

Three Dimensions for Enriching the Spiritual World of Youth from the Perspective of Marxist Anthropology

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Abstract

Enriching the spiritual world of young people in the new era is a core component of cultivating a new generation capable of shouldering the great mission of national rejuvenation; it is crucial to both the individual growth of young people and the future development of the nation. As a scientific theoretical system, Marxist anthropology provides fundamental guidance for understanding the essence and developmental laws of the spiritual world of young people. As a scientific theoretical system, Marxist humanism provides a fundamental basis for understanding the essence and development patterns of the spiritual world of young people. Enriching the spiritual world of youth requires taking the 'real person' as the logical starting point, 'human needs' as the intrinsic driving force, and 'the comprehensive development of humans' as the value goal. By establishing a systematic practical path through guiding faith, initiating material conditions, safeguarding culture, and advancing through practice, it offers both theoretical support and practical reference for addressing real issues in the development of the spiritual world of young people.

Keywords

Marxist Anthropology, The Inner World of Youth, The Comprehensive Development of the Individual.

1. Introduction

Young people are critical agents in social development and cultural reproduction. Enriching the spiritual world of young people in the new era is a core component of cultivating a new generation capable of shouldering the great mission of national rejuvenation; it concerns not only the growth and development of individual young people but also the future and destiny of the nation's development. At present, as the process of Chinese-style modernization advances in depth, the principal contradiction in society has shifted to the contradiction between the people's ever-growing needs for a better life and unbalanced and inadequate development. Young people's demand for a fulfilling spiritual life is growing increasingly strong and is characterized by diversity and stratification. However, in reality, the spiritual world of young people still faces prominent challenges such as the impact of diversified value orientations, the spread of spiritual anxiety, and a lack of a sense of meaning. As a scientific theoretical system, Marxist anthropology—rooted in practice and guided by the free and all-round development of human beings—provides fundamental guidance for deeply understanding the mechanisms of formation and developmental patterns of the spiritual world of young people.

2. The Theoretical Foundation for Enriching the Spiritual World of Youth from the Perspective of Marxist Anthropology

2.1. The “Real Person” as Logical Starting Point

“Realistic people” reject the illusory assumptions of abstract theories of human nature and explicitly define human beings as concrete beings situated within specific social relations and engaged in sensuous, object-oriented activities[1]. The establishment of this category provides a fundamental analytical framework for understanding the generation mechanism and construction logic of youth’s spiritual world. According to this, the spiritual world of young people is not a pure product of consciousness that hangs alone outside the social existence, but the spiritual mapping of the social network and the practice field in which they are located-the generation of spiritual needs, the shaping of value orientation, and the generation and resolution of spiritual dilemmas, all of which are deeply coupled with their real social situation and practical activities[2].

If we talk about the richness of the spiritual world without the realistic social relations and practical basis of the youth, it is bound to become an empty sermon divorced from reality, and it is difficult to truly respond to the deep demands of the youth’s spiritual world. Therefore, in order to enrich the spiritual world of young people, we must always adhere to the theoretical basis of “realistic people”, take the realistic social situation of young people as the objective basis, and organically integrate spiritual guidance with the daily life practice of young people, so as to realize the accurate nourishment and effective improvement of the spiritual world of young people.

2.2. Human Needs: The Internal Driving Force

Human needs are the specific characterization of human essential attributes and the internal motivation that drives people to engage in practical activities[1]. The needs of human beings are not a single material appeal, but an organic system covering material needs and spiritual needs. Among them, spiritual needs constitute the core identity of human beings different from animal instinctive needs, and are the deep driving force for people to pursue self-improvement and realize value identity[3].

As the most dynamic main force in social development, the generation and evolution of youth’s spiritual needs are rooted in the internal unity of individual growth law and social development requirements. The spirit needs to motivate young people to actively construct the cognitive schema of the spiritual world, pursue the depth of thought and the height of value, and thus become the original driving force for enriching the spiritual world[2]. This kind of motivation is not from the external passive given, but the conscious awakening of young people based on their own development needs, which profoundly reflects the inner yearning for free and all-round development[4]. Accurately grasping the essential characteristics of the spiritual needs of young people is the key prerequisite for enriching the spiritual world of young people. Only by responding to the spiritual needs of young people as the core orientation can we truly stimulate their endogenous motivation and promote the continuous improvement and deep sublimation of the spiritual world of young people[5].

2.3. Towards Comprehensive Development: The Ultimate Value Orientation

The Marxist theory of all-round development of human beings is based on the essence of human beings as the philosophical foundation, pointing to the realization of the coordination and unity of physical strength and intelligence, individual and society, material and spirit in practice. Enriching the young people’s spiritual world is not limited to the shallow goal of meeting their spiritual needs, but takes the all-round development of human beings as the value anchor point, and deeply binds the richness of the spiritual world with the free and full development of young

people's moral, intellectual, physical, aesthetic and labor dimensions[3].The Marxist theory of "spiritual production" profoundly reveals that the construction of the spiritual world is a key manifestation of the objectification of human essence.

In this regard, the process of enriching the spiritual world of young people is precisely a dynamic process of the continuous awakening of their subjectivity and the sustained enhancement of their essential powers[6].Therefore, enriching the spiritual world of young people must always take the all-round development of the individual as its ultimate value orientation, integrate spiritual cultivation into every aspect of their growth, and promote the coordinated development of their inner spiritual world and external practical abilities, thereby achieving the ideal goal of free and full development.

3. Changes in the Needs to Enrich the Spiritual World of Youth from the Perspective of Marxist Anthropology

Marxist human studies provide an internally consistent methodological specification for understanding the historical evolution of the youth's spiritual world. The reality-based definition of human beings requires that historical analysis must start from specific social relations and forms of practice, framing the generation and evolution of the youth's spiritual needs as the reflection of social existence at the level of consciousness, rather than an isolated process of spontaneous spiritual generation. The historicity of needs indicates that the changes in the youth's spiritual world are rooted in the value demands catalyzed by the principal social contradictions in different periods, and the transformation of the need structure is precisely the internal mechanism driving the replacement of spiritual world forms. The value scale of human development serves as the fundamental basis for evaluating the effectiveness of spiritual construction at each stage, i.e., whether it is conducive to the historical unfolding of the youth's subjectivity and the release of their essential forces. These three specifications are dialectically unified in historical practice: social reality defines the specific content of needs, needs drive practical activities, practice promotes human development, and development in turn reshapes the realistic conditions. Therefore, the phased evolution of the century-long construction of the youth's spiritual world—from the awakening of class consciousness to the shaping of collectivism, from the liberation of subjectivity to the pursuit of spiritual common prosperity—does not merely present as the external replacement of tasks, but more importantly, manifests as the concrete unfolding and internal linkage of human reality, need, and development at each historical node.

3.1. The Period of the New Democratic Revolution: Awakening Class Consciousness Among the Youth

"Real man" is a concrete existence in a specific social relationship and practice field. During the period of the new democratic revolution, the severe social situation of national peril constitutes the realistic basis for the construction of the youth's spiritual world. The core task of enriching the youth's spiritual world must be carried out closely in this specific historical field. According to the Marxist theory of human development, the development of human spiritual world must be guided by scientific theory.

Therefore, arming young people with revolutionary theory and awakening their class consciousness and national consciousness have become the core proposition of the construction of young people's spiritual world in this period[6]. This practice is in line with the basic judgment of Marxist "spiritual production" theory that spiritual products have a shaping effect on subject cognition. Through the dissemination and internalization of revolutionary theory, young people can break through the limited horizon of individual spirit, realize their own historical mission in class struggle and national liberation, and transform from free

individuals to conscious revolutionary subjects. Under this logic, enriching the spiritual world of young people and the revolutionary practice form an internal unity: it not only responds to the deep needs of young people for spiritual belonging and value realization, but also condenses the core strength for the revolutionary cause. The practice of this period shows that leading the development of youth's spiritual world with scientific theories that meet the needs of the times is an important embodiment of Marxist humanism to guide youth work.

3.2. The Period of Socialist Revolution and Construction: Shaping the Collective Spirit of Youth

The assertion that "the essence of man is the sum of all social relations" provides a solid philosophical foundation for shaping the collective spirit of young people during the period of socialist revolution and construction. After the establishment of the socialist system, the establishment of the public ownership of the means of production reconstructs the social relations of production, which requires that the construction of the spiritual world of young people must conform to the value orientation of collectivism. This is highly consistent with the core connotation of the dialectical unity of individual development and collective progress in Marxist human development theory.

Based on the Marxist theory of "spiritual production", the practice of enriching the spiritual world of young people in this period is based on serving the overall goal of socialist construction, and takes the cultivation of collectivism consciousness, dedication spirit and construction enthusiasm as the core task. Through the effective guidance of spiritual production, we can promote the organic integration of young people's individual spiritual needs and social collective interests. Shaping a new socialist person who meets the needs of planned economy and collective life has become the core goal of enriching the spiritual world of young people at this stage. This practice has injected a distinct collective value background into the youth's spiritual world, and also provided an important historical reference for the construction of the youth's spiritual world in different historical periods.

3.3. The New Era of Reform, Opening Up, and Socialist Modernization: Liberating the Youth's Sense of Agency

The reform and opening up and the development of the market economy have broken the single spiritual supply model under the planned economic system. As the main body of practice in specific social relations, the spiritual needs of young people show a significant trend of diversification and personalization with the profound transformation of social structure. Marxist "spiritual production" theory points out that spiritual production must conform to the law of development of human spiritual needs.

Therefore, the core of the practice of enriching the spiritual world of young people in this period is to conform to the logic of human subjectivity development. Guided by emancipating the mind, we encourage young people to break through the shackles of traditional concepts and stimulate innovative consciousness and critical spirit. The Marxist theory of human development emphasizes that the awakening of human subjectivity is the prerequisite for the realization of free and comprehensive development. Respecting the dominant position and personality development of young people is the phased practice of this theory. The practice of this stage strongly shows that only by taking Marxist humanism as the theoretical guidance and based on the characteristics of the times of young people's spiritual needs can we effectively promote the awakening of young people's subjective consciousness and lay a solid subjective foundation for the enrichment of young people's spiritual world.

3.4. The New Era of Socialism with Chinese Characteristics: Achieving Spiritual Common Prosperity for Youth

Under the background of the deep interweaving of the overall situation of the great rejuvenation strategy of the Chinese nation and the great changes that the world has not seen in a century, the core point of enriching the spiritual world of young people is to achieve the common prosperity of young people's spirit. This proposition is rooted in the value orientation of the all-round and free development of human beings contained in the Marxist theory of human development, and also conforms to the profound interpretation of the dialectical relationship between spiritual life and material production in the Marxist theory of "spiritual production". Spiritual common prosperity is not a homogeneous supply of spiritual needs, but a core concern to meet the high-quality and diversified needs of young people for a better spiritual life. It calls for breaking the imbalance of youth groups in the acquisition of spiritual resources and the improvement of spiritual literacy, and promoting the overall leap of youth's spiritual world. It is necessary to lead the positive shaping of young people's spiritual needs with socialist spiritual production[7], and transform the logic of enriching people's spiritual world in the process of Chinese-style modernization into a practical path of common prosperity of young people's spirit[4], so as to finally realize the improvement of young people's individual spiritual realm and the overall optimization of group spiritual outlook, and inject lasting and strong spiritual momentum into national rejuvenation.

4. Practical Approaches to Enriching the Spiritual World of Youth from the Perspective of Marxist Anthropology

4.1. Faith Navigation: Unswervingly upholding the guiding role of Marxism

Marxist anthropology regards human's spiritual world as a dynamic reflection of social existence, and emphasizes that spirit plays a leading role in human's practical activities. This dual judgment constitutes the core theoretical basis for the construction of youth spiritual world. The youth stage is a critical period for shaping the spiritual world. Only by arming the mind with Marxist scientific theory can we provide young people with scientific thinking methods to understand the world and transform the world, and build a strong ideological defense against the erosion of erroneous ideological trends. The latest achievement of the modernization of Marxism in China is the theoretical crystallization based on China's reality and in response to the subject of the times. It can accurately meet the spiritual needs and cognitive characteristics of contemporary youth, and anchor the correct value coordinates for the development of their spiritual world. Adhering to the guiding position of Marxism is the fundamental premise to ensure the correctness of the development direction and the scientific content of the youth spiritual world. It is necessary to continue to promote the youth interpretation of Marxist theory, transform scientific theory into spiritual nutrients that young people are easy to understand and willing to accept, and provide solid theoretical support for the enrichment and sublimation of young people's spiritual world.

4.2. Material Premise: Consolidating the practical basis for the youth's spiritual world

The generation and development of human's spiritual world takes material existence as the primary premise. The spiritual construction separated from the material conditions of reality lacks solid support. The high-quality development of economy and society is the fundamental basis for solving the practical difficulties of youth's academic resources supply, job acquisition and housing security. The survival state of the youth group directly affects the breadth and depth of their spiritual pursuit. When the basic material needs are stably met, the youth can be freed from the survival anxiety and devote more energy to the exploration and construction of

the spiritual world. Therefore, to consolidate the realistic foundation of the spiritual world of young people, it is necessary to incorporate the core material demands of young people into the core considerations of economic and social development. Systematic material security measures will lay a solid foundation for the growth and enrichment of the youth's spiritual level, and provide necessary and sufficient practical support for the youth to achieve spiritual prosperity.

4.3. Cultural Guidance: Continuously Improving the Supply of Spiritual and Cultural Products

Prospering socialist advanced culture and improving the supply of spiritual and cultural products is the core path to nourish the spiritual world of young people. As a cultural form under the guidance of Marxism, the advanced socialist culture has a natural fit between its value core and the internal needs of youth spiritual growth, which can provide scientific value guidance and profound cultural nourishment for the youth spiritual world. To improve the supply, we must adhere to the unified standard of profound thought, exquisite art and excellent production. Guided by the hierarchy and diversity of youth's spiritual needs, we should build a precise and decentralized supply system to realize the all-round coverage and deep infiltration of cultural products to the youth's spiritual world. At present, the supply system still has the limitation of insufficient supply and demand matching. In the future, it is necessary to further deepen the structural reform of the cultural supply side and strengthen the youth perspective and era expression of cultural products. To improve the supply of spiritual and cultural products, we must take the advanced socialist culture as the core and the spiritual needs of young people as the guide, so as to effectively nourish the spiritual world of young people and help young people achieve all-round development at the spiritual level.

4.4. Practice Advancement: Persisting in integrating theory with practice and translating it into transformative outcomes

Practice is the fundamental way to understand, develop and test. The construction and sublimation of human's spiritual world must take practice as the carrier. If young people's cognition of theory only stays at the level of abstract speculation, it cannot be truly internalized into stable spiritual character and value orientation. Only by participating in practice can the theory break through the abstraction of cognition and be transformed into the internal criterion to guide youth action. This process realizes the qualitative change of spiritual cognition from passive acceptance to active construction, and completes the complete closed loop from theory to practice. It is necessary to construct a coordinated promotion mechanism between theoretical learning and practical exercise, guide young people to transform theoretical cognition into practical action, deepen theoretical understanding and cultivate spiritual character in practice. At present, there are still some deficiencies in the research on the group adaptation path of practice transformation. In the future, we can focus on the differences in practical needs of different youth groups, carry out refined classification research, and provide more targeted practical guidance for enriching the spiritual world of young people.

5. Conclusion

The theoretical logic of enriching the spiritual world of young people from the perspective of Marxist humanism is presented as a progressive closed-loop of the foundation of "real people", the drive of "human needs", and the purpose of "human's all-round development". The three take practice as the hub, restore the generation of the spiritual world to the mapping of social relations, confirm the spiritual pursuit as the true driving force beyond survival, and anchor the spiritual abundance as the ultimate scale of free development, thus overcoming the dual limitations of abstract human nature theory and idealistic spiritual view;the historical

enlightenment of the spiritual construction of the century-old youth is that all those who are based on the main social contradictions at a specific stage, respond to the real confusion of the youth with scientific theories and guide them to devote themselves to the practice of production and life can effectively radiate spiritual vitality, while being separated from the reality soil or one-way indoctrination is inevitably a mere formality. The four paths of faith navigation, material navigation, cultural escort and practical voyage are not scattered measures, but bear the systematic functions of direction anchoring, foundation consolidation, resource supply and character internalization respectively. The four dialectical linkages make the enrichment of the spiritual world form a complete closed loop from value guidance to reality support and then to subject generation. The theoretical contribution of this study lies in the preliminary construction of a triple analysis framework from the perspective of human science and the interpretation of the synergy mechanism between the paths. However, it has not fully paid attention to the structural evolution of the spiritual needs of the digital age and the differentiation characteristics of different youth groups. In the future, it is necessary to introduce empirical methods, focus on building a quantitative evaluation system of spiritual common prosperity, and carry out special research on the new mechanism of youth meaning construction in the new media scene, so as to enhance the theoretical interpretation of the times and practical guidance.

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