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The Dialectic Value Implication of Xi Jinping's View of a Better Life

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Abstract: *Since the 18th national congress of the communist party of China, general secretary Xi Jinping has mentioned the concept of "a better life" in his series of speeches. General secretary Xi Jinping's thought on "a better life" contains the dialectical unity between the material and spiritual life, between the short-term and long-term life, and between individual and social life. A profound understanding of the dialectical value contained in Xi Jinping thought on "a better life" is of great theoretical and practical significance for us to adhere to the path of socialism with Chinese Characteristics, create a better life and realize the "Chinese dream" of the great rejuvenation of the Chinese nation.*

Key words: *Xi Jinping; Better Life; Dialectical Unity*

As early as November 15, 2012, general secretary Xi Jinping has pointed out that "Our people have an ardent love for life. They wish to have better education, more stable jobs, more income, greater social security, better medical and health care, improved housing conditions and a better environment. They want their children to have sound growth, have good jobs and lead a more enjoyable life. And our mission is to meet their desire for a happy life (Xi, 2016), at the eighteen CPC Central Committee Political Bureau Standing Committee meeting with Chinese and foreign correspondents. According to statistics, the concept of "better life" has been mentioned by him more than 70 times , especially fourteen times in the nineteen major reports of the party, so it has become one of the core concepts of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era (Li, 2018). In the report, Xi Jinping pointed out that "Socialism with Chinese Characteristic in the new era, the main contradiction of our society has been transformed into the contradiction between the growing needs of people's life and the development of imbalances and insufficiency". This is a significant judgment on the historical transformation of social contradictions in China, which not only means that the major social contradictions in China have undergone a historical transformation that the demands of Chinese people "which have been transformed from the growing material and cultural needs to the growing needs of a better life", but also means that the "unbalanced and inadequate factors" limit to achieve people's goal of a better life that" breeding for children, education for learning, income for work, medical care for the sick, providing for the old, houses for the homeless and support for the weak. "This judgement shows that the profound interpretation of all the efforts to achieve this better life as well"(Li, 2018). A deep grasp of the dialectical value implication of Xi Jinping's "better life" is of great theoretical and practical significance for us to adhere to the Road of Socialism with Chinese Characteristics and to create a better life and to achieve the great rejuvenation of the Chinese nation.

A Better Life is the Dialectical Unity of Material and Spiritual Better Life

The concept of material and cultural needs was first put forward in the political resolution of the Eighth

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National Congress of the Communist Party of China in 1956. The resolution states that "The main contradiction in China is the contradiction between the people's need for rapid economic and cultural development and the current situation in which economic and cultural needs cannot be met". Later, this expression was refined in the Resolution on some Historical Issues of the Party since the Founding of the People's Republic of China in 1981: "the main contradiction to be solved in China is the contradiction between the people's growing material and cultural needs along with backward social production". Since then, it has continuously pointed out that "The contradiction between the people's growing material and cultural needs and backward social production is the main contradiction of our society" until the Political Report of the 18th National Congress of the Communist Party of China. The Report of the 19th National Congress of the Communist Party of China, aiming at the historical transformation of the major social contradictions in our country, makes a correct judgment that "the people's growing needs for a better life" replace "the material and cultural needs", which does not mean that "the material and cultural needs" are no longer needed, but includes these needs, and it is the sublimation and expansion of "the material and cultural needs". However,the "material and cultural needs" here no longer refer to the task of "meeting the limited and low-end needs of people's livelihood", but "taking meeting the comprehensive and high-end needs which include spiritual and cultural needs of people's livelihood as the main task".

Compared with the so-called "meeting the limited and low-end material and cultural needs" and "comprehensive and high-end material and cultural needs", this is inseparable from the objective and practical conditions for the development and progress of our country. Engels once pointed out: "Just as Darwin discovered the law of the development of the organic world, Marx discovered the law of development of human history, that is, a simple fact that has always been obscured by a complex ideology: people must eat, drink, live, wear before they can engage in politics, science, art, religion, etc. Therefore, the production of direct material means of life forms the foundation of a nation or a certain stage of economic development in an era. People's views on state system, law, art and religion are developed on this basis. Therefore, they must also be interpreted on this basis rather than doing the opposite as in the past" (Marx & Engels, 1995). In the early days of the founding of New China, the satisfaction of material (economic) and cultural needs were the objective practical problem that we faced directly at that time, which reflected the objective needs that we should develop our productivity vigorously Since the reform and opening up, the theory of the essence of socialism has been put forward. This means that the Communist Party of China has a clear understanding of the socialist road, the fundamental task of socialism and the socialist goal of vigorously developing the productivity, which forces we should meet the increasing material (economic) and cultural needs of the people. With the development and change of the times, China's material (economy) has made rapid development, and its comprehensive national strength has made unprecedented progress. However, people's material and cultural needs are no longer limited to the satisfaction of basic needs. Entering the new era, they need more high-end needs. "From the perspective of the development process of human society, people's livelihood demands are always closely related to the era and the stage of social development. The level of people's livelihood often depends on the degree of economic and social development and progress of a country or region. The less developed the society is, the lower the people's livelihood demands are. The more developed the society is, the higher the people's livelihood demands are" (Zheng, 2018). "The further the economy and society develop, the more far-reaching the connotation and extension of people's livelihood issues are expanding, which is an objective law that is difficult to reverse" (Zheng, 2006). Thus, clothing, food, housing, travel, education, employment, environment, cultural entertainment, tourism and related material life needs are bound to be accompanied by changes in the times to improve.

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In addition to the satisfaction of the material needs, a better life should also include the satisfaction of comprehensive, high-end spiritual and cultural needs. From the material life of clothing, food, housing, travel, education, employment, environment, culture and entertainment, tourism and related services to the pursuit of a higher level of fairness and justice, democratic politics, social participation, development opportunities, equality and dignity, a better life actually reflects the dialectical unity and integrity of the material life and spiritual life of the expression. National development and social progress are inseparable from the development of material life, but we ought to aim at the development of spiritual life. After all, the relationship between the two indicates the pursuit of material life does not necessarily lead to the satisfaction of spiritual life, and even to a certain extent it will hinder the development of spiritual life. Lin Dehong, a professor of Nanjing University, points out that a better life is the harmony between material life and spiritual life from the philosophical point of view, and they complement and promote each other. That is to say, material life is the foundation of spiritual spirit, spiritual life is the sublimation of material life, and spiritual life is more important than material life. Schopenhauer, a western philosopher, divided a man's better life into things (property), honor, status and soul (Schopenhauer, 2008). In his view, human soul is the key factor to determine a happy life. However, the first three factors are not out of his sight. Therefore, the mutual promotion and transformation of the enjoyment of material life wealth and the creation and appreciation of spiritual life wealth are the complete expression of a better life.

A Better Life is the Dialectical Unity of a Better Life in the Near Future and in the Long Run

The pursuit of a better life is undoubtedly the eternal topic of mankind. The difference between man and animal lies in the fact that people make the pursuit a reality through the imagination and design of a better life and by the practice guided by reason. As Marx said, "Animals and their own life activities are directly the same", and people make "the life activities itself become their own will and their own consciousness of the object" (Marx & Engels, 2009). For people, there are conscious life activities. The pursuit of a better life is the direct embodiment of this conscious activity. The concrete performance of the pursuit of a better life is not the same for people in different periods under different historical conditions. Human society is built up by the unremitting pursuit of a better life of people in different historical conditions in different societies. Therefore, a better life is not only a specific vision based on the current life, but also a value orientation for the future long-term better life.

As far as the vision expression of a better life is based on the present life, it represents a reflection and examination of real life, and it is also the driving force of struggle based on the objective conditions of reality, so it embodies the concrete embodiment of the Chinese-style beautiful life in the process of adhering to the road of socialist with Chinese characteristics and realizing the great rejuvenation of the Chinese nation.

A better life never automatically falls from the world. If we just stay in the present instead of pursuing a better style of life, a better life will pass us by. It requires unremitting efforts. In 1978, China's economy accounted for 1.8% of the world's total. Today, as the world's second largest economy, China's economy has accounted for 14.8% of the world's total. Whether it is GDP, Engel coefficient, skyscrapers, the world's top 500, the population of the middle class, luxury consumption, total amount of automobile and so on have developed unprecedentedly compared with those before the reform and opening up. And these achievements are inseparable from the unity of the people of our country towards a better life. Entering the new era, as the

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general secretary Xi Jinping emphasized, the people's expectation of "eight more" for a better life is actually the need for better life produced by people in various intuitive feelings about social changes.

But a better life is not limited to the vision of the present life and its pursuit, it is also a value guide for the best life. Judging from the history of human thought, thinkers have never stopped imagining and pursuing the ultimate beautiful society. For example, the western ancient Greek thinker Plato's Republic, the thought of three utopian socialist thinkers in modern times: Saint Simon, Fourier and Owen along with a society of great harmony in the ancient China . From the perspective of the process of human social practice, the description of the best social life of these thinkers, although with genius-like foresight and the value of the times beyond time and space, is ultimately lost to fantasy. Because it was divorced from the social and historical conditions at that time and did not conform to the law of social development. Standing on the shoulders of great men, Marx absorbed the crystallization of the ideas of his predecessors, and created a materialistic view of history, pointing out that the communist society will be the highest stage of human social development. Communist society is the cornerstone of the best social life.

Marx once pointed out in German Ideology:" In the Communist society, no one has a specific scope of activities, and anyone can develop oneself in any department. The whole production are regulated by the society, which makes it possible for me to do this today, tomorrow, hunting in the morning, fishing in the afternoon, animal husbandry in the evening and criticism after supper. In this way, I will not always be a hunter, fisherman and herdsman or a critic. " From the description above, we can see that everyone is free and has comprehensive development in the Communist society. Labor is no longer a means of making a living, but a manifestation of self-worth and the meaning of life. The ideal of a good Communist society provides us with the highest value pursuit which is based on the common ideal of Socialism with Chinese Characteristics and the "Chinese dream" of the great rejuvenation of the Chinese nation. This is the ultimate value destination of the whole human being. It occupies the commanding height of human's yearning for and pursuit of a better life. It is the continuous realization of occupying human's essence, and the continuous realization of the value ideal that world of human and social relations return to mankind itself.

A Better Life is the Dialectical Unity of a Good Individual Life and a Good Social Life

Man is the subject of the discourse of a better life. Around the question of man, before Marx, It started long ago when the proverb "Man, know yourself!" was carved on the temple of Apollo in ancient Greek. People are thinking these questions that "What is a man, where he comes from, where he goes" which are related to the logical implications of life. Only when people know themselves can they generate the motive force and hope of life in their life practice. Hence, the thinking of "the riddle of Sphinx" has been fascinated by generations of thinkers and has become a beautiful landscape in the history of human thought. Plato said that "man is a rational animal "while Socrates said that "man is a political animal." People of modern naturalism (Holbach, Helvetius, etc.), people of modern rationalism (Kant, Hegel, etc.) and people of modern rationalism humanism (Feuerbach) have made great progress in the understanding of human beings and the possibility of human life expansion, but it still does not involve social attributes of human being. It is Marx who found this and came to the scientific conclusion that "man is the sum of all social relations in its reality" (Marx & Engels, 2009) by standing on the shoulders of giants. We can conclude something important from this conclusion. First of all, a man has multiple attributes, but what really determines the nature of man lies in his

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social attribute. Second, the essence of human beings is not illusory abstraction, but realistic and concrete, developing with the development of history. Third, the essence of human being is not the product of a single social relationship, but determined by the sum of all social relations. On the basis of surpassing the previous theories, Marx's thesis points out that man is a social man, and that everyone exists and works in a specific and historical real society. The content of life is closely related to complex and diverse social relations and social activities. The construction and practice of a better life must be based on the dialectical unity of the individual and society. A society is made up of person by person, and a society cannot be made up without individuals. Accordingly, people are in society without which individuals can not live.

Generally speaking, the logic of life is the premise of historical materialism on the realization of the meaning of life and It is closely linked with the liberation of human beings. It is driven by the creativity of the subject under the conditions where ensure the authenticity of real life content, rationality and generation of people's relationship. In addition, it should take the orientation of meaning generation and the realization of humankind's life as the content of value guarantee (Zeng, 2018). General secretary Xi Jinping stressed repeatedly that "people's pursuit of a better life" includes not only the happy life of individuals, but also the happy life of all members. In the new era of Socialism with Chinese Characteristics, the pursuit of a better life is not only the needs of everyone, but also the common needs of all members of society. Fundamentally, the needs of a good individual life are consistent with those of a good society. The satisfaction of individual better life will promote the satisfaction of social better life, and the satisfaction of social better life (sustainable development and progress of society) is not only the premise of individual better life, but also the guarantee of individual better life needs. On the one hand, it will lead to the supremacy of satisfying the needs of individual better life and even damage the satisfaction of other individual better life to meet one's own private interests, which will eventually lead to the failure of satisfying the needs of social better life If we comprehend the relationship between the two above unilaterally. On the other hand, it may lead to the realization of the social good needs at the expense of the individual better life needs. In the dimension of reality, the dialectical unity of personal and social better life needs the individual's moral cornerstone and the justice of social system.

In addition, there is also a dimension involved in the need for a better life for individuals and society, that is, the dimension of community of common destiny for all mankind. In Marx's view, free and conscious activities are the internal requirements of human beings. This is the confirmation of human essential strength and the characterization of human subjectivity. What's more, it is the basis of the necessity and possibility of human liberation. It is this essential power of human being that can feel their own existence with rationality and spirit. More importantly, human being can feel their existence as one kind with some commonness . "It shows that human being have independent and free disposal ability to handle various factors once limiting them and have their own obligations and rights to control themselves and society" (Liu, 2017). This is the direct theoretical basis for Marx and Engels to put forward the idea of "the community of human destiny". What is the fate of human community? General Secretary Xi Jinping pointed out in the report of The 19th National Congress of the Communist Party of China that "building a community of human destiny and building a lasting peace, universal security, common prosperity, open and inclusive, clean and beautiful world." This is the embodiment of General secretary Xi Jinping's inheritance and development of Marx Engels's idea of human destiny community. It is also a realistic expression of the development of the ideological connotation of Socialism with Chinese characteristics for the new era. What's more, it is the theoretical ascension and value orientation based on the logic of human life needs.

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