

To Improve the Level of Public Cultural Services to Promote the High-Quality Development of Spiritual Prosperity

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Abstract: Common prosperity is the essential requirement of socialism, and material prosperity and spiritual prosperity are dialectically unified. As an important part of the people's growing needs for a better life, public cultural services are inextricably linked to the connotation, basic characteristics and beneficiaries of common prosperity. However, public cultural services are still in the development stage and there are still links that need to be improved. This article will study how to improve the level of public cultural services from three aspects: supply content, supply and demand relationship, and service scope, thereby promoting the high-quality development of spiritual wealth.

Keywords: Public Cultural Services; Common Prosperity; Rich in Spirit

1. Introduction

Common prosperity is the essential requirement of socialism and the common expectation of the people^[1]. It is not only a theoretical concept, but also a practical concept, which includes both economic and cultural common prosperity. Material prosperity and spiritual prosperity are dialectically unified, they are interdependent, mutually reinforcing, and transformed into each other under certain conditions. Material prosperity creates conditions for improving the spiritual world of all the people, and spiritual wealth will also provide intellectual support and motivation for the recreation of material wealth. Public cultural services meet the needs of the broad masses of the people to participate in various cultural activities, and are the main way to realize, safeguard, and develop the people's basic cultural rights and interests. The development of common spiritual prosperity and the construction of public culture are also inseparable and complementary to each other. Fei Xiaotong noted "Social problems have their roots in cultural dissonance"^[2]. Therefore, improving the cultural literacy of the public is an important guarantee for promoting social stability. Public cultural services, as a key starting point for the construction of spiritual civilization, have increasingly become an important source of national cohesion and national soft power.

The main body of public culture is "real people" and "practical people", not "abstract people", and the whole process of production of all cultural activities starts from "real people and their activities". From the point of view of the production of culture, the broad masses of the people are the creators of culture, the production of material materials and the production of human beings themselves are the two kinds of production that constitute the basis for the existence and development of human society, and the practice of social production of mankind provides the premise for the production of spiritual civilization, and the masses of the people can directly create culture in real life, and can also indirectly carry out cultural production in the process of carrying out social production practice, so all culture comes directly or indirectly from the masses of the people. From the perspective of cultural development, excellent culture either reflects social reality or meets the people's needs for a better life. It can be spread, inherited and innovatively developed among the people. Therefore, the development of culture is also inseparable from its impact on people. value scale.

With the changes in the main contradictions in our society, the diverse and multi-level needs of the people have become more urgent to improve the supply level of public cultural products and services. At present, public cultural services are still facing the dilemma of formatting and simplifying the supply content, the inability to accurately match the relationship between supply and demand, and the full coverage and equalization of the service scope. This will effectively protect the basic cultural rights and interests of the people and enhance the sense of gain and happiness in spiritual life.

2. Promote spiritual enrichment content diversification through co-construction and sharing

In order to achieve spiritual prosperity and high-quality development, in addition to realizing the main position of the government in the supply and guarantee of basic public cultural services, it is also necessary to refine the standards of public cultural services in light of

local actual conditions. At the same time, it is necessary to create a market environment for fair competition between public institutions and social forces, adapt measures to local conditions, and widely absorb forces from all walks of life to promote the joint construction and sharing of public culture.

The first is to actively promote cooperation between universities and local governments. On the one hand, it actively connects with the social practice activities of college students such as “three to the countryside” to promote the construction of rural culture, absorbs outstanding talents from multiple majors to go deep into the grassroots level, and realizes the fixed-point and regular delivery of culture. On the other hand, it will open up channels for college students to stay in their hometowns and start businesses, and promote the innovation and development of local cultural industries. “It is better to teach people to fish than to teach them to fish”, college students will explore the cultural characteristics of each village, plant culture and create culture according to local conditions, and realize a virtuous circle of benefiting the people with literature and creating culture with the people.

The second is to promote the development of public culture with the development of cultural tourism. The overly formatted cultural copy supply model has led to cultural adaptation fatigue in some regions because the endogenous power of culture in these regions has not yet been activated. In the frenzied period of national tourism, the Bureau of Culture and Tourism should seize the opportunity to unite with various groups to jointly excavate and sort out local cultures such as historical legends, places of interest, and gourmet specialties, so as to form tourism promotion materials, promote the inheritance, promotion and innovation of excellent culture, and cast the soul of rural revitalization with culture. At the same time, make good use of the new media publicity platform, through the holding of innovation and entrepreneurship competitions, short video competitions with the theme of cultural communication, etc., to innovate and output cultural highlights, attract tourists, and promote the “self-hematopoiesis” ability of local public culture with commercialization.

The third is to promote grassroots cultural autonomy of the people. The masses of the people are the main body of cultural creation. However, at this stage, the cultural level of the rural masses is relatively low, and the degree of participation in public culture is also low as a whole, which is manifested in the poor initiative of demand expression and the weak ability to take the initiative to create. Therefore, in order to stimulate the people’s ability to participate in public culture, it is necessary to popularize rural education. Through extensive publicity of public cultural content that rural people love to hear and see, we can stimulate the grassroots masses’ sense of responsibility and mission for cultural construction, increase their enthusiasm for cultural participation, and improve the basic cultural literacy and scientific literacy of the grassroots masses. In addition to this, there is a need to give more autonomy to the people to stimulate a more dynamic culture at the grassroots level. Give play to the role of grassroots mass autonomous organizations, encourage grassroots people to participate in cultural management, improve mechanisms for the expression of public opinion and supervision mechanisms, and realize the supply of self-cultural services.

3. Modernize the form of spiritual affluence with digital technology

Although the government-led top-down supply model guarantees the basic cultural needs of the people in different regions to a certain extent, due to the vast territory of China, the unbalanced development of the eastern, central and western regions, and the huge differences in economic foundation, cultural heritage, population size, etc., it is difficult to take into account the characteristics of local culture when the government aims to build a public cultural service system with the goal of standardization and equalization. Therefore, this one-way and standardized supply mode is difficult to meet the public cultural needs of all the masses, and then affects the public culture to play its due role. The world is currently in a period of rapid digital development, and digital technology has brought a lot of convenience to people’s lives. In order to better solve the problem of asymmetry between supply and demand of public culture, relevant departments should keep up with the trend of digital reform and apply modern digital technology throughout the whole process of accurate matching of “demand-supply” of public culture, so as to achieve spiritual prosperity and high-quality development.

First, it is necessary to promote the digitization of cultural resources in various places to achieve regional sharing. On the one hand, it is necessary to smooth the cross-regional use of public cultural venues in various places. The 14th Five-Year Plan for the National Economic and Social Development of the People’s Republic of China and the Outline of the 2035 Vision Goals clearly point out that public libraries, cultural centers, art galleries, museums and other public cultural venues should be promoted free opening and digital development^[3]. Estab-

lish an online operation mechanism for all kinds of venues, and use online promotion, online reservation, online borrowing, etc., to make public cultural resources available to the people of the whole country. On the other hand, it is necessary to build a digital transformation system for local characteristic culture. Systematically complete the digital transformation and archiving of local cultural resources, so as to form an effective preservation of history and culture, provide a foundation for the dissemination of excellent culture, provide convenience for cultural researchers and enthusiasts in various places, and lay the foundation for the realization of public culture for the whole people to build and share.

The second is to establish and improve a big data platform to achieve accurate service interaction. The first step is for grassroots governments to go to the countryside and carry out extensive household surveys to form basic data and classify them. The second step is to open a real-time feedback channel for the needs of the masses to realize the dynamic update and response of the needs of the masses. In the third step, grassroots governments must respond to every request based on demand and publish the results on the platform. As a result, a virtuous circle of establishing and improving the interactive big data platform for public cultural services has been formed, and the accurate matching of “demand and supply” has been realized.

Third, it is necessary to formulate a mass satisfaction evaluation section and an experience sharing section for prefecture-level cities. The masses have the dual identity of proposing public cultural needs and enjoying public culture, which is the best way to test whether public cultural needs are accurately implemented. Therefore, the development of an online mass satisfaction evaluation section is crucial to supervise the continuous improvement of public cultural services by grassroots governments. In addition, prefecture-level cities should also be used as units to establish an experience sharing section for improving public cultural service levels. China has a vast territory, and there are differences but also similarities between regions. Good practices will be formed into experiences with reproducible functions, and classified according to needs, and finally a national reference experience database will be formed.

4. Promote the universalization of the scope of spiritual prosperity with standardized guarantees

Common prosperity has three characteristics: development, sharing and sustainability. The requirement of sharing is emphasized in the definition of “common prosperity” in the Opinions of the CPC Central Committee and The State Council on Supporting the High-quality Development and Construction of Common Prosperity Demonstration Zone in Zhejiang: Common prosperity has a distinctive feature of The Times and Chinese characteristics. It means that through hard work and mutual help, all the people can lead a prosperous life, be self-confident and self-strengthening, have a livable and working environment, maintain social harmony and amity, and provide universal access to public services, so as to realize all-round human development and social progress, and share the fruits of reform and development and a happy life^[4]. At a time when socialism is advancing to a higher stage, the importance of spiritual culture should also be paid more attention. Sharing requires common prosperity to pay more attention to distributive fairness, including the fairness of the broad masses of people enjoying public cultural rights.

Public culture is a compound word. “Public” reflects that the scope of its services is broad and non-exclusive. This is similar to the sharing reflected in “common” of common prosperity. “Public” reflects not only the advantages of socialism, but also the choice of national and personal needs. The first is national choice, that is, the establishment and implementation of the public cultural service system serves the dissemination of the national will such as socialist core values, and embeds the country’s development goals into excellent public cultural services to guide the people’s life practices. The second is personal needs, that is, people’s basic cultural rights and demands for cultural life. Public libraries, museums, cultural centers, cultural auditoriums and other cultural venues provide the most basic guarantee for the most basic cultural acceptance channels for the broad masses of the people.

On the occasion of the 20th anniversary of the implementation of the “Ten Million Project”, Zhejiang has achieved the goal of “Ten Million Project” in accordance with the requirements of “promoting equalization through standardization”. Public cultural services are divided into basic and non-basic. “Standardization” is the most basic part of provision. This is to ensure that people in all regions can enjoy the right to public culture. In order to achieve the equalization of basic public cultural services between regions, urban and rural areas, and

groups, government units should focus on promoting basic public cultural services, promote the relative fairness of public cultural services for the people with various safeguard measures, and promote the universalization of the scope of spiritual wealth.

First, human resources security. According to the results of the seventh national population census, 13 provinces have an average of more than 10 years of education, 14 provinces have between 9 and 10 years of education, and 4 provinces have less than 9 years of education.^[5] There is an imbalance in the total population and education level of provinces and regions. On the one hand, we should improve talent policies, retain locals, attract foreign workers, highlight the role of cultural inheritors such as intangible cultural heritage inheritors in grassroots cultural construction, and give full play to their role as a link in the dissemination of public cultural services. On the other hand, the relatively backward areas should strengthen the popularization of basic education and enhance their ability to learn, disseminate, and create culture.

The second is the guarantee of funds and facilities. The economic base determines the superstructure. The National Basic Public Service Standards (2021 edition) further defines the main scope of eight basic public cultural services in China at this stage, such as free opening of public cultural facilities and sending opera to the countryside. These services involve a large amount of capital investment such as infrastructure construction and human resource training. Financial support is a prerequisite for ensuring that basic public cultural services cover all people in all regions of China.

The third is the guarantee of laws and regulations. In order for the scope of basic public cultural services to benefit every inch of the motherland and ensure that every citizen has the right to enjoy public culture, it is necessary to formulate corresponding laws and regulations and systems to promote their implementation with responsibility. On the one hand, we should improve the mechanism for the use of finance, and give full play to the enthusiasm of the central and local governments in accordance with the requirements of the reform of the division of fiscal powers and expenditure responsibilities between the central and local governments in the field of public culture, so as to improve the efficiency and use of financial resources. On the other hand, improve the supervision mechanism of departments and the masses, cooperate with the National Development and Reform Commission to strengthen the supervision and monitoring of the implementation of cultural projects, and make suggestions on improving relevant indicators in a timely manner, so as to continuously improve the level of protection of the cultural rights and interests of the masses.

5. Conclusion

Common prosperity is not synchronous prosperity, nor is it equal prosperity, common prosperity is the process of getting rich first and getting rich later, and the ultimate benefit is the whole people. “The masses of the people are the creators of history” is the truth of historical materialism, and upholding the position of the masses as the creators of history and their pioneering spirit in social development is the fundamental requirement for promoting historical progress. In his *Economic and Philosophic Manuscripts of 1844*, Marx put forward the theory of the comprehensive development of man, “Man occupies his comprehensive essence in a comprehensive way, that is, as a complete man”^[6]. As a Species-being, the essence of human beings is free and conscious activity, that is, practical activities, and the most concentrated expression is labor; as a social being, the essence of human beings is the sum total of all social relations in their reality; as a complete individual, human beings are a unity of natural factors, social factors and spiritual factors. Therefore, in promoting the goal of common prosperity for all people, it is necessary to pay attention to promoting the all-round development of “people” at all times.

Public cultural services have played an important role in promoting the modernization of the cultural governance system and governance capacity, protecting the people’s basic cultural rights and interests, meeting the people’s growing needs for a better life, and promoting the development of spiritual civilization among the people. Material prosperity and spiritual wealth are dialectically unified, material wealth creates conditions for improving the spiritual world of all people, and spiritual wealth will also provide intellectual support and motivation for the recreation of material wealth. Improving the level of public cultural services, as a key part of the high-quality development of spiritual prosperity, will eventually become the only way for all people to achieve common prosperity.

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