

On the Intrinsic Vitality of Socialist Core Values

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Abstract—The scientific, mass-centered, national and open characteristics of social core values reflect that it is scientific in content, rigorous in logic and complete in structure. The rich connotation encompasses the stability of political direction, the guidance of scientific concepts, and the promotion of national spirit, the manifestation of zeitgeist, the accumulation of daily practice, and the pursuit of common ideas. The display of vitality can be promoted from such aspects as culture, integration of resources, coordination of contradictions and social incentives. The broad extension of the core values embodies the dynamic system of social development forming by it and socialist modernization practice and social vitality.

Keywords—*core values; Socialism; social vitality; modernization drive*

I. SOCIAL CORE VALUES SERVES AS A SPIRITUAL BANNER AND IDEOLOGICAL FOUNDATION

The Forth Plenary Session of the 16th CPC Central Committee has put forward the great goal of building a harmonious socialist society. Harmony is a special state formed in many contradictory movements. Its essence lies in coordinating the differences in various social factors, resolving social conflicts, creating positive conditions to promote social development. If "harmony" is the result of the dialectical movement of social contradictions, vitality would be the inexhaustible driving force formed during the contradictory movement and that promotes the formation of a harmony. The Party Central Committee has attached great importance to the theoretical significance of "vigor" in the aspects of motive and value theory of social development. In the reports of the 17th and 18th National Congress, the requirement for building a dynamic society was repeatedly proposed. It is undeniable that vitality has become the theme of the times and the keyword of social development. In the face of the dynamic change in social development, the whole party and the people of all nationalities in the country should, under the guidance of core values, respond to the challenges and tasks entrusted by the new era with vitality, and take the changes and development of society as the sprouting, evolution and demonstration of vitality. And we should exert the cultural leadership, resource integration, conflict coordination and social incentives of the core values to build an energetic harmonious society.

The socialist core values take root deeply in Chinese traditional culture and modern reality. The sprouting, unfolding, and evolution of the core values embody the party's grasp of the development law of socialist theory. It can be said that the formation and development of the socialist core values is also the process of improving the party's theoretical level and

enhancing its ability to govern, reflecting its deep understanding of the Party governance, the rules of socialist construction and the development of human society. And that is where the vitality of a Marxist political Party lies. The core values have undergone initial formation and rich development. The former is from the founding of the Party to the eve of reform and opening up, while the latter lasts till now. The core values as the highest theoretical abstraction to guide the social value contains the epitome of the era. Whether the common ideal of the realization of national independence and people's liberation, or the concept of socialist values and social ethics in the early days of the founding of the People's Republic of China, or the concept of social development enriched under the ever-changing world after the reform and opening up, all these not only provides the theoretical origin for the party's proposal of the core values, and also lays the foundation for the enrichment and extension of its connotation. The development journey reflects the characteristics of the theory. The scientificity, mass-centered, nationality and openness connoted in it will also provide a solid theoretical support for the construction of a vibrant society.

II. THE CONSTRUCTION OF CORE VALUES AND VITALITY CONCEPT

A. *The stability of political direction*

Huntington once pointed out that modernity creates stability, but modernization produces instability.[1] Comparing with Western developed countries; China has a modernization with later-mover advantages and also many ups and downs. Alongside the modernization are industrialization, urbanization, social transformation and value migration which are accompanied by international cacophony that add to our country's political load. However, as we always adhere to the path of socialism with Chinese characteristics, we not only create a relatively stable environment, achieving leapfrog development, but also show the stability of political direction. The stability of the political direction is the premise of the great achievements made in the past 30 years of reform and opening up. As the saying goes, "development and reform must be conducted in a stable political and social context. This is the consensus that we achieved after paying the price." [2] Political direction Stability is a forward-looking manifestation of political stability. It clarifies the basic issues of which banner to hold and what path to take in the development. The main line of development clarified through the integration of the ideological understanding of social subjects is the political direction of socialism with Chinese characteristics. It sought the best match point for the party's goal in the primary stage of

socialism, the country's prosperity, the rejuvenation of the nation, and the well-being of the individual, and at the same time the space for highlighting the vitality of the subject has been expanded, providing theoretical guarantees and realistic support for the vitality integration of social subjects.

B. The guidance of scientific theory

Marx once declared that the first premise of the entire history of mankind is undoubtedly the existence of a living being, which reveals the decisive role of human practice in social history. And vitality is also manifested by "the organic solidarity, social identity, and social interaction" of social subjects[3]. The scientific core values with a distinctive connotation, is an important support for the formation of social identity. It can not only achieve the coordination of multiple values in the macro context of social structure change, but also can guide the practice in micro context through the formation of value identification. Its scientific nature is reflected in the fact that it not only serves as a further clarification and refinement of the core and most essential concepts put forward by the party and the people of all ethnic groups in the process of socialist construction, but also further integrates the content organically and systematically, forming a socialist core value concept with Chinese characteristics with an inherent logic. The national spirit takes the guiding ideology of Marxism as the soul and building socialism with Chinese characteristics as the theme, and patriotism as the core. The zeitgeist takes the reform and opening up as the core. The socialist concept of honor and grace takes the eight honors and eight shames as the main content. With all these, it has a solid scientificity, clear mass-centering, extensive nationality, and active openness. It can be said that "scientificity" is the primary feature of the core values existing in the theoretical form.

C. The manifestation of the zeitgeist

First, nationality is the epitome of its historical inheritance. The zeitgeist must include national character and reflect the essence of the national spirit. In the history of a nation, its spirit has become the banner of gathering the national strength. It encompasses the development of the nation and embraces its spiritual values and pursuits. Nationality is deeply etched in the souls of every people of the Chinese nation, constituting the legitimacy of widespread identity, and the invisible "soft" forces affect every historical process of the nation. Secondly, zeitgeist is deeply rooted in the excellent traditional culture of the nation, and it constantly highlights the hallmarks of the times. Marx once proposed "the foundation of modern industrial technology is revolutionary, and the technical infrastructure of all previous production methods is inherently conservative." [4] It can be said that the true spirit of the times is based on the era of nationality, because the collision of times can not only ease the impact of modernity on the way of the main thinking and content, but also ensure that the national spirit is inherited in a vitality posture. Finally, innovation caters to the self-transcending implication of connotation in vitality. The vitality of a society comes from the cycle of metabolism and rejuvenation, and it is not the progress at the same level but the qualitative leap. The ancient national wisdom and the innovative recognition of the current era embodied in the zeitgeist illustrate the grasp of the pulse of the times. Especially

in the context of the current era, the mastery of advanced science means that one holds the power of discourse of the times and stands at the forefront of the times. Therefore, if the call for development of society does not stop, the innovation should not stop. The innovation of theory and practice is the development of its own vitality and at the same time injects new vitality into itself.

D. The accumulation of daily practice

To vitalize society or manifest social vitality is, in the final analysis, the self-verification of the "human" in teleology, meaning and axiology, which aims to allowing humans to better survive in the real world. The generation of social vitality can be seen as "a dynamic process that people's subjectivity, initiative, and creative ability grow with the constant expansion and deepening of people's practices and contacts based on the practice." [5] It is also the human practice that "creates an object world and transforms the inorganic nature. This is the existence of man as a conscious class, that is, the existence of a class as its own essence, or the existence of itself as a class confirmation." [6] However, the objectification of human nature is first and foremost the most extensive and practical daily life in which people is closely related. It is in this sense that Husserl calls for "a simple return to life through a simple reflection above life." [7] Therefore, the search for vitality must return to daily life practice. .

III. ADHERE TO THE CONSTRUCTION OF SOCIALIST CORE VALUES AND A VITALITY SOCIETY

A. Cultural leadership - the spiritual cohesion of social vitality

Guiding social development with socialist core values is a profound embodiment of our country's active response to the current dynamics of social development. It is a systemic existence of values that predominated in certain social and historical periods. It is also the cornerstones and pillars of a certain social ideology and value system and will surely lead the development of socialist spiritual civilization in "cultural" patterns. It can condense the spiritual power of the subject and actively implement its rich practical purports through influencing and guiding people's ideology and thinking, and inject vitality into social development from the aspects of subject recognition and multicultural integration.

B. Resource integration - a solid material foundation for social vitality

Building a vibrant society depends not only on injecting resources, but also on the sound circulation and rational distribution of resources. Many historical realities have reminded us that placing our hopes on the accumulation of capital, technology, and equipment will not only become the fond dream for better modernization but also breeds unstable factors such as social differentiation and corruption. Whether the advantages of resources can be transformed into the development foundation depends on the cultivation of resource integration capabilities. Social vitality is embodied in the "self-organization, self-creation, and self-evolutionary functions of the internal structure and operation modes of specific social

systems”.[8] It embodies the requirements of the social structure and the resource transfer methods in it, and stimulates the vitality through the social process in which connotations such as self-organization and self-creation are given. From this perspective, the manifestation of vitality is, in the final analysis, the issue of resource integration. The integration of social resources is to connect in a certain way social resources that are originally scattered and out of touch with each other or have implicit internal logic, so as to realize the sharing and collaboration of resources in the society to form a coexistence of value and efficiency. The core value concept contains elements of resource integration due to its inherent scientific, national, mass-centered and open characteristics.

C. Conflict coordination - the effective guarantee of social vitality

The decisive role of Marx's historical materialism in social basic contradictions to social development is not only the scientific explanation of social dynamic theory but also the theoretical support for the dynamic aspect of social vitality. As an abstract theory rooted in the complex social reality, the basic social contradiction not only indicates the internal basis supporting the evolution of society, but also clarifies that the dialectical tension in the contradiction is the root of vitality. Whereas the contradiction can, on the one hand, nourish vitality and promote development, and on the other hand can breed ugliness and trigger turmoil which is highlighted by the conflict of interest in development and the imbalance between value goals and norms. The pursuit of interest is the driving force of all human activities. From a personal point of view, one pursues his own development for the sake of his own interests in order to achieve a comprehensive understanding of his own essence. From the perspective of society, the social development can be seen as the history of the generation and satisfaction of demand. The history of development is also a process in which the contradiction arising from the struggle for limited resources goes into coordination. Back to the real context of our country, many problems derived from the conflicts of interest are urgent issues that need to be resolved as well as opportunities for building a vibrant society.

D. Social incentives - inexhaustible motive force for social vitality

The mechanism of social incentives stems from the controllability of human beings. As a unity of natural attributes and social attributes, human beings are regulated by their own social relationships, which indicate that the subject has "relative controllability", that is, in the most cases people will regulate his own behavior in accordance with the social advocates and incentives. As the spirit and soul of socialism, the core value is of great significance to integrate and lead the diversified value orientation to promote the steady

development of the society along people's expectations. If it is not practiced by social subjects, it will be like the moon in the stream which could be never reached. However, the social incentives in the connotation just circumvent this problem. It no longer stays in the rigid ethical moralizing teaching and dogma, but guides the social practice through the social incentive mechanism in both emotional drive and moral support to nourish social vitality.

IV. CONCLUSION

Comrade Xi Jinping pointed out at the 19th National Congress of the Communist Party of China: "Remain true to our original aspiration and keep our mission firmly in mind, hold high the great banner of socialism with Chinese characteristics, secure a decisive victory in building a moderately prosperous society in all respects, strive for the great success of socialism with Chinese characteristics for a new era, and work tirelessly to realize the Chinese Dream of national rejuvenation." [9] This not only demonstrates the confidence and determination of the Party Central Committee with Comrade Xi Jinping as the core to win the victory in building socialist construction with Chinese characteristics, but also shows the significance of vitality to the great rejuvenation of the Chinese nation. As a concise concept in the process of socialist modernization, the core values can generate the vitality of social subjects by emotional driving, value-driven, and moral and ethical codes, thus forming an inexhaustible motive force for social construction and national rejuvenation in the aspects of subject generation theory, social dynamics, and value theory.

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