

The Triple Logic of Common Prosperity of Spiritual Life in the New Era

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Abstract: The goal of building a moderately prosperous society in all respects has been achieved with the great victory in the final battle against poverty, and "solid progress towards common prosperity" has become a new requirement for development. The realization of the goal of common prosperity implies the common prosperity of material life and spiritual life. Stepping into the new era, we should pay more attention to the abundance of spiritual life on the basis of meeting people's basic material needs. The theoretical interpretation of the common prosperity of spiritual life in the new era from the subject logic, value logic and practice logic can not only grasp the theoretical origin of the common prosperity of spiritual life, explore the value significance, but also provide method guidance for the practice of the common prosperity of spiritual life in the new era. In the traditional culture "two innovation", socialist core values and the construction of public cultural infrastructure to help achieve common prosperity of spiritual life.

Keywords: Common prosperity of spiritual life, Subject logic, Value logic, Practice logic.

1. Introduction

Common prosperity, as an ideal, is not only people's pursuit and yearning for a better life, but also the original aspiration and mission that Chinese Communists have always pursued in revolutionary practice. From "standing up" to "getting rich", New China has experienced the "spring breeze everywhere" from the "blockade and embargo" of western powers to the "reform and opening up". The first is to develop production and the second is to get rich together, that is, to liberate and develop productive forces and create the premise of common prosperity. Rich first lead to rich later, activate the driving force of prosperity, as soon as possible to achieve common prosperity. Today, China has won the battle against poverty and successfully achieved its dream of building a moderately prosperous society in all respects. In the process of forging ahead towards the second Centenary Goal and gradually becoming "strong", how to share the fruits of development with the people to achieve common prosperity has become an important issue to be urgently solved. General Secretary Xi Jinping has stressed that the connotation of common prosperity is that people's material life and spiritual life are rich, which is the true sense of common prosperity. Therefore, in order to achieve the goal of "more substantial progress in common prosperity for all people" by 2035, we must attach importance to the unity of common prosperity in spiritual life and common prosperity in material life. Material affluence provides the architectural foundation for the construction of spiritual civilization, while spiritual affluence reacts on the material foundation and boosts the development of material civilization. As an indispensable part of realizing common prosperity, it is very important to make clear the inner logic of common prosperity of spiritual life in the new era.

2. Subject Logic: The Free and All-round Development of Human Beings Is the Inherent Connotation of Common Prosperity of Spiritual Life

When the hypocrisy of the capitalist system was mercilessly exposed and the rationality of the socialist system was explained, the marxist classical writers summarized the theoretical inference of realizing common prosperity after the liberation and development of productive forces and the elimination of exploitation and polarization in the process. This judgment is not only the essence of socialist development, but also the theoretical interpretation of Marxism, which is constantly verified in real life practice. The realization of socialist common prosperity contains two aspects: the material world and the spiritual world. Although the marxist classical writers did not specifically focus on the description of common prosperity in spiritual life, they included an important definition of "human freedom and all-round development" in their discussion about common prosperity. In the context of Marx and Engels, the realization of the communist ideal of "from each according to his ability, to each according to his needs" needs both the growth of social productive forces and the full flow of material wealth; It also needs the full realization of individual all-round development and spiritual wealth.

Marx first regarded the difference between human beings and animals as the existence of spiritual life, and believed that "hunger relieved by eating raw meat with hands, nails and teeth" was far different from "hunger relieved by eating cooked meat with knives and forks". [1] In addition to food and clothing, the latter pays more attention to the spiritual needs of human beings, which is the most basic manifestation of human spiritual life. With the evolution of productivity and the increasing exploitation of workers by the bourgeoisie, workers' labor broke through the physical and moral boundaries and became "factory machines". Therefore, Marx proposed that workers should have "free time" at their

disposal to meet their spiritual needs, and called it "time for higher activities", that is, "time for the free use of physical strength and intelligence" that individuals use for self-development and self-improvement without being constrained or forced by external forces. [2] At this time, the worker is given free time to develop, during which time he can exert his artistic, scientific, and other talents. When people are engaged in spiritual production, Marx emphasizes the foundation and decisive significance of material production, and holds that the production of people's consciousness is directly interwoven with people's material activities, material communication and the language of reality. [3] In other words, all conscious activities of human beings are derived from the physical world of reality and from the decision of "social existence" to "social consciousness".

Marx's interpretation and judgment of material and spirit in social production activities are also matched and extended in Engels' Anti-Turin Treatise. Engels believed that in the long-term and continuous development of social production, it is necessary not only to ensure the rich and abundant material life of members of the society, but also to ensure that members of the society can fully and freely develop and use their physical strength and intelligence. [4] Therefore, when discussing the realization of common prosperity, Marx and Engels emphasized the decisive historical motivation of social productive forces, in the realization of common prosperity, the liberation and development of productive forces is crucial. When the productive forces containing huge energy are fully released, social members will not only live comfortably in material life, but also realize the "free and comprehensive development of people", which is the ultimate goal of socialism. In the Communist Manifesto, Marx and Engels could not help imagining that in the union opposed to the bourgeoisie, "the free development of each is the condition for the free development of all." [5]

Lenin's further interpretation of the thought of "man's free and all-round development" is based on the socialist construction practice of the Soviet Union, and his related theories of spiritual and cultural life are subject to and serve the socialist construction practice of the Soviet Union. In Lenin's context, it is the essential requirement of spiritual and cultural construction to cultivate all-round new people. The so-called all-round new people are not only labor force capable of material production and enjoyment, but also the founder of spiritual civilization. When material life and spiritual life continued to develop, evolve and improve, Lenin firmly pointed out that "the fruits of common labor should not be enjoyed by a few rich people, but by all working people". [6] In Lenin's important discussion on common prosperity, although he did not specifically mention the specific content of rich spiritual life, he stressed the important role of cultural construction for many times, so that his thoughts on the Soviet union's cultural construction continued to his later years.

The People's Republic of China began to elaborate on the issue of human development in 1951, when the first National Conference on Secondary Education put forward clear requirements for the basic qualities of social members for the first time. It was believed that the social members to be trained today should benefit and develop in virtue, intelligence, body and beauty. With the development of social productivity, more perfect of material level and spiritual culture construction, "labor education" into "four", expounds the new era to cultivate socialist builders and successors to

the morality, intelligence and physique, us, fatigue all-round development in five aspects, that is a new era as the essential demand of socialism mental performance of common prosperity.

3. Value Logic: Common Prosperity of Spiritual Life Is An Inevitable Requirement for the Realization of Socialism with Chinese Characteristics

The realization of common prosperity of spiritual life is the inevitable requirement of building socialism with Chinese characteristics, and the goal and requirement that the Party must achieve in carrying out the mission of the original aspiration, realizing Chinese-style modernization and building a harmonious society, which is of great significance in the realization of the goal of building a powerful modern socialist country.

3.1. Realizing Common Prosperity of Spiritual Life Is the Responsibility of the CPC to Fulfill Its Original Mission

"To seek happiness for the Chinese people and rejuvenation for the Chinese nation" is the original aspiration and mission of the CPC. Since the founding of the Communist Party of China in 1921, the belief of "seeking happiness" and "seeking rejuvenation" has been deeply imprinted on the party's century-long struggle. Implements the westernization movement and learning system of the revolution for the semi-colonial and semi-feudal society of old China take temporary solution not effect a permanent cure, but pay attention to the spiritual culture of the new culture movement can reverse confusion, at that time from the ideas of people rigid fixation of feudal out of mud, enter the correct road to socialism. The Communist Party of China also in the later struggle towards the material and spiritual life of the common goal of prosperity, in order to achieve Li Dazhao described: "everyone can enjoy the average supply, get the greatest happiness". [7] Standing in the era of new orientation, in phase two one hundred - year history intersection, is located in one hundred, under the changing from the poverty to be completed in the party and the people in the hard-fought won a historic victory, "solid foundation to promote common prosperity" as milestones are clearly put forward the new development, and as an important strategic task to grasp. In essence, common prosperity means that all the people can enjoy the fruits of social development in a fairer and better way. To "people's spiritual life common prosperity" as one of important connotation promoting common prosperity, not only can meet the demand of the people's good life, also shows that our country has turned to "pay more attention to the quality and efficiency of development promoted" [8] the high quality of new stage of development, this is the flow of beginner's mind mission of the communist party in the new era to practice the important characterization.

3.2. Realizing Common Prosperity of Spiritual Life Is an Important Goal of Realizing Chinese-style Modernization

The sixth Plenary Session of the 19th CPC Central Committee clearly pointed out that we should "promote the great rejuvenation of the Chinese nation with Chinese-style

modernization", and the increasingly rich spiritual life as an indispensable key factor has special significance for the realization of the new road of Chinese-style modernization development. The people's growing needs for a better life have boosted the overall improvement of both material and spiritual life, and the common prosperity of spiritual life, as an important part, is indispensable in the "solid promotion of common prosperity" goal. From microscopic view, people's spiritual life of common prosperity will not only improve in an all-round way in the nation quality successful, more to increase the person's full scale development to an unprecedented level, happiness, security, the acquisition will be captured every social members, higher quality of material and spiritual wealth will be continuous, because people desire and demand satisfied for a better life, Society is more stable and harmonious. From a macro point of view, the realization of common prosperity of spiritual life is guided by the law of social development, and at the same time, it is based on China's reality and national conditions, and conforms to the development trend of the world. The overall improvement of national quality and the stability and harmony of domestic society will contribute China's strength to the development of the world and make the world feel the powerful power of China's development. Moreover, the realization of common prosperity of spiritual life will also promote The Modernization of Chinese style to become a new form of human civilization.

3.3. Realizing Common Prosperity of Spiritual Life Is the Inner Requirement of Constructing Harmonious Society

Simple material or spiritual development can not be called socialism, the realization of the goal of common prosperity lies in the material life and spiritual life of common prosperity resonance and complement each other, to achieve the people's continuous yearning for and pursuit of a better life, in order to better achieve social stability and harmony. With the progress of science and technology in contemporary China, people's material life has gradually got rid of poverty under the great leap of social productivity. The people's cultural confidence, sense of collective responsibility and sense of honor and other spiritual qualities have also been improved in the progress and development of social productive forces. In the real social life, however, some people in the capital logic profit-driven driven to material and spiritual wealth in the opposite, derived the money worship and consumerism and individualism, bad ethos, the capital logic made the contradiction between material wealth and spirit wealth became the unstable factors of building a harmonious society. Realize the spiritual life of common prosperity can not only enrich each social members have inner and peace, unity and friendship between the members, to realize people's free and all-round development, but also can eliminate resulting from capital logic substance rich and spiritual rich rival, achieve common prosperity for the material life and spiritual life of the dynamic balance between common prosperity, So that the people will enjoy a more happy and healthy life, accelerate the construction and development of a harmonious socialist society, and finally realize the common prosperity of all people.

4. Practical Logic: Practice Is the Ultimate Destination of Common Prosperity in Spiritual Life

The thought of common prosperity of spiritual life originates from Marxism and is of great significance in the construction of socialist society with Chinese characteristics. It is an important task for the Party and the people to turn the important goal of common prosperity of spiritual life into reality.

4.1. Inheriting the Cultural Gene and Carrying Forward the Fine Traditional Chinese Culture Through "Two Innovations"

The fine traditional Chinese culture is the grand practice of the Chinese nation for more than five thousand years, which has been critically inherited and carried forward in the evolution of The Times and formed a total collection of spiritual temperament, moral concepts and cultural thoughts. It is also the "root" and "soul" of the Chinese nation. The cultural inheritance of all dynasties has condensed the spiritual temperament of the Chinese nation, making China an ancient civilization with the longest history. In the face of the important goal of common prosperity in spiritual life, China in the new era should also continue the excellent cultural genes of the Chinese nation to meet the spiritual needs of the people advancing with The Times. On the one hand, creative transformation and sublation of excellent traditional Chinese culture. Formed in the long history of Chinese excellent traditional culture in the face of the new era and the background is often "the water", for the transmission of traditional culture and of grafting and form, also is not hard, to the specific content of Chinese excellent traditional culture combined with the specific situation of epoch sublation, inheritance of Chinese traditional culture and the excellent genes; On the other hand, innovative development and activation of excellent traditional Chinese culture. In the face of the current of The Times advancing with The Times, we should constantly add new connotations and interpretations to it by combining the reality of The Times and social development. The "Long March Spirit", "Flood Fighting Spirit", "Two bombs, one satellite spirit" and "Great anti-epidemic spirit" have inherited the essence of fine traditional culture, but also added the color of The Times and enriched its connotation. In addition, the presentation of excellent Traditional Chinese culture should be constantly adjusted with the evolution of The Times, so as to display the unique charm of Chinese culture in the form of expression with the widest audience and the highest communication efficiency.

4.2. Marxism Plays the Leading Role and Socialist Core Values Guide Social Civilization

The common prosperity of spiritual life comes from the Marxist theory of all-round human development, and the active practice in the new era should always follow the guidance of Marxist theory, because "if we deviate from or abandon Marxism, our Party will lose its soul and direction." [9] In the face of the social development, evolution of the adverse atmosphere, such as: money worship, hedonism, should give play to the socialist core values in concentrating on the important role, leading and firm direction of social civilization development. On the one hand,

we must strengthen the guiding role of core socialist values. In the context of century-old changes, new social ideas emerge and collide with people's existing values and morality. In this context, it is inevitable that people's moral outlook and value habituation will deviate. At this time, we should concentrate on the values recognized by the masses to clarify the direction of social and cultural development. On the other hand, the specific requirements for the implementation of core socialist values should be reduced while maintaining close ties with the people's spiritual life. Construct the logic of spiritual life in which great virtue becomes small goodness and small goodness nurtures great virtue.[10] In the dissemination of socialist core values in practice, always carry the thought of "people-oriented" concept, promote the individual value, aesthetic consciousness, ways of thinking and levels rising, finally realizes the society as a whole the people's scientific literacy, moral level and overall improve mental state, the spiritual life to be able to realize the ideal of common prosperity.

4.3. We Will Improve Infrastructure to Meet People's Spiritual and Cultural Needs with High-Quality Public Cultural Service Facilities

When providing and updating public cultural products and services, we should take the diversification and multi-level of meeting the spiritual and cultural needs of the masses as the guiding ideology. First of all, we should give priority to social benefits and unify them with economic benefits. Must strengthen the inhibition of the logic of capital, capital logic of money worship, hedonism, etc bad wind will bring value to the production of mental bias and twisted logic, pillaging the spirit world, always adhere to the social benefit in preference to economic benefit, strict control of capital for cultural products into the field and dynamics is imminent; Secondly, appropriate cultural and spiritual products should be provided in accordance with local conditions. It should not only provide basic and common spiritual and cultural products such as libraries and cultural centers, but also strengthen the accuracy and effectiveness of spiritual products supply based on local regional cultural characteristics to meet the diversity of cultural needs; Finally, the Internet should be actively used to promote the construction of public cultural infrastructure service transmission carriers. Based on the new situation of the rapid development of the Internet, we should follow the rules of network communication, actively construct the network cultural ecological space, and promote the common prosperity of spiritual life through Internet publicity and network services.

5. Summary

Since ancient times, people's demand for spiritual and cultural life exists in every historical stage and period of

social development, and people's pursuit of cultural products is constantly renewed with the development of social productive forces. By exploring the subject logic of the common prosperity of spiritual life in marxist texts, this paper discusses that freedom and all-round development of human beings are the inherent connotation of the common prosperity of spiritual life, and it is necessary to cultivate the successors of socialism who combine "five education". To promote common prosperity in the new era and emphasize the prominent significance of common prosperity in spiritual life is an inevitable choice made by our Party in the continuous pursuit of socialism with Chinese characteristics. It embodies the original mission of the Communist Party, the inherent requirements of Chinese-style modernization and the construction of a harmonious society. In the common wealth of spiritual life on the basis of full analysis and cognition, guiding theory with practice, to actively practice and implement of the new era, through the "two hit" the reasonable transformation of traditional culture, adhere to the marxist leading and core values to guide education, to carry out the public cultural service system for the specific improving mental products and services to the precision of the broad masses of the people. On our new journey in the new era, we should not only base ourselves on China's actual conditions, but also look to the future of social development. We should continue to put the people first and make unremitting efforts to achieve common prosperity for the people.

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