并存等社会主义基本经济制度的文明基因和创新土壤。

（二）充分利用市场是中国经济的传统

中国古代经济思想中不乏对市场的深刻认识。一是中国古代圣贤对商业活动给予了正面的肯定。孔子对商业活动持开放包容态度，认为追求财富是人之常情，“富而可求也，虽执鞭之士，吾亦为之”。但他认为追求财富应当遵循“义”的原则，即应当合乎道德和正义。管仲将国民基本结构

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分为四个部分，“士农工商四民者，国之石民也”。他将商人列为国家重要基石之一，反映出其对商业和贸易的重视。此外，孟子、荀子、范蠡等名士也都支持商业活动。二是充分肯定市场在经济活动中的重要性。《易经》有“日中为市，致天下之民，聚天下之货，交易而退，各得其所”的描述，这说明市场是连接生产与消费的重要纽带。对此，《管子》中也有“聚者有市，无市则民乏”的表述。三是强调市场机制在资源配置中的重要作用。司马迁在《史记·货殖列传》中对市场自发调节资源有着深刻的洞察。他写道：“故物贱之征贵，贵之征贱，各劝其业，乐其事，若水之趋下，日夜无休时，不召而自来，不求而民出之。”这段话揭示了价格机制如何引导资源的流动与分配现象，这与亚当·斯密的“看不见的手”理论所表达的核心思想具有一致性。无独有偶，《管子》中有“市者可以知治乱，可以知多寡，而不能为多寡”的描述，同样强调了市场机制在资源配置中的重要作用。

中国古代各王朝的经济政策存在多样性，在不同历史时期对市场制度的重视程度有所不同，总体上虽不如现代宏观经济治理中对市场制度的建立与完善的系统性与科学性，但许多举措也在一定程度上促进了当时商品经济的发展。所采取的措施包含但不限于以下几点：一是加强基础设施建设。古代中国重视修建道路和水运设施，如秦朝统一后修建了弛道等交通干线，隋朝修建了大运河，为商品流通提供了便利。设立驿站为商旅提供食宿和换马等服务，设立关卡保障商品流通安全。二是统一货币和提供金融服务。如秦灭六国后，统一了度量衡，使得商品计量有了统一的规范，并将圆形方孔的半两钱作为全国统一货币。北宋时期出现了世界上最早的纸币——交子，极大地方便了交易。同时，古代中国金融业务逐步发展，促进了商品经济发展。如汉朝就出现了汇兑业务，为本国和外国商人之间贸易汇款提供服务。到了明清时期，汇兑业务达到了较为成熟的水平。三是加强市场监管。具体体现在：一方面，制定法律法规，以维护市场秩序。如唐朝《唐律疏议》对商品质量、市场交易秩序、消费者权益保护等多个方面进行了规范。清朝《大清律例》对霸市行为有明确的处罚，根据情节严重程度，分为枷号、杖刑、徒刑、死刑以及没收非法所得等；另一方面，建立监管机构。据《周礼·地官司徒》记载，周朝的市场管理最高长官为司市，不仅负责市场日常管理，而且处理市场纠纷。到了唐朝，专门监管市场活动的机构为市署，通过实施严格门禁制度、商品质量监督、物价监管等市场监管措施来维护市场秩序。

（三）重视加强政府的宏观调控能力

虽然古代中国缺乏现代意义上的宏观调控理论和政策工具，但依然采取了一些措施来管理和调节经济，以稳定统治秩序：一是行政手段。古代中国，土地是农业经济的核心生产要素，土地资源的分配和使用直接关系到国家经济社会的稳定。因此，“田制”改革是政府行政干预经济的核心手段之一。中国古代“田制”改革的方向从以“井田制”为代表的奴隶主国家占有转向以地主土地私有制为代表的个人占有。商鞅变法推行了“废井田，开阡陌”的授土于民政策，标志着“井田

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制”的瓦解和封建地主私有制的形成。随后，历代王朝通过不断调整田制和赋税制度，完善小农经营的土地占有权和使用权，提升了经济活力。二是经济手段。中国古代各王朝采用多种经济手段干预经济。税收政策方面，政府通过制定和执行税收政策来调节经济，如清朝雍正时期实行摊丁入亩制度，减轻了农民的徭役负担，促进了农业经济的发展。物资调配和稳定物价方面，采取平准均输措施来调节市场供求，稳定物价；采用漕运的运输方式使中央对粮食等重要物资进行有效调配，满足国家战略储备和应急救灾需求；采用常平仓制度来调节粮价，屯粮备荒。产业政策方面，对一些涉及国计民生的行业进行垄断，如长期对茶叶、食盐、铁等实行专卖制度。货币政策方面，统一货币，垄断货币发行权，控制货币流通与回收等，在稳定物价和增加政府收入等方面发挥了重要作用。例如，北宋制定了货币发行限额与准备制度，规定交子发行总量为12.5634亿文，并将3.6亿文铜钱作为发行准备（石俊志，2014）。三是法律手段。政府制定市场管理法规，涉及市场准入、交易行为、商品质量和度量衡准等多个方面。如《唐会要》记载：“贞观元年十月敕：五品以上，不得入市”，明确规定了五品以上官员不得经商。中国古代政府在调节市场和国家经济运行的做法为后世提供了宝贵的经验与启示。

（四）儒家伦理对经济生活的渗透

自汉代起，儒家思想成为正统的官方意识形态，其以“仁、义、礼、智、信”为核心的价值观渗透到经济生活的方方面面，对中国经济伦理产生了深远的影响，集中体现在“取之有道，用之有度”两个方面。首先，“取之有道”强调获取财富的正当性与合理性。儒家倡导“义主利从”“以义取利”，将义作为处理义利关系以及社会关系的根本道德准绳。强调面对经济利益时，应优先考虑是否符合道义，只有符合道义，通过诚实劳动、合法经营获得的财富才具有合理性。儒家伦理中“百利义为先”的理念对古代市场秩序起到了约束和规范作用。同时，儒家主张君主征收赋税或调用民力时，应当适度。例如，孟子提出了贤明君主治理国家的“恭俭礼下，取于民有制”重要原则。其次，“用之有度”强调对财富资源合理使用和分配。财富资源的合理使用集中体现在“黜奢崇俭”上。儒家倡导无论是国家还是个人都应当节衣缩食，避免铺张浪费。国家层面，儒家主张君主应当“恭俭庄敬”“恭俭而好礼”，统治者是否具备节俭这一美德，关乎王道的实现。个人层面，儒家提出“静以修身，俭以养德”，强调节俭对个人品德修养的重要性，而将“奢”视为一种罪恶。在财富分配方面，儒家主张“均贫富”，强调财富分配的公正性与合理性，并将财富分配公平与国家长治久安联系到一起，“盖均无贫，和无寡，安无倾”这一表述揭示了二者的关系。在某种程度上，儒家提出的“黜奢崇俭”的主张具有强烈的政治色彩，其深层次的意思是反对统治阶级对地租的过度消费，反对商人资本对农业生产的过度侵蚀，维护老百姓的利益，从而实现社会和谐与稳定。

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二、构建高水平社会主义市场经济体制、完善市场经济基础制度要体现中华文明价值观

中华优秀传统文化犹如基因深深地融入中华民族血脉，在我们党治国理政实践中留下不可磨灭的文明印记。“民为邦本”思想、“均平”思想、“立己达人”思想等文明价值观，为构建高水平社会主义市场经济体制提供了宝贵的智慧源泉。

（一）从古代的“民为邦本”到今天的“以人民为中心”

民本思想是中国数千年政治哲学的核心理念之一，强调人民是国家的根本和基础。从《尚书》中“民惟邦本，本固邦宁”到《道德经》中“圣人无常心，以百姓心为心”，再到《左传》中“天生民而树之君”，从孟子“民贵君轻”到朱熹“国以民为本”，再到顾炎武“厚民生，强国势”，历史上传世经典和百家学派都崇尚民本理念。纵然百家的核心思想与价值观存在差异，但大多秉持以民生为根本的济世救民的思想。历史充分证明，中国历史长河中的文景之治、贞观之治等盛世出现都源于统治者格外关注民生。相反，统治者忽视人民利益，将自己置于人民的对立面，横征暴敛，以致民怨沸腾，最终导致国家动荡乃至灭亡。

以人民为中心的发展思想是对“民为邦本”思想的继承与超越。以人民为中心的发展思想和“民为邦本”思想具有内在的一致性，都强调人民是国家的根本，国家治理应以人民的利益为出发点和落脚点。然而，由于存在阶级的根本对立，中国古代统治者宣扬的民本思想更多的意义在于警示人民具有“水能载舟，亦可覆舟”的作用，提醒自己要施仁政，不可暴政，从而更好地维护其统治地位。不过，在维护专制统治的价值追求下，古代士大夫所推崇的民本思想中的民本追求及其功能淹没在“一治一乱”的魔咒中，未能真正实现。而以人民为中心的发展思想是我们党汲取中华文明民本思想精华，结合马克思主义政党的人民立场所提出的重大治国理政理论，实现了对中华传统民本思想的超越。一是坚持人民群众的主体地位。在古代，人民群众是被统治阶级，处于被支配地位。而在社会主义社会，人民是国家的主人，是推动经济社会发展的根本力量。“江山就是人民、人民就是江山”（习近平，2022：9），习近平总书记这一重要论断深刻反映了人民在国家中的重要地位。二是强调发展目的就是为了人民。在古代，维护统治是统治阶级对人民施行仁政的根本目的。而我们党的一切工作都是为了实现好、维护好、发展好最广大人民的根本利益。作为马克思主义政党，我们党代表着最广大人民的根本利益，没有任何自己的特殊利益，“人民对美好生活的向往，就是我们的奋斗目标”（习近平，2025：2）。三是确保发展成果由人民共享。在古代，由于阶级对立，民本思想的实践往往停留在表面，并未真正惠及全体人民。而以人民为中心的发展思想不仅仅是口号，更是行动指南和根本遵循，已经体现在我们党带领人民自力更生、艰苦奋斗，取得的

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一个个伟大历史性成就上。例如，2021年我国全面建成了小康社会，历史性地解决了绝对贫困问题，正是发展成果由人民共享的生动体现。

构建高水平社会主义市场经济体制，要坚持以人民为中心的发展思想准则。首先，构建高水平社会主义市场经济体制的根本目的就是满足人民对美好生活的向往。无论是完善产权制度、促进竞争，还是加强监管、防范风险，都是为了让人民在市场经济中享受更多权益与成果。其次，构建高水平社会主义市场经济体制要发挥人民群众的创造伟力。人民群众是历史的创造者，是市场经济的主体。在构建高水平社会主义市场经济体制过程中，应充分发挥人民群众的主动性、创造性，为我国市场经济的繁荣贡献智慧和力量。最后，构建高水平社会主义市场经济体制带来的红利应由人民共享。要通过优化制度设计和政策安排，确保人民能公平地分享构建高水平社会主义市场经济体制带来的发展成果，提升人民在发展中的获得感与幸福感。

（二）从朴素的“均平”思想到今天的共同富裕目标

“均平”思想在古代中国有着悠久的历史和深厚的文化底蕴，不仅是封建士大夫们治国理政的重要理念，而且寄托着古代农民阶级对美好生活的向往。中国古代多个学派都倡导“均平”思想，其中以儒家思想为主流，其思想系统而深刻，绵延数千年。儒家对这一思想的阐述最早可追溯到孔子在《论语》中的“不患寡而患不均，不患贫而患不安”。孔子认为在国家治理中，君主不必担心贫穷或人民数量少，而要忧虑财富分配不公平和社会不安定。这里的“均”不是指“平均”，而是指公平、均衡的意思（李宗桂，2016）。孟子则认为要实现仁政，必须划清田界，否则会导致“井地不均，谷禄不平”，从而引发统治者对百姓过度剥削。到了汉代，随着土地私有化进程加速，土地兼并问题愈演愈烈，最终出现了“富者田连阡陌，贫者无立锥之地”的极端局面。对此，董仲舒主张“调均贫富”，并给出了明确的调均标准和原则。董仲舒“调均”思想是对儒家“均平”思想的发展，对后世统治者在缩小贫富差距、防止两极分化方面具有积极的警示意义，如北宋王安石变法中所推行的方田均税法，旨在解决田赋不均，税户隐田逃税问题。与此同时，为了反抗统治阶级的经济剥削和政治压迫，实现财富均匀分配，“等贵贱、均贫富”思想在农民阶级中广为流传，并成为绝大多数农民起义的口号。例如，南宋钟相以“等贵贱，均贫富”作为口号揭竿而起，清末的太平天国颁布的《天朝田亩制度》提出“凡天下田，天下人同耕”的原则。与封建士大夫们强调的公平、均衡的“均平”思想不同，农民阶级追求的是绝对平均与平等，表达了反对封建统治，要求实现人人平等的强烈愿望。

共同富裕目标继承和发展了古代“均平”思想。以儒家为代表的古代“均平”思想旨在通过调节社会贫富差距，实现社会的公平、和谐。我们党提出的共同富裕目标继承了“均平”思想关于公

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平、正义的核心价值，致力于消除两极分化，实现财富的公平、合理分配，最终实现共同富裕。“共同富裕是社会主义的本质要求，是中国式现代化的重要特征”（习近平，2022：142）。随着中国特色社会主义实践探索的不断深入，共同富裕的内涵得到不断丰富与深化。就主体而言，共同富裕是全体人民的共同富裕，不是少数人或一部分人的共同富裕，体现了社会主义本质的要求；就内容而言，共同富裕是全方位的共同富裕，涵盖物质、文化、环境、社会等多方面的富裕，为促进人的全面发展提供坚实的物质基础和丰富的精神食粮。就实现动力而言，共同富裕是生产力发展和生产关系优化共同作用的结果。共同富裕中的“富裕”主要通过发展生产力来实现，“共同”则主要通过生产关系优化与调整来促成。要通过大力发展生产力尤其是新质生产力来做大“蛋糕”，然后通过合理的制度安排把“蛋糕”切好分好。就均衡程度而言，共同富裕是有差别的共同富裕，不是绝对平均下的富裕，而是在一定差距范围内的富裕，也不是同步实现富裕，而是有先后的富裕。就实现路径而言，共同富裕目标的实现是一个长期、复杂、渐进的过程。共同富裕是14亿全体中国人民的共同富裕，其规模之大在人类发展史上是前所未有的，必将重构全球高收入国家的版图。考虑到发展不平衡不充分仍然是我国社会主要矛盾的主要方面，且个体间素质和能力也有差异，共同富裕目标的实现是一个复杂的系统工程，需要全国各族人民齐心协力、久久为功。总之，共同富裕理念吸收了古代“均平”思想中公平、和谐的有益成分，并且其内涵在中国特色社会主义伟大实践中得到丰富与发展。它不再是一种理想化追求，而是在中国共产党的领导和全体人民的共同努力下，已在共同富裕的道路上迈出了坚实的步伐。

以共同富裕目标为牵引，加快构建高水平社会主义市场经济体制。把“蛋糕”做大，为共同富裕提供雄厚的经济基础，否则共同富裕就会成为无本之木、无源之水。实践已经证明，市场经济是实现资源有效配置、创造巨大财富的最佳制度安排。因此，扎实推进全体人民共同富裕需要构建高水平社会主义市场经济体制作为支撑，进而对完善市场经济基础制度提出紧迫需求。产权保护、市场准入、公平竞争、社会信用等制度是保障市场经济平稳运行的基础框架，因而完善市场经济基础制度对于激活要素活力、促进资源有效配置意义重大。

（三）从古代“立己达人”思想到今天的有序竞争和共享发展

“立己达人”思想是中华优秀传统文化的重要内容之一，倡导了一种共赢的理念，即个人追求自身利益时，应同时考虑他人的利益，通过互相帮助实现共赢，体现了儒家关于立身处世的忠恕之道中的“忠”。忠恕是一体两面，其中，忠是对自己的约束，要求尽心尽力对他人；而恕则是对他人的责任，强调不能将自己意志强加于他人。“立己达人”思想最早出自《论语·雍也》中的“己欲立而立人，己欲达而达人”。孔子认为，能够做到立己达人的人可以称为仁者。自孔子提出后，该思

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想在中国历史长河中得到了传承与发展，许多名人志士推崇这一仁爱思想，将其作为处理人际关系和表达政治理念的重要原则。例如，孟子提出“仁者爱人”，西汉思想家戴圣提出“仁者莫大于爱人”，呼吁人们应该去关爱他人、帮助他人。再比如北宋范仲淹的“先天下之忧而忧，后天下之乐而乐”，清朝曾国藩的“自立立人，自达达人”，均体现了中国不同历史时期的精英分子的高尚道德情操和强烈的社会责任感。总之，“立己达人”思想强调个人修养与社会责任并重的哲学观，成为中华优秀传统文化的重要组成部分，对中华民族共同价值取向的形成产生了深远影响。

有序竞争和共享发展理念蕴含了古代“立己达人”思想的精髓。市场经济是以竞争为底层逻辑的经济形态，通过竞争，一方面产生优胜劣汰，促进资源优化配置，提高经济运行效率，另一方面倒逼企业进行技术创新、改善经营管理方式，进而促进经济发展。然而，竞争在促进资源配置、技术进步、市场结构优化等方面作用是有条件的，它要求竞争是有序的、公平的。马克思和恩格斯（2016：372）强调公平竞争给企业带来的外在动力，指出商品生产者“不承认任何别的权威，只承认竞争的权威，只承认他们互相利益的压力加在他们身上的强制”。然而，市场微观主体并非完全“理性人”，存在盲目性、自发性、滞后性等行为，在利益的驱使下将竞争引向无序竞争（如恶意降价）甚至产生垄断，扰乱市场经济秩序。无序竞争的具体表现是企业通过违背公平原则甚至是违法手段达到争夺市场资源、追逐利润，是典型的“以邻为壑”的零和博弈思维，最终结果是劣币驱逐良币，造成市场机制扭曲，资源配置能力下降。无序竞争与我国建设高水平社会主义市场经济体制目标背道而驰。社会主义市场经济是在坚持社会主义制度前提下发展市场经济，营造公平有序竞争的环境，实现互利共赢是其题中应有之义，更是中华文明中的“立己达人”处世之道的内在要求。“立己达人”思想倡导合作共赢的理念，与倡导公平有序竞争目标的高水平社会主义市场经济体制具有内在的一致性。

共享发展理念同样延续了“立己达人”的核心主张。共享发展理念强调的是发展成果应当由全体人民共同创造和享有，以增进人民福祉，涉及社会公平正义的解决。“一花独放不是春，万紫千红春满园”，共享发展理念把实现全体人民幸福作为我们发展的出发点与落脚点，充分体现了社会主义本质的要求和我们党以人民为中心的发展思想。共享发展理念是对马克思主义经典作家关于共产主义社会（社会主义社会）和中华优秀传统文化中共享、共富理念的继承与发展。马克思和恩格斯（2012：308；2009：200）设想到在共产主义社会“所有人共同享受大家创造出来的福利”“生产将以所有的人富裕为目的”。如果将中华文化中的“不患寡而患不均”等思想理解为对财富分配公正的美好愿望的表达，那么“立己达人”等主张则强调以实际行动促进社会的和谐与进步。该思想倡导个人在追求自身利益、实现自我完善与发展的同时，也要助力他人的成长与发展，强调个人应当具有高度的社会责任感与使命感，以实际行动来影响和帮助周围的人，最终实现社

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会的和谐与稳定。因此，共享发展理念与“立己达人”思想在内涵和价值取向上具有内在的一致性，都体现了对公平正义、社会和谐发展的共同追求。

三、构建高水平社会主义市场经济体制、完善市场经济基础制度的时代要求与创新方向

党的二十届三中全会提出了到2035年全面建成高水平社会主义市场经济体制的宏伟目标，并明确了当前和今后一个时期完善市场经济基础制度的主要任务。推动市场经济基础制度朝着法治化、国际化、现代化方向发展，为构建高水平社会主义市场经济体制、推进中国式现代化提供重要制度保障。

（一）法治化

市场经济作为经济运行的一种形式，其核心功能在于通过市场机制实现资源优化配置。然而，市场机制的正常运行需要基于一定的规则和秩序，以及相应的法律来保驾护航。因此，市场经济本质上是法治经济。市场经济基础制度包括产权保护、市场准入、公平竞争、信息披露制度、市场退出等制度。完善这些基础性制度安排为建设高水平社会主义市场经济体制提供有力支撑。

完善产权保护制度。产权是财产权利的简称，是经济所有制关系的法律形式，涵盖了财产所有权、占有权、支配权、使用权和收益权。产权保护制度是支撑市场经济运行的基石，产权是所有制的核心。要坚持依法平等保护原则，在立法过程中赋予不同所有制企业同等法律保护地位，在执法过程中一视同仁，坚决消除任何形式的偏见与歧视，并在司法过程中进行同责同罪同罚。要拓宽产权保护范围，探索建立数据要素产权制度，以满足前沿科技领域催生的新业态、新模式和新产品对产权保护的需求。要提高全社会产权保护意识，通过多渠道、多种方式，以公众喜闻乐见的方式进行产权保护宣传，在全社会形成共同尊重和保护产权的良好氛围。

完善市场准入制度。建立完善的市场准入制度，有助于打破各种隐性壁垒，确保各类市场主体平等地进入市场，为各类主体公平参与竞争提供前提。要进一步完善负面清单管理模式，将现行法律法规明确的市场准入管理措施与地方政府依法依规出台的阶段性、临时性市场准入管理要求，一并列入全国统一的市场准入负面清单，形成“全国一盘棋”的清单管理格局。严禁在负面清单之外违规设置准入障碍，确保各类主体能够依法平等进入负面清单之外的行业领域，享受公平竞争的市场环境与同等发展机遇。建立健全动态清单调整机制，根据技术革新、产业发展和市场变化的最新动态，依照法律法规进行适时调整。要加强内外资准入政策的协同，遵循最惠国待遇原则，确保内外资在市场准入方面享受同等待遇，同步适用准入门槛，在不违背国际规则与协

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议的前提下，对内资设定的准入门槛同样适用于外资。要逐步放宽服务业准入限制，对于不涉及国计民生的领域，应充分释放市场活力，供给高质量服务产品，以满足人民对高质量服务消费的需求。

完善公平竞争制度。作为市场经济基本原则，公平竞争制度旨在保障各类市场主体依法平等使用各种资源，公平参与市场竞争。加强对各项政策措施的公平竞争审查，清理和废除影响公平竞争的规定与做法。坚决打击垄断和不正当竞争行为，加大处罚力度，使违背公平竞争的行为付出更大代价。加强国际合作与交流，推进竞争规则领域的制度型开放，打造公平公正、有序竞争的市场环境，确保各类市场主体站在“同一条起跑线上”，为构建全国统一大市场创造良好环境。

（二）国际化

坚持国际化方向，构建高水平社会主义市场经济体制是市场机制有效运行与新一轮经济全球化发展的必然要求。市场经济是一种通过供求机制、价格机制、竞争机制来配置资源的经济形式，这些机制在更加开放、更大范围的市场中能够进一步增强其效能。在更大范围内进行资源配置，更有利于价格信号反映供求关系的变化，从而引导资源向效率更高、回报更大的领域流动。同时，在更大范围内展开竞争更能够发挥竞争机制作用，激励企业提高生产效率，降低成本，提升竞争力。为在全球范围内配置资源，需要完善市场经济基础制度并实现国内外制度的有效衔接。新一轮经济全球化加速演进对我国制度型开放提出了更高的要求。当前，国际经贸规则从关税、配额、海关监管等边境规则向以贸易便利化、劳工标准、知识产权保护等为代表的边境后规则转变，而市场经济基础制度是边境后规则的重要内容。为适应更加强调规制、管理、标准的国际经贸规则要求，我国市场经济基础制度需要不断完善，实现与国际制度的有效衔接，从而促进更好利用国内国际两个市场两种资源，实现国内大循环内生动力的提升和对国际循环的新引力的增强。

坚持国际化方向，应当坚持独立自主、以我为主、为我所用的原则。积极对标国际先进规则，有助于我国营造市场化、法治化、国际化一流营商环境，对吸引各类优质要素集聚，推动我国经济高质量发展具有重大意义。但要坚持以下两个原则：一是坚持独立自主原则。独立自主是我们对外开放的前提与基础，在完善市场经济基础制度国际化进程中，必须坚持国家主权和利益至上。在此前提下，对标国际先进制度安排，完善市场经济基础制度，逐步实现与国际现行规则有效衔接。二是坚持以我为主，为我所用原则。我们是在坚持社会主义制度这个前提下发展市场经济，意味着完善市场经济基础制度，不仅要参照主要发达国家的一般做法，更要考虑我们是处于发展初级阶段的社会主义国家这个最大实际，切勿盲从他国做法，要以一般市场经济基础制度建设之“矢”射我国社会主义市场经济基础制度建设之“的”，不断回应和解决我国高水平社会主义市场

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经济体制建设过程中的问题。同时，要充分发挥我国自由贸易区（港）的制度“试验田”作用，在全国率先探索市场经济基础制度改革，率先构建与国际规则接轨的制度体系。然后将成功模式和创新举措推广至全国，推动市场经济基础制度的完善与优化。要坚持去其糟粕、取其精华，积极学习和吸收一切有利于完善我国社会主义市场经济基础制度的有益经验，对其中反映资本主义制度属性、价值观念的内容，决不能照抄照搬。

完善市场经济基础制度，积极向国际社会提供公共产品。当前，全球公共产品主要由西方大国设计和提供，产品不仅带有浓厚的西方价值观念，而且种类相对单一，难以满足广大发展中国家多样化需求。特别是全球公共物品具有非排他性特征，导致其主要供给者在增加供给时犹豫不决、瞻前顾后。随着广大发展中国家群体性崛起，在全球经济中的地位日益提升，对符合自身需求反映其意志的公共产品呼声也越来越高。经过几十年的高速增长，中国已稳居世界第二大经济体位置，对全球事务的影响日益增强。同时，为把构建人类命运共同体从理念转化为行动，过去10多年来，中国先后提出了“一带一路”倡议、全球发展倡议等，为广大发展中国家共享中国发展红利、实现自身发展提供了重要平台，展现了中国作为负责任大国通过实际行动向国际社会提供力所能及的优质公共产品的诚意。在我国为全球提供力所能及的公共产品、展现大国担当的背景下，我们完善市场经济基础制度，目的不仅仅是实现与国际先进制度的有效衔接，更好地融入全球经济体系，还要引领国际经贸规则的制定，在完善产权制度、市场准入制度、公平竞争制度等方面为国际社会提供中国方案与做法，为广大发展中国家探索完善符合其国情的市场经济体制提供有益的借鉴。

（三）现代化

坚持现代化方向，构建高水平社会主义市场经济体制为实现中国式现代化提供制度支撑。党的二十大报告明确强调，要坚持以中国式现代化全面推进中华民族伟大复兴。中国式现代化是在中国共产党领导下，统筹推进经济建设、政治建设、文化建设、社会建设、生态文明建设“五位一体”现代化转型的系统工程。这“五位一体”的中国式现代化实现需要经济现代化作为物质基础支撑，而新质生产力的发展则为我国高质量发展和经济现代化开辟了新道路。高技术、高效能、高质量是新质生产力的显著特征。新质生产力的高技术体现在其主要由前沿技术、颠覆性技术催生，高效能体现在其以劳动者、劳动资料、劳动对象优化组合和更新跃升为基本内涵，高质量体现在其以产业深度转型升级为表征。无论是前沿技术、颠覆性技术的广泛渗透所形成的新业态、新模式、新产品，还是资源要素的创新性配置以实现全要素生产率的提升，抑或是代表产业升级方向的战略性新兴产业和未来产业发展，都需要构建与之相适应的生产关系，尤其是需要构建高水平

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社会主义市场经济体制。党的二十届三中全会强调“高水平社会主义市场经济体制是中国式现代化的重要保障”。完善以产权制度、市场准入制度、公平竞争制度、社会信用制度为代表的市场经济基础制度，是构建高水平社会主义市场经济体制的基本保障和内在要求。只有完善这些基础制度，才能有效发挥市场在资源配置中的决定性作用，进而保障我国社会主义市场经济正常运行和健康发展。通过完善产权保护制度，实施市场准入制度、公平竞争制度和社会信用制度，有助于各类市场主体在公平、公正、透明的市场环境中平等参与市场竞争，实现资源的优化配置，从而推动市场经济健康发展。

社会主义市场经济体制是一种新型经济体制文明形态。文明是人类创造的一切物质、文化成果的总和，而文明形态是指文明在不同历史、不同地域、不同民族中所呈现的具体形式。党的二十大报告指出，中国式现代化创造了人类文明新形态。我们成功走出了一条与西方文明截然不同的文明道路，打破了现代化就是西方化的迷思，展现了人类走向现代化的另一幅图景。作为一种人类文明新形态，中国式现代化是由经济文明、政治文明、精神文明、社会文明、生态文明等文明构成的有机综合体，展现了人类社会文明的各个方面。其中，社会主义市场经济体制是人类经济体制文明新形态，打破了市场经济是资本主义专有的资源配置形式的固定思维。社会主义市场经济体制，是社会主义基本制度与市场经济深度融合的产物，“在社会主义条件下发展市场经济，是我们党的一个伟大创举”（中共中央文献研究室，2017）。正是由于我们运用马克思主义基本原理同中国具体实际相结合，坚持解放思想、实事求是，构建了社会主义市场经济体制，创造了人类经济增长史上的一大奇迹。

与资本主义市场经济体制相比，社会主义市场经济体制具有无与伦比的优势，开创了人类经济体制文明新形态：一是有效市场与有为政府深度协同。与西方的“小政府、大市场”模式不同，社会主义市场经济体制下的政府与市场之间是互补关系，各司其职。我们强调在坚持市场在资源配置中起决定性作用的前提下，更好地发挥政府的作用。诚然，市场是资源配置的最有效形式，但不是唯一形式，且当市场因垄断、外部性、信息不对称等原因而出现失灵的情况时，则需要积极发挥政府作用以纠正市场失灵。与此同时，政府通过建立和完善产权制度、公平竞争制度等市场经济基础制度，打造市场化、法治化、国际化营商环境，加强宏观调控等措施，为市场经济发展提供良好环境。二是兼顾公平与效率。社会主义市场经济体制一方面通过发展市场经济，充分发挥市场机制在资源配置中的作用，极大地调动了各方面的积极性，解决了效率问题；另一方面，社会主义生产资料公有制决定了以按劳分配为主体、多种分配方式并存的分配制度，能够在很大程度上遏制贫富两极分化的趋势，在此基础上，通过政府税收、转移支付等再分配调节机制，并发挥好第三次分配的作用，促进社会公平，为扎实推进共同富裕奠定制度基础。三是以人民为中心的发展思

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想。以人民为中心的发展思想构成了中国式现代化的核心价值取向，这构成其与以资本为中心的西方现代化模式的根本区别。以人民为中心的发展思想强调发展为了人民、发展依靠人民，发展成果由人民共享，把实现共同富裕和人的自由而全面发展作为根本立场和价值追求。四是发挥资本的积极作用并有效控制其消极作用。在社会主义制度条件下发展市场经济，一方面，通过市场机制充分激活资本作为生产要素的属性，为社会主义现代化建设服务；另一方面，依托社会主义生产资料公有制从根本上铲除资本“贪婪、奴役”的制度土壤，从而构建起防范资本无序扩张的屏障。

四、结束语

参天之木，必有其根；怀山之水，必有其源。习近平(2023)指出：“只有全面深入了解中华文明的历史，才能更有效地推动中华优秀传统文化创造性转化、创新性发展，更有力地推进中国特色社会主义文化建设，建设中华民族现代文明。”中国文化源远流长，中华文明博大精深，对中华民族的影响深远而广泛，它不仅塑造了中华民族的性格与价值观，而且随着历史和时代前进，成为我们回答时代和中国特色社会主义伟大实践提出问题的重要思想源泉与灵感源泉。因此，要深深扎根于五千多年的中华文明，汲取智慧与力量，不断推动中华优秀传统文化的传承与创新，为以中国式现代化全面推进中华民族伟大复兴提供坚实的精神支撑。

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Developing a High-Standard Socialist Market Economy System: Roots in Chinese Civilization

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Abstract: *China's remarkable economic and social achievements since 1978 are largely attributed to the socialist market economy system, a pioneering institutional design established during the reform and opening-up period. Far from being a tree without roots or water without source, this system is deeply embedded in the fertile soil of Chinese civilization. It inherits and builds upon the wisdom of Chinese civilization—embodying proto-socialist ideals such as "Great Harmony under Heaven" and "People as the Foundation of the State"—while integrating Marxist theory to forge a distinct Chinese institutional identity. This synthesis has given rise to a new form of human economic civilization. As a critical component of constructing a high-standard socialist market economy system, the refinement of its foundational institutions should draw on the values of Chinese civilization, steering its development toward the law-based governance, global integration, and modernization, and providing important institutional assurances for Chinese modernization..*

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In June 2023, President Xi Jinping stated at the Symposium on Cultural Heritage and Inheritance: "*Without comprehending China through its long and profound historical continuity, we cannot understand ancient China, nor modern China, let alone the future of China*". Across the 5,000-year history of Chinese civilization, countless splendid cultures have been nurtured, woven into the bloodstream of the Chinese nation like vital threads, providing rich sustenance for its enduring vitality and growth. The socialist market economy system, which has been established and continuously refined on Chinese soil, is the product of the integration of Marxism with China's specific realities. Meanwhile, it also draws on proto-socialist cultural elements—such as the ideal of "Great Harmony under Heaven" and the principle of the "People as the Foundation of the State"—offering a cultural basis for uniting the basic socialist system with a market economy. Only by deeply understanding China's ancient proto-

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socialist thought can we grasp the historical inevitability of today's socialist market economy and draw wisdom and inspiration from China's outstanding traditional culture to build a high-standard socialist market economic system.

1.The Formation of Civilizational Roots and the Shaping of China's Institutional Identity

1.1 Harmony Under Heaven as the Civilizational Root of Socialist Public Ownership

"Great Harmony Under Heaven" (*Tianxia Datong*) is concept of an ideal society envisioned by ancient Chinese scholar-officials, first recorded in the *Li Yun* chapter of *The Book of Rites*, compiled by the Western Han Confucian scholar Dai Sheng. This text describes Confucius' ideal society—one characterized by shared property, universal care, social harmony, stability, and high moral standards—an idea that profoundly influenced China's historical development. During the Spring and Autumn and Warring States periods (770-221 BCE), the *well-field system*, in which land was owned by the state and allocated to slaveholders, gradually disintegrated as private land ownership expanded. However, from the Pre-Qin period (before 221 BCE) through the mid-Tang Dynasty (ca. 755-850 CE), China's land system remained a mix of private and state ownership, with the state maintaining regulatory control. Various land policies reinforced this balance, such as the *garrison reclamation system* (*tuntian*), introduced by Cao Cao around 200 CE, and the *equal-field system* (*juntian*), implemented during the Northern Wei Dynasty (386-534 CE), which granted state-owned land to farmers for cultivation. By the mid-Tang Dynasty, frequent warfare disrupted the household registration system that had been closely tied to land allocation. As displacement grew, the equal-field system became unsustainable, leading to a shift in land ownership dominated by landlords and self-cultivating farmers. However, even in this evolving system, Chinese rural communities retained forms of communal landownership under clan names, with land categories such as ancestral hall fields, temple fields, tomb fields, sacrificial fields, charitable fields, school fields, and guild fields—whose yields served as communal resources. This enduring tradition reinforced the ancient intellectual ideal that "the world is for all" (*Tianxia weigong*).

Prominent historical figures echoed this ideal. In the Western Han Dynasty, the statesman Gu Yong (ca. 50 BCE) argued that rulers should "not favor a single clan, but recognize that the world is for all", directly opposing autocracy. Ming-Qing philosopher Wang Fuzhi (1619-1692) later asserted that "the world is not the private domain of one family", emphasizing the public nature of governance and the people's central role. By modern times, as China faced unprecedented crises, intellectuals and reformers continued to embrace "Great Harmony Under Heaven" as they explored national rejuvenation and economic modernization. Kang Youwei (1858-1927), in *The Book of Great Unity* (*Datong Shu*), envisioned a future society of classless equality in which "the world is for all" and production means are publicly owned. Sun Yat-sen (1866-1925) made "the world is for all" his lifelong pursuit, stating that "Minsheng-ism (People's Livelihood) is socialism, also known as communism, or Great Harmony-ism". At its core, "Great Harmony Under Heaven" emphasizes "the world is for all"—universal equality and shared resources—rejecting class oppression and exploitation, aligning closely with socialist public ownership. This notion of equality, first economic in nature, aligns with Marxist thought, which defines true economic equality as the elimination of class distinctions. Marxism argues that the essence of proletarian equality is the abolition of class itself: "All else demanded in the name of equality is nonsense" (Marx & Engels, 2014: 113).

Class elimination fundamentally means replacing private ownership of production means with

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public ownership, ensuring that production resources are collectively owned, controlled, and used by society. This transition eradicates the possibility of exploiting surplus labor through private ownership, thus establishing a foundation for economic equality. Under the principle of *distribution according to labor*, individuals receive compensation based on the quantity and quality of their labor, achieving distributive justice. Therefore, from an economic perspective, the advocacy of universal equality aligns inherently with the socialist concept of public ownership of the means of production. Clearly, the deeply rooted and far-reaching idea of "Great Harmony under Heaven" (*Tianxia Datong*) in China's fine traditional culture serves as a set of civilizational roots and a fertile ground for innovation in refining today's basic socialist economic system—where public ownership is the mainstay, diverse forms of ownership develop side by side, and distribution is primarily based on labor while multiple distribution methods coexist.

1.2 Leveraging the Market: A Tradition in Chinese Economic Thought

Ancient Chinese economic thought reflects a deep appreciation for the market. First, sages positively affirmed value of business activities. Confucius embraced trade with an open stance, viewing wealth pursuit as innate: "If the wealth can be sought, even as a humble groom with a whip, I will do so". Yet, he tied it to "righteousness" (yi), demanding alignment with morality and justice. Guan Zhong divided the basic structure of the state into "scholars, farmers, artisans, and merchants—the state's pillars", elevating merchants as vital, highlighting his focus on trade. Mencius, Xunzi, and Fan Li similarly endorsed commerce activities. Second, the market's economic role was widely recognized. *The Book of Changes* depicts: "At midday, a market draws people and goods from afar, dispersing after trade, each satisfied", underscoring its link between production and consumption. Guanzi reinforces this: "Where people gather, a market arises; without it, needs go unmet". Third, the market's resource allocation function was emphasized. Sima Qian, in *Records of the Grand Historian: Biographies of Money-Makers*, observed: "Cheap goods signal rising prices; costly ones, a decline. People pursue trades eagerly, like water flowing downward ceaselessly, arriving unbidden". This price-driven flow aligns with Adam Smith's "invisible hand". Likewise, Guanzi notes: "The market reveals order or chaos, abundance or scarcity, yet cannot produce them", affirming its role in resource allocation.

China's ancient dynasties implemented diverse economic policies, with varying degrees of emphasis on market systems across different historical periods. Although generally less systematic and scientific than modern macroeconomic governance, many of these measures nonetheless contributed to the development of the commodity economy to a certain extent. The measures adopted included, but were not limited to, the following: (1) Enhancing infrastructure. Ancient China emphasized the construction of roads and waterways to boost trade. After the unification of the country, the Qin Dynasty built major routes such as the *Chidao*. The Sui Dynasty built the Grand Canal, which facilitated the circulation of goods. Courier stations provided travelers with food, lodging, and horse exchanges, and checkpoints were set up to secure trade routes. (2) Standardizing currency and financial services. After defeating the six states, the Qin Dynasty standardized weights, measures, and currency, adopting the Ban Liang coin as the unified currency, which unified trade practices. The Northern Song Dynasty introduced Jiaozi, the world's first paper money, greatly facilitating transactions. Financial services gradually developed in ancient China. For example, remittance services emerged in the Han Dynasty, providing services for trade remittances between domestic and foreign merchants. By the Ming and Qing dynasties, remittance services had reached a relatively mature level. (3) Strengthening market regulation. This involved dual approaches. First, legal codes ensured order. The *Tang Code* (*Tang Lü Shu Yi*), compiled by Tang

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scholars and completed around 653 CE, governed commerce, covering aspects such as product quality, market transaction order, and consumer rights protection. The *Great Qing Legal Code* (Da Qing Lü Li), first drafted in 1645 and finalized in 1740 after a series of revisions by Qing officials, imposed clear penalties for monopolistic market behavior. Penalties ranged from public humiliation (being put in the cangue), corporal punishment, imprisonment, the death penalty, to the confiscation of illegal gains, depending on the severity of the offense. Second, regulatory institutions were established. According to *The Rites of Zhou* (*Zhou Li·Diguan Situ*), traditionally attributed to the Duke of Zhou (ca. 1100 BCE) with its current form likely compiled by anonymous authors around 300 BCE, the highest market management official in the Zhou Dynasty was the Si Shi, who was responsible not only for daily market management but also for resolving market disputes. In the Tang Dynasty, the Shishu was the specialized institution for regulating market activities. It maintained market order by implementing strict access control, product quality supervision, and price regulation measures.

1.3 Dynasties Prioritized Macroeconomic Oversight Across History

Although ancient China lacked modern macroeconomic theories and policy tools, it nonetheless adopted various measures to manage and regulate the economy in order to maintain social and political stability:

(1) Administrative Measures: In ancient China, where agriculture dominated, land was the core productive resource, and its allocation and use directly impacted socioeconomic stability. Thus, "land system" (*tian zhi*) reforms were a primary means of governmental economic intervention. These reforms shifted from the slave-owning state's well-field system (*jing tian zhi*) to a private landownership model typified by feudal landlordism. The Shang Yang Reform (ca. 356 BCE), through policies like "abolishing the well-field system, re-demarcating field boundaries, and granting land to the people", marked the collapse of the well-field system and the rise of feudal landlord private ownership. Subsequent dynasties continually adjusted land and tax systems to refine smallholder land possession and usage rights, boosting economic vitality.

(2) Economic Measures: Ancient China utilized various economic tools to regulate the economy. In taxation, policies like the Qing Dynasty's Yongzheng-era (1723-1735 CE) "merging the head tax into the land tax" (*tan ding ru mu*) reduced farmers' corvée burdens, promoting agricultural development. For resource allocation and price stability, measures such as the "equitable standardization and transport" (*ping zhun jun shu*) adjusted market supply and demand to stabilize prices; the grain transport system (*cao yun*) enabled the central government to efficiently distribute key resources like grain for strategic reserves and disaster relief; and the "ever-normal granary" (*chang ping cang*) system regulated grain prices and stored reserves against famine. In industrial policy, the government monopolized industries vital to the national economy and people's livelihoods, such as long-standing monopolies on salt, iron and tea, securing stable fiscal revenue. In monetary policy, unifying currency, monopolizing issuance rights, and controlling circulation and retrieval stabilized prices and increased revenue. For instance, the Northern Song Dynasty (960-1127 CE) established a currency issuance and reserve system, capping the total issuance of *jiaozi* (paper money) at 1.25634 billion *wen*, with 360 million *wen* in copper coins as reserves (Shi, 2014).

(3) Legal Measures: The government enacted market management laws covering market access, trading practices, product quality, and weights and measures standards. For example, the *Tang Hui Yao* (Collection of Important Official Documents of Tang Dynasty) records an edict from October of the Zhenguan era (627-649 CE): "Officials of fifth rank and above are barred from entering the market",

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explicitly stipulating that the officials of fifth rank and above are prohibited from engaging in business. These ancient Chinese practices in regulating markets and national economic operations offer valuable lessons and insights for posterity.

1.4 The Integration of Confucian Ethics into Economic Life

Since the Han Dynasty (202 BCE - 220 CE), Confucianism has served as China's orthodox state ideology, with its core values—benevolence, righteousness, manners, wisdom, and trustworthiness—deeply permeating economic life and shaping Chinese economic ethics. This influence manifests primarily in two principles: "acquiring wealth through proper means" and "using wealth with moderation".

First, "acquiring wealth through proper means" underscores the moral legitimacy of wealth accumulation. Confucianism prioritizes "righteousness over profit", advocating that profit should follow righteousness rather than dictate it. This principle establishes righteousness as the guiding standard for navigating economic interests and social relationships. Wealth is deemed legitimate only when earned through honest labor and lawful practices, with moral alignment taking precedence over material gain. Historically, this emphasis on righteousness helped regulate and restrain ancient market dynamics. Additionally, Confucianism urges moderation in state demands, such as taxation and labor conscription. Mencius, for instance, articulated a key principle for wise rulers: "Exercise respect, frugality, and courtesy toward subordinates, and restrain extraction from the people", reflecting a balanced approach to governance and resource collection.

Second, "using wealth with moderation" focuses on the rational management and distribution of resources. This is exemplified by the Confucian rejection of extravagance in favor of frugality. At the state level, rulers are encouraged to embody "respect, frugality, and reverence for propriety", linking the virtue of thrift to the realization of just governance. For individuals, Confucianism promotes "tranquility for self-cultivation and frugality to nurture virtue", framing extravagance as a moral failing and frugality as essential to personal integrity. In terms of distribution, Confucianism advocates "balancing wealth between rich and poor", emphasizing equitable allocation as a foundation for social stability. The maxim "Equality eliminates poverty, harmony eliminates scarcity, and stability eliminates the risk of downfall" underscores this connection. Beyond economics, the call to "reject extravagance and advocate frugality" carries strong political connotation, aiming to curb excessive consumption of land rent by the ruling class, limit merchant capital's exploitation of agriculture, and protect commoners' interests—ultimately fostering social harmony.

2. Embedding Chinese Civilizational Values in Developing a High-Standard Socialist Market Economy System

Fine traditional Chinese culture is deeply embedded like a gene in the bloodline of the Chinese nation, leaving an indelible mark of civilization on the Communist Party of China's practice of governance. Values such as "the people as the foundation of the state", "equality and fairness", and "establishing oneself while helping others succeed" offer profound insights for developing a high-standard socialist market economy system.

2.1 From the Traditional Principle of "The People as the Foundation" to a Modern "People-Centered" Approach

The concept of prioritizing the people has been a cornerstone of Chinese political philosophy for millennia, asserting that the populace forms the bedrock of the state. This idea is vividly captured in

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classical texts: the *Book of Documents* (compiled ca. 1000 BCE, an early historical and philosophical record) states, "The people are the foundation of the state; when the foundation is firm, the state is at peace"; the *Tao Te Ching* (attributed to Laozi, ca. 6th century BCE, Daoist philosopher) declares, "The sage has no constant mind (of his own); he takes the minds of the people as his mind"; and the *Zuo Zhuan* (ca. 4th century BCE, a Spring and Autumn period chronicle) notes, "Heaven gave birth to the people and set up a ruler for them in order to benefit them". Mencius (ca. 372-289 BCE, Confucian thinker) famously prioritized "the people above the state, and the state above the ruler", while Zhu Xi (1130-1200 CE, Song Dynasty Neo-Confucian scholar) echoed, "The state rests on the people as its base", and Gu Yanwu (1613-1682 CE, Ming-Qing transition historian) linked national strength to "enriching the people's livelihood". Across diverse schools of thought, a common thread emerges: Governance must center on the people's well-being to save the nation and ensure stability. Though their approaches varied, most philosophies upheld this principle as fundamental. History validates this wisdom. Prosperous eras like the Reigns of Wen and Jing (180-141 BCE, Han Dynasty, under Emperors Wen and Jing) or the Zhenguan period (627-649 CE, Tang Dynasty, under Emperor Taizong) thrived because rulers prioritized the people's livelihood. In contrast, leaders who disregarded public welfare, opposed the people's interests, and imposed burdensome taxes sparked widespread discontent, often leading to chaos or collapse.

The Party's people-centered philosophy both inherits and transcends the ancient Chinese principle of "the people as the foundation of the state". Both ideas share a core belief: the people are the bedrock of the nation, and governance must prioritize their interests. However, their historical contexts and implications differ significantly. In ancient China, "the people as the foundation" served as a cautionary principle for rulers amid class-based autocracy. It warned that the people, as Mencius (ca. 372-289 BCE, Confucian thinker) put it in the metaphor "water can carry a boat, but it can also capsize it" , urging benevolent rule over tyranny to secure the ruling class's power. Despite this, the pursuit of autocratic stability often overshadowed genuine concern for the people, trapping this ideal in a cycle of "order followed by chaos", as scholar-officials struggled to fully realize it. The people-centered philosophy advanced by the Party, builds on this traditional wisdom while integrating Marxist principles of popular sovereignty, marking a profound leap forward.

This transcendence unfolds in three keyways. First, it affirms the people's principal position as the foundation of governance. In ancient times, the masses were subjects under rulers; under today's socialist system, they are the nation's masters and the driving force behind economic and social progress. President Xi Jinping's statement, "This country is its people, and the people are the country" (Xi, 2022: 9), encapsulates this shift, affirming the people's central position. Second, it underscores the purpose of development as serving the people. Ancient benevolent and virtuous governance aimed primarily to sustain rulership, with the people's welfare as a means to that end. In contrast, the Party's mission is to realize, safeguard, and advance the fundamental interests of all the Chinese. As a Marxist party, it prioritizes the people without pursuing self-interest, embodying the pledge that "the people's aspiration for a better life must always be the focus of our efforts" (Xi, 2025: 2). Third, it ensures the fruits of development are shared equitably. Ancient class antagonisms often limited "people-centered" policies to superficial gestures, rarely benefiting all. Today, "putting people first" is not just a slogan but a guiding principle, as evidenced by historic achievements such as the full realization of a moderately prosperous society and the elimination of absolute poverty in 2021—a vivid example of development that benefits all.

Developing a high-standard socialist market economy system, the people-centered philosophy must

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be adhered to as a guiding principle. First, the fundamental purpose of refining this system is to meet the people's aspiration for a better life. Whether by bolstering property rights, ensuring fair competition, tightening oversight, or reducing risks, every effort seeks to broaden the rights and benefits the people gain from the market economy, anchoring it firmly in their well-being. Second, developing a high-standard socialist market economy system requires fully harnessing the people's tremendous creative power. As the architects of history and the lifeblood of the market economy, the people's initiative and ingenuity are indispensable. Their wisdom and energy should be fully tapped to fuel the vitality and prosperity of the nation's market economy. Finally, the benefits of such improvements in this system must reach the people equitably. By refining institutional design and policy alignment, we must guarantee that dividends of institutional progress are shared equitably among all people, elevating the people's sense of fulfillment and happiness as they contribute to and thrive within a flourishing economy.

2.2 From the Ancient Ideal of "Equal Distribution" to the Pursuit of Common Prosperity

The concept of "equal distribution" boasts a deep-rooted history and cultural significance in ancient China, serving as both a guiding principle for feudal scholar-officials in state governance and a heartfelt aspiration of the peasant class for a better life. Various philosophical schools, with Confucianism at the forefront, championed this idea, embedding it within a systematic, profound, and millennia-spanning tradition. In Confucianism, "equal distribution" traces back to Confucius (551-479 BCE, revered philosopher and founder of Confucianism) in the *Analects*: "Do not worry about scarcity, but rather about uneven distribution. Do not worry about poverty, but rather about instability". For Confucius, effective governance hinged not on alleviating poverty or population size, but on ensuring equitable wealth distribution to prevent social unrest. Here, "equal" signifies fairness and balance, not mere uniformity (Li, 2016). Mencius (ca. 372-289 BCE, prominent Confucian thinker) furthered this, arguing that benevolent rule required clearly defined land boundaries; otherwise, "unequal distribution of well-field land and unfair grain salaries" would enable rulers to exploit the people excessively. By the Han Dynasty (202 BCE-220 CE), the acceleration of land privatization led to increasingly severe land annexation, eventually resulting in an extreme situation where "the rich owned fields stretching across the land, while the poor had not even a foothold". In response, Dong Zhongshu (179-104 BCE), a prominent Confucian scholar, advocated for "regulating and equalizing wealth" and proposed clear standards and principles for doing so. This influenced later efforts to narrow wealth gaps and avert polarization. For example, the Land Measurement and Tax Equalization Law implemented during Wang Anshi's (1021-1086 CE) reforms in the Northern Song Dynasty (960-1127 CE) aimed to address the unequal distribution of land taxes and the widespread problem of tax evasion through concealed landholding.

Meanwhile, among the peasant class, the notion of "equal distribution" evolved into a radical call to resist economic exploitation and political oppression. Slogans like "To equalize noble and humble, to even up rich and poor" gained traction, fueling peasant uprisings. For instance, Zhong Xiang (active ca. 1130 CE, rebel leader) of the Northern Song Dynasty rallied under this banner, while the "Land System of the Heavenly Kingdom" of the Taiping Heavenly Kingdom (1851-1864 CE, late Qing rebel state) declared, "All under heaven share the land, and all till it together", advocating collective ownership. Unlike the scholar-officials' focus on fairness and balance, peasants pursued absolute equality and egalitarianism, reflecting their fierce opposition to feudal hierarchy and yearning for universal equity.

The goal of common prosperity inherits and develops the ancient concept of "equitable distribution". Represented by Confucianism, the ancient "equitable distribution" philosophy aimed to regulate the gap between the rich and the poor to achieve social fairness and harmony. The goal of common prosperity

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proposed by the Communist Party of China carries forward the core values of fairness and justice from the "equitable distribution" concept, striving to eliminate polarization, ensure fair and reasonable wealth distribution, and ultimately realize common prosperity.

President Xi Jinping emphasized that "common prosperity is an essential requirement of socialism and a distinctive feature of Chinese modernization" (Xi, 2022: 142). As the practice of socialism with Chinese characteristics deepens, the connotation of common prosperity continues to expand and evolve. In terms of its scope, common prosperity is for all people rather than a select few, reflecting the fundamental requirement of socialism. Regarding its content, common prosperity is comprehensive, encompassing material wealth, cultural enrichment, environmental well-being, and social development, thereby providing a solid material foundation and rich moral nourishment for the all-round development of individuals. From the perspective of its driving forces, common prosperity results from the combined effects of productivity growth and the optimization of production relations. The "prosperity" in common prosperity is primarily achieved through the development of productive forces, while the "common" aspect is realized through the optimization and adjustment of production relations. To achieve this, it is essential to expand the economic "pie" by vigorously developing productivity, particularly new quality productive forces, and then distribute the "pie" properly through reasonable institutional arrangements.

With respect to its level of balance, common prosperity does not imply absolute equality but rather prosperity within a reasonable gap. It does not mean simultaneous prosperity for all but rather a phased and gradual process. Regarding its implementation, the realization of common prosperity is a long-term, complex, and incremental process. Common prosperity is the shared prosperity of all 1.4 billion Chinese people—an unprecedented scale in human history that will reshape the global landscape of high-income nations. Given that unbalanced and inadequate development remains a principal contradiction in Chinese society and that individuals differ in quality and ability, achieving common prosperity is a complex systematic endeavor requiring the concerted efforts of people from all ethnic groups across the nation over an extended period.

In conclusion, the concept of common prosperity incorporates the beneficial elements of fairness and harmony from the ancient "equitable distribution" philosophy, while its connotation has been enriched and developed through the great practice of socialism with Chinese characteristics. It is no longer merely an idealized pursuit; under the leadership of the Communist Party of China and the collective efforts of the entire nation, solid steps have already been taken on the path toward common prosperity.

Guided by the goal of common prosperity, we must accelerate the development of a high-standard socialist market economy system. Expanding the "economic pie" lays a robust foundation for common prosperity; otherwise, common prosperity would lack sustenance, akin to a tree without roots or a river without a source. It has been proven that the market economy is the most effective institutional framework for achieving efficient resource allocation and creating substantial wealth. Thus, achieving common prosperity for all hinges on a sophisticated socialist market economy system, placing urgent demands on refining its core systems. Elements such as property rights protection, market access, fair competition, and social credit form the essential framework for ensuring the stable operation of a market economy. Therefore, strengthening these systems is critical to invigorating the vitality of economic factors and promoting the efficient allocation of resources, paving the way for shared prosperity.

2.3 From the Ancient Principle of "Cultivating Oneself while Helping Others Thrive" to Today's Orderly Competition and Shared Development

The principle of "Cultivating Oneself While Helping Others Thrive" stands as a cornerstone of

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China's rich traditional culture, promoting a win-win philosophy: individuals should pursue their own interests while uplifting others, fostering mutual benefit. This reflects the Confucian doctrine of "loyalty and forbearance"—two complementary virtues. "Loyalty" imposes self-restraint, urging one to serve others wholeheartedly, while "forbearance" demands responsibility, rejecting the imposition of one's will on others. This idea originates in the *Analects* (Yong Ye chapter), where Confucius (551-479 BCE, founder of Confucianism) states: "If you wish to establish yourself, establish others; if you wish to succeed, help others thrive". He deemed those embodying this principle as truly benevolent.

Since Confucius articulated it, this concept has evolved across China's history, embraced by notable figures and idealists as a guiding ethic for interpersonal relations and political expression. Mencius (ca. 372-289 BCE, key Confucian philosopher) advanced it with "the benevolent love others", while Dai Sheng (active ca. 1st century BCE, Western Han Dynasty scholar and ritualist) emphasized, "the benevolent excel in loving others", urging care and support for all. Later, Fan Zhongyan (989-1052 CE, Northern Song Dynasty statesman and litterateur) famously declared, "I wish to be the first to worry about the nation's woes and the last to share in its prosperity", and Zeng Guofan (1811-1872 CE, Qing Dynasty official and military leader) echoed, "Establish oneself and help others prosper". These sentiments reveal the profound moral depth and social responsibility of ancient sages.

In essence, "establishing oneself while helping others thrive" blends personal moral cultivation with communal duty, forming a vital thread in Chinese culture. It has deeply shaped the collective values of the Chinese nation, evolving today into a framework for orderly competition and shared development.

The concepts of orderly competition and shared development embody the essence of the ancient Chinese principle of "establishing oneself while helping others thrive". The market economy is fundamentally driven by competition, which, on one hand, fosters the survival of the fittest—optimizing resource allocation and enhancing economic efficiency—and, on the other, compels enterprises to innovate technologically and improve management practices, thereby promoting economic development. However, the benefits of competition in resource allocation, technological progress, and market structure optimization are conditional, requiring competition to be orderly and fair. Marx & Engels (2016: 372) highlighted the external pressure competition exerts on producers, stating they "recognize no other authority but that of competition, of the coercion exerted by the pressure of their mutual interests". However, market participants are not entirely rational; their behavior often exhibits impulsiveness, spontaneity, and lagged responses. Driven by self-interest, they may engage in disorderly competition—such as predatory pricing—or even monopolistic practices, disrupting market order.

Disorderly competition manifests when firms resort to unfair or even illegal means to seize market resources and maximize profits, embodying a zero-sum mentality of "harming others for self-benefit". This ultimately leads to a "bad money drives out good" effect, distorting market mechanisms and weakening the capacity for resource allocation —contradicting the objective of building a high-standard socialist market economy system. Unlike a typical capitalist system, the socialist market economy system integrates market mechanisms with socialist principles, emphasizing a fair and orderly competitive environment that ensures common prosperity. This vision aligns closely with the traditional ethos of "establishing oneself while helping others succeed", which advocates for win-win cooperation. Rooted in Confucian thought, this principle inherently aligns with the goal of a high-standard socialist market system that promotes fair and orderly competition.

The concept of shared development also echoes the core tenet of "establishing oneself while helping others succeed". It emphasizes that development outcomes should be collectively created and enjoyed by all, aiming to enhance people's well-being and address social justice issues. As the saying goes,

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"One flower alone does not make spring; a garden full of blossoms in various colors does". Shared development prioritizes the well-being of all as both the starting point and the ultimate goal of progress, embodying the essence of socialism and the Party's people-centered development philosophy.

This principle represents an inheritance and development of the ideas articulated by classical Marxist writers regarding communist society(socialist society), as well as the notions of shared prosperity and common wealth found within traditional Chinese culture. Marx & Engels (2012：308；2009：200) envisioned that in a communist society, "all people jointly enjoy the welfare created by everyone", and that "production aims at the prosperity of all". If the concept of "Do not worry about scarcity, but rather about uneven distribution" in Chinese culture can be interpreted as an expression of the desire for equitable wealth distribution, then the principles such as "establishing oneself while helping others prosper" underscore the importance of driving social harmony and progress through practical and actionable efforts. It encourages individuals to pursue personal advancement while also contributing to the growth and development of others, emphasizing a strong sense of social responsibility and mission. By actively influencing and assisting those around them, individuals ultimately contribute to broader social stability and harmony. Thus, the philosophy of shared development and the philosophy of "establishing oneself while helping others prosper" are intrinsically consistent in their conceptual and value orientations, both embodying a common aspiration for equity, justice, and the harmonious progress of society.

3. Developing a High-standard Socialist Market Economy System and Improving the Foundational Institutions for the Market Economy: Contemporary Imperatives and Innovative Pathways

The Third Plenary Session of the 20th Central Committee of the Communist Party of China (CPC) set an ambitious goal: to establish a high-standard socialist market economy system by 2035. It outlined the main tasks for improving the foundational institutions for the market economy in the current and long term. Advancing these systems toward a rule-of-law-based, internationalized, and modernized direction will provide essential institutional support for building a high-standard socialist market economy system and advancing Chinese modernization.

3.1 Rule of Law

The market economy, as a form of economic operation, optimizes resource allocation through its mechanisms, a process that hinges on well-defined rules, order, and robust legal safeguards. Thus, a market economy is, in essence, a rule-of-law-based system. Its foundational institutions—property rights protection, market access, fair competition, information disclosure, and market exit—underpin its stability and efficiency. Strengthening these foundational institutions offers robust support for constructing a high-standard socialist market economy system, ensuring it operates with integrity and fairness.

Strengthening the property rights protection system. Property rights, which encompass ownership, possession, control, usage, and usufruct, serve as the legal foundation of economic ownership relationships. As the cornerstone of a functioning market economy and the essence of ownership structures, a well-developed property rights system is essential. It is imperative to adhere to the principle of equal protection under the law, ensuring that enterprises of different ownership structures—whether public or private—receive the equal legal protection status in legislation, equal treatment in law enforcement, and consistent accountability in judicial proceedings. All forms of bias and discrimination

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must be firmly eliminated. To keep pace with technological advancements, we should broaden the scope of property rights protection, exploring the establishment of a data property rights system to meet the evolving demands of emerging industries, business models, and innovative products. Additionally, it is necessary to enhance public awareness of property rights across society through diverse and engaging outreach efforts, using accessible methods to foster a societal culture that respects and upholds property rights.

Enhancing the market access system. A well-structured market access system helps eliminate hidden barriers, ensure equal entry opportunities for all market participants and lay the foundation for fair competition. It is essential to refine the negative list management model by incorporating both legally established market access measures and temporary local regulations into a unified national negative list, thereby implementing a consistent list-based management system. Any unauthorized access restrictions beyond this list must be strictly prohibited, guaranteeing that all market entities—regardless of type—can lawfully and equally enter sectors not covered by the negative list, thereby benefiting from a fair and competitive market environment with equal development opportunities. A dynamic adjustment mechanism for the list should be established, allowing timely updates based on technological advancements, industrial developments, and market changes while adhering to legal and regulatory requirements. Additionally, domestic and foreign investment access policies should be better coordinated, following the most-favored-nation (MFN) principle to ensure equal market access conditions. Domestic market entry thresholds should also apply to foreign investors unless otherwise stipulated by international agreements. Finally, restrictions on market entry in the service sector should be progressively relaxed. For areas not related to national economic security or public welfare, market vitality should be fully unleashed to enhance the supply of high-quality services, meeting the growing expectation of the people for premium service.

Enhancing the fair competition system. As a fundamental principle of the market economy, the fair competition system ensures that all market entities have equal access to various resources in accordance with law and compete on a level playing field. It is essential to strengthen the review of policies and regulations, eliminating those that hinder fair competition. Stricter measures should be taken against monopolistic and unfair practices, with harsher penalties to increase the cost of violations. Deepening international cooperation and exchanges, and promoting institutional openness in the field of competition rules will help align domestic rules with global standards. By fostering a fair, just, and orderly competitive market environment, all market participants are guaranteed equal footing, laying the foundation for a unified national market that promotes shared prosperity.

3.2 Internationalization

Upholding an international orientation in developing a high-standard socialist market economy system is an essential requirement for the effective functioning of market mechanisms and the development of a new round of economic globalization. The market economy allocates resources through supply and demand, pricing, and competition—mechanisms that function more efficiently in a broader, more open marketplace. Expanding the scope of resource allocation enhances price signals, allowing them to better reflect shifts in supply and demand and directing resources toward more efficient, higher-yield sectors. Likewise, broader competition strengthens market dynamics by incentivizing firms to improve productivity, reduce costs, and enhance competitiveness. To effectively allocate resources on a global scale, it is crucial to refine the foundational institutions for the market economy and ensure seamless integration between domestic and international systems. The rapid evolution of economic

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globalization places higher demands on institutional openness. Currently, international trade regulations are shifting from traditional border measures—such as tariffs, quotas, and customs controls—to behind-the-border frameworks that emphasize trade facilitation, labor standards, and intellectual property protection, with foundational institutions for market economy being a critical component of these behind-the-border rules. To meet the growing emphasis on regulation, governance, and standards in international economic and trade rules, China must continuously improve the foundational institutions for its market economy and achieve effective alignment with international systems. This will help better leverage both domestic and international markets and resources, enhance the endogenous driving force of the domestic economic cycle, and strengthen China's appeal within the global economic circulation.

Internationalization requires balancing independence, self-reliance, and the prioritization of domestic needs. By aligning with advanced global standards, we should cultivate a market-oriented, law-based, and world-class integrated business environment—an essential foundation for attracting top-tier resources and driving high-quality economic growth. This effort is guided by two core principles: First, we must uphold the principle of independence and self-reliance, which serve as the bedrock and prerequisite for our global engagement. While internationalizing our core market institutions, we must safeguard national sovereignty and prioritize our interests. Building on this foundation, we should align with advanced international frameworks, refine our fundamental market systems, and progressively integrate with established global rules.

Second, we must stick to the principle of proactive selection and adaptive utilization. China's market economy evolves within the framework of a socialist system. This requires refining our market economy's fundamental structures by drawing on the general practices of major developed countries while fully recognizing the defining reality of our socialist nation in its primary stage of development. We must resist blindly adopting foreign practices. Instead, we should wield the "arrow" of universal market economy principles to strike the "target" of a foundational institutions for socialist market economy tailored to China, steadily overcoming challenges as we build a high-standard socialist market economy system. To achieve this, we should utilize free trade zones (FTZs) and ports as experimental grounds, testing reforms that meet international standards. Successful innovations can then be scaled nationwide, reinforcing our market systems. Throughout this process, we should adhere to a "discard the dross and assimilate the essence" approach—selecting and integrating global best practices that strengthen our socialist framework while rejecting capitalist institutional attributes and ideologies incompatible with our values.

While refining the foundational institutions for our market economy, we should actively contribute public goods to the international community. At present, global public goods are primarily designed and supplied by Western powers. These offerings are not only deeply embedded with Western values but also relatively limited in variety, making them insufficient to meet the diverse needs of developing countries. In particular, the non-excludable nature of global public goods often results in hesitancy and caution among major suppliers when expanding their provision.

With the collective rise of the developing countries and their increasingly prominent role in the global economy, there is a growing demand for public goods that align with their needs and reflect their aspirations. After decades of rapid growth, China has firmly established itself as the world's second-largest economy, with increasing influence in global affairs. To transform the vision of a community with a shared future for mankind into concrete action, China has, over the past decade, launched initiatives such as the Belt and Road Initiative (BRI) and the Global Development Initiative (GDI), providing significant platforms for developing countries to share in China's development dividends and advance

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their own progress. These initiatives demonstrate China's commitment, as a responsible global power, to supplying public goods within its capacity through concrete actions.

Against this backdrop, the goal of enhancing the foundational institutions for our market economy extends beyond achieving seamless integration with advanced international systems and deeper participation in the global economic order. It also aims to take a leading role in shaping international economic and trade rules. By sharing China's approaches and solutions—such as enhancing property rights protections, refining market access regulations, and strengthening fair competition frameworks—we seek to provide meaningful reference for the international community, particularly for developing countries to explore and establish market economy systems tailored to their unique contexts.

3.3 Modernization

Upholding a modernization-oriented approach to developing a high-standard socialist market economy system provide institutional support for realizing Chinese-style modernization. The *Report to the 20th National Congress of the Communist Party of China* explicitly emphasizes the commitment to advancing the great rejuvenation of the Chinese nation comprehensively through Chinese-style modernization. Chinese modernization, under Party leadership, is a systematic endeavor to advance coordinated transformation across five key dimensions: economic, political, cultural, social, and ecological development. Economic modernization constitutes its material foundation, while the development of new quality productive forces has opened new pathways for high-quality development and economic modernization. Characterized by high technology, efficiency, and quality, these new quality productive forces emerge from cutting-edge and disruptive innovations. Their efficiency derives from the optimized integration and renewal of labor, tools, and resources, while their quality is reflected in deep industrial transformation and upgrading. Whether it is the new business models, innovative formats, and cutting-edge products emerging from the widespread penetration of frontier and disruptive technologies, the creative allocation of resources to enhance total factor productivity (TFP), or the rise of strategic emerging and future industries that represent the direction of industrial upgrading, all require the establishment of corresponding production relations.

It was stated at the third plenary session of the 20th Central Committee of the Communist Party of China that a high-standard socialist market economy system will provide an important guarantee for Chinese modernization. Strengthening key market institutions—including property rights, market access, fair competition, and social credit—is both a prerequisite and a necessity for this endeavor. Only by refining these systems can the market play a decisive role in resource allocation, ensuring the smooth operation and sustainable development of the socialist market economy system. Robust property rights protection, equitable market access, fair competition, and a trustworthy social credit framework create a transparent and just market environment where all participants can compete on equal footing, optimizing resource allocation and fostering healthy economic growth. In essence, advancing these foundational institutions for the market economy provides a guarantee for building a high-standard socialist market economy system, thereby offering institutional support for realization of Chinese-style modernization.

The socialist market economy system represents a new form of economic civilization. Civilization encompasses the sum of humanity's material and cultural achievements, expressed in different forms across historical periods, regions, and societies. The 20th National Congress of the Communist Party of China highlighted that Chinese-style modernization has created a new form of human advancement —a path fundamentally distinct from the Western model. A distinct path of civilization, fundamentally from that of the West, has been successfully charted, dispelling the myth that modernization is synonymous with Westernization and offering an alternative perspective on humanity's pursuit of modernization. As a

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new form of civilization, Chinese-style modernization integrates economic, political, cultural, social, and ecological dimensions into a cohesive whole, embodying all aspects of human social progress. Within this framework, the socialist market economy system represents an innovative economic paradigm, challenging the entrenched belief that market economies are exclusive to capitalism.

The socialist market economy system is the product of a deep integration between the fundamental socialist system with the mechanisms of a market economy, a groundbreaking achievement hailed by the Party as a "great innovation" (Party Literature Research Office of the CPC Central Committee, 2017). By adapting the basic tenets of Marxism to China's specific realities—guided by the principles of freeing minds and seeking truth from facts—we have built a system that has propelled one of the greatest economic growth miracles in human history.

Compared to the capitalist market economy, the socialist market economy system offers distinct advantages, shaping a new form of economic civilization through four key features:

First, synergy between a proactive government and an effective market. Unlike the Western "small government, big market" model, the socialist market economy system fosters a complementary relationship between government and market, with each performing its respective duties. We emphasize better leveraging the government's role while upholding the market's decisive role in resource allocation. Admittedly, the market is the most effective means of allocating resources, but it is not the only one. When market failures occur—due to monopolies, externalities, or information asymmetries—active government intervention is essential to correct these shortcomings. At the same time, the government establishes and refines fundamental market institutions, such as property rights and fair competition systems, creating a market-oriented, internationalized, and rule-of-law business environment. Through strengthened macroeconomic regulation, it provides a favorable setting for the market economy's development.

Second, the balance between fairness and efficiency. On one hand, the socialist market economy system leverages the development of a market economy to fully harness the role of market mechanisms in resource allocation, significantly mobilizing enthusiasm across all sectors and addressing issues of efficiency. On the other hand, the socialist public ownership of the means of production underpins a distribution system primarily based on labor, which largely prevents wealth polarization. Furthermore, through institutional arrangements such as taxation and transfer payments, it achieves equitable wealth distribution, ensuring the path toward common prosperity.

Third, a people-centered development philosophy. The people-centered development perspective is the fundamental value stance of Chinese-style modernization, markedly distinguishing it from the capital-centered Western model. The first perspective emphasizes that development is for the people, relies on the people, and its fruits are shared by the people, taking common prosperity and the free and well-rounded development of individuals as its starting point and ultimate goal. In contrast, the second perspective serves the interests of a minority, resulting in severe polarization and social problems.

Fourth, we need to harness the positive role of capital and effectively curb its negative effects. Developing a market economy under socialist conditions, on one hand, effectively activates capital's role as a factor of production—its "positive aspects"—to serve socialist modernization. On the other hand, the public ownership of socialist means of production eradicates the private ownership foundation that fuels the "greed and exploitative" tendencies of capital—its "negative aspects".

4. Concluding Remarks

A tree that reaches the sky must have deep roots, and a river that encircles a mountain must have

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its source. Xi Jinping (2023) noted: “A profound understanding of the history of Chinese civilization is essential to promoting the creative transformation and innovative development of fine traditional Chinese culture in a more effective manner, pushing ahead with the building of a cultural sector with Chinese characteristics more strongly and developing a modern Chinese civilization”. Chinese civilization, with its long and continuous history, exerts a far-reaching and extensive influence on the Chinese nation. It has not only shaped the character and values of the Chinese people but also, advancing with history and the times, serves as a vital intellectual and inspirational source for addressing the questions posed by our era and the great practice of socialism with Chinese characteristics. Thus, it is essential to deeply root ourselves in the over 5,000 years of Chinese civilization, drawing wisdom and strength to continually advance the inheritance and innovation of Chinese culture, providing a solid spiritual pillar for advancing the great rejuvenation of the Chinese nation through the path of Chinese-style modernization.

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中国将力争2030年前实现碳达峰、2060年前实现碳中和

China will aim to have CO2 emissions peak before 2030 and achieve carbon neutrality before 2060



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