

The Logical Framework and Temporal Value of Common Prosperity

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Abstract. Human common prosperity is a global and significant social issue. This paper examines how China is advancing the construction of common prosperity from three perspectives: culture, history, and society. It delineates the three major logical relationships of historical logic, theoretical logic, and practical logic. In the implementation process, common prosperity is placed at the forefront, capturing the crucial direction, relationships, dimensions, and observing progress through five major development indicators. This has marked the beginning of a new era of prosperity for humanity, enriched the meaning of modernization for humankind, and hoisted the flag of scientific socialism high on the world stage.

Keywords: Common Prosperity; Logical Logic; The Value of the Times; Practical Direction.

1. Introduction

The 19th National Congress of the Communist Party of China (CPC) has emphasized that common prosperity is an essential requirement of socialism with Chinese characteristics, stating multiple times that "eradicating poverty, improving people's livelihoods, and achieving common prosperity are the essence of socialism." In the new era of socialism with Chinese characteristics, continuous efforts are needed to meet the growing needs of the people, resolve the issues of imbalanced and insufficient development in the process of socialist modernization. This necessitates steadfastly following the path of Chinese-style modernization with common prosperity at its core. To fully comprehend the contemporary significance of advancing common prosperity in this new era, it is imperative to adopt a perspective that connects history, reality, and the future.

Poverty is a common historical and social issue, and anti-poverty is an ongoing practical process for humankind to escape from poverty. In the early days of the People's Republic of China, the country had just liberated itself from a semi-colonial and semi-feudal society, and it faced economic destitution. The CPC, while continuously advancing the localization of Marxist anti-poverty theory, gradually developed and refined a unique theory of anti-poverty with Chinese characteristics. This path suited the Chinese national context and achieved remarkable results, laying a solid foundation for the great rejuvenation of the Chinese nation. Therefore, analyzing the practical journey of anti-poverty governance by the CPC is of great significance.

Ren Dongjing (2021) discussed Marxist anti-poverty theory, outlining the goals, pathways, and prerequisites for anti-poverty. The CPC has inherited and developed Marxist anti-poverty theory, evolving from relief-oriented poverty alleviation to development-oriented poverty alleviation, and ultimately to precision poverty alleviation and targeted poverty eradication. This has distilled fundamental experiences such as the socialist system being a prerequisite for anti-poverty, the CPC's leadership being fundamental, development as the guarantee for anti-poverty, and precision as the key to anti-poverty in the localization of Marxist anti-poverty theory[1].

Liu Wenxiang (2021) expounded on the basic connotations, generative logic, and implementation path of the CPC's common prosperity ideology as an essential requirement of socialism with Chinese characteristics and a vital feature of Chinese-style modernization. He proposed that future research on common prosperity should focus on resolving research divergences, expanding research content, and exploring the era-specific features and implementation paths of common prosperity in new development stages[2].

Zhang Jinsong, Ding Tonggen, and Ma Linmao (2023) conducted research on post-poverty prevention in the post-poverty era. They utilized literature quantitative analysis and visual methods through Citespace software based on the CNKI database to analyze the current status and hotspots of research in the field of post-poverty prevention in China, considering aspects such as publication volume, authors, research institutions, and research hotspots. They conducted a comprehensive and in-depth exploration from multiple angles, including the concept, logical starting point, governance direction, measures for post-poverty prevention, and the establishment of long-term mechanisms for post-poverty prevention. This research aims to drive theoretical innovation in the field of poverty governance[3-5].

2. Logical Framework

The concept of common prosperity has deep roots in Chinese history, as ancient people have long envisioned such an ideal world. The theoretical foundation and clear developmental direction for realizing this vision were provided by Marxist theory. The century-long struggle of the Communist Party of China (CPC) has gradually transformed this ideal into a reality. By integrating Western and Chinese philosophies and building upon the core support of adapted Marxist scientific theory, the CPC has created a theory that conforms to China's actual developmental patterns. This has established a solid and reliable theoretical and practical foundation for common prosperity.

2.1. Historical Logic

The concept of "Da Tong" (Great Harmony) and similar ideas in traditional Chinese culture originated during the late Spring and Autumn period and the Qin-Han era, a time marked by dramatic changes in ancient Chinese social systems. During this period of significant institutional change, various designs for an ideal society emerged, including the ideal of "cultivating and sharing" by farmers, the Taoist ideal of "small state and few people," and the Confucian ideal of "Da Tong." These ideals represented the three main types of Da Tong thinking during that era. The "Da Tong" concept and similar ideas serve as profound sources of thought for advancing common prosperity today. There exists a natural genetic connection between common prosperity and Chinese culture. The Chinese have, since ancient times, had a national psychology that is averse to inequality and yearns for "universal welfare under heaven," and an altruistic philosophy reflected in the saying, "care for the elderly as we care for our own, care for the young as we care for our own." The concept of common prosperity has ancient roots and, combined with the systematic worldview of modern dialectical materialism, aligns remarkably with the core values of socialism, emphasizing equality and harmony. However, due to the limitations of primitive production at the time, ancient Chinese people's pursuit of an equal and harmonious life and the ideals of their predecessors remained in the embryonic stage, lacking the guidance of scientific theory and practical feasibility. The CPC has combined its original mission with the outstanding traditional culture of the Chinese nation, leading the people down the path of socialism with Chinese characteristics to achieve common prosperity. This profound connection between the theory and the lineage of Chinese culture demonstrates the importance of adhering to the traditional culture and placing people at the center of the practice of achieving common prosperity.

2.2. Theoretical Logic

Classical Marxist theory serves as the foundation of the new stage in advancing common prosperity. Marxist support for common prosperity is reflected in the works of Karl Marx and Friedrich Engels throughout various periods. In his critique of political economy, Marx once described that in a future society where productive forces will develop rapidly, the purpose of this development fundamentally differs from the current conditions of exploitation. The true aim is to produce wealth to meet the needs of all, embodying the ideas of "common" and "prosperity." Although the terms "common" and "prosperity" do not appear together in scientific socialism, the concept of common prosperity is richly embedded in the theory. In the descriptions of future social conditions found in the classic works, it

is evident that the development of future societies is characterized by the satisfaction of all individuals, covering various aspects of prosperity and well-being. The Communist Manifesto also mentions that after overthrowing capitalist society, all members of society will adhere to the principles of common ownership, organization, and shared production, distribution, and consumption of material goods. In a state of free individuals, there is no need to sell one's labor power, and all individuals work together with other free workers in society to obtain different forms of livelihood, promoting the development of social productivity and the accumulation of wealth. Lenin, in his practical exploration, pointed out the essential difference between socialism and capitalism in terms of the method of achieving wealth and prosperity from the perspective of the relationship between socialism and common prosperity.

2.3. Practical Logic

Reflecting upon the historical journey of China's revolution, construction, and reform, the unwavering pursuit of and adherence to common prosperity are deeply embedded in the CPC's DNA. The century-long struggle led by the Party lays a solid foundation for the new stage in advancing common prosperity. In old China, there was chaos, social unrest, and natural disasters. The ruling class was corrupt and greedy, imposing numerous oppressive taxes on the people, and the living standards of the laboring masses were universally impoverished. Over the past century, the CPC has led the Chinese people through trials and tribulations, answering the question of modernizing socialist China both theoretically and practically. It has transcended the capitalist logic-dominated modernization model comprehensively. Through the collective efforts of the people, living conditions have undergone a transformation. In particular, since the 18th National Congress of the CPC, under the united efforts of the entire population, the first centenary goal of the new era has been achieved. Absolute poverty has been eradicated, marking a significant achievement for both the Chinese nation and humanity as a whole. If the overthrow of reactionary rule laid the foundation for socialism, and reform and opening up invigorated socialist vitality, the new era of advancing common prosperity highlights the superiority of socialism. The CPC's century-long journey continually signifies that its eternal pursuit and goal are to ensure the happiness of the people and the rejuvenation of the nation. In the new era of socialism with Chinese characteristics, the path of Chinese-style modernization with common prosperity at its core must be resolutely followed to meet the growing needs of the people, resolving the challenges of unbalanced and insufficient development in the process of socialist modernization.

3. Temporal Value

Common prosperity embodies the boundless desire of the Chinese people for an ideal society. It carries forward the relentless pursuit of socialism for human equality, liberation, and a better life, and aims to pioneer a new path of Chinese-style modernization. It also reflects a profound concern for global governance and the future development of humanity. To truly understand common prosperity, it is necessary to consider and recognize its historical significance in a deeper context and within a broader global framework.

3.1. Initiating a New Chapter in Common Prosperity

"The Way of Governance begins with enriching the people." Therefore, "prosperity" is the primary goal; within this goal, "prosperity" means both national and individual wealth, which equates to common prosperity. Looking at the development of human society, achieving common prosperity is, on one hand, due to the significant development of social productive forces and, on the other hand, the result of a social system designed to safeguard the interests of the people. The Western capitalist social system is based on private capital ownership, which means its system primarily serves the interests of capital and safeguards the prosperity of a few. In contrast, socialism seeks to address the second aspect of common prosperity, ensuring the wealth of the majority of the population from the very foundation of the social system. Fundamentally, the essential difference between socialism and capitalism is that it's a system that serves "the vast majority, for the benefit of the vast majority." To

completely eliminate exploitation and remove the polarization, China has implemented an ownership system with public ownership as the primary form, adhering to the principle of distribution based on work, multiple distribution methods coexisting, and establishing the core status of labor in material production activities. It aims to achieve common prosperity for all the people, providing direction for the modernization of socialism with Chinese characteristics. Particularly since the 18th National Congress of the Communist Party of China, the Party has led the Chinese people to continuously transform the advantages of the socialist system into governance effectiveness, historically resolving absolute poverty issues, and successfully achieving the goal of building a moderately prosperous society in all respects as scheduled, laying a solid foundation for the solid promotion of common prosperity. China's common prosperity is built on a social system that unifies efficiency and fairness, as these systems prioritize the people. These systems demand that capital development is regulated and guided by law to eliminate the vast differences in wealth creation and ownership, preventing excessive concentration of societal wealth in the hands of a few or specific classes. Common prosperity is a practice based on the deep understanding of the change in socialist contradictions by the Central Committee of the Party, which is essential and inevitable.

3.2. Enriching the Connotation of Human Modernization

While Western-style modernization has created a brilliant industrial civilization, its deep-rooted logic of capital mercilessly deprives the right to modernize for the working class. In reality, it's a form of modernization based on exploitation. Common prosperity is precisely a comprehensive transcendence of Western modern welfare societies and the logic of capital, marking a new practice in the path of human modernization.

In the new journey of promoting common prosperity for the entire Chinese population, the goal is not equal prosperity for everyone simultaneously but different levels of prosperity based on a foundation of universal prosperity. It is the unity of efficiency and fairness, development and sharing. Common prosperity fundamentally negates the core values of Western welfare states. The inherent contradiction between the promises of universal welfare and their capacity to deliver them in Western welfare states remains unresolved. In contrast to "welfare states" in the West, China's common prosperity narrows and bridges the material differences and social gaps among regions, urban and rural areas, and different social groups, far surpassing the scope of traditional welfare states of "safeguarding individual citizen's welfare." All socialist workers hold an equal status in the process of creating social wealth, participating in wealth creation, and enjoying the fruits of that wealth, completely eliminating capital's logic of depriving people of social wealth. Common prosperity isn't about achieving an undifferentiated average wealth among laborers but, essentially, emphasizes equal recognition of the value and dignity of labor, which serves as the source of social wealth. In a sense, China's exploration of common prosperity is highly compatible and inclusive, enriching the content and vision goals of the global governance system.

3.3. Raising the Banner of Scientific Socialism

Common prosperity is an essential requirement of socialism. This is where socialism fundamentally differs from other social forms. In terms of the content of common prosperity, material common prosperity is just one aspect of it. It transcends single economic and material pursuits, emphasizing the simultaneous achievement of material and spiritual common prosperity. This constructs a new pattern where material and spiritual life interact and mutually promote, achieving comprehensive common prosperity. Regarding the process of common prosperity, the creation and distribution of wealth are two main threads running through it, forming an integrated whole. It requires continuously creating more social wealth to elevate the level of common prosperity while ensuring fair and reasonable wealth distribution to enhance the quality of common prosperity. In terms of the goal of common prosperity, the development of every individual must be based on the foundation of rich material and spiritual lives. Achieving common prosperity highlights the people-centeredness and the

fulfillment of human needs in the new era, fully embodying the human nature and practicality of Marxism.

The practice of common prosperity will undoubtedly take a solid step towards promoting human emancipation. In the history of human civilization, capitalist industrial civilization allowed a minority to obtain maximum benefits domestically while expanding through colonization with blood and fire, leaving numerous latent dangers during the conquest of nature. In general, it gradually lost its historical legitimacy. In contrast, the new form of human civilization created by China is supported by the Chinese path of modernization, an endogenous, peaceful, and universally beneficial form of civilization, designed for the people. The new era's promotion of the practice of common prosperity signifies the pursuit of values in this new form of human civilization, holding high the banner of scientific socialism worldwide and demonstrating the "new form of human civilization" in socialist China.

4. Practical Direction

General Secretary emphasized, "In the new journey of building a modern socialist country in all respects, we must prioritize the promotion of common prosperity for all people." As one of the essential requirements of Chinese-style modernization, which focuses on achieving the modernization of the entire population, common prosperity is of significant importance. In practice, advancing the process of common prosperity is of great significance.

4.1. Important Directions for Common Prosperity

Fair distribution and the abundance of material wealth are the keys to achieving common prosperity. "Prosperity" represents advanced socialist productive forces. While we have already achieved the goal of building a moderately prosperous society in all respects, the problem of imbalanced and insufficient development is still prominent, and the scale of the low-income population remains significant. This necessitates prioritizing development as the primary task, by creating more social wealth through the collective efforts of the entire population. "Common" represents advanced socialist productive relations and helps optimize the distribution structure. Both domestic and international development practices prove that market mechanisms alone cannot effectively address issues of social fairness. If social distribution is not reasonable, common prosperity cannot be achieved. In the approach to advancing common prosperity, "prosperity" is the foundation, and "common" is the guarantee. Based on the realities of China's development, it's essential to improve the distribution system to ensure that the "cake" is divided fairly, considering all social groups. This is the way to truly promote common prosperity.

4.2. Important Relationships for Common Prosperity

Promoting common prosperity is a gradual historical process. To ensure the stability of this process, several crucial relationships must be managed effectively. The first is recognizing the relationship between development and sharing correctly. Development is the foundation of achieving common prosperity, while sharing is the direction. Based on the current reality, relevant policies and institutional arrangements should be adjusted to encourage a virtuous cycle and mutual enhancement of both development and sharing. Continuous efforts are needed to enlarge the "cake" to allow more social wealth to be distributed or shared. This, in turn, ensures the motivation and conditions required for the continuous expansion of the "cake." The second relationship is between efficiency and fairness. Economic operations in the market should stimulate the vitality of market entities to create more wealth. However, development in the social sphere, such as education, healthcare, elderly care, child-rearing, social security, housing, and culture, should pursue fairness, and in this case, the government should play a more active role, working to enhance the social security system.

4.3. Important Metrics for Common Prosperity

The practical development process of common prosperity must have quantifiable dimensions to monitor its progress. The following indicators can be used to observe the progress of common prosperity: Per Capita Gross Domestic Product (GDP): GDP reflects the overall wealth of a nation and represents the degree of overall prosperity, serving as a material foundation for promoting common prosperity. Gini Coefficient: This indicator measures income inequality among residents. Our goal of prosperity isn't the prosperity of a portion of the population but of the entire population, necessitating the reduction of wealth disparity. Scale of the Middle-Income Group: This reflects the health of the social structure over a certain period. Level of Social Security: This indicator represents the degree of social sharing and is positively correlated with social equality. Degree of Spiritual Civilization: This measures the state of spiritual prosperity among people. True common prosperity includes both material and spiritual prosperity, aligning with the requirements of socialist modern civilization. In the new journey, as the construction of socialist modernization deepens, the pace of promoting common prosperity will certainly proceed more steadily.

5. Conclusion

The solid promotion of common prosperity in the new era demonstrates the value pursuit of a new form of human civilization. Currently, we should advance common prosperity with a proactive spirit of history and a creative spirit of history. Drawing nourishment from over a hundred years of the Party's struggle history, gathering inexhaustible driving force for progress, strengthening the mission of promoting common prosperity, and uniting in the struggle for the comprehensive construction of a modern socialist country and the great rejuvenation of the Chinese nation.

Acknowledgments

This work was supported in part by a grant from 2022 Annual Project of Guangzhou Philosophy and Social Sciences' 14th Five Year Plan (2022GZGJ125); Guangdong Province Philosophy and Social Sciences Planning 2023 Discipline Co construction Project (GD23XXY10); The first-class course construction project "Securities Investment" at Guangzhou College of Commerce (2021XJYLKC01).

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