

# *The Mechanism, Experience and Advancement of Promoting Common Prosperity of People's Spiritual Life Through Cultural Construction*

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**Abstract:** In the new journey of building a modern socialist country in an all-round way, the promotion of common prosperity in spiritual life is a core issue in meeting the people's needs for a better life. Cultural construction and common wealth in spiritual life complement each other. Cultural construction promotes the common prosperity of spiritual life through the four links of "cultural production, cultural distribution, cultural interaction and cultural consumption", and systematically contributes to the spiritual life security, sense of gain, happiness three aspects. In a hundred years of practice, the CPC has developed a series of valuable experiences in promoting the common prosperity of people's spiritual life through cultural construction. Facing the new era, to promote the common prosperity of people's spiritual life through cultural construction, we should implement such strategies as building a new ecology for the supply of cultural resources, stimulating the vitality of cultural undertakings and industries, and reinforcing the Party's cultural leadership, etc. aims to promote the realization of the common prosperity of people's spiritual life through cultural construction.

**Keywords:** cultural construction, spiritual life common wealth, sense of security, sense of acquisition, sense of happiness

## 1. Introduction

Since the 18th CPC National Congress, the CPC Central Committee, with Comrade Xi Jinping at its core, has attached great importance to meeting the people's needs for a better life, and has repeatedly emphasized that "the people's sense of obtaining, happiness and security has become more fulfilling, more secure and more sustainable." [1] To meet the people's new expectations for a better life, "the promotion of common prosperity for all people must be taken as the focus of the people's pursuit of happiness." [2] Common wealth not only points to a balanced distribution of material wealth, but also emphasizes the common abundance of spiritual life. In a general sense, the connotation of common wealth in spiritual life points to the following: the pursuit of a dialectical unity between the diversified cultural needs of individuals and the spiritual abundance of society as a whole at the main body level [3]; the realization of a dynamic process of continuous evolution and enrichment [4]; and the emphasis on the comprehensiveness of the areas involved, which integrates high-quality spiritual production, high-level spiritual interaction, high-grade spiritual consumption and high-quality spiritual enjoyment [5].

Therefore, meeting people's needs for a better life should focus on the realization of a sense of acquisition, happiness and security in the area of spiritual life. Among them, the sense of security establishes the stability of common prosperity in spiritual life, and socialist mainstream values are used to consolidate ideological consensus and shape the collective spiritual home; the sense of acquisition defines the breadth of common prosperity in spiritual life, emphasizing the equal sharing of cultural resources and fruits among all the people, and accurately covering differentiated group demands; the sense of happiness interprets the depth of common prosperity in spiritual life, which is manifested in the fact that the people continue to transcend themselves in the spiritual dimension, and gain a deep experience of happiness in the pursuit of a higher level of aesthetic realm. The synergistic effect of these three elements builds up the three-dimensional coordinates of the common prosperity of spiritual life.

Cultural construction is an important way to promote the common prosperity of the spiritual life of all people. On the one hand, cultural construction, as a carrier and manifestation of spiritual life, provides realistic conditions for spiritual affluence through the construction of cultural forms that are compatible with material production and spiritual consumption. On the other hand, the common wealth of spiritual life is the fundamental goal of cultural construction, requiring the realization of fairness and universality of cultural rights and interests in the light of the actual needs of the people. As the people's cultural literacy continues to improve through cultural construction projects, they will not only be able to deeply participate in aesthetic creation and cultural understanding, but will also be able to form the ability of cultural feedback in value recognition, realizing the benign interaction between spiritual affluence and cultural development.

Therefore, we summarize the historical experience of promoting the common prosperity of spiritual life through cultural construction, and put forward the relevant promotion path based on it. It is of great theoretical and practical significance to further satisfy the diversified, multi-level and multi-faceted spiritual and cultural needs of the people, solidly promote common prosperity, and boost the realization of Chinese-style modernization.

## **2. The threefold mechanism of promoting the common prosperity of spiritual life through cultural construction**

Marx profoundly reveals in *The German Ideology* that "the production of ideas, concepts, and consciousness is at first directly interwoven with the material activities of men, with their material intercourse, with the language of real life." [6] This clearly shows that spiritual production does not exist in the abstract, but is a concrete creation deeply rooted in the material practical activities of human beings, and that both its content and form are determined by the material base. The laws of production, distribution, circulation, and consumption in the field of material production act synchronously in the field of spiritual production, forming a complete chain of spiritual product creation-cultural resource allocation-value interactive dissemination-mass cultural consumption. Cultural construction must rely on the synergy of the four links in order to realize the goal of common prosperity in spiritual life.

### **2.1. Cultural production and sense of security: building the cornerstone of stability in spiritual life**

Marx pointed out in *The German Ideology* that "the ideas of the ruling class are the dominant ideas in every age." [6] In socialist society, this ideological domination is not simply political coercion, but a kind of proletarian cultural leadership realized through the organic connection between the cultural production system and the mainstream values. The peculiarity of this leadership is that it is based on the "voluntary consent" of the masses. Culture is not only a spiritual product such as art, literature

and philosophy, but also an important way for human beings to construct a world of meaning. It is directly related to the shaping of the national belief system and "plays an important constructive role in integrating people's ideas and concepts, forming the unified will of the entire population, setting collective goals, implementing social mobilization and achieving overall objectives." [7] Therefore, the consolidation of cultural leadership has a dual value: it is a strategic necessity for safeguarding ideological security, and it is also a fundamental guarantee for the people to obtain a stable spiritual order and to construct a common spiritual home for all.

Cultural production shoulders the mission of building a spiritual home. Under its action, socialist core values can break through abstract forms and materialize into symbols of life such as rituals and language. These symbolic elements build the cognitive framework for people to understand the world and themselves, and constitute the cornerstone of people's spiritual home. As Marx revealed in the 1844 Economic and Philosophical Manuscripts, "the objectification of man's essential power" is the ontological basis of cultural production [8]. In this process, people externalize their inner spiritual needs into concrete cultural products, so that they can find a sense of belonging and security in the spiritual world and build their own spiritual home.

Cultural production plays the role of cohesive value consensus. In the face of the impact of value pluralism in the information society, people are prone to mental confusion and chaos. Cultural production builds a common cultural cognitive framework for members of society through the creation of a shared symbolic system and meaning space. This construction has a dual value: one is like a spiritual compass, guiding people to maintain a correct direction in a complex social environment by providing inner value coordinates. Cultural production adopts various forms to transform the deeper meaning of socialist core values into visual expressions, so that individuals can obtain a rational basis for judgment in their value choices, and then gain a sense of inner stability and belonging. Secondly, it forms social emotional ties and significantly enhances social cohesion and sense of identity. By sharing the mainstream values, members of the society can more easily realize in-depth understanding and effective communication among different groups, providing cultural support for the construction of a stable social order.

## 2.2. Cultural distribution and access: strengthening the basis for sharing spiritual life

In his *Critique of the Gotha Program*, Marx states, "The relations of distribution and the mode of distribution are only expressed as the back of the factors of production... The structure of distribution is entirely determined by the structure of production. Distribution itself is a product of production." [9] Therefore, when the ruling class monopolizes the system of cultural production, cultural distribution inevitably becomes a deep projection of the ideology of the power structure.

In capitalist society, the ruling class maintains its domination through the logic of double domination: it controls the material production field and dominates the spiritual production system. This domination is manifested in the distribution mechanism, which is reflected in the monopolistic possession of cultural resources and the impoverishment of the spiritual life of the masses, forming what Bourdieu called "symbolic violence" [10]. The bourgeoisie monopolizes cultural resources and communication channels based on its economic advantages, and holds the right to value-oriented discourse, so it is able to infiltrate its own values and aesthetic interests into the communication system, and gradually construct a cultural order that meets its own interests. In sharp contrast, the masses of the lower classes have lost the battle for cultural resources. They are systematically deprived of the right to participate in culture, making it difficult for them to make their voices heard in the public cultural arena, unable to share in the fruits of cultural development, and thus unable to experience a sense of acquisition of spiritual life.

In order to get rid of this predicament and consolidate the foundation for sharing spiritual life, we should get rid of the traditional mindset of relying solely on the incremental supply of cultural

resources, and turn to the qualitative and effective innovation of systematic reconstruction of cultural relations. The "information cocoon" created by the current algorithmic recommendation machine is essentially a new type of alienation in the field of cultural distribution. Capital uses precise feeding to create false personalized experiences, thus realizing the hidden colonization of the people's spiritual realm. In this regard, Marx's warning still rings true: "If the form is not the form of the content, then it has no value." [11] Simply increasing the amount of cultural supply cannot solve the deep-seated contradiction; institutional innovation is the key breakthrough. As a socialist country under the people's democratic dictatorship, China's spiritual production is socialist in nature and must serve and be shared with the people. This requires that the distribution of culture must also reflect the interests of the people, demonstrate the quality of "sharing," and be able to meet the people's need for equal sharing of cultural resources. As General Secretary Xi Jinping has said, "We must insist that development is for the people, development relies on the people, and the fruits of development are to be shared by the people, and we must make more effective institutional arrangements to enable all people to move steadily towards common prosperity, so that the phenomenon of the rich accumulating tens of thousands of dollars and the poor eating the chaff will never occur." [12].

True cultural sharing must go beyond the appearance of technological neutrality and build a system of mechanisms to guarantee sharing for all. Through the non-commoditization of public cultural services and the equitable distribution of educational resources across regions, cultural distribution has become the glue that bridges the class gap. This distribution model not only focuses on "what to give", but also "how to give". Its core lies in promoting the transformation of cultural resources from "private" to "public", breaking down regional and class barriers to achieve equal sharing, and ultimately realizing the "free and comprehensive development of human beings" mentioned by Marx. Only when we break away from the logic of capital appreciation and let cultural distribution return to the essence of common wealth in spiritual life can we truly realize what Engels pointed out, that is, "everyone has sufficient leisure time to acquire all the real cultural - scientific, artistic, social and other - ways of life inherited from history. and not only to acquire, but also to transform and further develop it from the exclusive possession of the ruling class into the common wealth of the whole society. " [9].

### **2.3. Cultural interaction, consumption and well-being: building bridges for the pleasure of spiritual life**

Marx's assertion that "the essence of human being is the sum of all social relations" [6] has realized the essence of human social existence. As the core dimension of social relations, cultural interaction constructs intersubjectivity through the symbol system, which becomes the key path for individuals to break through the shackles of instrumental rationality and realize self-confirmation. In his *Theory of Interaction Behavior*, Habermas analyzes the modern dilemma of instrumental rationality eroding interaction rationality: the expansion of instrumental rationality leads to the colonization of the living world, and interaction behavior is reduced to utilitarian calculations, dissolving the emotional value dimension of behavior [13]. In this context, the meaning-sharing field constructed by cultural interaction has a special value. In this field, different subjects communicate and interact with each other by means of symbols such as artistic resonance and linguistic dialogues, so as to reconstruct their understanding and consensus of each other. When individual behavior is sublimated from "instrumental rationality" to "communicative rationality", it can break down the cognitive barriers of "self - other" and convey its own value while understanding the meaning world of others, so that individuals can break through the dilemma of atomized existence. This kind of interaction not only enables the individual to realize self-confirmation from the perspective of the other, but also stimulates the sense of happiness in the spiritual world through cultural mutual understanding.

Cultural consumption is a social behavior with both economic and cultural attributes, satisfying people's spiritual needs and realizing value construction through cultural products and services. On the one hand, as Marx said, "Only when the object becomes a human object or an objectified human being for the human being, the human being will not lose himself in his own object." [8] In the process of consuming spiritual products, the subject continuously cultivates the ability of aesthetic decoding, reconstructs self-identity through artistic dialog, and obtains spiritual pleasure. This pleasure does not only come from the transient stimulation of dopamine in the moment of consumption, but also lies in the deep integration of the value of the work and the concept of the subject, which forms a lasting source of happiness in people's hearts. On the other hand, by continuously improving the quality, quantity and type of spiritual and cultural products, and enriching their ideological connotation, inner quality and emotional experience, we can promote the advancement of people's cultural taste and aesthetic realm. When the supply of high-quality cultural products stimulates a higher level of consumer demand, it can push spiritual production to a higher level, thus forming a virtuous interaction between consumption and production. This cycle promotes the optimization of the entire chain of production, distribution, circulation and consumption, and maximizes and sustainably meets the people's need for a better spiritual life.

"Art is a promise of happiness" [14], and on the bridge built by cultural interaction and consumption, individual spiritual pleasure is being sublimated into the sharing of meaning by the group. Through this cultural practice, happiness is transformed from a private emotional experience to a public value consensus, realizing the leap of spiritual life from "private satisfaction" to "common enrichment". The liberation of human beings does not only stop at material abundance, but also opens up a spiritual space for poetic dwelling in a utilitarian-oriented world.

### **3. Historical experience in promoting the common prosperity of spiritual life through cultural construction**

The Communist Party of China has always taken cultural construction as an important path to meeting the spiritual and cultural needs of the people and promoting common prosperity in spiritual life, and has formed a series of practical experiences with distinctive Chinese characteristics. These experiences are not only a high degree of condensation of historical experience, but also an important guideline for cultural construction and the promotion of common prosperity in spiritual life in the new era.

#### **3.1. Insisting on the Party's cultural leadership to build a firm sense of security in spiritual life**

Through the three-dimensional mechanisms of ideological leadership, value-oriented shaping and cultural ecological governance, the Party's cultural leadership has not only constructed an ideological defense matrix to resist the infiltration of ideological currents, but has also formed a value consensus network to strengthen the national identity, and has built a firm spiritual security barrier for the construction of socialist modernization.

First, adhere to the modernization of Marxism and build a firm ideological foundation with theoretical innovation. The history of the Party's century-long struggle is a history of theoretical innovation in which the basic principles of Marxism and Chinese practice are deeply intertwined. Mao Zedong pointed out in *On New Democracy* that "the new culture of China cannot be separated from the leadership of the Chinese proletariat's cultural ideology, that is to say, it cannot be separated from the leadership of the communist ideology" [15]. This statement creatively put forward the theory of "the leadership of proletarian cultural thought" and established the guiding position of communist thought in cultural construction. Since the founding of New China, Marxism has made three great

leaps forward in its modernization, giving birth to a series of theoretical achievements such as Mao Zedong Thought, Deng Xiaoping Theory, the Important Thought of the Three Represents, the Scientific Outlook on Development, and Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, forming a theoretical system of socialism with Chinese characteristics. These theoretical achievements have become the ideological banner that unites the entire Party and the entire nation, playing the role of a "fixed star" that unifies thought and calibrates direction, and enabling the 1.4 billion people to maintain their strategic stability amidst the turbulence of wind and clouds, to strengthen their ideals and beliefs, and to build a firm spiritual foundation.

Secondly, the Party has taken control of the dominant right to disseminate culture and strengthened its value leadership through position building. The Party has always placed the dissemination of mainstream values and the promotion of socialist ideology in a strategic position, and has paid constant attention to it. 1915, the monthly *Youth Magazine* pioneered the dissemination of Marxism to the masses, and Li Dazhao's *Victory of the People* [16] and other articles materialized philosophical discourses as the ideological weapons of the masses of workers, while Mao Zedong's *Reasons for the Launch of the Weekly Political Newspaper* in 1925 pointed out at the outset that: "Why publish the Political Weekly? For the sake of revolution." [17] Since then, he has repeatedly emphasized that the importance of newspapers lies in the fact that "they can make the Party's program and line, guidelines and policies, tasks and methods of work, meet the masses most rapidly and extensively" [18], and asked the Party's propaganda workers and educational and cultural workers to "hold the newspaper in their own hands as a weapon for all their work." [19] Entering the new era, the cultural communication system has been upgraded iteratively. First, build an all-media communication system and shape a new pattern of mainstream public opinion. In 2020, *the Opinions on Accelerating the Deep Integration and Development of Media* make it clear that "content construction is fundamental, advanced technology is supported, and innovation management is guaranteed" [20], promoting the construction of a three-dimensional communication matrix, and providing a new field for enhancing the influence and attractiveness of mainstream ideology. The *"14th Five-Year Plan for Cultural Development"* emphasizes the all-media construction path of "building a mainstream public opinion pattern that integrates online and offline, and linking internal and external propaganda" [21]. The second is to improve the level of using the Internet to govern the Internet and create a clear cyberspace. 2021 *Opinions on Strengthening the Construction of Network Civilization* [22] has pushed the registered users of the "Learning Power" platform to reach 320 million. Since the launch of the special action *Clearing up the Internet Environment for the Spring Festival of 2025* [23], a total of more than 1.03 million pieces of illegal information have been cleaned up, and 97,000 accounts have been disposed of, thus transforming the Internet, the biggest variable, into a cultural increment that builds consensus, and integrating socialist ideology into the lives of the general public, just like salt in the water.

Third, reviewing and regulating cultural content in order to build a cultural ecological governance system with Chinese characteristics. In 1994, Jiang Zemin emphasized at the National Propaganda and Ideology Work Conference that "insisting on spiritual civilization focuses on construction and strengthening management," [24] an assertion that establishes the basic principles of cultural governance. In 2005, *the Regulations on the Administration of Business Performances* [25] stipulated 13 types of prohibited circumstances, such as not forging or altering tickets for business performances, and in 2010, *the Opinions on Further Strengthening the Management of the Cultural Market* called for the "establishment and improvement of a comprehensive law enforcement system for the cultural market" [26] in order to purify the social and cultural environment. Since the new era, the regulatory system has been upgraded to a "negative list + red and black list" credit management model, building a closed loop of governance covering prior approval, monitoring and accountability. For the new online industry, a parallel governance logic of incentives and standardization has been adopted. On

the one hand, the reform of literary awards and online literary summits guide the direction of creation, while on the other hand, relying on institutional norms, efforts have been made to maintain cultural security. In 2018, *the Notice on Strengthening the Management of Network Broadcast Services* [27] emphasized strengthening the management of network anchors and establishing a blacklist system for anchors. In 2021, guiding opinions on *Strengthening the Standardized Management of Live Streaming* [28] further proposes the improvement of classification and management of live streaming accounts hierarchical standardized management system, live streaming reward service management rules and live streaming bandwagon management system, to achieve a dynamic balance between stimulating creative vitality and maintaining cultural safety.

### 3.2. Enhancing the sense of access to spiritual life through rational allocation of cultural resources

The rational allocation of cultural resources is the core hub for promoting the sharing of cultural achievements for the benefit of all. The Communist Party of China has incorporated culture for the benefit of the people into its strategy for governing the country, and in the course of a century of practice has built a cultural service system that integrates urban and rural areas as well as regional areas, thereby effectively enhancing the sense of cultural access for the masses.

First, to promote the sinking of cultural resources through ideological enlightenment, combining Marxism with the labor and peasant movement, Mao Zedong profoundly pointed out in 1939 in *The May Fourth Movement* that "intellectuals will accomplish nothing if they do not combine with the workers and peasants" [18]. This assertion was systematically expounded in such documents as *The Direction of the Youth Movement* [18] and *Speech at the Yan'an Literary and Artistic Symposium* [29] forming a practical program for revolutionary intellectuals. In accordance with the requirements of *the First Resolution of the Communist Party of China* [30] and *the Resolution on the Peasant Problem* [31], the early workers of the Party set up night schools for workers and literacy classes for peasants, forming a two-way dissemination mechanism of "theoretical translation and practical feedback". They not only translated revolutionary theories into the language of the masses, but also fed back the development of theories through the production experience of the masses. This dynamic inter-constructive model broke through the monopoly of traditional gentry culture, enabling revolutionary ideology to penetrate grassroots society through the "capillaries", and enabling Marxism to take root among the workers and peasants.

Secondly, it promotes educational equity and builds a system for the rational allocation of high-quality educational resources. 1949, *the Common Program of the Chinese People's Political Consultative Conference (CPPCC)* explicitly stipulated the new democratic education policy of "national, scientific and popular" [32], making clear the fundamental attribute of education to serve the workers and peasants. In 1950, the State Council issued *the Instructions on the Launching of Amateur Education for the Workers* [33], launching a large-scale literacy campaign focusing on factory workers. In 2010, the CPC Central Committee and the State Council issued *the Outline of the National Medium- and Long-Term Educational Reform and Development Plan (2010-2020)* [34], which raised the equity of education to a national strategy. 2015 saw the implementation of the *Rural Teacher Support Program* [35], which strengthened the allocation of teachers in rural areas and promoted the equalization of compulsory education. The *Modernization of China's Education 2035* in 2019 further pointed out that it is necessary to "promote high-level and high-quality popularization of education at all levels" [36], which provides a concrete action guide and a planning blueprint for effectively solving the problem of allocating resources to education, and continuing to broaden the access of the people to education. planning blueprint.

Third, improve the network of public cultural services and safeguard people's cultural rights and interests. In 1954, the Ministry of Culture issued *the Instructions on Rectifying and Strengthening the*

*Work of Cultural Centers and Stations*, making clear that "cultural centers and stations are institutions set up by the government to carry out the cultural work of the masses and to enliven the cultural life of the masses" [37]. In 1956, *the Circular on the Tasks and Work of Mass Art Centers* [38] made clear provisions on the nature, tasks, and funding of mass art centers. With the launch of large-scale economic construction, a large number of cultural facilities have been established throughout the country, providing a guarantee for people of different classes and geographic areas to participate in cultural activities. Since the new era, public cultural services have been transformed towards high-quality development. According to *the Ministry of Culture and Tourism's Statistical Bulletin* [39] on Cultural and Tourism Development in 2023, there are 3,246 public libraries nationwide, 44,000 mass cultural organizations, and the effectiveness of township and village comprehensive cultural stations continues to improve. The implementation of the "Spring Rain Project" has led to the conclusion of 364 twinning cooperation projects between cultural and tourism institutions in the east-central region and border ethnic areas, and the completion of 12 technological innovation centers of the Ministry of Culture and Tourism to support digitization projects such as the "Museum in the Cloud," which has enabled high-quality cultural resources to reach all people beyond the limitations of time and space. This has enabled high-quality cultural resources to break through the limitations of time and space to benefit all people.

### 3.3. Adherence to a people-centered approach to enhance the happiness of spiritual life

People-centeredness is the fundamental stance of socialist cultural construction, the core essence of which lies in building a cultural service system that matches supply and demand, and promoting the common prosperity of spiritual life through high-quality cultural provision. The CPC has always been based on the spiritual needs of the masses, and has constructed practical paths for the common prosperity of spiritual life with practical actions in different historical periods, so that the people can gain a sense of well-being by reaping the abundance of their inner world.

First, the combination of serving the masses and educating them is an important principle of cultural work. Culture is not only a product of "humanization" but also a bridge for "humanization" - it is created by the people and undertakes the mission of guiding and educating the people. In 1942, Mao Zedong clearly pointed out at the Yan'an Literary and Artistic Symposium that "Literature and art should become a powerful weapon to unite the people, educate the people, combat the enemy, and destroy the enemy." [36] 847-879 This statement requires that literary and art workers not only meet the spiritual needs of the people by taking root in the lives of the masses, but also realize ideological enlightenment through classic works such as *The White Haired Girl* [40], and realize the dual goals of service and education. 2006, Hu Jintao put forward the Socialist Concept of Honor and Disgrace, which has "the Eight Honors and Eight Shames" [41] as its core, and constructed the coordinate system of social values, which not only helps to In 2014, Xi Jinping, in his speech at the forum on literature and art, specifically emphasized that literature and art, as a project for forging souls, has the responsibility of educating people through literature. He pointed out, "We should convey truth, goodness and beauty through literary and artistic works, convey upward and good values, and guide people to enhance their moral judgment and sense of moral honor, as well as to aspire to and pursue a life that speaks of morality, honors morality, and abides by morality." [42] This statement highlights the internal logic of "education in service and sublimation in education" in cultural work, and in the dialectical unity of meeting the spiritual needs of the people and leading social values, it realizes the simultaneous resonance of individual spiritual growth and social civilization upgrading.

Secondly, people's satisfaction should be taken as a criterion for the timeliness of cultural construction. Cultural construction is closely linked to social reality, and its timeliness is reflected in its timely response to and effective fulfillment of social development and people's needs. This requires the establishment of a rapid-response mechanism and a dynamic adjustment system that aligns



cultural work with social development and realizes a precise match between cultural supply and social demand. 1992, *the report of the 14th CPC National Congress* clearly stated that "socialism with Chinese characteristics is only possible when both material and spiritual civilization are well developed." [43] The report built a complete coordinate system for the development of socialism with Chinese characteristics - the vertical axis anchors the speed and quality of economic development, while the horizontal axis measures the depth and temperature of cultural construction. Only when the two converge to form a civilizational synergy can the people reap the happiness of living a life of common prosperity. The timeliness of cultural construction is not only reflected in the speed of response, but also in the effectiveness of service, and in 2012, the General Office of the Central Committee of the Communist Party of China issued the *Outline of the National Cultural Reform and Development Plan for the Twelfth Five-Year Plan Period*, which incorporated "public satisfaction" into the cultural performance assessment index, proposing that "Unify the evaluation of the masses, the evaluation of experts and the market test to form scientific evaluation standards." [44] This closed-loop mechanism of "creation-communication-feedback" effectively realizes the accurate matching and positive interaction between the "supply side" and "demand side" of cultural services through real-time perception of changes in the cultural demands of the masses and dynamic adjustment of supply contents.

Thirdly, it insists on meeting the growing spiritual and cultural needs of the people through cultural innovation. On the one hand, the CPC has always made the people's nature the fundamental orientation of cultural innovation. As early as the Yan'an Literature and Art Symposium, Mao Zedong clearly emphasized that our literature and art were "for the people" [29], and this idea was further developed during the period of socialist construction. This idea was deepened and developed during the socialist construction period, and in 1956, Mao Zedong pointed out that "the blossoming of a hundred flowers in the arts and the contention of a hundred schools of thought in the academics should, in my opinion, become our policy." [45] Encouraged by the "Two Hundred" policy, the creative enthusiasm of the majority of literary and artistic workers was greatly stimulated, and a large number of excellent literary and artistic works emerged to greatly satisfy the spiritual and cultural needs of the people in the future. Entering the new era, the *14th Five-Year Plan for Culture and Tourism Development* requires "promoting creative design to dock with the real economy, modern production and life, and consumer demand" [46], realizing the resonance between the fruits of cultural innovation and the people's expectations. On the other hand, the Party has always relied on the people's power to carry out cultural innovation, respecting the people's spirit of creativity, so that the people's vitality for cultural innovation competes with each other, and their ingenuity and talent flow fully. Deng Xiaoping pointed out that "the people are the mother of literary and art workers" [47], and Jiang Zemin asked the majority of literary and art workers to "create art in the historical creation of the people, and make progress in art in the progress of the people" [24]. Hu Jintao emphasized that "only by putting the people in the highest position in our hearts, always staying with the people, and adhering to the people-centered orientation of creation, can the tree of art be evergreen" [48]. Xi Jinping also emphasized that "the people are the source of living water for artistic and literary creation, and once the people are left, art and literature will become rootless duckweed, disease-free moaning, and soulless shells" [49]. The history of cultural development over the past hundred years confirms that cultural innovation can only remain viable if it is rooted in the needs of the people and grasps the pulse of the times.

#### 4. Conclusion

In the new journey towards the comprehensive construction of a modern socialist country, the promotion of common prosperity in spiritual life through cultural construction is not only an inevitable requirement for meeting the people's aspirations for a better life, but also a strategic choice

for promoting Chinese-style modernization. The need to build a cultural construction system with the trinity of "a sense of gain, a sense of happiness and a sense of security" requires the systematic promotion of three core strategies.

With a sense of security as the cornerstone, the Party has strengthened its overall leadership of cultural construction. The Party has built an impregnable "Great Wall of Spirit" at the level of ideological leadership by building a solid ideological base, innovating the mainstream public opinion communication pattern, and perfecting the cultural market supervision system. Not only adhere to the guiding position of Marxism, but also use digital technology to empower the dissemination of mainstream values; not only to maintain the authority of traditional media, but also to activate the communication potential of new media; not only to strengthen the rule of law and rigid constraints on supervision, but also to innovate intelligent governance and flexible guidance, and to realize the organic unity of the security of the ideology and the market ecology in keeping with the right and innovation.

A new pattern of accurate supply of cultural resources should be built with a sense of acquisition as the guide. By deepening the reform of fair education and innovating the mode of public cultural services, we have established a supply mechanism of "demand-oriented + intelligent matching". Not only pay attention to the overall allocation of urban and rural education resources, but also strengthen the digital technology to enable education revitalization; It not only uses big data to build a diversified demand graph, but also retains a personalized service interface. It not only promotes the standardized construction of grassroots cultural facilities, but also promotes the sinking and sharing of high-quality resources, forming a supply system that "precision drip irrigation" and "inclusive coverage" complement each other.

Aiming at happiness, we will stimulate the synergistic development of cultural undertakings and industries. Adhere to the essence of the people's nature of socialist literature and art, and create a multidimensional cultural experience scene in inheritance and innovation. Not only fostering the creative concept of rooting in the people, but also expanding the new form of digital culture; not only strengthening the equalization of public cultural services, but also promoting the digital transformation of the cultural industry; not only digging into the traditional cultural value of the times, but also innovating the integration of cultural and tourism experience mode, to build up a spiritual nourishment system in which the traditional and the modern are blended, and the cause and the industry are mutually reinforced.

The synergistic efforts of the three will surely allow the people to enhance the sense of acquisition in cultural sharing, enhance the sense of happiness in deep participation, and build a sense of identity in value resonance, and ultimately coalesce into a mammoth force for the common prosperity of spiritual life.

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