

# A Philosophical Inquiry of Personal Happiness in Promoting Rural Vitalization

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**Abstract:** The materialist dialectics of Marxism has been applied effectively to manifest the personal happiness as a system. The system structure of personal happiness has 3 categories: the core, the 2 aspects and the 2 layers. And the system elements of personal happiness are concluded as 5 sorts, i.e. the universal self-concept, the individual self-concept, the subjective well-being, the objective well-being together with the interaction of the soul and the flesh. Each element functions respectively in mutual synergy in the personal happiness system, which can be applied in the personal life, national life, and can even be consulted by ChatGPT for systematic guidance.

## 1. Introduction

After a victory in poverty alleviation is scored, China promotes rural vitalization in an all-round way as a historic shift of the focus in its work concerning agriculture, rural areas and farmers. Our psychological and physical well-being in the process of rural vitalization are both affected obviously by increasing social events. Study showed that the association between social supports from close relationships and well-being was temporally strengthened during COVID-19 pandemic<sup>[1]</sup>. The close relationships generate benefits on personal happiness, however a severe fact is that the close relationships are not embraced by all of us. How can everyone's well-being, at least psychological well-being be ensured? Psychology views subjective well-being as a decisive indicator of one's quality of life. The subjective well-being is divided into two aspects: cognitive well-being and emotional well-being. For cognitive well-being, self-concept clarity has significant influence. As for emotional well-being, the main effect of self-concept clarity is significant, while the stage of age has no significant infection on self-concept clarity<sup>[2]</sup>. This indicates that the emotional well-being and the cognitive well-being belongs to an educational issue, which won't be naturally solved by age development, and the self-concept clarity should targeted. The emotional well-being and the cognitive well-being can be comprehended as the two aspects of subjective well-being by the methodology of materialist dialectics. Meanwhile, we apply the materialist dialectics to enhance the self-concept clarity. The reason stems from a fact: the materialist dialectics of Marxism has been used effectively in analyzing innovation<sup>[3]</sup>, and the materialist dialectics is the methodology proved truth during the reform and opening-up practice. Even Russell praised materialist dialectics by comparing it with the Holy Spirit in his masterpiece *A Brief History of Western Philosophy*.

The OECD Learning Framework 2030 is committed to helping each learner develop into a perfect person, develop subjectivity, focuses on new core qualities, especially the ability to change towards happiness<sup>[4]</sup>. This indicates an international trend that emphasizing the development of personal happiness instate of national well-being. In China, the people's happy life is emphasized as the greatest human right, and the according achievements is recognized by more and more countries. And Chinese international communication capacity is required to be strengthened through building a

discourse system. For building Chinese discourse system in international community, “happiness” discourse may be the breakthrough, if international communication is improved by dialectical understandings of personal happiness in contrast to national well-being. And the rural vitalization should not be restricted in economic construction, which breeds the consequence of ignoring cultural heritage and having no intention of upgrading happiness-oriented ecological industry. To promote the rural vitalization in an all-round way, the first academic work to be done is logically to make a philosophical inquiry of personal happiness by materialist dialectics.

## **2. The Dialectic Structure of personal happiness**

### **2.1. The 2 Aspects of Human Self-concept**

The materialist dialectics views everything as an unity of contradictions, composing two aspects: the principle aspect(or primary aspect) playing decisive role, and the secondary aspect playing reactive role. The methodology of materialist dialectics can play an efficient role in manifesting the self-concept of human. The self-concept clarity together with the subjective well-being can then be achieved by a clear human self-concept, which consists universal self-concept and individual self-concept. So fa, self-concept is usually defined as a person's sense of himself or herself. This is only individual self-concept.

For universal self-concept, since you are a human, you have two aspects: the principle aspect of soul playing decisive role, and the secondary aspect of flesh body playing reactive role. Marxist view of soul contents that as to human, the soul being more or less the same as life origin, lives longer not only than human, but also than any living organism, and is one’s concentrated essence as well<sup>[5]</sup>. So, in our self-concept should emphasize the decisive function of soul on personal happiness, satisfy the needs of soul ahead of flesh. And the needs of flesh consist water, food, clothing etc., all can be summarized as objective resources. What’s more, the satisfaction of flesh needs doesn’t assure you of the subjective well-being, enforces but only reactive function. There are other conditions to meet, such as his self-concept clarify by the flesh satisfaction in a proper Mass. In contrast, the needs of soul are all subjective resources, such as companionship, knowledge and innovative spirit etc. To conclude the universal self-concept, human is an unity of contradictions, however, is not simply composed of contradictory factors but comprehensively consisting a system generated during the interaction of the soul and the flesh. To achieve personal happiness, all the subjective resources and objective resources should be systematically structured. These may be summarized as that human is a systematic unity of contradictions. As to individual self-concept, it affects self-esteem, self-attitude and value judgments, determines directly one’s self-concept clarity by identity consistency, hence is the principle aspect of the human self-concept.

### **2.2. The 2 Layers of personal happiness System**

Well-being is an issue of humanity, embodied in personal happiness or national well-being. Differs from the national well-being seeking the development of economy, policy and society etc., the personal happiness seeks the development of personal happy life. The efficiency of materialist dialectics has been well proved, and subsequently developed the system-constructing method of separation and combination<sup>[6]</sup>. The system-constructing method of separation and combination can applied as an efficient tool in constructing the system of personal happiness.

As previously mentioned, the emotional well-being and the cognitive well-being can be comprehended as the two aspects of subjective well-being. Both the cognitive well-being and the emotional well-being are affected by the self-concept clarity. By separation, the emotional well-being differs from the cognitive well-being in being the principle aspect and playing decisive role to the subjective well-being. And the cognitive well-being being the secondary aspect playing reactive role, and is affected by the self-concept clarity more significantly.

The subjective well-being determines personal happiness directly, however, under the condition of physical well-being. Psychological health involved in the subjective well-being, at least, is conditioned by physical well-being. And the physical well-being requires objects to maintain and develop.

These objects embody through the subjective resources and objective resources of the personal happy life. Combined with related psychological research achievements, the personal happy life being a well-being system can be developed from the 2 layers of the subjective well-being and objective well-being. Between the 2 layers of personal happiness system, the layer of objective well-being is basic layer, because the emotional well-being and the cognitive well-being are both developed on the base of indispensable resources, and the layer of subjective well-being is main layer, because the subjective well-being directly determines one's personal happiness. Without the subjective well-being, one cannot feel happy, even he has earned the whole world. Though all personal happiness relays on necessary resources, and the objective well-being exists ahead of the objective well-being, the objective well-being ensure personal happiness only when combined with the subjective well-being. And the personal happiness emphasizing the subjective well-being is supported by the result that happiness depends mainly on our mental state, not on our status and wealth<sup>[7]</sup>.

### 3. Life Application of the personal happiness System

Within the 2 aspects of human self-concept and the 2 layers of personal happiness system, the universal self-concept, the individual self-concept, the subjective well-being and the objective well-being etc., can be draw out as system elements. Each element functions respectively in mutual synergy to the personal happiness system, as you can observe in the flowing Table 1. The universal self-concept reveals human a systematic unity of contradictions. The individual self-concept functions dominantly to the self-concept clarity through providing clear sense of “me” and identity consistency. The subjective well-being provides the cognitive well-being and the emotional well-being. The objective well-being provides resource base for the subjective well-being. And the core of the personal happiness system is the interaction of the soul and the flesh, revered by Marxist dialectics, which generates all of the system elements through the inner dialectic interaction. In arranging the satisfaction of the needs of the soul ahead of the flesh, defined is the system boundary distinguishing the personal happiness out of hedonic pleasure. Displayed contents in the personal happiness system are partial, but useful for us to live a happy life by guiding the rural vitalization to make proper polices in serving farmer's living.

Table 1 Personal happiness system constructed by contradiction analysis.

System structure	System elements	Major system function
Core	The soul and the flesh interaction	Generate the system elements
The 2 aspects	1 The universal self-concept	Reveal human a systematic unity of contradictions
	2 The individual self-concept	Determine the self-concept clarity with identity consistency
The 2 layers	1 The subjective well-being	Provide the cognitive well-being and the emotional well-being
	2 The objective well-being	Provide resource base for the subjective well-being

Among the system functions, human is revealed a systematic unity of contradictions by the universal self-concept. This notion that human is a systematic unity of contradictions may guide our living with enjoying contradictions, so as to achieve self-harmony and enhance the ability to live a happy life, because it is normal condition to feel contradictory for us the mortal dumped in all sorts of contradictions. The only way out is merging this into our individual self-concept, to enhance the self-concept clarity that dominate both the cognitive well-being and the emotional well-being. And since the subjective well-being is the main layer of the personal happiness system, our life resources no matter subjective resources or objective ones, should be mainly used to ensure the cognitive well-being and the emotional well-being, instead of daily experiences of hedonic well-being. Thus, true happy life can survive the surging tide of seeking fresh sensory stimulation, and surpass the hedonic pleasure by evaluating life quality as a systematic whole.

Considering personal life is usually entangled with national well-being, the resources must be arranged properly in national life. Last but not least, the personal happiness system must be consulted in restricting government actions. On one hand, politic forces should revile from areas that occupy resources contributing the cognitive well-being and the emotional well-being of the people, for example, government buildings should not occupy fertile farmland or tourist attraction. On the other hand, politic forces are responsible to strive for the personal happiness system construction. For example, knowledge as the subjective resources, is critical for the personal happiness system, supporting policies of education are then required to be made, especially incorporate happiness quality into compulsory education.

#### **4. Discussion**

There are subsections of the personal happiness system to be researched, which is compulsory for the personal happy life in the rural vitalization. What is obviously discovered is that the contents of the personal happiness system is revealed by the application of Marxist materialist dialectics, which is an effective and efficient methodology. Hence, more inner contradictions or system structures can be found and manifested by the materialist dialectics. Interaction between the universal self-concept and the individual self-concept, for example, is still left to be furthered. The personal happiness system may provide systematic conduction for artificial intelligence. If the recently famous ChatGPT were equipped with the system of personal happiness, better consultation may be provided for government to enhance the people's happy life.

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