

Research on the Practical Path to Promote the Common Prosperity of Spirit in Farmers' Lives in the Context of a Better Life in the New Era

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Abstract: *The common prosperity of spirit is an integral part of a better life in the new era. The lack of spiritual enrichment has become a prominent shortcoming restricting people's pursuit of a better life. Currently, some farmers' spiritual lives are primarily hindered by the following issues: lack of synergy between material and spiritual life development, persistence of outdated and irrational ideas among farmers, outdated education models, uneven development of public cultural services, and low quality of cultural products. To promote the common prosperity of spirit in farmers' lives under the context of a better life in the new era, a multi-faceted approach is needed. Efforts should be made in areas such as education, culture, technology, infrastructure, ecology, and governance.*

Keywords: *Better Life, Farmers, Common Prosperity of Spirit*

1. Introduction

In our country's ambitious journey toward building a moderately prosperous society in all respects and steadily advancing towards common prosperity, the aspirations of urban and rural residents for a high-quality life are growing ever more fervent. Since the reform and opening up, the state have always placed the harmonious advancement of material and spiritual civilization at a strategic height, leading the people to achieve a leapfrog development in both material abundance and spiritual enrichment. The parallel development of material and spiritual civilization is not simply a matter of synchronized progress but a process where each complements and has its own pace of development. Among these, the elevation of spiritual civilization often lags behind the leap in material civilization, especially when the efforts in building both are uneven. This lag is particularly pronounced and unable to meet the diverse and deep-seated needs of the people for a better life in the new era. Therefore, in the ongoing pursuit of a better life, we should further strengthen the integrated layout of material and spiritual civilization construction, considering the enrichment of the people's spiritual world and the improvement of material conditions as equally important tasks. We should focus more on meeting the people's growing spiritual and cultural needs, ensuring that both advance in coordination and jointly support the comprehensive development and prosperity of society.

2. The common prosperity of spirit is an integral part of a better life in the new era

The concepts of "spiritual wealth" and "spiritual poverty" are relative, with their core lying in the relativity between the dimension of "spirit" and the realm of "material". Following the core principles of historical materialism, any spiritual consciousness is rooted in a specific material foundation, reflecting and embodying material interests at the level of consciousness. The introduction of the concept of "shared spiritual well-being" allows for the precise assessment of the degree to which individuals or groups in society meet the standards of social civilization progress in terms of educational deepening, scientific advancement, cultural prosperity, expansion of artistic knowledge, and enhancement of thought and moral standards.

In the current Chinese context, the widespread sharing of spiritual well-being is not just a development goal; it is deeply integrated into people's aspirations for a better life, becoming an indispensable part of the pursuit of this era. It reflects the comprehensiveness of social development and the deep-seated fulfillment of people's needs.

2.1 The Common Prosperity of Spirit is a New Characteristic of Socialism with Chinese Characteristics in the New Era

When discussing the essence of socialism, it is important to trace back to the mid-19th century when Marx and Engels profoundly recognized the inherent flaws of capitalist society: behind the apparent prosperity in material and spiritual aspects lay extreme wealth inequality and widespread spiritual deprivation. They critiqued this and rejected the capitalist focus on "material" development while neglecting "human nature", as well as the state system based on class exploitation. Looking forward to the blueprint of future socialist and communist societies, they emphasized that the proletariat must not only "completely sever ties with old property relations" but also "deeply abandon the constraints of traditional ideas". This process is a necessary path to achieve the dual liberation of material and spiritual life for the masses, thereby gradually advancing toward the goal of dual affluence in both material and spiritual life. In other words, the comprehensive affluence of material and spiritual life constitutes an indispensable basic characteristic and pursuit of socialist and communist societies.

Since the successful convening of the 18th National Congress of the Communist Party, socialism with Chinese characteristics has entered a new era of transitioning from wealth to strength. This era demands more stringent standards and expectations for comprehensive social development and progress, as well as the harmonious advancement of material and spiritual civilization. We have come to deeply understand that mere universal affluence in material terms, if not accompanied by simultaneous spiritual affluence, cannot support the grand blueprint of socialist modernization nor achieve the great rejuvenation of the Chinese nation. In the context of the new era, President of the People's Republic of China has provided a comprehensive and in-depth explanation of the concept of "common prosperity", emphasizing its comprehensiveness and coordination. The report of the 20th National Congress of the Communist Party, from the strategic height of modernization, once again emphasizes that the harmonious coexistence of material and spiritual civilization is a crucial characteristic of the path of Chinese-style modernization. It explicitly states that "enriching the spiritual world of the people" is "an essential requirement of Chinese-style modernization". This assertion not only highlights the new aspect of socialism with Chinese characteristics in terms of spiritual life and common prosperity but also deepens our profound understanding of the comprehensive development of socialism. It provides us with a clearer perspective to more effectively integrate the construction forces of material and spiritual civilization, thereby more powerfully advancing the common prosperity process in the spiritual realm for all people, and ensuring the balanced and sustainable development of society as a whole.

2.2 Common prosperity of spirit is the new expectation for the people's better life in the new era

In the communist society envisioned by Marx and Engels, they foresaw an era of immense material abundance, resource allocation based on needs, and a significant elevation in people's spiritual and moral standards. In this vision, "production will be aimed at the prosperity of all"[1], guiding human society into a new era of dual affluence in both material and spiritual realms. In this new epoch, the richness of material life and the enrichment of the spiritual world complement each other, together forging a new height in human development.

Socialism with Chinese characteristics has entered a new historical stage dedicated to meeting the people's pursuit of a high-quality life. The 19th National Congress of the Communist Party made the important judgment that "socialism with Chinese characteristics has entered a new era" and pointed out: "The people's needs for a better life are growing increasingly diverse, raising higher demands not only for material and cultural life but also for democracy, rule of law, fairness, justice, security, and the environment." [2] From the perspective of spiritual life, "democracy, rule of law, fairness, justice, security, and environment" all embody profound spiritual values. The public desires a more democratic and open political ecology, a legal system that demonstrates authority and dignity, widespread social justice and fairness, robust personal security, and a return to a harmonious and beautiful natural environment. Academic viewpoints suggest that the essence of the people's yearning for a better life in the new era can be summarized as "the people's subjectivity, the comprehensiveness of content, and the quality of goodness." [3] According to the extended logic of Maslow's hierarchy of needs theory, once an individual's basic material needs are met, spiritual needs naturally emerge and continue to expand. Therefore, the new era of socialism with Chinese characteristics is an age where material abundance and spiritual fulfillment go hand in hand. It is a time of significant improvement in material conditions alongside a qualitative leap in spiritual life, and a glorious period of breakthrough progress in the comprehensive and free development of individuals.

2.3 The common prosperity of spirit is the new goal for the Party to lead the people in unity and striving in the new era

As the core force leading the people towards common prosperity in spiritual life, China holds that, the people's aspiration for a better life is our goal of struggle. China is unwaveringly implementing a people-centered development concept. It regards culture as one of the core elements of comprehensive development, an indispensable support for high-quality economic and social development, and a key force in fulfilling the people's diverse and high-quality life aspirations. By examining the intrinsic connection between cultural industries and the people's happy life, we increasingly recognize the strategic importance of cultural construction and spiritual civilization development. Cultural industries have not only become a new engine for economic growth and a source of innovation but also a solid bridge for strengthening socialist spiritual civilization and advancing the simultaneous common prosperity of people's spiritual lives. Therefore, to meet the growing demand for a better life among the people, it is essential to vigorously promote the prosperity and development of socialist cultural undertakings. This will ensure that material affluence and spiritual enrichment progress harmoniously together, collectively painting a grand blueprint for the people's life.

3. Current Major Issues Affecting the Common Prosperity of Farmers' Spiritual Life

In the new era, while significant achievements have been made in the common prosperity of farmers' spiritual life, there are also some practical challenges in the development process. These challenges include the weak synergy between the development of farmers' material and spiritual lives, relatively low levels of demand for farmers' spiritual life, uneven development of public cultural undertakings, and low quality of cultural products, all of which constrain the realization of common prosperity in farmers' spiritual lives in the new era.

3.1 The synergy between the development of farmers' material and spiritual lives is weak

In the context of the new era, the challenge of coordinating the enhancement of farmers' spiritual and material living standards is significant. One core issue is the lack of synchronization in their development, particularly evident in the uneven state of internal development of farmers' spiritual lives. The path to achieving common prosperity inherently involves a temporal sequence, and the same applies to the common prosperity of farmers' spiritual lives, which will inevitably experience differences in timing. This uneven state has complex roots, stemming both from constraints related to material foundations and from diverse influences on the spiritual level, such as subjective perceptions, emotional experiences, moral views, and beliefs. Farmers' interpretations of their surroundings and conditions based on their personal perspectives often affect the direction and depth of their spiritual pursuits. Currently, many farmers have relatively impoverished spiritual worlds and lack a profound understanding of the far-reaching significance of common prosperity in spiritual life, as well as a strong force for building consensus. Some farmers overly focus on the accumulation and enjoyment of material wealth, neglecting the nourishment and enhancement of their spiritual lives, missing opportunities for higher-level spiritual enjoyment, and failing to form a collective will to advance the common prosperity of spiritual life. Therefore, strengthening the synergy between the development of farmers' material and spiritual lives and addressing this practical dilemma has become an urgent task and important issue for promoting the common prosperity of farmers' spiritual lives in the new era.

3.2 Farmers' outdated thinking and irrational beliefs have not yet been eradicated, and the education model needs to be updated

In the process of promoting the common prosperity of farmers' spiritual life, national policy support is indispensable, but it is crucial to stimulate the autonomy and subjectivity of the farming population. Currently, as we enter a new stage of development, a major obstacle to farmers' spiritual life achieving common prosperity is the persistent influence of deeply entrenched outdated thinking and irrational beliefs. The primary issue is that these outdated and irrational ideas remain deeply rooted, with some farmers constrained by conservative mindsets often making irrational choices in practice, failing to fully stimulate their internal motivation for self-development. Furthermore, the education system urgently needs modernization. Currently, the unequal distribution of educational resources between urban and rural areas has not been fundamentally resolved, with a scarcity of high-quality teaching resources, outdated hardware facilities, and inadequate infrastructure needing improvement. Moreover,

the integration mechanisms between the education chain, innovation chain, and industry chain are not yet well-established. There is a disconnect between school education in rural areas and societal needs, with mismatches between the talent supply structure and industrial development needs. Specifically, some schools overly focus on theoretical knowledge, with outdated curriculum and textbook content that cannot keep pace with the changing times and the actual needs of farmers' career development, thereby limiting the comprehensive advancement of common prosperity in farmers' spiritual life.

3.3 Uneven development of public cultural undertakings and low quality of cultural products

The public cultural service system, as a core path driving farmers' spiritual life towards common prosperity, plays a key role in disseminating high-quality spiritual and cultural content. It relies on diverse activities and platforms to bring outstanding culture into rural areas, aiming to promote balanced and prosperous spiritual life across all social strata. However, the development of public cultural undertakings in rural areas still faces several bottlenecks, with the imbalance between urban and rural cultural development being particularly prominent. To address this issue, it is necessary to accelerate the integrated development of urban and rural public cultural services, optimize resource allocation strategies, strengthen the construction of rural cultural infrastructure networks, and focus on improving both the scale and quality of public cultural services in rural areas. This will help gradually bridge the service gap between urban and rural areas. Currently, the supply of high-quality cultural products in rural areas is still insufficient. Both the quantity and variety of such products fall short of meeting the increasingly personalized and diverse needs of the farming population. Furthermore, the content quality of existing cultural products is inconsistent, failing to align with farmers' growing aspirations for high-quality cultural life and services. This requires continuous innovation in cultural products and service formats to meet the ever-expanding spiritual and cultural needs of rural communities on the path to common prosperity in spiritual life.

4. Fundamental Strategies for Solidly Advancing the Common Prosperity of Farmers' Spiritual Life

In advancing the grand blueprint for the common prosperity of farmers' spiritual life, it is crucial to incorporate strategic and systemic thinking. This requires persistent effort and collaborative governance. To achieve this goal, a diversified and comprehensive strategy must be adopted, progressing simultaneously across multiple dimensions, including education, culture, technology, infrastructure development, ecological protection, and social governance, to form a powerful synergy.

4.1 Individual Dimension: Deepen Rural Education Equity and Promote Diversified Quality Development in Rural Areas

In the context of the new era, addressing deficiencies in the education sector and deepening education equity are key to stimulating farmers' intrinsic motivation and subjectivity in the pursuit of a better life for all. The primary task is to deepen the popularization and quality improvement of rural compulsory education to ensure widespread coverage of basic education. At the same time, in economically better-off rural areas, efforts should be accelerated to promote the widespread availability of secondary and preschool education. Next, it is essential to strengthen the secondary vocational education system, tailoring education and training programs to the needs of farmers in both agricultural and non-agricultural fields. This includes exploring flexible and diverse schooling pathways and training models, with the goal of constructing a modern vocational education system. In this process, it is important for different regions to plan their educational resources according to local conditions, use digital teaching methods to address deficiencies in rural teaching staff and hardware, build bridges for urban-rural educational resource sharing, and optimize talent training mechanisms, focusing on fostering innovative and versatile talents. Additionally, the strengthening of farmers' moral and ideological education should not be overlooked. Comprehensive implementation of social ethics, professional ethics, family virtues, and personal integrity in rural societies is necessary to create a positive social atmosphere. Special attention should be given to guiding the ideological development of rural youth through positive education, helping them establish noble ideals and a deep sense of patriotism. Furthermore, effective use of rural moral education resources and leveraging the exemplary role of new rural sages can guide societal trends toward goodness and upward development, providing solid moral support for the common prosperity of farmers' spiritual life.

4.2 Cultural Dimension: Inherit and Promote Traditional Rural Culture, Forge New Heights of Farmers' Spiritual Confidence

Marx believed: "Once theory is grasped by the masses, it becomes a material force." [4] In the process of promoting the common prosperity of urban and rural spiritual life, it is imperative to provide high-quality spiritual nourishment to meet the increasingly enhanced dual demands for material and spiritual culture among rural residents. Rural culture should not be seen merely as a relic of history but rather should be re-evaluated through a scientific and rational lens to appreciate its contemporary value. The primary task is to re-assess the value dimensions of rural culture to enhance the confidence of rural residents in their spiritual foundations and cultural identity. As the root of Chinese civilization, the countryside holds profound ideological connotations and national spiritual pursuits. Only by dusting off the historical residues can we dissolve the value confusion in the hearts of rural residents, strengthen social cohesion, educate the populace, and purify rural customs. On this basis, it is essential to steadfastly guide the positive development of rural culture with the core socialist values, ensuring that its ideological content, humanistic spirit, and moral norms remain advanced and relevant to the times. Ultimately, promoting the creative transformation and innovative development of excellent traditional rural culture is crucial. This requires the scientific, reasonable inheritance, protection, and revitalization of the rich and diverse rural cultural resources, endowing them with new contemporary connotations, and allowing rural culture to shine even more brilliantly in the new era.

4.3 Institutional Dimension: Build a Green Rural Ecological System and Strengthen Grassroots Governance Capacity

Advancing green development, the primary task is to respond to rural residents' basic expectations for a green ecology, creating a green and livable rural environment, thereby enhancing the quality of life and satisfaction in rural areas. [5] Secondly, it is essential to actively advocate and practice green and low-carbon lifestyles and consumption concepts, guiding rural residents to form new lifestyles that value simplicity, pursue health, and promote harmonious coexistence. Furthermore, based on the actual conditions of rural areas, it is necessary to scientifically and rationally develop rural cultural and ecological resources, formulate and implement green development plans, and firmly curb any excessive development that sacrifices rural ecological and cultural environments. On the journey towards the common prosperity of spiritual life, enhancing rural governance capacity is crucial to meeting the demands of rural residents for a high-quality life. Optimizing the rural governance system is a complex and enduring task, laying a solid foundation for the smooth operation of rural public order and deeply addressing the aspirations of rural residents for a better life. On one hand, this requires strengthening the awareness of grassroots cultural services, improving the efficiency and innovation of public cultural services, and ensuring that the moral leadership and cultural responsibilities of grassroots organizations are effectively implemented through diversified and precise service methods. On the other hand, deepening rural cultural governance requires adhering to the spirit of innovation and change, exploring development paths suitable for rural realities, and strengthening the collaborative cooperation among grassroots governments, farmers, and social organizations. This aims to build an efficient and harmonious multi-governance mechanism, maximizing the enthusiasm and creativity of all parties in participating in rural governance.

4.4 Vision Dimension: Strengthen the Rural Basic Guarantee Line and Deepen the Foundation of Rural Civilization Construction

In the context of pursuing a better life in the new era, building a blueprint for the common prosperity of spiritual life requires increasing support for low-income rural groups and underdeveloped rural areas. Only by ensuring sustainable personal growth and development for rural residents within their villages can rural areas achieve foreseeable prosperity and progress, truly becoming a dual home for the hearts and bodies of farmers. Specifically, the strategies include: Firstly, implementing precise assistance and dynamic monitoring by establishing a dynamic monitoring mechanism for low-income rural groups, comprehensively paying attention to their economic and mental health conditions. Regularly implement psychological assistance and emotional support plans to promote their overall well-being. Secondly, promoting the equalization of social security and public cultural services by accelerating the construction of a widely covered and equivalent level social security system and public cultural service system, particularly in critical areas such as education, social security, and healthcare, to provide strong protection and high-quality services to low-income groups, thereby narrowing the urban-rural gap.

5. Conclusion

Moreover, comprehensive measures should be taken to promote the development of underdeveloped rural areas by launching comprehensive rural development projects focusing on improving living environments, economic ecology, natural ecology, and cultural ecology. Emphasize the construction and maintenance of public infrastructure, especially cultural facilities. Additionally, it is crucial to innovate public cultural service models by rapidly advancing the balanced layout of public cultural services within counties, improving service coverage and quality. Through the implementation of these measures, we aim to build a new era rural area that is rich in both material and spiritual aspects, allowing every rural resident to live and work in a hopeful and vibrant environment, sharing the benefits of social development.

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