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Philosophical examination of artificial intelligence decision-making: from the perspective of Mao Zedong's investigation thought

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Abstract. The rise of artificial intelligence constitutes not only a revolution in productive forces but also a profound organizational revolution. AI has exerted a far-reaching impact on the leadership and governance approaches of the Communist Party of China (CPC). As artificial intelligence is embedded in the CPC's governance and government administration, the Party's decision-making approach has undergone a major transformation, namely a revolution in decision-making paradigm: a shift from human decision-making to human-machine collaborative decision-making. Human-machine collaborative decision-making may give rise to the practical dilemmas of intelligentism or ideological colonization, where decisions are made on the basis of artificial intelligence. Mao Zedong's investigation thought is isomorphic with the logical process of AI decision-making, while also bearing heterogeneity distinct from artificial intelligence decision-making. In the intelligent era, Mao Zedong's investigation thought still plays a fundamental guiding role, and artificial intelligence can only serve as an auxiliary tool for decision-making. The CPC must take the initiative and hold the right to develop AI, combat data falsification and intelligent hallucination with the spirit of seeking truth from facts, overcome algorithmic bias and the algorithm black box through the mass line and mass intelligence, and resist data monopoly and data hegemony with an independent and self-reliant stance.

Keywords: Mao Zedong's investigation thought, seeking truth from facts, intelligentism, artificial intelligence

1. Introduction

Xi Jinping points out: "Investigation and research are the foundation of planning and the path to success. Without investigation, one has no right to speak; without investigation, one has no right to make decisions. Investigation and research are the basic skills for us to do our work well [1]". Investigation and decision-making are a dialectical relationship that complements each other. As early as the 1990s, Professor Li Zhongshang proposed that "China cannot achieve modernization without the modernization of decision-making [2]". Artificial intelligence provides technical support for the modernization of decision-making. With the development of big data and artificial intelligence technologies, artificial intelligence has profoundly transformed the leadership and working methods of the CPC. Liu Wenchuan, Tang Jian and Wu Chao argue that "the application of complex big data-based artificial intelligence technologies in government decision-

making is bound to enhance the efficiency and quality of government decision-making and inject new vitality into the government", and "ensure the rationality and modernization of government decision-making [3]". In 2025, the State Council issued the *Opinions on Further Implementing the "Artificial Intelligence+" Initiative*, proposing to "promote the safe, steady and orderly application of artificial intelligence in government affairs". In October 2025, the Cyberspace Administration of China and the National Development and Reform Commission issued the *Guidelines for the Deployment and Application of Artificial Intelligence Large Models in Government Affairs*, allowing government departments to apply artificial intelligence large models in scenarios such as government services, social governance, official office work and auxiliary decision-making. Artificial intelligence can assist government staff in drafting documents, information retrieval, auxiliary decision-making, policy evaluation and many other aspects, greatly improving the quality and efficiency of government work. Israeli scholar Yuval Noah Harari states in *21 Lessons for the 21st Century* that "in fields from policing to banking, 'humans + artificial intelligence' outperforms either humans alone or computers alone [4]". This inevitably prompts us to reflect on the new paradigm of decision-making shifting from a single-subject model to human-machine collaborative decision-making. Therefore, in the artificial intelligence era, leading cadres must learn artificial intelligence and master its application in leadership decision-making to improve decision-making efficiency. The academic and practical circles have deeply perceived and realized the far-reaching impact of artificial intelligence on Party building. Professor Professor Shi Shoulin put forward that "'Artificial Intelligence+' Party building" provides new tools and constructs a new vision for promoting the ideological, organizational, style and institutional development of the Party [5]. Chen Jing and Meng Yingtong hold that the application of artificial intelligence brings both opportunities and risks and challenges to the Party's leadership [6]. Thus, in-depth reflection on the impact of artificial intelligence decision-making on the governance approach of Chinese Communists can facilitate better understanding of the "three laws" and in-depth study of the law of governance of the Communist Party of China.

How should Chinese Communists respond to the new problems, risks and challenges of the intelligent era? What is the theoretical basis of human-machine collaborative decision-making? In the history of artificial intelligence science and management thought, there is a remarkable figure who has made pioneering contributions to both decision-making and artificial intelligence. He is Herbert A. Simon, a laureate of both the Nobel Memorial Prize in Economic Sciences and the ACM Turing Award. In Administrative Behavior, he defines the management process as a "decision-making process [7]". Meanwhile, he affirms the important role of computers in the decision-making process. A computer is a "symbol system", "more precisely, a physical symbol system [8]". Simon argues that the human brain is also a symbol system. As a system, it "must have means to obtain information from the external environment, encode external information into internal symbols, and also have means to generate symbols so as to respond to the external environment [8]". Therefore, the human brain and the computer share the same logical process: acquiring information, processing information and making decisions. The entire logical process of Mao Zedong's investigation thought is precisely a methodology of acquiring information from the outside, processing information and making decisions. The core proposition of Mao Zedong's investigation thought, "No investigation, no right to speak", has been upgraded to "No data, no right to intelligence" in the intelligent era. The philosophy behind Mao Zedong's investigation thought is of great theoretical and practical significance for reflecting on the philosophical foundation and application security of artificial intelligence decision-making in government affairs, as well as its internal challenges and risks. Seeking truth from facts is the living soul of Mao Zedong Thought, and investigation and research are the only way to achieve it. Therefore, Mao Zedong's investigation thought is bound to iterate and upgrade in the era of artificial intelligence decision-making and play a more important leading role.

2. The decision-making crisis in the artificial intelligence era and the necessity of Mao Zedong's investigation thought

The development of artificial intelligence is the core of the Fourth Industrial Revolution, representing a revolution in both productive forces and production relations, and in both the economic base and the superstructure. German scholar Klaus Schwab points out in *The Fourth Industrial Revolution: Transforming Our World* that "in assessing the impact of the Fourth Industrial Revolution on government, better use of digital technologies to improve governance is crucial [9]". From the perspective of the superstructure, it will inevitably profoundly affect the leadership and working methods of the CPC, the quality and level of the Party's service to the people, and bring both opportunities and challenges to the high-quality development of the Party itself. In terms of the Party's decision-making, with the help of artificial intelligence, the Party can realize the all-round and whole-process dynamic management of Party building content through digitalization of Party building, and build a big Party affairs model on the basis of big data, thus promoting the scientificization of the Party's decision-making. However, there are still practical dilemmas and theoretical problems in the operation process, which require ideological weapons for examination and criticism.

2.1. Practical dilemmas

The main logical manifestation of practical dilemmas is as follows: if artificial intelligence decision-making is not applied, we will fall behind the intelligent era, and production relations will fail to adapt to the development of productive forces; if artificial intelligence decision-making is applied, we may face numerous risks and challenges. In the pre-intelligent era, the decision-making of leading cadres mainly relied on investigation and research, especially correct investigation and research. Failure to conduct investigation or correct investigation would lead to dogmatism, stereotyped thinking and subjectivism, making it impossible to correctly understand the world. In practice, this is mainly manifested as "decision-making by brainstorming". Making decisions without investigation will cause huge losses to the Party's work and the interests of the people, even at the cost of lives. There are numerous vivid cases in the Party's history that serve as proof. However, in the intelligent era, with the emergence of artificial intelligence such as ChatGPT and DeepSeek, the Party's leadership has entered an era of human-machine collaborative decision-making. When making decisions, Party members and cadres often rely on artificial intelligence instead of conducting practical investigation and research, thus falling into "intelligentism" and pinning all the Party's work and leadership on artificial intelligence. This will also cause huge harm in practice, alienate the people, weaken the Party's governance foundation, and bring enormous losses to the people. Relevant scholars have already issued warnings on this: grassroots cadres should be alert to "AI addiction [10]". At the dialogue forum of the Qianhai Think Tank Dean, Mr. Zheng Yongnian argued that artificial intelligence poses an all-round challenge to think tanks, mainly in two aspects: first, artificial intelligence may replace human decision-making, because artificial intelligence is more efficient and smarter than most of us; the second risk is "ideological colonization", which is inherent in large models. The basic logic of large models is the same, but most of the "training data" for artificial intelligence comes from the West. In the artificial intelligence era, most countries will lose information sovereignty, and thus ideological sovereignty and knowledge sovereignty. "Ideological colonization" has increasingly become a reality for most countries. The report *Ideological Colonization: The Means, Roots and International Harms of U.S. Cognitive Warfare* released by Xinhua News Agency points out that facing future competition, the United States is actively integrating cutting-edge cognitive technologies such as artificial intelligence and biotechnology into its strategic system of ideological colonization, and continuously advancing its militarization process to consolidate and strengthen its dominant position in the

ideological field and seize the commanding heights of human cognitive competition [11]. This brings risks and challenges to the Party's application of AI-assisted decision-making. In short, the application of artificial intelligence decision-making has two fundamental premises: first, is the result of artificial intelligence decision-making correct? Second, if artificial intelligence decision-making is correct, is the decision good? In reality, AI can also "talk nonsense with a straight face". Meanwhile, there are ethical issues such as information cocoons, algorithmic bias and algorithmic discrimination. Therefore, in the artificial intelligence era, if the CPC's leadership and working methods cannot effectively respond to the practical dilemmas of AI, it will fall into the quagmire of intelligentism and the vortex of ideological colonization.

2.2. Theoretical problems

Artificial intelligence has penetrated into human production and lifestyles, and also exerted an important impact on the leadership and working methods of the CPC. With the increasing maturity of artificial intelligence technology, local governments across China are exploring the application of artificial intelligence in government services and deploying local government affairs large models. At the beginning of 2025, with the emergence of the domestic large model DeepSeek, artificial intelligence has officially entered the practice of government management. Governments of Shenzhen, Guangzhou, Beijing, Nanjing and other cities have successively announced access to DeepSeek [12]. The academic community has studied the philosophy, political economy and social effects of artificial intelligence, but we lack effective theories to cope with the political era of coexistence between humans and AI. At least there are three gaps in Marxist philosophy: first, the ontological gap. Historical materialism holds that the subject of history and social practice is "real human beings". The CPC is the vanguard of the proletariat, a human subject with unified will and conscious initiative. The CPU is the central processing unit of a computer; the CPC Central Committee is analogous to the CPU of China's political operation logic. In the AI era, can artificial intelligence replace the Party's leadership and decision-making? The basis of the Party's decision-making is seeking truth from facts, "from the masses, to the masses". AI, however, draws conclusions based on big data and algorithms, thus being divorced from the masses in practice. Therefore, human-machine collaborative decision-making involves an ontological integration process, which reflects that the people are the creators of history in decision-making. Second, the epistemological gap. In the process of understanding the world, over-reliance on artificial intelligence will lead to decision-making based on intelligence and fall into the idealist epistemological line of intelligentism. The epistemological basis of the Party's decision-making is democratic centralism, that is, collecting scattered and perceptual knowledge through democracy, and elevating it to systematic and rational knowledge through centralization, so as to grasp the essence and laws of things. The AI decision-making process is an algorithm, like a black box, lacking transparency and interpretability. Therefore, human-machine collaborative decision-making involves an epistemological integration process, which embodies the Party's ideological line in decision-making. Third, the axiological gap. Over-reliance on artificial intelligence decision-making may lead to the alienation of the Party's decision-making, making it increasingly dependent on AI judgments in key decision-making areas, divorced from the practical foundation of the masses, and thus losing its own subjectivity and sense of responsibility. AI decision-making will undermine the value logic of the Party representing the interests of the people. It can be seen that human-machine collaborative decision-making requires an axiological integration process, which reflects the value logic of "putting the people at the center" in collaborative decision-making. Especially in practice, we must not rely solely on "artificial intelligence" and ignore "mass intelligence".

2.3. Ideological weapons

The critique of weapons requires the weapon of critique. The academic community has extensively and in-depth explored artificial intelligence from the outside by fully applying Marxist theories, but there are no effective theoretical achievements on how to "penetrate into the interior" and critically analyze the existential premise, operation mechanism and logical consequences of artificial intelligence itself. Mao Zedong's investigation thought is a great theoretical achievement of the Sinicization of Marxism and a powerful ideological weapon for Marxism to respond to the artificial intelligence era. Comrade Mao Zedong's investigation thought is by no means a simple method of collecting information, but a complete set of world outlook and methodology based on Marxist philosophy. As an ideological weapon, it can combat the risks of AI decision-making in at least three aspects: first, the ontological cornerstone. The basic tenet of Mao Zedong's investigation thought is no investigation, no right to speak. Seeking truth from facts is the living soul of Mao Zedong Thought, emphasizing respect for objective reality, and that all cognition and actions must proceed from concrete and material reality, rather than from books, dogmas or subjective imagination. In the intelligent era, we must not form the habit of proceeding from artificial intelligence. Although artificial intelligence has extremely high computing efficiency and computing power, it cannot guarantee the authenticity and reliability of decision-making. Second, the epistemological path. Mao Zedong's investigation thought adheres to a solid practical foundation, emphasizing "from the masses, to the masses". It is a circular process of obtaining perceptual knowledge from practice, elevating it to rational knowledge, and then returning to practice to guide practice and be tested by practice. This epistemological process strengthens the flesh-and-blood ties between the Party and the masses and consolidates the Party's governance foundation. Artificial intelligence, however, only acquires data through various sensors, processes data and draws conclusions, which is a cold technology, and the people are an objective existence to be observed and monitored. Artificial intelligence only has "intelligence quotient" but no "emotional quotient". Third, the methodological foundation. The practical view and contradiction view behind Mao Zedong's investigation thought provide a methodological basis for correct decision-making. The practical view emphasizes the translation of subjectivity into objectivity, the "presence" of the subject, and human subjectivity and initiative. The contradiction view is a dialectical logic for understanding the world, which is different from the formal logic of artificial intelligence algorithms. Dialectical logic can more truly recognize the movement, connection, change and development of the world. In particular, Comrade Mao Zedong's refined principles of "retaining the essence, discarding the dross, discarding the false and retaining the true, proceeding from the outside to the inside, and from one point to another" constitute the "algorithmic logic" of decision-making for Chinese Communists.

3. Similarities and differences between Mao Zedong's investigation thought and artificial intelligence decision-making

A computer consists of hardware and software, where software refers to the computing programs and languages of the computer, and hardware refers to the physical electronic system. Software must run on hardware to complete a series of intelligent functions of the computer. The same is true of human decision-making, which is also composed of two parts: hardware and software. One part is the hard structure of decision-making, and the other is the soft structure of decision-making. Information flow proceeds in a series of physical structures, and thinking operates in the human brain. The soft structure of decision-making includes thinking structure, intelligence structure and knowledge structure. Artificial intelligence is essentially a technology that enables machines to imitate human thinking and replace human mental and physical labor.

Turing Award laureate Yann LeCun argues that "artificial intelligence refers to the use of machines to perform tasks usually done by humans or animals, that is, machines must have the ability to perceive, reason and act". Therefore, if a machine is to imitate human thinking to make decisions, it must completely imitate the human cognitive mechanism in the cognitive process. It must learn to perceive the world, understand the world, make reasoning and finally make decisions like humans. Therefore, "an artificial intelligence system is only a very complex circuit and computer program, but it has the ability to store and access data, compute quickly and learn, which enables it to abstract the information contained in massive data [13]". Ren Zhengfei, Founder and CEO of Huawei, stated in an interview with *Face to Face* of CCTV that artificial intelligence is statistics. Machines process big data through algorithms to obtain the information we need and then make decisions. Statistics is the science of planning research and experiments to obtain data, organizing, summarizing, presenting, analyzing and interpreting data, and then drawing conclusions on this basis. Essentially, the statistical process is the process of obtaining information from the objective world, processing information, summarizing and drawing the laws of the objective world. The process of machine learning is also a statistical process.

The essence of artificial intelligence is "data + algorithms + computing power". Mao Zedong's investigation and research is a process of obtaining a large amount of perceptual information from the objective world on the basis of practice and elevating it to rational knowledge to grasp the laws of the operation of the objective world. Essentially, it is also a process of obtaining data from the objective world, processing data, and improving one's investigation ability in practice. Investigation and research is one of the important contents of modern social research methods. American sociologist Earl Babbie notes: "Survey research is an observational method frequently used in social sciences [14]". In modern social research methods, investigation and research is defined as a social research method that adopts self-administered questionnaires or structured interviews to systematically and directly collect data from a sample drawn from the population, and understands social phenomena and their laws through statistical analysis of the data [15]. Artificial intelligence, Mao Zedong's investigation and research, and modern research methods are essentially the same, all being logical processes of obtaining and analyzing data. Although artificial intelligence far surpasses humans in data acquisition and calculation, the entire logical process of Comrade Mao Zedong's investigation thought is still different from that of artificial intelligence decision-making, which provides an ideological foundation for Mao Zedong's investigation thought to lay the groundwork for artificial intelligence decision-making. The differences are reflected as follows:

3.1. Dimension of problems

Problems are the premise of investigation and research and run through the entire process. The basic premise of investigation and research is the design of problems and questionnaires, that is, to explore social phenomena, we must first raise questions. To oppose the "naive, low-level, vulgar and mindless formalist method", we should learn to "observe, raise, analyze and solve problems with Marxist methods, so that we can do our work well and win our revolutionary cause [16]". So what exactly is a problem? Comrade Mao Zedong deeply integrated investigation and research with the basic principles of Marxism. He said: "A problem is the contradiction in a thing. Where there is an unsolved contradiction, there is a problem [16]". Because "contradictions exist in the process of development of all things, and contradictions run through the beginning and end of the development process of each thing [17]". "Contradiction is movement, thing, process and thought [17]". Contradictions are divided into principal and secondary contradictions, and each contradiction has principal and secondary aspects. This is the essence of Mao Zedong's thought on contradictions. On March 9, 1959, he reiterated in a brief to the Central Committee from the Hunan Provincial Party Committee that

"investigation and research should be good at grasping the principal contradiction". Therefore, since a problem is the contradiction of a thing, "to raise a question, we must first conduct a rough investigation and research on the two basic aspects of the question, that is, the contradiction, so as to understand the nature of the contradiction [16]". This is the process of discovering and raising questions, but it is not enough to solve the problem. To solve the problem, "we still need to conduct systematic and thorough investigation and research, which is the process of analysis [16]". Therefore, the grasp of problems runs through the whole process of investigation and research, which, in Comrade Mao Zedong's words, is "shooting the arrow at the target". From Comrade Mao Zedong's investigation reports, it can be seen that his investigation thought deeply embodies this feature. Then, does artificial intelligence have a problem consciousness? Can artificial intelligence understand the Marxist philosophical concept of "contradiction"? I am afraid not. Because artificial intelligence is a technology developed on the basis of modern logic, it must exclude contradictions, otherwise the machine cannot execute any programs.

3.2. Dimension of data sources

Comrade Mao Zedong's investigation and research thought attaches importance to the techniques and strategies of investigation. In *Oppose Book Worship*, he put forward seven strategies for the investigation process: first, hold discussion-based investigation meetings; second, determine who to invite to the investigation meetings; third, decide whether a larger or smaller number of participants is better for investigation meetings; fourth, set investigation outlines; fifth, conduct investigations in person; sixth, conduct in-depth investigations; seventh, take notes personally [17]. Taking investigation meetings as an example, Comrade Mao Zedong spoke highly of investigation meetings, calling them "a better school than any university [16]" and deriving great benefits from this method. Comrade Mao Zedong raised the question: is it better to have more or fewer people at an investigation meeting? This is a specific strategy to be adopted in the investigation process. Analyze specific issues on a case-by-case basis. Whether more or fewer people are better is not a binary choice; it involves the investigators' ability to command and coordinate, and the type of issues under investigation—whether statistical data or factual information is needed, all of which require certain techniques and strategies. In *Preface and Postscript to Rural Surveys*, in addition to reiterating the technique and strategy of holding investigation meetings, he also put forward the principle of "looking down", pointing out that "without the interest and determination to look down, one will never truly understand China's affairs in one's lifetime [16]". We must not act as "imperial envoys", but learn from the masses and "continue to be a pupil". Here, Comrade Mao Zedong's investigation and research deeply embodies the viewpoint of the mass line. The main sources of data for artificial intelligence are human "feeding" or acquiring data such as texts, pictures and sounds through various sensors, which is far less rich than the information obtained by humans through perceptual power, nor can it perceive human "joys and sorrows".

3.3. Dimension of methodology

Comrade Mao Zedong's investigation and research thought deeply embodies the principle of combining formal logic and dialectical logic. Formal logic is a logical method that studies the forms of thinking; dialectical logic is a logical method that studies the content and development of thinking. Both are indispensable. Ignoring formal logic will lead to confusion in thinking and sophistry. Focusing only on formal logic will fall into the quagmire of metaphysics and mechanism. Combining dialectical logic enables a comprehensive and systematic view of problems from the perspective of the development of things. For example, in *Analysis of the Classes in Chinese Society*, a basic question is "Who are our enemies? Who are our friends?" From the perspective of formal logic, the extension of "friends" and "enemies" can be clearly defined. In Chinese

society, warlords, bureaucrats, compradors and big landlords who collude with imperialism are our enemies, while the industrial proletariat, semi-proletariat and petty bourgeoisie are our friends. As for the middle class, Comrade Mao Zedong adopted a dialectical attitude, arguing that the right wing of the middle class is our enemy, and the left wing may be our friend. The cycle of "from practice to cognition and from cognition to practice", "from the masses, to the masses" and other repeated processes embody dialectical logic. In addition, the combination of qualitative and quantitative research also deeply embodies the dialectical law of the inter transformation of quality and quantity. Generally speaking, the basic logic followed by artificial intelligence is formal logic, and artificial intelligence cannot think dialectically. Because "in standard logic, every statement in every possible world is either true or false—there is no middle ground [18]". AI algorithms follow formal logic. Imagine that artificial intelligence can only divide "friends" and "enemies" formally, but the transformation between "friends" and "enemies" requires dialectical thinking, which artificial intelligence cannot achieve.

3.4. Dimension of values

The people-centered value orientation. The people are not only the object of our research, but also the object of the Party's service, and the foundation and source of strength for the Party's governance. John Clayton Thomas argues that taking citizen participation as an integral part of modern public management is a relatively new idea or concept, a management innovation in the late 20th century [19]. Therefore, the mass line in Comrade Mao Zedong's investigation and research thought is forward-looking. Since the 18th National Congress of the CPC, the Party has vigorously promoted the modernization of the national governance system and governance capacity. The mode of national governance has shifted from the previous management thinking to governance thinking, from the previous top-down leadership-oriented model to a combination of top-down and bottom-up leadership, thoroughly implementing the mass line and adhering to "from the masses, to the masses". At present, major changes have taken place in the principal social contradiction, and the whole society is full of uncertainty and complexity, mainly manifested as "black swan" events and "gray rhino" events. Therefore, for the modernization of social governance and the prevention of major risks, we must "look down" to face the grassroots and the masses, conduct solid investigation and research, truly grasp the actual situation, and formulate correct policies. "Conducting investigation and research is following the mass line". Facing problems in the office, we can find solutions through on-site research. Decision-making bias often occurs in artificial intelligence decision-making, and the "value alignment problem" needs to be solved in technology. Due to differences in sample sizes, artificial intelligence often carries value biases. For example, COMPAS, a commercial system for scoring recidivism, is difficult to be fair and unbiased [20]. It does not reflect the interests of the proletariat, but only considers the interests of capital.

3.5. Dimension of world outlook

Comrade Mao Zedong's investigation and research thought has the characteristic of totality. Artificial intelligence takes samples from the totality as the calculation object, and draws conclusions by observing, recording, counting and summarizing the calculation objects through algorithms, which is an inductive method from the individual and special to the general. Logically speaking, the premises of induction are not sufficient conditions for the conclusion. Therefore, we must study the research object from the perspective of totality, so that the conclusions drawn will not be biased and more correct. Comrade Mao Zedong said: "In studying problems, we must avoid subjectivity, one-sidedness and superficiality". One-sidedness here means "not knowing how to look at problems comprehensively", and superficiality means "not looking at the totality of contradictions and the characteristics of each aspect of contradictions [17]". "We engaged in the Chinese

revolution must not only understand the particularity of contradictions from the totality of all contradictions, that is, their interconnections, but also study each aspect of contradictions to understand their totality [17]". Comrade Mao Zedong's investigations paid great attention to the totality of the research objects. For example, he pointed out a shortcoming in investigations in *Oppose Book Worship*: "Focusing only on rural areas and ignoring cities has led many comrades to be vague about the policies towards the urban poor and the commercial bourgeoisie". At the Third Southern District Meeting held in Guangzhou, Comrade Mao Zedong repeatedly emphasized that "we should conduct systematic investigation and research from history to the present situation", "go around personally or stay somewhere to conduct investigations for a week to ten days, and mainly stay somewhere to conduct systematic investigation and research" so as to "have a clear idea [22]". Therefore, "totality", "processuality" and "historicity" are the world outlook of Marxism. The world of artificial intelligence is only a pile of data, and the boundaries of data are the boundaries of its world.

4. The path for Mao Zedong's investigation thought to forge the soul of artificial intelligence decision-making

Artificial intelligence has brought opportunities, risks and challenges to human production and life. The Marxist world outlook and methodology are still powerful ideological weapons for us to examine and observe artificial intelligence. The problem of artificial intelligence is essentially a problem of human relations, ultimately that those who master artificial intelligence rule those who do not, and those who can use artificial intelligence defeat those who cannot. Mao Zedong's investigation thought provides ideas and countermeasures for solving the governance risks and challenges of the CPC in the intelligent era.

4.1. The CPC must seize the initiative and right to develop artificial intelligence

The fundamental issue in the artificial intelligence era is who holds artificial intelligence in their hands. There is a fundamental difference between whether it is in the hands of capital or the people, individuals or society. If artificial intelligence is in the hands of capital, it will be constrained by the logic of capital, become a tool and means for plundering surplus value, and inevitably cause large-scale unemployment and poverty. Meanwhile, it will be regulated and influenced by the logic of capital in ideology, defending the existence of the logic of capital. Therefore, the corresponding countermeasures are: first, the CPC must have domestic large models, especially in key fields, artificial intelligence assets must be nationalized or the Party must hold a controlling stake in the artificial intelligence industry. Build artificial intelligence infrastructure to fully ensure that artificial intelligence is in the hands of the people. Second, Chinese Communists must fully learn artificial intelligence technology and cultivate artificial intelligence talents. Bridge the digital divide among Party members, vigorously support young talents who master artificial intelligence, and regularly conduct artificial intelligence training for elderly cadres. Xi Jinping points out that artificial intelligence is a cause for the young and a cause of young people. Third, encourage social capital to participate in artificial intelligence investment and research and development, escort private artificial intelligence enterprises, and encourage private enterprises to actively participate in international competition.

4.2. Combat data falsification and intelligent hallucination with the spirit of seeking truth from facts to lay the foundation for scientific decision-making

To gain the initiative in artificial intelligence, we must follow the principle of seeking truth from facts. "Seeking truth from facts" is the living soul of Mao Zedong Thought. Comrade Mao Zedong said: "Initiative is an extremely important matter", "It comes from seeking truth from facts, from the true reflection of objective

conditions in people's minds, that is, from people's dialectical understanding of the external world [21]". In the application of artificial intelligence, malicious use has caused a large amount of data fraud, forming intelligent hallucinations and leading artificial intelligence to "talk nonsense with a straight face". Big data does not necessarily mean great wisdom [22]. Seeking truth from facts is the cornerstone of the Party's ideological line. We must give full play to human subjective initiative, earnestly participate in investigation and research in practice, ensure the authenticity and reliability of data, and at the same time improve our own thinking level to guard against the algorithm black box of artificial intelligence. First, in the intelligent era, Party members and cadres must still not forget the investigation view of personally participating in investigation and research and mastering first-hand materials, so as to provide a real data basis for human-machine collaborative decision-making and not rely entirely on artificial intelligence. Second, improve the digital literacy of Party members and cadres, understand the basic algorithmic logic of artificial intelligence, and resist the algorithm black box of artificial intelligence. Third, the decisions and judgments made by artificial intelligence must still be tested by practice. Artificial intelligence cannot represent truth, and practice is the sole criterion for testing truth.

4.3. Counter algorithmic bias of artificial intelligence with the strategy of the mass line and give full play to "mass intelligence" in addition to artificial intelligence

American scholar Jason Sadowski argues that "Technology is a way to realize interests. Technology is not objective or neutral, but embedded with different values and intentions [23]". After all, artificial intelligence is a machine created by humans to simulate human intelligence. Although artificial intelligence far surpasses humans in computing power, human wisdom is endless, and the interests and demands of the people are complex and diverse. Compared with the logical rationality of artificial intelligence, human interests and demands are the key features that distinguish humans from intelligent machines. First, in the artificial intelligence era, we must fully carry forward and give play to the pioneering spirit of the people, who are the real creators of history. The emergence of DeepSeek itself illustrates the creative spirit of the people. Second, even if AI decision-making is "correct", it may not be "good". In terms of artificial intelligence technology, realize the "value alignment" between Marxist values and machine values, prevent algorithmic discrimination and value bias, always put the interests of the people first, and adhere to the value logic of "putting the people at the center". Third, compared with artificial intelligence, we must also fully absorb and draw on "mass intelligence". Comrade Mao Zedong said: "We must learn knowledge from the people and formulate policies [21]". Xi Jinping also points out that we should "gather collective wisdom to put forward solutions, and strive to make countermeasures and suggestions targeted and to the point [1]". Intelligent machines are only good at logical thinking, while humans not only have logical thinking but also various thinking methods such as "epiphany", "aesthetics" and "experience".

4.4. Resist data monopoly and data hegemony with the requirement of independence and self-reliance

Data is a factor of production in the intelligent era. Data production and digital labor are the modes of production of the intelligent society. The CPC must lead data production, master data ownership, and protect the rights and interests of digital labor. First, Chinese Communists must conduct front-line investigation and research in person to master a large amount of data. Different from the data acquisition of artificial intelligence, investigation requires "understanding the situation by seeing with eyes, asking with mouth and taking notes with hands. We must be good at talking during conversations, otherwise we will be deceived [1]". Data is a factor of production in the intelligent era; no data means no artificial intelligence. Establish a system for the Party to manage data. Second, enact digital legislation to protect data ownership and guard against

legal risks such as data privacy infringement and data leakage. The people are the creators of history and even more the creators of data. The training data for artificial intelligence large models is a product jointly created by every Internet user. Third, amend the *Labor Protection Law* to incorporate the rights and obligations of digital labor into the legal protection system and defend the interests and rights of digital workers.

5. Conclusion

In the intelligent era, leading cadres at all levels must strive to learn cutting-edge scientific and technological knowledge and grasp the laws and characteristics of artificial intelligence development. "Being good at acquiring, analyzing and applying data, and accelerating the formation of quality capabilities matching the development of artificial intelligence should be the basic skills for Party members and cadres to do all kinds of work well in the artificial intelligence era [24]". Mao Zedong's investigation thought is still a precious theoretical resource that the Party must adhere to in both the pre-intelligent and intelligent eras. In the artificial intelligence era, the CPC's decision-making approach must still adhere to Comrade Mao Zedong's investigation thought and the philosophical spirit behind it. We must organically integrate investigation and research with artificial intelligence decision-making, carry forward the spirit of seeking truth from facts, and improve the efficiency and scientificity of decision-making. Although artificial intelligence is the most cutting-edge scientific and technological innovation of the contemporary era, it is not the embodiment of truth. AI decision-making must still be tested by human practice, otherwise mistakes will be made in practice. In the intelligent era, practice is still the sole criterion for testing truth.

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