



The Connotation, Ideological Origin and Logical Premise of Common Prosperity

Xingfen Wang, Xindi Zhang

Yunnan Normal University, Kunming, China

Email: 774931463@qq.com

How to cite this paper: Wang, X.F. and Zhang, X.D. (2022) The Connotation, Ideological Origin and Logical Premise of Common Prosperity. *Open Access Library Journal*, 9: e8717.

<https://doi.org/10.4236/oalib.1108717>

Received: April 14, 2022

Accepted: May 8, 2022

Published: May 11, 2022

Copyright © 2022 by author(s) and Open Access Library Inc.

This work is licensed under the Creative Commons Attribution International License (CC BY 4.0).

<http://creativecommons.org/licenses/by/4.0/>



Open Access

Abstract

The purpose of this paper is to sort out the theoretical origin of common prosperity, grasp the connotation of common prosperity under the new historical orientation, and clarify the logical premise of realizing common prosperity. The research methods of this paper are textual research and retrospection of the history of thought. Common prosperity is an essential requirement of socialism and an important feature of Chinese-style modernization, enabling the people to enjoy both material and intellectual prosperity. Common prosperity is for all people, comprehensive, co-building, gradual. From Chinese traditional culture, to Utopian socialism, scientific socialism, and then to socialism with Chinese characteristics, it is helpful to grasp the theoretical logic of common prosperity to clarify the historical development of common prosperity. Promoting common prosperity also has its internal logical premise: the political premise of realizing common prosperity is to adhere to the leadership of the Party, the material basis of realizing common prosperity is highly developed productive forces, and the spiritual and cultural basis of realizing common prosperity is the spiritual life of the people and the community consciousness.

Subject Areas

Economics, Political Economy

Keywords

Marxism, Common Prosperity, New Historical Orientation, Socialism with Chinese Characteristics

1. Introduction

The world is undergoing changes unseen in a century, and the CPC Central

Committee is making overall plans to grasp the overall strategy of the great rejuvenation of the Chinese nation to face new opportunities and challenges. At the sixth Plenary Session of the 19th CPC Central Committee, General Secretary Xi Jinping stressed that the new era of socialism with Chinese is an era in which the Chinese people of all ethnic groups work together to create a better life, and gradually achieve common prosperity for all. This paper will attempt to investigate and analyze common prosperity theory.

Marx expressed the common prosperity in many of his works. The fundamental goal of Marxism is to achieve a harmonious society, equality for all and ultimately common prosperity through the establishment of a new social system. The Marxist thought of common prosperity is to realize the social possession of the means of production through the communist social system, implement joint labor and distribution according to work, and let all members of society share the fruits of labor.

After the founding of the People's Republic of China, Mao Zedong first proposed common prosperity; then Deng Xiaoping made further elaboration; Jiang Zemin, Hu Jintao constantly enriched the connotation of common prosperity theory. After completing the building of a moderately prosperous society in all respects by 2020, Xi Jinping has placed greater importance on common prosperity, thus gradually forming a climax of domestic research on common prosperity theory.

This new historical orientation means that socialism with Chinese characteristics has entered a new era. At present, the scholars have not studied the theory of common prosperity under the new historical orientation. The innovation of this paper lies in that under the new historical orientation, we sort out the theoretical origin of common prosperity, grasp the connotation of common prosperity under the new historical orientation, and clarify the logical premise of realizing common prosperity.

2. The Ideological Origin of Common Prosperity

Common prosperity inherits the essence of the pursuit of a better life in the history of human civilization. The theory of common prosperity known to us today is common prosperity in the context of scientific socialism, but there are many insightful remarks about it by thinkers at home and abroad.

2.1. Common Prosperity in Traditional Chinese Culture

In Lao Tzu's thought, "To a state, the people are the most important thing. The state comes second. The ruler is the least important", which highlights that the public is the foundation of the existence of the society. Lao Tzu's vision of an ideal society with "small country and population" became the first sketch of a Chinese utopia [1].

In Confucianism, there are "The people are the root of a country; when the root is firm, the country is tranquil", which reflects the Confucian way of governing the country is to enrich the people, and the people become rich before

the country becomes rich. Confucius also put forward the idea of “Not worry about poverty, but rather about the uneven distribution of wealth”, which had a great influence on later generations and was also taken by his followers as the basis of wealth distribution. The ultimate ideal of Confucianism lies in the construction of “great harmony society”, namely the ancient public society, which advocates the sharing of means of production and fruits of labor, and negates the private ownership of property.

The social reality of sharp opposition between the rich and the poor also triggered a series of social struggles in feudal society—peasant uprisings. Throughout these peasant uprisings, most of the slogans are related to “equal wealth”. From the first peasant uprising in Chinese history—Chen Sheng and Wu Guang uprising, there was the thought of common prosperity, “If you become rich, do not forget each other”; In the Northern Song Dynasty, Wang Xiaobo and Li Shun raised the slogan of “equalizing the rich and the poor”. At the end of the Ming Dynasty, Li Zicheng uprising put forward the slogan of “equalizing land and exempting grain” and “cutting off the rich and helping the poor”. The Taiping movement led by Hong Xiuquan in the late Qing Dynasty put forward the Celestial Field System, establishing the system of equal distribution of land.

Sun Yat-sen’s three People’s Principles also include the theory of common prosperity. In October 1905, Sun Yat-sen first proposed the three Principles of the people, namely, principles of nationalism, principles of democracy, principles of people’s livelihood. He interpreted the principles of the people’s livelihood as “equalization of landownership”, and later added “land to the tiller”, “equal wealth”, and “capital control”. Sun Yat-sen paid special attention to farmers’ land problems and devoted himself to developing agriculture and protecting farmers’ interests [2].

2.2. Common Prosperity in Utopian Socialism

The founders of Utopian Socialism St. Thomas More in his book, “Utopia” in sharply critical of private ownership, puts forward to create a perfect harmony of the society—the “utopia”, the “utopia” has replaced the private ownership of public ownership, everyone is engaged in the work, distribution according to need, social equality, implement public ownership of productive means and consumption [1].

In the 19th century, Comte de Saint-Simon, a famous Utopian socialist, proposed the Industrial System, in which industrialists and scholars controlled all aspects of society. The sole purpose of society was to satisfy people’s material and spiritual needs. Individual income was proportional to contribution. Robert Owen put forward the Commune System, based on the public ownership of productive means, implementing the principles of public ownership of property, common labor, and common distribution. The purpose of production is only to satisfy all the members of the commune and the society to enrich material and cultural life. Charles Fourier’s Harmonious System put forward the concept of

“Phalange”, that is, organized production and consumption cooperative society under the harmonious system, which implements cooperative production in Phalange by raising wealth through public offering [2].

2.3. Common Prosperity in Scientific Socialism

The discussion of common prosperity in scientific socialism is what we are familiar with today. The thought of common prosperity is clearly put forward in Marx & Engels Collected Works Volume 46 “In the new social system, the development of social productive forces will be so rapid that production will be aimed at the prosperity of all people.” In 1876, Engels in his book “Anti-Dühring” further pointed out that “social possession of means of production, and then through the socialization of production, not only may ensure that all social members have rich and from day to day abundant material life, but also may be sure that they have sufficient freedom of physical and mental development and use.” Marx and Engels pointed out that the new society in the future, on the basis of the high development of productive forces, takes common prosperity as the production goal and is committed to realizing the all-round development of human beings. Marx took Materialist Conception of History and Theories of Surplus Value as theoretical weapons, sublated Utopian Socialism, constructed Scientific Socialism, endowed the thought of common prosperity with science and reality.

Lenin believed that in the new and better society, there should be no rich and poor, everyone should work, and the fruits of common labor should be shared not by a few rich people, but by all the working people. Stalin also believed that socialism is not about poverty for all, but about eliminating poverty and establishing a rich and civilized life for all members of society. After the October Revolution, Lenin led the people to establish the Union of Soviet Socialist Republics, which was also the first socialist country in human history. Lenin and Stalin’s exploration of common prosperity has become an important part of theory and practice of common prosperity. Although the Soviet Union’s socialist practice ended in failure, its exploration has an important guiding and reference significance for the economically and culturally underdeveloped countries to develop socialism [3].

2.4. Common Prosperity in Socialism with Chinese Characteristics

In 1955, MAO Zedong proposed that “With such a system and such a plan, we can become even richer and stronger year by year. And this rich, is common rich, this strong, is common strong, everyone has a share.” It has made a preliminary elaboration on the thought of common prosperity, which has become the cornerstone of the theory of common prosperity of socialism with Chinese characteristics [4].

With China’s reform and opening up, Deng Xiaoping further elaborated on the thought of common prosperity, socialism does not mean that a few people

get rich while the majority get poor. The greatest advantage of socialism is common prosperity, which reflects the essence of socialism. He clarified the dialectical relationship between “getting rich first and getting rich later”, and proposed that on the basis of liberating and developing productive forces, some people should be given priority to getting rich first, which leads to getting rich later, and finally achieve common prosperity.

At the end of the 20th century, social and political changes in Eastern Europe and the USSR and the disintegration of the Soviet Union brought great changes to the world pattern. The 14th National Congress of the Communist Party of China made a new breakthrough in realizing common prosperity. Jiang Zemin proposed that both efficiency and fairness should be taken into account. We will use all means of regulation, including the market, to encourage advanced development, promote efficiency, reasonably widen the income gap, and prevent polarization so as to gradually achieve common prosperity, from the distribution system to explore the practice of common prosperity.

The communist party of China constantly enrich scientific connotation of common prosperity thought, Hu Jintao puts forward always put the implementation, maintenance, development of the masses of the people’s fundamental interests as a starting point and the foothold of the party and the state all work, to respect the principal position of the people, guarantee people’s rights and interests, taking the path of common prosperity, to promote all-round human development and ensure that development is for the people, by the people, and the fruits of development are shared by the people, put the core position of “people-oriented” in the scientific development concept runs through the theoretical system of common prosperity.

Since the 18th CPC National Congress, socialism with Chinese characteristics has entered a new era. The CPC Central Committee with Xi Jinping as the core has given a new interpretation to the thought of common prosperity, placing common prosperity in a more important position. The first is the realistic path set for common prosperity—the realization of the “Chinese Dream”. The second is to lay a solid foundation for common prosperity—the “Four-pronged Comprehensive strategy”. Finally is to use thought to assist common prosperity—concept of innovative, coordinated, green, open and shared development [5] [6].

3. The New Connotation of Common Prosperity

The new historical orientation endows the theory of common prosperity with new connotation of The Times.

3.1. Common Prosperity Is for All People

The people are the principal part of common prosperity. To achieve common prosperity, all the people must participate in it and the fruits of development must be shared by all. It is pointed out in the Resolution of the CPC Central Committee on the Major Achievements and Historical Experience of the Party’s

Centennial Struggle that “if we insist on development for the people, by the people, and shared by the people, and unswervingly follow the path of common prosperity for all, we will be able to lead the people in winning new and greater victories for socialism with Chinese characteristics”. Therefore, we should adhere to the subjectivity of all the people as the starting point and focus of achieving common prosperity [7].

Materialist Conception of History holds that the masses are the creators of history, creating both material and spiritual wealth of the society, and the fruits of social development should be shared by all the people. The people’s nature is the most distinctive political position of Marxism. As a Marxist political party, the Communist Party of China always puts the people first, adheres to the original aspiration of seeking happiness for the people, and pursues common prosperity for all. General Secretary Xi Jinping pointed out that common prosperity is a basic goal of Marxism and a basic ideal of the Chinese people since ancient times. Therefore, only when all the people make joint efforts to create wealth, and then share the wealth created, can we achieve common prosperity under the new historical orientation.

3.2. Common Prosperity Is Comprehensive Prosperity

The report to the 19th CPC National Congress pointed out that since socialism with Chinese characteristics entered a new era, the contradiction between the people’s ever-growing needs for a better life and unbalanced and inadequate development has become a major social contradiction. Standing in the new historical position to achieve common prosperity, we must start from the perspective of the main contradiction and grasp the social situation and development goals. At present, people’s needs for a better life not only focus on material life, but also extend to culture, ecology, rule of law, security, equity and justice. The problem of unbalanced and inadequate development is also reflected in all aspects of society. Common prosperity is not only the pursuit of material wealth, but also the pursuit of “good life” wealth [8].

At the 18th CPC National Congress, the overall plan of “Five-In-One” was proposed to promote balanced economic, political, cultural, social and ecological progress in a coordinated manner. Common prosperity also has its own logical hierarchy. Construction of modern economic system lay the solid foundation to achieve common prosperity and development of socialist democratic politics and promote the prosperity of socialist culture prosperity, provide intellectual support for common prosperity, adhere to safeguard and improve people’s livelihood is the escort to achieve common prosperity, the construction of beautiful China help the sustainable development of common prosperity. The “Five-In-One” overall layout provides a realistic path for the realization of common prosperity, at the same time, common prosperity is an overall leap of the “five-in-one” overall layout.

3.3. Common Prosperity Is Co-Building Prosperity

“A happy life is achieved through hard work. Common prosperity is created through hard work and wisdom.” Common prosperity is not only a concept of social development, but also a social reform involving all aspects. In this social reform, it requires the joint efforts of all the people, and only by the joint efforts of everyone can we all share it [9].

In the process of promoting common prosperity, co-construction and sharing are an organic and unified whole. Co-construction and sharing complement each other. Co-construction is the premise of sharing, and sharing is the inevitable requirement of co-construction. Co-construction is the premise of common prosperity, and only sufficient co-construction can achieve full sharing. Common prosperity under the new historical orientation is to give full play to the enthusiasm and initiative of all people to participate in joint construction, form a good atmosphere of joint construction and sharing in the whole society, and promote the all-round development of people.

3.4. Common Prosperity Is Gradual Prosperity

According to Marxist dialectics, all things are in constant development, and common prosperity is also a concept in constant development, because there are still huge differences in reality. Problems such as income gap, urban and rural difference, human and nature also cause differences among people. In the process of realizing common prosperity, there will inevitably be “differences of wealth”, including but not limited to the time and degree of wealth.

“Common prosperity is a long-term goal that requires a process and cannot be achieved overnight,” Xi Jinping said. “We need to fully assess the long-term, arduous and complex nature of the task.” Common prosperity is the initial form of the communist society and a process of continuous development. In order to achieve common prosperity under the new historical orientation, we should abandon the so-called uniform egalitarianism and gradually realize common prosperity from the realistic society with objective differences.

4. The Logical Premise of Common Prosperity

4.1. The Political Premise for Achieving Common Prosperity

The CPC’s century-long struggle has profoundly influenced the course of world history and led the people on a Chinese-style path of modernization. As a kind of behavior, common prosperity is the practice path of Chinese modernization. As a result, it is the fundamental requirement of Chinese modernization. The fundamental requirement of China’s new path of modernization is to achieve common prosperity: on the one hand is prosperity”, that is, the high level of social development; On the other hand is “common”, meaning that the fruits of development are shared by all people.

“The Communist Party of China is the core force leading our cause. It is the strong leadership of the Communist Party of China that has enabled the Chinese

people and nation to reverse their historical destiny since modern times and achieve today's great achievements." The Communist Party of China has led the people in winning the battle against poverty and building a moderately prosperous society in all respects. No matter how the economic situation develops and how the international situation changes, the determination and confidence of the CPC to lead the people towards a happy life of common prosperity will not change, and only the CPC can lead the people in exploring the path of common prosperity in the practice of socialism. We must uphold the overall leadership of the CPC and give full play to its role in leading the overall situation and coordinating all parties [10].

4.2. The Material Basis for Achieving Common Prosperity

Entering a new historical position, China's economic development has shifted from a stage of high-speed growth to a stage of high-quality development, but the liberation and development of productive forces is still the fundamental means to achieve common prosperity. The Central Economic Work Conference, held in Beijing from December 8 to 10, 2021, pointed out that "under China's socialist system, we should not only constantly liberate and develop of productive forces, create and accumulate social wealth, but also prevent polarization." This requires that, on the basis of adhering to the socialist system, we continue to unleash and develop the productive forces, take economic development as the central task, and work hard to address the problem of unbalanced and inadequate development [11] [12].

We must adhere to the basic economic system of socialism with Chinese characteristics, uphold the dominant position of public ownership, encourage and guide the vigorous development of the non-public sector, fully mobilize the initiative of market entities of all types, and ensure that all sources of wealth creation flow fully. We will uphold and improve the distribution system whereby distribution according to work is dominant and multiple forms of distribution exist side by side. In the field of primary distribution, we should deal with the relationship between fairness and efficiency, give full play to the regulating role of taxation, transfer payment and social security system in the field of secondary distribution, and establish a sound system in the field of tertiary distribution, so as to play the regulating role of charity and donation.

Adhering to the rural vitalization strategy and addressing the prominent problem of the large gap between urban and rural areas is the only way to achieve common prosperity for all. On the basis of upholding rural collective ownership, we will deepen reform of the rural land system, promote agricultural and rural modernization, and promote coordinated development between urban and rural areas and between regions.

4.3. The Cultural Foundation for Achieving Common Prosperity

The development of social productive forces determines the moral and cultural quality of the people, and the moral and cultural quality of the people can ac-

tively affect the development of social productive forces. Only by realizing the prosperity of people's spiritual life can we realize the common prosperity of the society.

Excellent Traditional Chinese Culture is the outstanding strength of the Chinese nation. Core values of socialism with Chinese characteristics are the core content of fine traditional Chinese culture, which contains profound historical and cultural deposits and embodies the pursuit of fundamental values of socialism with Chinese characteristics. Adherence to the guidance of Core Values and the implementation in the realization of common prosperity are the fundamental adherence to the spiritual prosperity of the people. We should promote the creative transformation and innovative development of excellent traditional Chinese culture, create a rich cultural atmosphere, enrich the people's spiritual life, and realize the spiritual prosperity of all people.

Education is the fundamental solution to the intergenerational transmission of poverty. First of all, we should pay attention to the youth group, guide them to buckle the first button of life, cultivate ideal, moral, cultured, disciplined youth. Secondly, we should encourage people with moral models. The power of models is infinite. Vigorously propagandize the advanced deeds of moral models, and create a positive social fashion. Last but not least, we should cultivate social customs of recognizing honor and disgrace, upholding integrity, dedication and promoting harmony, constantly promote positive energy and promote better and faster development of spiritual civilization.

4.4. The Community Consciousness for Achieving Common Prosperity

Community consciousness is a community based on common historical conditions, common value pursuit, common identity and common spiritual home. Community consciousness plays a very important role in the existence and development of community, and the cultivation of community consciousness is also the key to achieve common prosperity.

Community consciousness can effectively solve the problem of collective action of community residents, community residents have emotional dependence on the community and value identification, so that the behavior of community residents become conscious rational action, consciously safeguard the community public goods, take the initiative to undertake the rights and obligations of community residents.

Community consciousness can integrate community resources, enhance community cohesion, consolidate the achievements of community construction, and promote community construction and development. Community resources are often jointly owned by heterogeneous interest groups composed of several different interest groups, but community consciousness is the common psychological identity and orientation of all community residents. As a result, it can make the power of various interest groups in the community interaction, attract each other, make the community residents have a strong sense of belonging and

identity. Therefore, all kinds of resources in the community can be rationally used to promote the construction and development of the community.

5. Conclusions

To grasp the connotation of common prosperity from the new historical position is helpful to deal with various challenges encountered in the process of realizing common prosperity and explore the realistic path of realizing common prosperity. Tracing the thought of common prosperity helps us understand the historical inevitability of realizing common prosperity and grasp the connotation of the thought of common prosperity under the new historical orientation. Grasping the logical premise of realizing common prosperity is helpful to guide practice better.

However, this paper only studies the common prosperity at the theoretical level, and lacks the investigation at the practical level, without specific data support.

Funding

This work was funded by the Ministry of Education Humanities and Social Science Research Youth Fund Western Project in China (18XJC790013), and Yunnan Province “Thousand Talents Program” Young Talents Special Project (YNQR-QNRC-2018-010).

Conflicts of Interest

The authors declare no conflicts of interest.

References

- [1] Liu, C.M. and Zhou, M.Z. (2020) The Origin of Common Prosperity Thought. Contemporary Economic Research, Jilin.
- [2] Su, C. (2018) A Study of Marxism’s Ideology of Common Prosperity and China’s Practice Routes. Party School of the CPC Central Committee, Beijing.
- [3] Peng, L. (2008) On Lenin and Stalin’s Thought of Common Prosperity. *Journal of Changzhou Institute of Technology (Social Science Edition)*, No. 3, 101-103.
- [4] Yang, J. and Lu, S.C. (2018) New Demands for Common Wealth in the New Era: Studying Xi Jin-Ping’s Important Statements on Common Wealth. Studies on Mao Zedong and Deng Xiaoping Theories, Shanghai.
- [5] Xin, X.Y. (2022) Xi Jinping’s View of Common Prosperity for Everyone. Social Sciences in Xinjiang, Xinjiang.
- [6] Yuan, Y.C. and Gao, J. (2021) Xi Jinping’s Important Speeches and Statements on Common Prosperity: Historical Background, Scientific Connotation and Value of the Times. Ideological & Theoretical Education, Shanghai.
- [7] Liu, P.L., Qian, T., Huang, X.H. and Dong, X.B. (2021) The Connotation, Realization Path and Measurement Method of Common Prosperity for All. Management World, Beijing.
- [8] Wu, Z.M. (2021) The Main Basis and Connotation of “the Society of Common

Prosperity. Studies on Marxism, Beijing.

- [9] Fang, S.N. (2021) Common Prosperity in the New Era: Connotation, Value and Path. Academic Exploration, Yunnan.
- [10] Gu, H.L. (2021) Common Prosperity Is the Essential Requirement of Socialism. Red Flag Manuscript, Beijing.
- [11] Wu, W.X. and Chen, E.F. (2021) Common Prosperity in the New Era: The Premise of Realization and Four-Dimensional Logic. *Shanghai Journal of Economics*, No. 11, 5-19.
- [12] Cheng, E.F. and Liu, W. (2012) Theoretical Interpretation and Practical Analysis of Socialist Common Prosperity. Studies on Marxism, Beijing.