

The internal connection and practical orientation of Chinese modernization and common prosperity of spiritual life

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Abstract: Chinese modernization is the modernization of material civilization and spiritual civilization, and the common prosperity of spiritual life is the fundamental requirement of Chinese modernization. The common prosperity of spiritual life and Chinese-style modernization are interrelated and mutually promoted. Promoting the common prosperity of people's spiritual life is rooted in the great practice of Chinese-style modernization. Promoting the common prosperity of people's spiritual life provides spiritual motivation and ideological guarantee for Chinese-style modernization. The construction of Chinese-style modernization provides institutional guarantee and ideological guidance for the realization of common prosperity of spiritual life. On the new way to realize the goal of the second century, we should grasp the practical direction of promoting the common prosperity of people's spiritual life in the process of China's modernization from the aspects of value guidance, subject consciousness and cultural prosperity, so as to provide spiritual impetus for the great rejuvenation of the Chinese nation and contribute Chinese strength to the development of human civilization.

1. Introduction

Common prosperity is not only the unremitting pursuit of the development of human society, but also the value orientation of the Communist Party of China to lead the people to unite and struggle for more than a hundred years. The victory of poverty alleviation, the completion of a well-off society in an all-round way and the rapid development of economy have laid a solid material foundation for enriching people's spiritual life. On this basis, it is of great significance to meet the multi-level and diversified needs of people's spiritual culture in the process of promoting Chinese modernization. [1]To realize the common prosperity of the people's spiritual life is not only an issue of the times that must be answered based on the major social contradictions that have undergone profound historical changes, but also an inherent requirement for promoting Chinese-style modern construction. The common prosperity of spiritual life and Chinese-style modernization are inseparable, mutually reinforcing and complementing each other. It is of great theoretical and practical significance to deeply explore the internal relationship and practical direction between the two and realize the

common prosperity of people's spiritual life in the process of promoting Chinese-style modernization.

2. Promoting the common prosperity of spiritual life and opening up the road for Chinese modernization

The essence of Chinese-style modernization is human modernization, and human modernization not only needs to ensure the realization of people's basic material needs, but also to comprehensively improve people's spiritual quality, ideology and morality, and thinking ability, and ultimately realize people's free and all-round development.

2.1 The common prosperity of spiritual life is a precise demonstration of the connotation of Chinese modernization.

The 20th National Congress of the Communist Party of China regards 'common prosperity' as the connotation of Chinese-style modernization, and 'enriching the spiritual world of the people' has become one of the inherent requirements of Chinese-style modernization, which is an important feature of Chinese-style modernization different from the Western polarized modernization. Refinement of common prosperity and clearly putting forward the new proposition of common prosperity of spiritual life represent that the prosperity of spiritual life is becoming more and more important in promoting Chinese-style modernization, and also shows that meeting the people's growing spiritual life needs is an important connotation of common prosperity. So what is the common prosperity of spiritual life? Only by clarifying this issue can we clarify its precise argument for common prosperity.

The common prosperity of spiritual life first requires the spiritual life to be rich. The spiritual life of the people is developed and enriched based on the premise of socialist spiritual civilization. It includes not only irrational contents such as will, interest and personality, but also rational contents such as ideals and beliefs, scientific knowledge and ideology and morality. Abundant spiritual life is comprehensive in connotation. In practice, people pursue, create and enjoy the spiritual aspects of knowledge culture, ideal belief, personal dignity, leisure and entertainment, and constantly pursue truth, goodness and beauty. In this process, people's spiritual life is enriched, people's spiritual burden is alleviated or relieved, people's quality is improved, and personality is liberated. Second, it is comprehensive at the level, not limited to the individual's spiritual feelings, but also has the consciousness of the Chinese nation community, the consciousness of the community of human destiny, and the collective consciousness, connecting the 'small self' with the 'big self'. Third, it is comprehensive in terms of the realization conditions. The realization of people's spiritual life requires the joint efforts of individuals, society and the state. Individuals can improve the level of spiritual life by giving full play to their own abilities, but it is also inseparable from the strong guarantee of the national cultural system, as well as the socially developed cultural industry and cultural undertakings, the provision of spiritual and cultural products and the improvement and progress of cultural communication methods.

After the spiritual life is rich, it emphasizes the 'common' prosperity of spiritual life. With the development of society, the gap between urban and rural areas, between regions, between industries and between incomes will be further narrowed, creating mature conditions for the prosperity of spiritual life, and the broad masses of the people will create and share the fruits of the development of spiritual life. From a higher dimension, the common prosperity of spiritual life is the spiritual dimension of the all-round development of future people. 'Common' does not require the same, but recognizes differences and individuality, and pays attention to the richness of spiritual life. Due to the difference of personal growth environment and occupation, each person's value position and spiritual temperament have different tendencies and subjective differences, but they are all under the

guidance of the mainstream values of the society, which is the unity of commonness and individuality.

2.2 The common prosperity of spiritual life is the annotation of the times of the Communist Party of China's arduous exploration of the changes in the main social contradictions.

Socialist society is the most advanced social form of human society so far. Its ultimate goal is to realize the free and all-round development of human beings. Chinese modernization is socialist modernization. It is the proper meaning of socialist modernization to realize the common prosperity of people's material life and spiritual life. Socialism is still an imperfect social form with contradictions. After the completion of the three major transformations, Mao Zedong insisted on historical dialectics to analyze the newly established socialist system and pointed out the social contradictions between ourselves and the enemy and among the people. On the basis of analyzing the domestic situation and the changes of the main contradictions, the Eighth National Congress of the Communist Party of China put forward that the main social contradictions are ' the contradiction between the people 's needs for the rapid development of economy and culture and the current situation that the economy and culture can not meet the needs of the people '.[2] In order to change the backward situation of China 's economy and culture, Mao Zedong put forward the policy of " letting a hundred flowers bloom and a hundred schools of thought contend " to carry out cultural construction. Comrade Mao Zedong attached great importance to enriching people's spiritual and cultural life during the period of socialist construction, and demonstrated the satisfaction of people's spiritual and cultural needs as the value orientation of achieving common prosperity.

The Sixth Plenary Session of the Eleventh Central Committee of the Communist Party of China further refined the main contradictions in the primary stage of socialism and pointed out that ' the main contradiction in our society is the contradiction between the people 's growing material and cultural needs and the backward social production '.[2] Comrade Deng Xiaoping comprehensively promoted the reform and opening up, greatly liberated and developed the productive forces, and stressed : ' We want to build a socialist country, not only to have a high degree of material civilization, but also a high degree of spiritual civilization. '[3] While promoting the construction of material civilization, we should also pay attention to strengthening the construction of spiritual civilization. We should not only develop the economy, but also do a good job in the social atmosphere, and adhere to the principle of ' grasping both hands, both hands must be hard '. For the first time, the 12 th National Congress of the Communist Party of China pointed out at the strategic level that ' material civilization ' and ' spiritual civilization ' advance together, focusing on the realization of the dual liberation of material and spirit. The great achievements made in the past 40 years of reform and opening up are precisely because the Communist Party of China adheres to the scientific planning of common prosperity. When the international situation has undergone major changes, Comrade Jiang Zemin stressed: ' A nation, materially can not be poor, spiritually can not be poor. '[4] Compared with the two civilizations of the 12th National Congress of the Communist Party of China, the 16th National Congress of the Communist Party of China has risen to three civilizations, namely, material, spiritual and political civilization. Although it highlights the importance of political civilization, it still attaches importance to meeting the spiritual and cultural needs of the people and points out that ' material poverty is not socialism, and spiritual emptiness is not socialism '.[5]Towards the 21 st century, Hu Jintao emphasizes the development of socialist cultural construction with Chinese characteristics, the development of cultural undertakings and cultural industries, enriching the people 's spiritual world, and realizing the all-round development of people.

Since the 18 th National Congress of the Communist Party of China, the main contradictions in our society have changed. The contradiction between the people's growing needs for a better life and unbalanced and inadequate development is the focus of our work to achieve balanced and full

development. It is also the goal of our party to lead the people to create a better life. With the completion of a well-off society in an all-round way, the needs of the broad masses of the people at the material life level have been basically met, showing a strong demand at the spiritual life level, and pursuing a richer internal experience. However, in the process of promoting Chinese-style modernization, the spiritual life of our people has shown signs of decline. On the one hand, some groups have the phenomenon of "lying flat, " " Buddhism, " " involution " and " rotteness, " and even have problems such as spiritual barrenness and distorted values. Spiritual crises such as spiritual weakness and spiritual decadence are seriously inconsistent with the connotation of Chinese-style modernization. Second, spiritual and cultural products cater to consumers ' sensory needs in pursuit of profit maximization. The market is full of vulgar cultural products. The fall of the spiritual home causes the emptiness of people's spiritual world, which is not conducive to the free and comprehensive development of human beings. Although material wealth is important, it is also the meaning of common prosperity, but it is only the foundation of common prosperity, and spiritual wealth is the soul of common prosperity.[6] To promote the modernization of Chinese style, we need to gather the spiritual strength of the whole society, constantly make up for the shortcomings of our country in the field of spiritual civilization in the new stage of development, and promote the common prosperity of spiritual life is the inevitable choice to solve the contradiction of people 's spiritual life at the present stage.

2.3 Promoting the common prosperity of spiritual life to inject spiritual impetus into the construction of Chinese modernization.

The common prosperity of spiritual life is the continuous and stable common prosperity of all people at the spiritual level under the premise of rich spiritual life. Its content is spiritual life, its subject is the people, and its requirement is common prosperity. The common prosperity of material and spiritual levels is not synchronized. The lack of material life may not be poor in spiritual life, and the abundance of material life may not be rich in spiritual life. While affirming the relative independence of spiritual life, we cannot ignore the restrictive effect of material life on spiritual life. ' The mode of production of material life restricts the process of social life, political life and spiritual life [7] The development of the two promotes each other and complements each other. The realization of material and spiritual double prosperity is an inevitable requirement of Chinese-style modernization. 'Double prosperity ' emphasizes the realization of people's free and comprehensive development. In the final analysis, it is the realization of human modernization, which is in stark contrast to the emptiness and decadence of people's spiritual life caused by the pursuit of material growth in capitalist modernization. In the journey of promoting the great rejuvenation of the Chinese nation, the broad masses of the people have a stronger demand for spiritual life such as ideological guidance, spiritual support, and cultural nourishment. Our party attaches great importance to meeting the spiritual needs of the people, ' People without spirit do not stand, and the country without spirit is not strong ' Promoting the common prosperity of people 's spiritual life provides a strong spiritual impetus for the promotion of Chinese modernization.

Promoting the common prosperity of people 's spiritual life is conducive to strengthening the self-confidence of Chinese culture and providing spiritual strength for Chinese-style modernization. Chinese excellent traditional culture is the essence of Chinese civilization and the root and soul of the Chinese nation. The excellent traditional culture embodied in family style, public order and good customs, and ideology is the cultural foundation for our party to unite and lead the people to build the common spiritual home of the Chinese nation. In the new era, under the wave of socialist market economy, the trend of social value and the code of conduct are being reshaped. The positive and healthy spiritual pursuit is the mainstream, but there are also decadent and dispirited spiritual needs,

which breeds hedonism, egoism, consumerism and other issues. The influx of Western wrong thoughts has led to people 's spiritual crisis. To promote the common prosperity of spiritual life, we should enhance people 's cultural self-confidence, lead people 's spiritual life with socialist core values, enhance people 's spiritual cultivation, and inject spiritual impetus into Chinese-style modernization.

3. Chinese modernization provides road guarantee for realizing common prosperity of spiritual life.

Capitalist modernization has caused people 's spiritual alienation and poverty. Chinese-style modernization has got rid of the shackles of capital logic, provided institutional guarantee for realizing the common prosperity of people 's spiritual life, highlighted people 's subjectivity, promoted the common prosperity of material life and spiritual life, and continuously enriched people 's spiritual and cultural life.

3.1 The common prosperity of spiritual life is a comprehensive transcendence of the alienation of spiritual life in capitalist society.

Promoting the common prosperity of spiritual life and promoting the free and all-round development of human beings are unified. However, in the capitalist society, the alienation of the majority of workers in productive labor leads to the poverty or alienation of people 's spiritual life. Although the capitalist society has greatly improved people 's material production and spiritual life compared with the previous social form and the pre-capitalist society, under the background of the great improvement of capitalist productivity, the working time of the majority of working people has decreased and the leisure time has increased. People have not become enriched and satisfied at the spiritual level. On the contrary, with the use of modern large machines and the improvement of production efficiency, people 's working time has decreased, but the burden has not been reduced. The wealth of a few people and the poverty of most people 's material and spiritual life go hand in hand. The main reason is the alienation of spiritual life caused by capitalist mode of production and capital logic.

On the one hand, alienated labor under the condition of capitalist private ownership leads to the alienation of people 's spiritual life. Labor is the way of human existence. Generally speaking, workers deserve happiness, pleasure and self-affirmation in labor. However, under the condition of capitalist private ownership, the remuneration of workers only accounts for a small part of the surplus value he created. Most of the material wealth is still owned by a few property owners, and the spiritual wealth is also occupied and dominated by the property owners. The more products the proletariat produces, the more labor he consumes, the less he can get, and the poorer his spiritual world is. ' They do not affirm themselves in labor, but deny themselves... But to make their own physical torture, spiritual destruction. '[8] On the other hand, under the guidance of capital logic, capitalists, in order to accelerate the proliferation of capital, ruthlessly squeeze the working class, over-exploit natural resources, and plunder foreign nations without reason. As a subjective person, he is materialized, and his subjectivity is gradually lost in production, ignoring the richness of spiritual life. Laborers have become capitalists ' machines for profits and tools for capital proliferation. Laborers have long repeated one-sided, simple and boring production activities. They are not only physically tortured, but also cause problems such as slow physical development and functional degradation of workers. In the spirit, there are ideological and moral landslides, physical and mental numbness, and loss of the ability to think and reflect. The value of people 's life only stays at the level of material abundance. Workers are imprisoned and controlled by the gradually mature factory system, and people become ' one-dimensional people '. The imbalance between material civilization and spiritual civilization in capitalist society is difficult to solve.

3.2 Socialist society provides the possibility for the realization of common prosperity of spiritual life.

Marx and Engels criticized the phenomenon of alienation of people 's spiritual life in capitalist society, and believed that only in communist society can the phenomenon of alienation of spiritual life be eliminated and everyone 's free and comprehensive development be realized. The realization of communism needs to go through a long process, which is roughly divided into two stages. The first stage is the beginning stage, that is, the social form of socialist society. This stage ' in the economic, moral, and spiritual aspects are still with its birth out of the traces of the old society '.[9] Its main goal is to vigorously develop the productive forces, and provide the material basis for the elimination of private ownership and decadent and backward cultural ideas. The second stage is the advanced stage, that is, the social form of communist society. Its main goal is to eliminate private ownership, realize the all-round development of people, and make people realize freedom and consciousness in spiritual production and communication.

In socialist society, the public ownership of the means of production has got rid of the shackles of the logic of capital, that is, in the highly developed industrial civilization, people have rich material conditions but their spiritual life is in poverty or even alienation, the means of production is owned by laborers instead of capitalists, and the products produced by laborers are shared by laborers instead of being exploited by a few capitalists. The public ownership of the means of production ' may not only ensure that all members of society have a rich and abundant material life day by day, but also ensure that their physical strength and intelligence are fully free to develop and use '.[10] This fundamentally eliminates the economic basis for the materialization of spiritual life. Not only that, the public ownership of means of production has also got rid of labor alienation. People can not only obtain material wealth in labor, but also enrich people 's spiritual world, and human development will move from one-sided to comprehensive. The ultimate goal of communist society is to realize the all-round development of human beings. The all-round development of human beings inherently requires the common prosperity of people 's spiritual life. Especially in communist society, people 's material life is better satisfied. The development of spiritual life will greatly expand the proportion of people 's all-round development. The development of spiritual life is an important yardstick for evaluating people 's all-round development. Of course, we should see that the common prosperity of material life and spiritual life needs to be realized in the gradual development. Under the socialist system, people 's material needs are better satisfied, and the need for high-quality spiritual life will be increasingly realized. In the communist society, common prosperity can be realized substantively, and people can also be fully developed.

3.3 The Chinese-style modernization road provides realistic conditions for realizing the common prosperity of spiritual life.

China 's modernization takes the modernization of human beings as the development goal, which is accompanied by the realization of people 's spiritual life. The satisfaction of people 's spiritual life is bound to be restricted by different historical stages and practical conditions in the construction of socialist modernization. From solving the social contradictions between the people 's growing material and cultural needs and backward social production to meeting the people 's growing needs for a better life, it is increasingly important to promote the satisfaction of spiritual life needs in the pattern of people 's needs. Chinese-style modernization takes the leadership of the Communist Party of China as the core and aims at realizing the free and all-round development of human beings. Since its establishment, our party has been not only an active creator and practitioner of advanced culture, but also a faithful inheritor and promoter of Chinese excellent traditional culture. It has created and continuously promoted the construction of socialist culture with Chinese characteristics

and provided strength support for realizing the common prosperity of people 's spiritual life.

The " people " of the common prosperity of the people 's spiritual life not only refers to the Chinese people, but also includes the people of all countries in the world and points to all members of society. [11] Different from the Western modernization model, which adheres to the ' zero-sum game ' and ignores the interests of the people of the world, there is a spiritual crisis and a dislocation of values. Chinese-style modernization is committed to building a community of shared future for mankind and creating a new form of human civilization. It adheres to the concept of peaceful development, inclusive and win-win development, upholds the attitude of openness, tolerance, fairness and justice, and mutual respect, highlights the diversity of human civilization development, draws nutrition from various civilizations, and provides a value bridge for people of different countries and different nationalities to achieve common prosperity in spiritual life.

4. The practical direction of Chinese modernization to promote the common prosperity of spiritual life

The common prosperity of spiritual life is not only a major theoretical proposition, but also a major practical issue rooted in the Chinese-style modernization road.

4.1 Strengthen the value guidance and ensure the socialist attribute of common prosperity of spiritual life.

At present, the wrong social thoughts are still intertwined and agitated, and the vulgar culture is full of people 's life. People are facing the dilemma of meeting the needs of spiritual life. To promote the common prosperity of spiritual life, we must first ensure the ideological attributes of the development of people 's spiritual life and adhere to the correct political principles and value orientation. One is to hold high the banner of Marxism. The second is to strengthen the socialist core values. The core values of socialism cover the value pursuit at the national level, the social level and the individual level, and present the contemporary spirit of the Chinese nation. The spiritual temperament, values and evaluation criteria of different social groups are different, which also shows that the people 's spiritual life has the characteristics of difference and richness. It is necessary to strengthen the function of the socialist core values, integrate the socialist core values into social development and daily life, and build the value foundation of common prosperity of spiritual life. The third is to strengthen the ideal and belief education. 'A country, a nation, to move forward together, must have a common ideal and belief as a support, ' We should carry out the education of the lofty ideal of communism and the common ideal of socialism with Chinese characteristics, increase the education and publicity of the Chinese dream and the Chinese-style modernization road, enhance the road self-confidence and theoretical self-confidence, guide people to place their personal mission in the process of the great rejuvenation of the Chinese nation, correctly understand the dialectical relationship between personal mission and the responsibility of the times, and enhance the spiritual strength of the people.

4.2 Strengthen the consciousness of the subject and gather the endogenous power of the common prosperity of spiritual life.

The people are the main body of the spiritual life, the creators, promoters and enjoyers of the common prosperity of the spiritual life. Today 's capitalist civilization presents distorted values such as individualism, hedonism and consumerism. To promote the prosperity of people 's spiritual life under the new road of Chinese-style modernization, we must not only get rid of the predicament of capitalist civilization, but also put an end to the people 's " lying flat " attitude towards the

development of spiritual life, guide the people to correctly understand the common prosperity of spiritual life, highlight the people's dominant position, and encourage the people to join the Chinese-style modernization with the realm of "selflessness" and perceive the meaning of life. One is to strengthen the construction of civic morality. On the one hand, the common prosperity of spiritual life benefits every individual, which is manifested in the improvement of people's moral level at the moral level. It is necessary to guide the people to consciously achieve great virtue, keep merit and strict private morality. On the other hand, the improvement of people's moral level is the ethical basis for the common prosperity of spiritual life. It is necessary to promote the construction of social morality, civic morality, professional ethics and family virtues in the whole society and improve people's cultural literacy. The second is to encourage people to gain endogenous motivation in labor and struggle. 'All achievements and all happiness in the world come from labor and creation'. The common prosperity of spiritual life needs to get rid of the "lying flat" mentality of some people and arouse the people's sense of labor and struggle. Based on the practice of the great rejuvenation of the Chinese nation, individuals should bear in mind the 'greatness of the country' and realize themselves in hard work, positive progress and unremitting struggle. The spirit of the times formed by the people in practice is constantly filling the people's spiritual life. The third is to protect the people's right to choose spiritual resources. People have the initiative of consciousness and the freedom to choose spiritual resources to enrich their spiritual world. They should be fully respected and protected, which is also a vivid manifestation of the common prosperity of spiritual life.

4.3 Promoting cultural prosperity and stimulating the source of strength for the realization of common prosperity of spiritual life.

To promote the common prosperity of spiritual life, we should vigorously develop socialist culture with Chinese characteristics, inherit Chinese excellent traditional culture, carry forward revolutionary culture, develop advanced socialist culture, accelerate cultural reform and product innovation, and meet the needs of people's spiritual life with high-quality cultural development. One is to strengthen cultural innovation. Cultural innovation should be people-centered, respect people's pioneering spirit, take digital reform as the basis, rely on new media platform, stimulate people's cultural creativity, and let more excellent cultural works enter people's spiritual life in a more convenient way. Aiming at the needs of people's real spiritual life, it provides accurate and rich cultural products for groups in different regions and ethnic groups. The second is to promote supply-side reform in the field of public culture. At present, there is still a problem of unbalanced and inadequate cultural development between urban and rural areas and between the central and western regions. Based on digital technology, taking advantage of the endowment of cultural resources in different regions, we will strengthen the construction of public culture, share high-quality cultural resources, and narrow the differences in the supply and demand of cultural products between regions. The third is to strengthen the creation of network cultural works. The Internet is an important channel for mass culture consumption and an important field for today's spiritual communication. We should pay attention to creating a clean and positive network cultural environment, developing a positive network culture, using the characteristics of wide spread and fast reception of digital media to promote the optimization and upgrading of cultural products, create a 'cloud space' of spiritual resources, meet the cultural needs of the people, and enhance the spiritual realm of the people.

5. Conclusions

Promoting the common prosperity of people's spiritual life is intrinsically linked to Chinese path to modernization, and material prosperity and spiritual prosperity are the essential requirements of modernization. The CPC has been consistently cultivating the material foundation of modernization

and promoting the historical process of Chinese path to modernization in the practice of promoting the common prosperity of people's spiritual life. As the people's material life becomes increasingly prosperous, promoting the people's spiritual life becomes an important task to promote Chinese path to modernization. Enrich the people's spiritual world and condense the spiritual power of building a socialist modern country in an all-round way. Only by realizing the resonance between the enrichment of the people's spiritual world and the development of modern economy, can Chinese path to modernization be pushed forward.

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