

# On the slogan of “getting rid of poverty and becoming rich” from the perspective of building a well-off society in an all-round way

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**Abstract:** “Getting rid of poverty and becoming rich” expresses the Chinese people’s desire to live a prosperous and happy life. It has positive significance in stimulating people’s enthusiasm and promoting economic development. However, from the perspective of philosophical dialectics, the slogan “Get rid of poverty and become rich” has inevitably produced some negative effects. This paper attempts to analyze these negative effects, and finally expounds that the slogan of “getting rid of poverty and becoming rich” should evolve into “getting rid of poverty and running for a well-off society” under the background of building a harmonious society.

**keywords:** cast off poverty and set out on a road to prosperity; Harmonious society; Well off; a moderately prosperous society

## 1. The Proposition of the Slogan of “Getting rid of Poverty and Becoming Rich” and Its Role in the Times

### 1.1 The background of the slogan “Get rid of poverty and become rich”

Poverty and wealth are a pair of relatively dynamic concepts, which will have different meanings and standards with the development of social history. Generally speaking, poverty has two meanings. First, poverty is a material concept, which means that people lack the most basic material means of living necessary for basic survival. The World Bank defines poverty as “lack of the ability to meet the minimum standard of living”. These “minimum living standards” cover all aspects related to people’s basic survival, such as food, clothing, housing and transportation. Secondly, poverty refers to the lack of power or knowledge, specifically, people lack the ability and methods to effectively exercise power or obtain knowledge and information and use them to obtain benefits, which deprives people of these abilities and methods artificially or objectively. There are different criteria for the division of poverty, which can be divided into absolute poverty and relative poverty, temporary poverty and persistent poverty, etc. China has set reasonable standards in light of its own actual conditions. In 1986, through the consumption survey of 67000 households, the relevant departments obtained the standard of rural per capita net income of 206 yuan in 1985. By 2000, this standard was roughly equivalent to 625 yuan. This is a standard for maintaining basic survival needs in China and is in line with China’s national conditions.

Richness is mainly explained by the word “rich”. “rich”, from the perspective of “young people”, means that it is related to houses and palaces. (fù) sounds and symbols also indicate the meaning of words. “富” is like the shape of people’s full implementation, which is in line with “young people”, to show that rich people live in palaces and are rich in food. The original meaning is wealth. Wealth means abundance. From the definition of wealth and poverty, we can see that the two are a pair of relative concepts, and the transformation from poverty to wealth is bound to be a long and arduous process.

It should be noted that the slogan of “getting rid of poverty and becoming rich” was originally put forward to solve the problem of rural poverty. This is because at the beginning of the reform, the poverty situation in China, especially the absolute poverty (that is, individuals or families lack the minimum resources to maintain the minimum living needs), is most prominent and concentrated in rural areas. The poverty problem in China is mainly manifested in rural areas for the following reasons: First, frequent wars and large-scale natural disasters in history have damaged normal agricultural production, making it difficult for agricultural development to get on track. After the founding of New China, the agricultural production conditions have improved greatly, but the poverty and backwardness in rural areas have not been fundamentally changed. Second, the impact of the dual social structure of urban-rural division gradually formed after the founding of New China. In the original planned economic system, under the obvious implementation of urban orientation, industrialization orientation and other development strategies, the vast rural areas were actually excluded from China’s modernization process, and the rural areas and farmers did not or rarely enjoyed their achievements after making great contributions to urbanization and industrialization.

It is precisely based on the need to solve this poverty situation in rural areas that the slogan of “getting rid of poverty and becoming rich” with strong mobilization and appeal emerged at the beginning of the reform. Its main purpose is to take positive measures to improve people’s living conditions and solve rural poverty.

### 1.2 The role played by the slogan “Get rid of poverty and become rich”

Under the call of the slogan of “getting rid of poverty and becoming rich”, the state has taken various measures to actively help the poor. The vast rural areas and farmers have worked hard. The combination of two-way interactive measures has made the rural landscape undergo earth shaking changes. In particular, the ideological emancipation after the Third Plenary Session of the Eleventh Central Committee

of the Communist Party of China created preconditions for practical activities. The slogan of “getting rid of poverty and becoming rich” first shows the sincerity and determination of the country in developing the economy, developing social productive forces and improving people’s living standards, which has reassured the people. Therefore, people’s enthusiasm and enthusiasm for production have been unprecedentedly high, which has greatly stimulated people’s motivation to pursue a prosperous life, and finally made great achievements. The living conditions of the poor people have improved significantly, and the infrastructure closely related to people’s lives, such as water, electricity and communication, has been increasingly improved. The economic development of the poor areas has been greatly accelerated. During the implementation of the “August 7th Poverty Alleviation Plan” alone, the per capita income of the poor areas has increased from 648 yuan to 1337 yuan. In addition to the economy, various social undertakings have gradually developed. The development of education, culture, health and other undertakings has enriched people’s lives, improved their mental outlook and improved the quality of the population in poor areas. The achievement of these achievements is closely related to people’s high enthusiasm and motivation to pursue a rich life.

## **2. Philosophical Analysis of the Slogan of “Getting rid of Poverty and Becoming Rich”**

### **2.1 Poverty alleviation is the dream of Chinese people for thousands of years, and the overall desire of Chinese people**

Since ancient times, Chinese people have an ideological tendency to pursue a rich and happy life, which continues to this day as the overall desire of Chinese people. For many reasons, the Chinese people have been plagued by poverty in history. Although the feudal society before modern times had experienced several periods of powerful feudal countries, due to the feudal land system of exploitation and the harsh rule of the feudal rulers, social wealth was concentrated in the hands of a few feudal ruling elites, while the majority of ordinary people were in dire straits, and their position of being oppressed and exploited had not changed. Therefore, living a stable and prosperous life has become an unattainable dream. Since modern times, with the constant invasion of foreign powers and the corruption and incompetence of domestic rulers, the vast majority of people have been deeply affected by natural and man-made disasters, and the good wishes for a prosperous and happy life seem to be more distant. After the founding of the People’s Republic of China, this situation has changed a lot, although there are still many unsatisfactory places due to the weak foundation and low level of productivity. However, the vast majority of the people have turned over to be masters and owned their own land. Their enthusiasm for production has never been higher, and people’s lives have been greatly improved. The ideal of pursuing a prosperous life has been re established, and people are full of hope for the future.

### **2.2 Poverty, affluence, and the middle zone between poverty and affluence -- well-off**

At the beginning of the reform, the main poverty problem we faced was the large number of people living in absolute poverty. There were 250 million people who had not solved the problem of food and clothing alone. In theory, the problem of absolute poverty can be solved by taking measures to meet people’s minimum living needs. With the deepening of reform, the problem of relative poverty has emerged. Relative poverty mainly refers to that although individuals or families can meet the minimum living needs, they cannot reach the average level of society. In China, it is mainly manifested in the existence of a large number of low-income groups. This is a great threat to social harmony and stability. There is no universally accepted standard to measure wealth. In the world, Engel coefficient is commonly used to measure, which will be explained below. It is worth noting that there is a middle zone between poverty and prosperity - a well-off society, which deserves our attention.

The concept of well-off society has existed in ancient times. It was first seen in the Book of Songs, Daya, and the Chapter of People’s Labor, which states that “the people should also stop working. If you want to build a well-off society, you can benefit China and appease the four sides.” (P550) The well-off society here refers to exhorting the rulers to make the people recuperate properly and not rule brutally. But this is not the well-off society we are talking about as a social form. The Book of Rites, the Book of Rites, first described well-off society as a social form. In the dialogue between Confucius and Ziyou, he elaborated his views on “Great Harmony” and “well-off society”, which, as a primitive communist concept, could not be realized in ancient times. Therefore, Confucius turned to the second, and the discussion of well-off society became the realistic goal that people pursued. In ancient China, the well-off society, in addition to being a pure social form, also became a beautiful social ideal and a positive view of history. With the deepening of reform, Deng Xiaoping inherited and innovated Marxism, based on the practice of modernization, and endowed a new meaning and era connotation of well-off society. Deng Xiaoping’s exposition of the “well-off society” theory and his theory of the “three-step” strategy have innovated and improved the socialist well-off theory, inherited and carried forward the ancient Chinese traditional well-off thought, which is a scientific model of the sinicization of Marxism. The standard of well-off society can be measured by Engel coefficient, which mainly expresses a certain trend that the proportion of food expenditure in total consumption expenditure changes with income, and reveals the correlation between residents’ income and food expenditure. According to the standards put forward by the Food and Agriculture Organization of the United Nations, the Engel coefficient above 59% is poverty, 50-59% is food and clothing, 40-50% is well-off, 30-40% is rich, and below 30% is the richest. It can also be seen that well-off society is the middle zone between poverty and prosperity.

### **2.3 It is the mentality of most Chinese people to live in peace and contentment**

Being prosperous is a general statement of the mentality of a particular individual or group or even society. It generally refers to the mentality of being satisfied with the status quo, unwilling to take risks, self balanced and afraid of competition. First of all, the existence of this mentality is based on a certain material guarantee of security and stability. Because of this guarantee, there is such a positive psychological response. People who are still struggling with food and clothing will not have this mentality. Secondly, this kind of mentality compares the reality with the past history and comes to the conclusion that reality is better than the past, and finally gets psychological satisfaction and comfort from this conclusion. The mentality of the majority of Chinese people is to be prosperous and secure, which is mainly due to the long-term existence of the self-sufficient natural economic form in Chinese history. For a long time, Chinese people have been confined to the land to engage in simple agricultural production. In the history of frequent wars and natural disasters, people can only rely on God's gifts to improve their living conditions. In this case, people will not and dare not have any additional extravagance. It is their realistic ideal and pursuit to have good weather and live and work in peace and contentment. In the long run, the majority of Chinese people have formed this kind of mentality.

It is undeniable that the mentality of being prosperous and at ease has a certain positive significance. It can enable people to achieve self balance through regulation, and then stabilize people's emotions, so as to stabilize the social order to a certain extent. However, its negative significance is more obvious, mainly reflected in that people are content with the status quo and do not want to make progress, which is not conducive to social development. Since the reform and opening up, the mentality of being prosperous has been seriously impacted in the tide of modernization, but it is not easy to abandon this mentality. Therefore, there is the proposal and advocacy of "rich and progressive". From a philosophical point of view, Xiaofuji'an violates the Marxist view on the dialectical process of cognition. Marxist philosophy believes that the dialectical process of human cognition is a cyclical movement from practice to cognition and then to practice. Human society is constantly developing in this process. If people are constrained by the mentality of being prosperous but unwilling to carry out new practice, they will not be able to get new understanding, and thus can not guide the updated practice. Such a cycle will certainly hinder the development of human society.

## **3. Philosophical Criticism of "Getting rid of Poverty and Becoming Rich" from the Perspective of Building a Harmonious Society**

The grand goal of building a socialist harmonious society proposed by the Party Central Committee in the new period is to enrich and develop Marxism, deepen and re understand the laws of socialist development, and reflect the fundamental interests and aspirations of the people. A harmonious society has two meanings: one is the harmonious coexistence between man and nature, and the other is the harmonious coexistence within the human social system. In short, it is the harmony between man and nature and between people. The specific requirement is to build a harmonious society with democracy and legal system, fairness and justice, honesty and friendship, vitality, stability and order, and harmony between man and nature.

### **3.1 The contradiction between the demand for environmental resources and the satisfaction of such resource requirements and the lack of per capita resources in China - excessive demand destroys the harmonious relationship between human beings and the natural environment**

According to the experience of China's economic development, an important objective reason for the great economic achievements over the years is the support of China's natural resources. However, compared with the situation that the total amount of natural resources is still rich, another fact is that China has a large population and the per capita resource share is too small. In this case, the possession of resources actually determines whether the rapid development can be achieved to some extent, so the pursuit of wealth evolves into a de facto competition for resources. The result is excessive demand for resources, serious damage to the natural environment, and huge costs for economic development. To develop socialism with Chinese characteristics in the new era, we must vigorously solve environmental problems, increase environmental protection, and strive to build a resource-saving and environment-friendly society in which people and nature live in harmony.

### **3.2 The slogan of "getting rid of poverty and becoming rich" should evolve into "getting rid of poverty and going to a well-off society"**

In view of the above problems, the author believes that in the context of building a harmonious society, "poverty alleviation" should evolve into "poverty alleviation and prosperity". A well-off society in the context of a socialist harmonious society is not only a synonym for economic development, but also a well-off society with coordinated development of politics, economy and culture. It is put forward on the basis of realizing the "well-off living standard" and is the sublimation of knowledge. A well-off society is suitable for building socialism with Chinese characteristics and meets the internal requirements of building a harmonious socialist society. The well-off society can be divided into "overall well-off society" and "overall well-off society" according to the development degree of different periods and stages. In 2000, China's per capita GDP reached 800 US dollars, which means that China has entered the "overall well-off society" stage, but the "overall

well-off society” is still a low level, incomplete and unbalanced well-off society. Therefore, building a higher level of “all-round well-off society” has become our new goal. A higher level of well-off society is to make the economy more developed, democracy more sound, science and technology more advanced, culture more prosperous, society more harmonious, and all the people live a more affluent life. This is a solid foundation for China to achieve long-term stability and stability, and an inevitable requirement for the great rejuvenation of the Chinese nation.

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