

The Value and Challenges of Integrating the Concept of Common Prosperity into Ideological and Political Education in Higher Education Institutions

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Abstract: Common prosperity refers to the general prosperity achieved by all people through hard work and mutual assistance to achieve a standard of living that is abundant in clothing and food, which is based on eliminating polarization and poverty. It is one of the important contents of Deng Xiaoping's theory of building socialism with Chinese characteristics. "Common" represents production relations, "prosperity" represents productivity, and "common prosperity" is a narrative of production and production relations; It is neither production-oriented nor based on the goal of distribution results. The coordination between productive forces and production relations should include the co-creation of achievements, comprehensiveness of scope, and asymptotic development in the concept of common prosperity. The education of ideological and political education courses in universities is an important way to cultivate the literacy of college students and an important channel to promote the spirit of the concept of common prosperity. Integrating the idea of common prosperity into ideological and political education in universities, on the one hand, leads college students to cultivate a strong sense of patriotism, guides them to listen to and follow the Party, and strengthens their confidence in the system and values; On the other hand, it can enhance the effectiveness of ideological and political theory courses and unleash the inherent value of ideological and political education in the classroom. Faced with the long-term monotony and limited effectiveness of ideological and political courses in universities, college students have gradually become alienated from their understanding of them as "credit-based courses". It is necessary to not only give new vitality to the content and form of ideological and political courses for college students, but also promote the smooth integration of the concept of common prosperity through innovative channels, full interaction between teachers and students, and play a role in leading the true effect of value.

Keywords: Colleges; Ideological and Political Education; Common Prosperity.

1. Introduction

Common prosperity for everyone has always been a common vision that all mankind has striven for. The 20th CPC National Congress solemnly declared that our country has entered a new era and a new journey, and stepped into the ambitious journey of realizing the second hundred-year goal. General Secretary Xi Jinping pointed out, "To comprehensively promote the great rejuvenation of the Chinese nation with Chinese-style modernization, our Chinese-style modernization is the modernization of common prosperity for all people.[1] Common prosperity is the essential requirement of socialism with Chinese characteristics and a long-term historical process. We insist on taking the realization of the people's aspirations for a better life as the starting and ending point of modernization, focusing on maintaining and promoting social justice, focusing on promoting the common prosperity of all people, and resolutely preventing polarization." [2] Speaking the spirit of the concept of common prosperity in the ideological education in colleges and universities is not only the mission of ideological and political education to serve the central task of the party [3], but also a realistic need for ideological courses in colleges and universities to cultivate young people of the times who take on the role of the great rejuvenation of the Chinese nation and inherit the spirit of the nation's successors. Integrating the concept of common prosperity into the ideological and political education in colleges and universities, on the one hand, leads college students to cultivate patriotism, guides college students to listen to the

party, follow the party, and firmly establish institutional confidence [4] and value confidence; on the other hand, it can enhance the effectiveness of ideological and political theory courses and give play to the value of ideological and political education in the classroom.

The integration of the concept of common prosperity into the ideological and political education of contemporary colleges and universities is, on the one hand, the enrichment and enrichment of the established ideological and political education courses. Common prosperity is an important part of the spiritual genealogy of the Chinese nation and a vivid interpretation of the Chinese spirit of the new era. It has important ideological and political education value, and digging deep into the profound connotation of common prosperity provides rich resources for the ideological and political classroom. On the other hand, problems are found in the existing status quo of the integration of common prosperity into ideological and political education. The reasons are analyzed to show the inadequacy of the in-depth study of the concept of common prosperity by college students, which helps to strengthen the study in a targeted way and helps to promote college students' proximity to and internalization of the mainstream value orientation of the connotation of common prosperity and the harmonious and healthy development of the ideological and political education of college students.

2. The Rational Attribution of the Concept of Common Prosperity to The Ideological Education of Colleges and Universities

2.1. The Contemporary Value of the Concept of Common Prosperity.

In the face of the paradoxical state of unbalanced and uneven development over the long term, common prosperity is a powerful means of realizing a strong modern socialist country in the second century of struggle and is a path that needs to be continuously pursued, with past accomplishments fully confirming that the realization of common prosperity is an undertaking that can be accomplished in the long term.

Since the the 13th National Congress of the CPC put forward the theory of the “primary stage of socialism”, the 15th National Congress of the CPC discussed in depth the essence of the primary stage of socialism and made the major assertion that “China is in the primary stage of socialism and will be in it for a long time[5]”. The long-term and continuous nature of the primary stage of socialism requires that the advanced stage of communism be reached through the gradual realization of common prosperity. The report to the 20th CPC National Congress pointed out that Chinese-style modernization is the modernization of common prosperity for all people, and that common prosperity is the essential requirement of socialism with Chinese characteristics, as well as a long-term historical process. This means that for a long period, our whole society's goal of struggle and value realization should include the concept of common prosperity. Extending to the field of education, the transmission of spiritual knowledge of college and university philosophy must include the concept of common prosperity as the guide of the times, so that young people can perceive the pulse of the times and struggle in the right direction of the road.

Unlike the “sequential” process of economic development in the West, our common prosperity is the parallel and overlapping development of industrialization, urbanization, agricultural modernization, and information modernization. Without the modernization of agriculture and rural areas, the common prosperity is incomplete, incomplete, and weak. In the integrated development of urban and rural areas, reducing the income gap between urban and rural areas in the development of consolidating the results of poverty alleviation and rural revitalization in conjunction with the creation of “industrial prosperity, ecological livability, civilized countryside, effective governance, and a rich life” in the countryside, the common prosperity to release the vitality of the rural revitalization, the revitalization of the countryside to make up for the stage of the common prosperity of “short board”. “short board[6]”.

The understanding of rural issues and the perception of the vernacular environment is an important part of contemporary college students rooted in the Chinese earth to draw knowledge and create knowledge. In the process of passing on the value of the concept of common prosperity in the ideological education of colleges and universities, it is important to make up for the awareness and knowledge gap of sedentary young people about the country's most grassroots, urgent, and fundamental problems. Telling the young generation about the task of revitalizing the countryside and modernizing agriculture and rural areas and the value of the times is the most crucial interpretation of China's adherence

to the concept of common prosperity.

The concept of common prosperity is formed in the context of a specific era, and can show its unique struggle, unity, commitment, and innovation value implication, directly facing the complex and changing times in the wave of colleges and universities to methodically implement the cultivation of new people to take on the task of national rejuvenation of the times of the implementation of the mission and responsibility, we need to integrate the concept of common prosperity into the ideology of political education, to bring together a strong spiritual impetus.

The complexity and change of the social environment, the pursuit of spiritual support “novelty” and “pan-entertainment” tide of thought influx and erosion of college students' thinking, the network boom “bad”, “Lying flat”, to a certain extent, to create an atmosphere of not thinking about progress, lack of ideals and beliefs, a weak sense of social responsibility. In the urgent need to reverse the struggle and hard work forcibly alienated into the “involution” of the wrong perception of the spirit of common prosperity throughout the ideological and political education in colleges and universities, to cultivate the need of the times with excellent spiritual character and moral character, both the spirit of innovation and the courage to pursue their dreams of the outstanding talents.

2.2. The Necessity of Integrating the Concept of Common Prosperity into Civic and Political Education in Colleges and Universities.

Colleges and universities, as the main position to carry out the ideological and political education of college students, shoulder the important mission of educating and guiding college students to set up in line with mainstream values.[7] However, at present, some colleges and universities' ideological and political education program exists in the form, the content of the old, exam-oriented education and other problems, which directly affects the ideological and political education of the original intention of the concept of play, has not yet reached the ideal state. The concept of common prosperity in the ideological and political education courses in colleges and universities is not only enriching the teaching content but also the vivid story of its thickly planted in the country can innovate and develop the teaching mode, which is an objective need to enhance the effectiveness of contemporary ideological and political education in colleges and universities.

Talent cultivation is the unchanging theme of the national policy. Colleges and universities, as the base of talent output, have a series of construction of cultivation objectives, cultivation mode, cultivation content, and cultivation mechanism, all of which are related to the key to the success of young people. The curriculum of ideological education incorporates the spirit of common prosperity, corrects the ideals and moral qualities of college students, establishes correct ideological concepts, abandons the erroneous thoughts of historical nihilism, money worship, and hedonism when enjoying the huge social dividends, and carries out the policy of educating for the sake of morality and education for the sake of human beings. When youth is strong, the country is strong, and young people are the backbone of realizing the great rejuvenation of the Chinese nation and realizing the great ideal of socialism with Chinese characteristics. The integration of common prosperity into the Civics and Politics of the curriculum enables college students to learn the

scientific connotation, great mission, and ideal values of life contained in common prosperity, and inspires the majority of young people to pay attention to the urgent problems of the country's people's livelihood, bravely take on the historical mission and responsibility of the times, and be the dream pursuers of the new era with high moral qualities.

In the course of a century of extraordinary struggle, the CPC has built up a spiritual value system with the great founding spirit of the Party as the source of its ideology, focusing on the Party's fundamental purpose and original mission, and combining both the characteristics of the times and the characteristics of the nation. The concept of common prosperity, as an important ideological achievement of the CPC's spiritual spectrum nurtured in the practice of socialism with Chinese characteristics in the new era, manifests the spiritual character of the country and the power of the nation to strive for progress in the new era. The continuation and promotion of this conceptual form, which embodies the pursuit of advanced values, cannot be realized only by the spontaneity of theory but must be transmitted from generation to generation and developed innovatively through social practice. Ideological and political education in colleges and universities has the characteristics of mobilization and fundamentality so that more young people in the inheritance and development of the concept of common prosperity perceive the struggle of the Communist Party of China as an epic, subtle conscious practice in the work and life, so that it will continue to be inherited from generation to generation.

3. Interpretation of the Dilemma of Integrating the Concept of Common Prosperity into Civic and Political Education in Colleges and Universities

3.1. Reality: Single Channel, Generalized Content, Low-Quality Effect.

Ideological and political education courses in colleges and universities are an important way to cultivate college students' literacy and an important channel to implement and publicize the spirit of the concept of common prosperity. However, at present, the ideological and political classrooms opened in colleges and universities take the teacher's lecture method as the main teaching method, and because of the relevance of the disciplinary background, the task mainly falls on the curriculum arrangement of the teachers of the ideological and political theory course, especially with the teachers of the Marx specialty opened. And because the current teaching load is too large, other general education courses teach or specialized theoretical knowledge, so college students know and acquire knowledge of the concept of common prosperity through a narrow and single channel. Under the instruction of the teaching policy of colleges and universities to promote the ideology and politics into the classroom, most of the professional courses are faced with teaching task of time constraints and heavy tasks, and they are inclined to be theoretically pioneering, and judge the effect of knowledge transfer mainly by the students' assessment, so there are fewer chances to pass the ideology and politics of the common prosperity concept into the classroom, and only a small portion of the humanities and social sciences majors will still be exposed to the knowledge of the common prosperity concept in addition to the ideology and politics courses.

At present, the ideological and political courses in colleges and universities are mainly based on teachers' classroom lectures or flipped classroom forms to mobilize college students to participate in experiencing the knowledge of the courses. First of all, in terms of the content and mode of integration is relatively single, the lack of related campus activities to carry out field research, purely flipped classroom is just a formality, and learning orientation is alienated from the final assessment of extra credit, in the face of the Common Wealth of the information is just a cloud of smoke, itself did not have a profound experience and deep learning. Secondly, the teaching part of the concept of common prosperity is almost the same with other spirits, and the tendency of pan-moralization leads to insufficient attention to its real ideological and political role, and it does not organically connect its scientific connotation and contemporary values with the value education of the contemporary college students, which makes the college students unable to make a deep impression on the spirit of the concept of common prosperity in the ideological and political courses, and makes it difficult for them to play the role of value leadership.

The integration of the concept of common prosperity into the higher ideological education program has achieved little effect and has not even become an active topic. The narrow and single integration channel and the formality of the integration content make the learning mode of college students who are already under the pressure of the credit system relax the importance of the Civics course even more, even sacrificing the time of the Civics course to make up for the time of other professional courses, which is not only a hindrance to the integration of the spirit of the concept of common prosperity but also a violation of the teaching policy of the Civics education program. Facing the long-term monotonous form of the ideological and political courses in colleges and universities, with little effect, and the alienation of college students' cognition of them gradually becoming "credit water courses", it is necessary to give college students the vitality of the content and form of the ideological and political courses, and it is also necessary to promote the integration of the concept of common wealth through open channels, innovative modes, and full interaction between teachers and students to bring into full play the effect of the real value leadership.

3.2. Reason Analysis: Transmission Bias, Conceptual Decoding, Academic Climate.

In recent years, the university discipline settings in gradually reduced the barriers between disciplines, and encouraged interdisciplinary teaching, and learning, granting students a full range of subject knowledge, but the ability of college students to learn on their own is still subject to the professional orientation and future career planning limitations, colleges and universities to set up a scholarship system and credit system, on the one hand, to mobilize college students enthusiasm for learning, on the other hand, also will be the University of education back to the vortex of exam education, resulting in the main position of the major courses. The phenomenon of ideological and political theory courses to make up credits, and test education in the university has become how to test, test where, rather than college students in the diversified sea of knowledge in institutions of higher learning independent choice of what to learn, what is the value of their development benefits in which, therefore, in the college students to accept the test education stage time limit

is far longer than the stage of quality education. As a result, the knowledge of college students is more concentrated in their specialized courses, and they lack the experience and absorption of the spirit of the concept of common prosperity.

The atmosphere and foundation of the ideological and political courses in colleges and universities are valuable resources to improve the breadth and width of college students' thoughts, but the current status quo of education and teaching paths makes it difficult or unwilling for college students to study in-depth, and even more unwilling to dig out the cultural connotation of the concept of common prosperity; the teachers' lectures lack the diversified forms of presenting the vivid storytelling of the common prosperity and are difficult to pass on the spirit of the saga that was written on the land of China, which gradually weaken the attractiveness of the due spiritual power in transmitting the concept of the common prosperity. Gradually weakened the attraction and infectious force of the due spiritual power is part of the reason for the transmission of the dilemma of the integration of the concept of common prosperity in the Civics classroom.

As learners and receivers, college students themselves may have a biased interpretation and understanding of the concept of common prosperity. Lacking a deep understanding of the concept of common prosperity, they are unable to explore the practical connection with themselves in the face of the spirit of the times formed by national policy, thinking that "common prosperity" has nothing to do with them. Failure to interpret and erroneous interpretations also make college students lack the cultivation of the spirit of common prosperity, and insufficiently learn the scientific value of its nationhood, universality, striving, and creativity. Insufficient learning of the scientific values of nationalism, universality, struggle, and creativity, insufficient understanding of the scientific connotation of co-creation, comprehensiveness, and progressiveness, and the lack of education in the ideological beliefs of college students will inevitably lead to a lack of multi-directional measurement and consideration of the interpretation of the national policies and the selection of the future direction.

Long living in the cabinet and failing to be "grounded" is also one of the reasons why contemporary college students and graduate students lack a sense of problem, exploring the real problem, the same has not yet held a voice in the problem, to seek to solve the proposition of the times with a heart of sincerity. The long-term and arduous nature of common prosperity needs to be passed on from generation to generation, and everyone should strive for it. Under the guidance of the concept of common prosperity, college students need to form a sense of responsibility for the social mission and the courage to bear the heavy responsibility for the national sentiment. Lack of decoding of the concept of common prosperity and errors in decoding will affect the effectiveness of the internalization of the spiritual power of college students.

The atmosphere is a general term for the environment and public opinion, and the academic atmosphere is the atmosphere in which college students acquire knowledge of civic education under the influence of the external environment, which has an important impact on the integration of the concept of common prosperity into the civic education courses in colleges and universities. On the one hand, the academic mode of the credit system makes most college students turn to the credit-oriented and utilitarian learning state under examination-based education, almost all

the knowledge comes from their professional acquisitions, and less attention is paid to the importance of general education courses such as Civic and Political Education. On the other hand, the learning environment of college students fails to create an atmosphere characterized by the struggle, nationality, altruism, innovation, and sharing of the concept of common prosperity, which makes college students not pay enough attention to it psychologically, not follow it in action, and have a low degree of recognition of the concept of common prosperity and low motivation to take the initiative to learn.

The atmosphere of society and family also has a certain degree of influence on the academic atmosphere of college students, which directly or indirectly affects the integration of the concept of common prosperity into the spiritual education of youth. On the one hand, the social level is the professional preference of the employment situation, and college students focus more on the job requirements of the enterprises for their career planning, in addition to trying their best to preserve professional knowledge achievement, they put great efforts on the skill knowledge such as the English ability, on the contrary, they only put into the specific official position assessment in the ideological dimension; on the other hand, the atmosphere of social pan-entertainment makes the college students approach to the value of slothfulness, and relax their pursuit of everything, even the pursuit of the common prosperity concept is not good. On the other hand, the atmosphere of general entertainment in society makes college students approach lazy values and relax their pursuit of everything, even the undesirable state of "bad". In family education, a good family atmosphere is beneficial to the healthy growth of the whole body and mind of college students, but for the cultivation of knowledge acceptance ability, the lack of moral education, the lack of moral cognition and value judgment ability, objectively restricts their deep understanding of the concept of common prosperity and value recognition.

At the academic, social, and family levels, it is necessary to create a more favorable atmosphere to cultivate college students to learn the concept of "common prosperity".

4. Countermeasures and Suggestions for Integrating the Concept of Common Prosperity into Civic and Political Education in Colleges and Universities

4.1. The Concept of Common Prosperity and The Ideological Education in Colleges and Universities "Pattern" Integration.

On the one hand, in the process of integrating the concept of common , we should grasp the skills and forms of positive instillation, avoid the rigidity and , we should grasp the skills and forms of positive instillation, avoid the rigidity and dogmatization of education, change the traditional boring lecture style, not only to play the interactive education mode of the subjectivity of college students, and college students in an equal dialogue, but also to teach the value of the connotation of the common wealth in a good manner, analysis of what the common wealth, the dimensions of the affluent, the affluence of the specific ways from where the In addition, we should also analyze the logic and practice behind a series of tests such as how the first rich become and how the second

