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**RESEARCH PAPER**

**Conceptualization of Theoretical Roots of Anti-poverty in China: In the Context of Marxism**

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**ABSTRACT**

This paper presents a three-fold synopsis of the theoretical underpinnings of China's anti-poverty initiatives: First, Marx's investigation into the causes of poverty; second, Marxist anti-poverty theory and third owing to Marx's revision of the institutional causes of poverty in capitalist societies. This is why the Marxist anti-poverty theory has such an important guiding significance for China's anti-poverty policy. Marx outlined the course and strategy that the proletariat should follow in order to eradicate poverty. In this research article the main methodological approach is undertaken as qualitative interpretation method to interpretate both the primary and secondary data available on this research topic. The main objective is to understand the basic notion of Marxism regarding poverty and its implications on status of poverty in China. This concept of poverty has been changing with the passage of time and are being molded with the nature of society and nations.

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**KEYWORDS** Anti-poverty, China, Development, Marxism, Theoretical Roots

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**Introduction**

The current poverty problem in China, and since the reform and opening in a certain range allows the existence and development of private economy. Therefore, Marx's criticism of the capitalist poverty problem and the conception of the socialist anti-poverty path are of guiding significance for analyzing the poverty problem in China, promoting the cause of poverty alleviation in the new era, and solving the deep-seated problems in the process of targeted poverty alleviation (Du Lina, 2018). The reason why China's poverty alleviation cause has achieved remarkable achievements lies in the adherence to the basic principles of Marxism anti-poverty theory, and step by step combined with the concrete reality of China's anti-poverty, creating Marxism anti-poverty theory with Chinese characteristics (Li Meng, 2020).

Through more than 70 years of rural anti-poverty system construction, China has established an institutional system based on collective land ownership, with the household contract responsibility system as the core, and supported by the management system of "central planning, provincial responsibility, and municipal and county implementation". This system runs through the people centered development thought and the core idea of stimulating endogenous power. Relying on the basic system, important system and specific system, it realizes the unity of social structure stability and social system reform, the unity of people's life prosperity and development ability

improvement, and the unity of economic orderly development and sustainable ecological protection.

### **Literature Review**

Kang Xiaoguang, 1995 has pointed out that with the development of social economy, the connotation and standard of poverty will change correspondingly. Meanwhile, the connotation and standard of poverty also reflect the normative understanding of the basic human rights of social welfare of certain nationalities (Xiaoguang, 1995).

Yang Lixiong, and Xie Dandan 2007 has mentioned holds that the concept of foreign poverty was put forward on the basis of empirical research by Booth and Rowntree until the 20th century. In the 1950s, the understanding of poverty was expanded by R. M. Titus A. Smith, P. Town and other scholars, and poverty was no longer based on the lowest physiological needs. It's based on social comparison, relative poverty (Lixiong & Dandan, 2020).

In world bank report, Word Bank2007 pointed out that the state of poverty occurs when some people, some families or some groups do not have enough resources to obtain the food, living conditions, comfort and opportunities to participate in certain activities that are generally accepted by their society. In 1990, the capacity factor was added, the lack of ability to achieve a minimum standard of living, such as health, education and nutrition (Word Bank, 2007).

Liu Jiaqiang et al.,2005 has presented that in 1991 there was an increase in risk, vulnerability to risk and inability to express one's needs and influence. The United Nations Development Programme introduced the concept of human poverty (Liu Jiaqiang et al.,2005).

### **Marx's exploration of the root of poverty**

To determine the extent of social deprivation, we examined a great deal of evidence from the real world alongside Marx's theoretical framework. First, there is Ricardo's doctrine and Prichon's thinking on poverty, as well as Marx's research on the "dream socialist theory," Yoel's philosophy of the factory, Schultz's theory of technology, and Ji's theory of the machine. The child labour inquiry commission report, factory inspectors' report, public health report summary report, and royal commission on railways report were just a few of the research reports, periodicals, and magazines Marx used to investigate contemporary poverty. As the Times notes, Marx's anti-poverty philosophy is a theoretical construction, and he used his criticism of Hegel's poverty theory as an additional theoretical building block (Zhou, 2020).

At the age when most young people are starting to think about what they want to do with their lives, Marx read a junior high school textbook and made up his mind to go into the field where he could do the most good for the most people (Marx & Engels, 1995). Later, after being forced into political exile in London, Marx became resolute in his quest to free humanity and end global poverty.

In the debate over the tree theft law, Marx stated that representing special interests destroys all natural and spiritual differences by elevating some things and creating immoral, illogical, and emotionally detached abstractions that are slaves to material awareness (Marx & Engels, 1995).Countering the romanticization of

representing special interests (Du Lina, 2018). Nonetheless, Marx's early ideas on poverty were limited to the theoretical philosophical categories of the state and law, with no practical grounding, and the source of farmer poverty remained emotional. Later, when living under the oppressive Prussian regime, Marx began to examine the issue of social poverty head-on through the lens of his criticism of social reality.

Later, Marx argued that poverty in the Moselle region is not a simple issue and should be understood in terms of both individual and state situations (Marx & Engels, 1995). To understand the roots of poverty in capitalist societies, Marx turned his attention to the role of government (Du Lina, 2018). The Prussian government claimed that the impoverished were motivated by greed, that they had exaggerated their accounts of poverty, and that they had made false and insulting claims about the state's legal system (Marx & Engels, 1995). We may trace the origins of Marx's anti-poverty philosophy back to his empathy for the peasants and his loathing of the Prussian government.

Marx's discussion of poverty during the debate over the tree theft legislation was, as was indicated above, entirely philosophical speculation. Later in his life, Karl Marx saw that persistent poverty in one region of the country exemplified the gap between objective reality and theoretical managerial practices. However, the management organization, due to its bureaucratic nature, prevents him from identifying the root causes of poverty within the purview of management activity, forcing him to look outside, specifically to the natural and private spheres of citizens. It is clear that Marx started using the political economy approach to think about social problems, highlighting the fact that the cause of poverty is not just the mismanagement of the management organisation but also the backwardness of the institutional system, corruption, and decay of the institution itself. In a letter to Richard Fisher sent in 1895, Engels explained how Marx's interest in the issue of tree theft and the plight of peasants in the Moselle region drove him to investigate economic relationships and, ultimately, socialism (Marx & Engels, 2009). Marx's lifelong commitment to the proletariat's position, his incisive critique of capitalist private ownership, his unveiling of the essence and root system of capitalist poverty, and his pointing to the direction for proletarian poverty to achieve liberation are all visible. When Marx first began his quest to end poverty, he sought to end peasant oppression and exploitation by legal means. He did not develop a fully formed materialist theory as a result (Du Lina, 2018). However, in his 1843 introduction to criticism of Hegel's philosophy of justice, Marx argued that the modern state ignores the real man and satisfies the full man by means of fiction (Marx & Engels, 2009). Since then, in-depth criticism of political economics has begun to incorporate Marx's arguments against capitalism and the investigation of its relationship to the persistence of poverty.

When textile workers in Silesia rose up in 1844, it was in response to the oppression they felt they were suffering at the hands of the factory's owners and package buyers and their desire for higher salaries and better living conditions. As a result of government and military repression, the revolt was ultimately unsuccessful. Other members of the metropolitan working class joined the rebellion, creating a formidable proletarian force. Extensive debate has surrounded the true cause of the rebellion (Zhang Shuang & Shao Xiaoguang, 2020).

Marx, in his economic and philosophical manuscript from 1844, argued that in capitalist societies, workers are forced to overwork in order to make a living, becoming mentally and physically alienated into machines. He went on to say that this is one of the main causes of poverty among workers because it undermines their ability to participate in the production process, which is a central feature of modern labor. Put another way, the proletariat under capitalism is forced to sell its work or face extinction.

So long as labour division is not voluntary but natural, man's own work becomes an alien and antagonistic power that oppresses rather than directs him (Marx & Engels, 2009). This is how German ideology explains the development of alienated labour. Propose the following hint for the modern theory of poverty: a division of labour into discrete tasks always results in alienated labour, which in turn gives rise to private property, which in turn gives rise to proletarian poverty (Zhou, 2020).

Marx and Engels (2009) state that under a national economy, the worker should be treated like a horse and given only what is necessary to keep him or her working. One could not help but point out the ridiculousness of that point of view. Marx contends that private property makes people so dim-witted and one-sided that the essence of man can be reduced to this extreme poverty because all bodily and mental feelings have been replaced by the simple alienation of all sensations, the sense of ownership. Capitalist poverty, he believes, is more than just a matter of lack of resources; it also includes a warping of the human spirit.

In short, Marx was a proponent of the proletariat's stance, and his empathy for the class's oppression and exploitation under capitalism drove him to investigate the system's inherent causes of economic inequality.

### **Marxist anti-poverty theory and its guiding significance for China's anti-poverty**

Only by restructuring the system and eliminating the basis of class exploitation and oppression will poverty be fully abolished, and only then would production be targeted at the welfare of all people, according to Marx and Engels' scientific theory of poverty (Marx&Engels,1980). Marx and Engels argue that freedom and full human potential cannot be achieved until everyone reaps the rewards of everyone else's labour.

A global perspective reveals that, despite the abundance of material goods, billions of people continue to live in abject poverty, including some in China. This demonstrates that a rise in material riches cannot be used as a panacea for eradicating poverty.

Marx's critique of poverty under the capitalist mode of production is not dated and continues to serve as a valuable guidepost for poverty administration in China and beyond.

That the reproduction of capitalism is, in a sense, the reproduction of proletarian poverty, and that the essence of socialism is to "liberate productive forces, develop productive forces, eliminate exploitative relations between producers and consumers," is the crux of Marx's criticism of capitalist private ownership under the conditions of poverty in capitalist private ownership production data.

Marx felt that the working class's poverty in capitalist society was a chronic ailment that could only be remedied under a socialist system because the productive objective of capitalism was to pursue the maximizing of surplus value. He approaches the problem of poverty alleviation with the goal of freeing people from want and need and allowing them to grow as fully as possible. He proposes a strategy for managing poverty that involves ending class exploitation and building productive forces through institutional change, and in doing so, he creates a theory of poverty with strong theoretical and practical coherence (Du Lina, 2018).

Marx exposed capitalism's institutionalized poverty.

Marx's theory of capital makes it abundantly evident that the internal causes and institutional bases of poverty among the working class are surplus value and capitalist private ownership. Since the capitalist system is the root of the poverty problem, its downfall is inextricably linked to the elimination of poverty.

In order to produce cheaper goods, the capitalist system, according to Marx's historical analysis of British working-class poverty in the handicraft industry in modern workshops and family labour, pushed workers to their physical and mental limits by increasing the number of hours they spent at work. The growing wealth of capitalists is directly proportional to the growing impoverishment of the working class, as this analysis shows.

Marx and Engels argue that the working class is reduced to automatons and poverty because capitalists steal their surplus value for free.

Capital accumulation is the capitalization of surplus value, which, as Marx pointed out, has two effects: on the one hand, it creates a relative surplus population; on the other hand, it leads to the increasing poverty of all classes in the active labour force and the dead weight of destitution in need of relief (Marx&Engels, 1995). Therefore, the working class's poverty is exacerbated by the enhancement of capital biological composition, which results in a massive extract of capitalist surplus value. There is an intrinsic connection between poverty and contemporary capital globalisation, which is illuminated by the communist manifesto. To put it another way, capitalist accumulation of wealth at the price of the working class's material well-being. Capital, in the struggle between labour and capital, exploits the surplus workforce and impoverishes the working class by using the instruments of production. It's clear that Marx's analysis of the working class's plight under capitalism has evolved and grown more nuanced.

Marx concluded that the bourgeois system was the cause of the working class's loss of production data, as the latter was used to extract residual values and the working day was lengthened as a result. Labor betrayed, farmers lost their land and other means of production, and from that point on, the working class had to be attached to the capital, the accumulation of original capital becoming a working-class poverty accumulation history.

By syphoning off the working class's surplus value, the original accumulation of capital has evolved into the institutional cause of the working class's impoverishment.

Different jobs pay different wages in the traditional economic system, and oppressive government regulations limit people's ability to own their labour and advance in society (Guo Dali & Wang Yanan, 1972). the poverty issue was introduced to the system. Ricardo's diagnosis of the core cause of poverty and population change, as well as his encouragement for labourers through a free market and the sale of labour to abolish poverty, are both insightful. Those who believe that their income is insufficient to prevent them from falling into poverty due to spending. Guo Dali and Wang Yanan (1962) argue that decreasing the labour force can help alleviate poverty by putting less strain on the economy. But Malthus, who theorised that poverty was unavoidable and charity efforts were futile, concluded that poverty was inevitable since population increase had overtaken the accumulation of means of production. This perspective backed the British Parliament's weak legislation reform.

McCulloch, following in the footsteps of the French classical political economist Cismondi's new principles of political economy, holds that the only way out of poverty

is through individual effort, which is unquestionably a support for Ricardo's method. China advocates that poverty originates from the state, and believes that the excessive attention of the state on capital accumulation causes poverty. Prouton, a philosopher who studied the causes of poverty, believed that unequal exchange within the capitalist circulation field was to blame. He failed to appreciate the inequitable character of capitalist production and the inevitability of unequal trade in a market economy. And Proudhon's perspective is obviously limited by his class characteristics and interest expectations. He does not believe that the annihilation of poverty will lead to the downfall of the old social revolution and instead emphasizes the solution of poverty by means of mild improvement, which does not require the practice and revolutionary activities of the people (Marx & Engels, 1956). There is a one-sided social division of labour due to the tensions between the abstraction of labour and the concretization of satisfaction, which Hegel argues is the cause of poverty in his principle of philosophy of law (Hegel, 2012). It results in the replacement of human work with mechanical processes, contributing to the issue of poverty. As production becomes increasingly abstract, more and more of the work is done by machines, and eventually man can step aside and allow the machine take his place (Hegel, 2012). On the other hand, there are inconsistencies in the way work and needs are met: social wealth is the universal power, but it can also be the content of special interests that exert power over a society; some of the members of that society are ruled by poverty as a result of their loss of wealth, leading Hegel to conclude that poverty is the result of the loss of wealth and the destruction of self-interest; and finally, there are untouchables who lose their sense of justice, integrity, and self-es Arnaud Luger disagreed with Lou Braun, arguing that the uprising of Silesian textile workers was not caused by a need for political system reform but rather by the lack of management oversight and insufficient social charity work at the time, given Germany's non-political status. Lugar, on the other hand, believed that the uprising of the Silesian textile workers was only a partial exposure of social problems and therefore insufficient to create the need to reform the social system, and he advocated for the elimination of poverty by common Christian faith rather than relying on administrative and charitable measures to eliminate poverty.

Marx argued that the British political economy's outlook on poverty was flawed. He thought that the malpractice of modern Industrial society in Britain was to blame for the plight of the working class (Marx & Engels, 1955). Marx was critical of efforts made by political nations to alleviate poverty. Marx thought that linking poverty with politics would make it seem more like a chronic illness than a social problem that could be addressed through charity and welfare programmes or government regulation. According to British ideology, the poor's indecent behaviour was to blame for their plight, and as a result, they needed to be punished by being made to work. As a result of the establishment of disciplined poverty relief policy in Britain, the poor no longer felt safe accepting poverty aid (Marx&Engels, 1955). Marx's analysis of Ricardo's approach to poverty confirmed his belief that class conflict and economic competition are at the heart of the issue. Marx, however, thought that the primary cause was the fact that bourgeois political economics saw capitalist private ownership as inevitable and unchanging (Marx&Engels, 1955).

Marx in the capital treatise manuscript from the commodification of labour is the source of poverty of modern workers, in contrast to Hegel's view of poverty in the capitalist system and the process of creating riches. The working day is the poverty limit of the proletariat, and the dialectical unity of capital accumulation and poverty accumulation are the root causes of proletarian poverty (Zhou Luping, 2020). Helge also views work as an abstraction, conceptualising it as spiritual labour performed by an entity engaged in a dialectic with the individual. Marx and Engels argue that the

working class's position can only be actualized momentarily through a spiritual movement determined by the individual's own self-awareness. Marx, on the other hand, is going to channel this spirit into actual production, the processes for the production of labour as generated world capitalist society, the formation of the focus for labour how to create the history of the world, and the alienation of labour (employment) as the history of the generation of the proletarians' poverty. The capitalization and employability of alienated work are explored at length, and the role of wage labor in establishing a stable social base for contemporary poverty is also highlighted. Marx makes it apparent that capital regulates the working conditions of the proletariat by changing factors such as the power of capital over the working class. Forcing people to work beyond what they need to survive allowed capital to surpass all other production systems based on direct forced labor in terms of energy greed and efficiency (Marx, 2004). Hegel recognized civil society's flaws and the possibility of producing poverty and untouchability, but he failed to anticipate the social catastrophe that would threaten the capitalist system as a result of these factors. Marx, in contrast to Hegel, criticizes the modern world on principle, having broken through state and civil society from the pinnacle of the relationship between material interests and human liberation; this paper, using the critique of political economy, makes a scientific analysis of the modern world's running rules and poverty mechanism and proposes a solution to the problem of global poverty.

Marx was highly skeptical of Arnaud Lugar's beliefs, and this work displays that critique, from the farmer who was imprisoned for picking up sticks to Marx's criticism of Hegel's philosophical law. This work also sets the groundwork for Marx's later anti-poverty philosophy. Marx based on the national level of poverty, and Marx expressed support for textile workers uprising behavior of Cilicia and appreciated He workers can realize the root cause of poverty generated expressed affirmation, believe that one day of the working Marx based on the national level of poverty, and Marx based on the national level of poverty

Marx showed the proletariat the way to end poverty.

Marx not only identified the institutional cause of the working class's poverty but also proposed solutions to the problem, including systemic change, increased productivity, and an end to class exploitation. These ideas provided a roadmap for the proletariat to end poverty and work toward Marx's ultimate goal of shared prosperity.

First, Marx held that overthrowing the capitalist system was necessary to solve the problem of proletarian poverty. Marx pointed out that the capitalist system was the underlying cause of the working class's poverty. Promotion of productive forces can only be achieved by toppling the capitalist system and building a new system in line with the development of the wide masses of the working people. Under the new system, everyone has access to the resources necessary to meet his basic needs.

Second, if you really want to help the working class out of poverty, you have to end their exploitation. Marx and Engels made it plain in the Communist Party manifesto that bourgeois exploitation of workers leads to widespread poverty. Meanwhile, the high productivity and perverse invention of capitalism. To find a society suffocated by its own affluence while the vast majority of its members had little or no protection from extreme poverty, so that bourgeois relations were too narrow to accommodate the wealth of its own making and Marx made clear, When class distinctions have disappeared in the course of development and all production is concentrated in the hands of united individuals, public power will be exercised by the smallest possible

group. Marx envisioned the abolition of alienated work as a means to end poverty in the communist state (Zhou, 2020): "the proletariat controls the entire process of social production in order to attain the possession of social riches, to realise self-comprehensive and free development." That is to say, the problem of working-class poverty will be remedied if all abuses are eradicated under the new system.

Economic output of each historical era and the social structure that unavoidably develops from it is the political and economic historical foundation of that age. Liberation of productive forces, development of productive forces, establishment and corresponding productivity, production relations become working-class basic means to eliminate poverty, according to Marx. In conclusion, Marx's philosophy of anti-poverty is not merely to solve the poverty, but to solve the problem of the proletarian revolution associated with poverty, create free people.

### **Inheritance and innovation of Marxist anti-poverty theory in China**

Using the three pillars of China's anti-poverty target method and system, scholar Li Meng sorts out the guiding ideology of China's anti-poverty cause in his article, "Inheritance and Innovation of Marxist anti-poverty theory in China."

Farmers should gradually and totally free themselves of poverty and achieve common wealth and universal prosperity, according to a resolution on the development of agricultural production cooperatives drafted under Mao Zedong's leadership in July 1953 (Mao Zedong, 1999). Mao Zedong also suggested in this resolution that cooperative crop yields be compared to those of single-member mutual-aid groups. (Mao Zedong, 1999) Cooperatives will collapse if their crop yield is always equal to the crop output of the single-member mutual-aid group. As Mao Zedong stated in January 1956 (Mao Zedong, 1999), the liberation of the creative forces is the primary goal of the socialist revolution. As Mao Zedong put it in December of that year, "revolution clears the way for construction and better growth of production by transforming the relations of production and the superstructure" (Mao Zedong, 1999). The growth of productive forces was seen by Mao Zedong as the primary means by which to combat poverty at the time. While he acknowledged that production could be boosted under capitalism, he warned that doing so would be an arduous process fraught with hardship (Mao Zedong, 1999). When it comes to fighting poverty, nothing beats taking the socialist route.

Deng Xiaoping, during the reform and opening-up era, made it abundantly obvious that common prosperity and public ownership are two key socialist concepts that must be adhered to (Mao Zedong, 1993). Deng Xiaoping believed that poverty is not socialism, nor is development too slow (Mao Zedong, 1993), and that the most crucial task in the primary stage of socialism is to develop the productive forces. This belief led to the Communist Party of China creatively putting forward the poverty reduction policy of "prosperity first leads to prosperity later" and ultimately realizing common prosperity. Rapid growth and increased productivity are hallmarks of socialism compared to capitalism (Mao Zedong, 1993). Deng Xiaoping advocated for the emancipation of productive forces and the development of productive forces as a means of combating poverty. The goal of China's economic system reform is to establish a socialist market economy and to clarify a regulation on the 14th report. Deng Xiaoping noted that China could only rely on socialism to solve the problem of poverty for one billion people. A small number of people could get rich if China accepted capitalism, but the vast mass of people would remain poor for a very long time, leading to



revolution (Mao Zedong, 1993). Deng Xiaoping stressed that sticking to the socialist road is the system's guarantee of anti-poverty.

General Secretary Xi Jinping has stressed the need for alleviating poverty and raising living conditions for the general populace since the 18th CPC National Congress (Xi Jinping, 2018). If these goals are not achieved, the superiority of the socialist system over other systems cannot be proven. The betterment of people's living conditions, the eradication of poverty, and the attainment of common prosperity are central goals of the CPC and a necessary condition of socialism (Xi Jinping, 2018). To achieve the period's overarching anti-poverty strategy, the Communist Party of China steadfastly stuck to the principle of "common prosperity," thereby laying the groundwork for the eventual realisation of the great rejuvenation of the Chinese nation and the construction of a modern socialist country. Improving the liberation and development of creative forces serves the goal of increasing social vitality (Xi Jinping, 2014). This is the most pressing and important objective. Since the 18th Communist Party Congress of China, we have held that the freedom and development of productive forces are the fundamental means to create common prosperity (Xi Jinping, 2014). It has been emphasized by General Secretary Xi Jinping that the best approach to combating poverty is to adhere to and advance socialism with Chinese characteristics. Methods used to combat poverty in China ever since the country's reform and opening to the outside world

Resolution on Mutual Help and Cooperation in Agricultural Production was published by the Central Committee of the Communist Party of China in December 1951 to encourage rural production mutual assistance groups and to try to organize farmers. Agricultural production cooperatives replaced rural production mutual help groups, which had relied on private land ownership. This change occurred after Mao Zedong proposed the general line for the transitional phase in June 1953. Mao Zedong proposed means for farmers to form cooperatives in the agriculture sector in a resolution he drafted in December 1953. An official resolution to create rural people's communes was passed by the Central Committee of the Communist Party of China in August 1958. China also established a social relief system tailored to local needs at the same time. It is argued that the people's commune is a natural progression in the evolution of cooperatives and that it is important to encourage the consolidation of smaller agricultural cooperatives into larger ones. State aid and collective subsidies, paid for by civil affairs agencies, were the defining features of the rural social relief system.

In the cities, the new Chinese government established a socialist state-owned economy, creating a mixed ownership structure in which all of these sectors – the state-owned economy, the cooperative economy, the public-private joint venture economy, the private economy, and the individual economy – coexisted. China's shift from new democracy to socialism followed the proposal of a broad strategy for the period of transition. Changes from individual to collective ownership and from capitalist to people-owned ownership were at the heart of the socialist transformation. Confiscation of bureaucratic capital is taken, and national capital is peacefully redeemed through changes to capitalist industry and trade. In 1954, the constitution of Tibet shifted the redemption policy from the "four horses" (national tax, enterprise accumulation fund, bonuses, and employee benefits in the shareholder dividends and director, manager, and factory director fees) to the "fixed rate" system (the national bourgeoisie converts its ownership of the means of production into share valuations and distributes a fixed dividend annually based on the number of shares outstanding, with the remaining profits going to the state). A fundamental legislation against poverty has been

established (Li Meng, 2020), and it is the relief system's role and responsibility to provide this.

In December 1978, the third plenary session of the eleventh National Congress pushed, on the basis of collective land ownership in the household contract responsibility system, reform and opening in the new period in the countryside to accelerate the agricultural decision (draught), with some issues of emphasis on no production quotas and the elimination of poverty. The Chinese Communist Party's (CPC) Central Committee published a resolution on a number of topics in September 1979. The Quickening of Agricultural Progress It is noted that in rural and economically depressed areas, quotas for household production can be set and maintained for an extended period of time, thereby contributing to the further consolidation and improvement of the responsibility system for agricultural production. All modern systems of production responsibility have the nature of a socialist collective economy, and the system was officially recognized as legal in the minutes of the National Conference on Rural Work. In April 1993, the Central Committee of the Communist Party of China proposed stabilizing the two-tier operation system, which is based on the household contract system with output linked to output, as the basic system of rural collective economic organizations. The amendment to the Constitution makes it clear that the rural household contract responsibility system is a concrete form of collective ownership.

The State Council established the State-Owned Assets Supervision and Administration Commission in March 2003 to promote public ownership as the main body of a variety of ownership economies common development policy in the city, to carry out investor responsibilities and end the previous state-owned enterprise multiple management pattern, and to encourage private sector preservation and growth of state-owned assets. The report of the 13th National Congress of the Communist Party of China cited the private economy as a supplement to the public sector that would help promote economic growth, and this provision was subsequently enshrined in the Chinese Constitution in April 1988. It was made clear in the report presented to the 15th National Congress of the Communist Party of China that the national economy will play a significant role in China's planned socialist market economy. Documentation of this policy was included in the report of the 17th National Congress of the Communist Party of China, held in March 1999. Equal protection of property rights was urged, a pattern of fair competition between different forms of ownership was established, and the conditions were made as favorable as possible to the continued existence and growth of the private sector.

## **Conclusion**

Before the reform and opening up, efforts to reduce poverty focused on changing how businesses operated, and it wasn't until the policy level that a poverty reduction strategy was introduced. By establishing a detailed poverty alleviation ledger and putting dynamic management of both incoming and outgoing poverty into effect, the Central Committee of the Communist Party of China (CPC) and the State Council issued a decision on winning the battle against poverty in November 2015. This decision called for regular and comprehensive checks on all poverty-stricken households, villages, and people who have been registered as poor. Every student will have access to a high school diploma, and those from low-income households will not have to pay any tuition or other related expenses for a general high school diploma or for a vocational high school. This has prioritize low-income households that have registered with us in order to renovate their homes in rural areas, and we'll coordinate efforts to retrofit rural housing

so that it's more earthquake-resistant. The following anti-poverty goals will be met in full by the year 2020: people in low-income areas will have enough to eat, aren't homeless, have access to healthcare and education, aren't skipping school, are earning more than the national average per capita, have access to basic public services at or near the national average, and live in counties that previously fell below the federal poverty line.

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