

MULTIPLE LEAPS IN THE PHILOSOPHICAL IMPLICATIONS OF THE IDEA OF A COMMUNITY WITH A SHARED FUTURE FOR MANKIND

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Abstract: The idea of a community with a shared future for mankind is the latest theoretical achievement of the Sinicization of Marxism and has profound philosophical implications. From the perspective of the history of ideas, it also realizes the transition from "group destiny" thinking to "class destiny" thinking, from human value limited to biological significance to sociological significance, from human destiny being materialized to free and comprehensive development, from Multiple leaps from binary opposition thinking to materialist dialectical thinking.

Keywords: Community; Philosophical implications; Leap

1 A LEAP FROM THE THINKING OF "DESTINY OF THE GROUP" TO THE THINKING OF "DESTINY OF THE HUMAN RACE"

Since the beginning of the new century, in the process of globalization, the North-South gap caused by the old international political and economic order has become increasingly serious, becoming an important obstacle preventing human society from leaping to a higher level. In order to effectively enhance the common welfare of human society and cope with global governance problems, the report of the 19th National Congress of the Communist Party of China clearly stated that China must "adhere to the path of peaceful development and promote the construction of a community with a shared future for mankind." [1] The idea of a community with a shared future for mankind is the contemporary continuation and development of Marx's idea of community. It is the latest theoretical achievement of the sinicization of Marxism and has profound philosophical implications. From the perspective of intellectual history, it has achieved a leap of multiple meanings.

The social nature of human destiny determines that everyone must cooperate with others to survive. In other words, only those who can collaborate with others can be called "people" in the sociological sense. After the wolf boy returns to human society, he can only be re-educated in order to regain his identity as a "human" in the sociological sense. As early as in primitive society, tribes realized that conflicts and wars could not solve problems[2]. Only through various forms of cooperation, such as intermarriage and exchange of goods, could the common development of people be achieved.

The destinies of mankind are always interconnected. Each living individual does not simply add up, but each sacrifices some of its own interests to obtain greater benefits from a collective perspective. For example, in order to prevent wild beasts from invading, they take turns on duty at night. For those on duty, being on duty means sacrificing the opportunity to rest. But overall, each member gets better quality sleep when not on duty. Human beings' entry into modern society means smaller self-sacrifice in exchange for greater collective benefits[3].

Man must combine his destiny with the destiny of others in order to survive. It can be said that "community" is the way of human existence. From the day mankind appeared, everyone's destiny is inseparable from the destiny of the community. Only in a community can life and life survive through exchange and union.

Humankind's understanding of a community with a shared future has gone through a long process. Initially, people's understanding of the relationship between each other's fate should be limited to "groups". "Group" is the direct, external and rigid combination of every individual life. Individuals living in the same period and in the same region join together to obtain food and create an environment for survival. However, the existence of "group" has two sides, and this two-sidedness has been very prominent since its creation. "Group" means the aggregation of people, but it also means division. This "group" will inevitably exclude the other "group" and continue to create a culture that discriminates against the other "group". There is almost a natural sense of justice in waging war against other "groups", plundering wealth, massacring and enslaving the population[4]. To this day, Western-centric culture is still fundamentally a "group" culture. From the colonial plunder in Africa, the Americas, and Oceania in the 16th century to the maintenance of the old international order today, Western countries have always been able to find high-sounding reasons for their fallacies.

But people belong to the same "category" after all. For example, although there are frequent battles between farming civilization and nomadic civilization, economic and cultural exchanges and the integration of people themselves are the mainstream. From the perspective of "group" culture, the inequality of fate between groups and between individuals within a group has natural rationality. It is also natural and reasonable for groups that are economically and

technologically advanced to bully and plunder those that are lagging behind, as well as for a few people within the group to plunder and control the majority. But from the perspective of "human" culture, all living beings themselves are equal. Union among members of society should be based on respect for every living individual. The purpose of the union is for equal communication between each individual, and ultimately promotes the full development of each individual. Therefore, the ideal society "will be such a union, where the free development of each person is the freedom of all people." Conditions for development"[5]. People who gather together for a long time will form different cultures, but what exists between various cultures should be differences, not life-and-death struggles.

In the process of globalization, the boundaries of various countries, ethnic groups, and regions are gradually being broken through, and economic and cultural exchanges and exchanges are becoming increasingly closer. The basis of communication is mutual equality, the fact that we all belong to the same "kind". The problems in today's world are caused by the old international order that Western countries have adhered to for a long time. From British mercantilism to American interest priority, no matter which specific form of Western centralism, they are fundamentally different versions of "group" culture, and they are all hindering the common progress of mankind. The road to an ideal society in the future is still far away, but the direction is gradually becoming clear[6]. The idea of "a community with a shared future for mankind" is precisely guiding people towards the future and pointing the way.

2 A LEAP FROM HUMAN VALUE LIMITED TO BIOLOGICAL SIGNIFICANCE TO SOCIOLOGICAL SIGNIFICANCE

From a biological point of view, the biological significance of humans and other animals is similar. In the life chain of animals, birth-food-reproduction-the birth of new life seems to be just a closed cycle. Human beings in a biological sense are almost similar to this. No matter how great a person is, he will eventually end his natural life[7].

But human beings in the sociological sense can break through this closure. Each generation is able to continuously break through the scope of its predecessors and continuously expand the scope of human activities. Compared with the previous generation, the scope of human interaction has become wider and wider, from neighboring tribes to distant ethnic groups, until today's exchanges and cooperation among various civilizations around the world. "Stones from other hills, can learn". In the process of mutual interaction, each other has improved its ability to transform the objective world, including transforming itself. This includes not only the advancement of tools to transform the objective world, but also the continuous extension of human natural life. This extension is not only in a biological sense, but also in an anthropological sense.

All things, including inanimate matter and all life, must exchange matter, energy, and information with nature. The difference between human beings and other species in their exchange with nature lies in its directionality. The purpose of exchange is to reflect the human nature of people's free and conscious activities. To realize the freedom and consciousness of each individual, it is precisely through realizing the freedom and consciousness of other individuals. Since the great voyages of the 16th century, when European countries, as powerful forces, moved to other continents with relatively low productivity levels, they adopted the logic of banditry that deprived vulnerable groups of their living space, fruits of labor, and even their lives and dignity. To this day, Western countries represented by the United States are still whitewashing this gangster logic for their own selfish purposes. This logic is the root cause of the North-South gap, terrorism and other public enemies of mankind, and it is also something that must be corrected in the process of human development. The idea of a community with a shared future for mankind is a valuable asset of human thought that is based on this logic and has theoretical significance and practical value.

In the process of exchange with nature, human beings can realize the humanization of nature and at the same time realize their own transformation. The important significance of humanizing nature lies in creating many things that do not exist in nature, which is the ability to create something out of nothing. Facing the inherent nature of other species, humans can stimulate their inner potential energy through recombination and placement. The destiny of human beings is actually to give a new meaning to the free life in nature and gradually develop the human life form from the natural state to the conscious state. From a cultural perspective, human beings can not only extend and enrich their natural life to a limited extent, but can even extend their social value beyond the end of their natural life. The logic behind the existing international order dominated by Western countries is not only reflected in the distortion of equality and cooperation between people into the expropriation and possession of the fruits of labor by some people, but also in the distortion of the relationship between people and nature. Twisted from organic unity into opposition. If all members of society chose to live the same way as in Western countries such as the United States, we would need at least seven and a half more earths. The idea of a community with a shared future for mankind can help people correctly view the relationship between man and nature, thereby truly overcoming the problem of the binary opposition between man and nature. The idea of a community with a shared future for mankind can not only effectively resolve conflicts between humans, but also truly resolve the conflicts between humans and nature.

3 A LEAP FROM THE REIFICATION OF HUMAN DESTINY TO THE COMPREHENSIVE DEVELOPMENT OF FREEDOM

To understand human destiny, we must grasp the special attribute of human destiny that transcends matter. Human beings are dependent on the material world, but transcend the material world. This transcendence is unique to humans only. To grasp the destiny of mankind, we must grasp this transcendent quality. The key point that both depends on the material world and transcends the material world lies in the particularity of human value.

In the history of Marx's previous philosophy, he either fell into idealism and deified people, or fell into mechanical materialism and deified people. Once the direction is wrong, you will go further and further down the wrong road. For example, modern materialism often only understands human life in a biological sense. From their perspective, humans and animals are undifferentiated existences, and ultimately humans can only be understood in a materialized way. Idealists see the difference between human life and other species, but go to the other extreme. They advocate removing life in the biological sense from human nature, believing that "ideas" and "ideas" truly belong to human beings, and ultimately Moving towards the level of deification, absoluteness and rationalization of people.

It is necessary to break through the understanding of humanization, but not to be overly deified. The key to facing up to human nature is to realize the key role of practice in realizing human nature. Animals can only rely on nature and survive in a way that adapts to nature, while humans can independently transform nature and truly achieve autonomy. "Once people themselves begin to produce the necessary means of living (this step is determined by their physical tissues), they begin to distinguish themselves from animals." [3] The unique way of practice of human beings makes Human beings can control their destiny in their own hands, which is the fundamental difference between human destiny and other animal life.

From this perspective, human destiny is no longer completely controlled by nature, but has gained the right to independently control its own destiny through practice. The fate of animals is directly identical with their biological lives, while humans can transcend the limitations of biological life and control their own destiny. In the Economic and Philosophical Manuscripts of 1844, Marx made a very incisive analysis of the different relationships between humans and animals on life, which is of unprecedented significance in the history of philosophy. In other words, human destiny has a dual meaning, originating from biological life and transcending biological life. The value of human destiny cannot be measured solely from the perspective of material quantity.

Through practice, human beings have expanded their own activity space. Through learning and reference from other tribes, ethnic groups, races, civilizations, and countries, they have enhanced their ability to practice and further expanded their scope of practice. Without the spread of China's four great inventions to Europe, the Great Navigation, the Reformation, the Renaissance, and the Enlightenment of Thoughts would not have been possible; similarly, without the spread of food crops such as sweet potatoes, corn, potatoes, peanuts, and peppers to China, China would not have been able to realize its population growth. Explosive growth. "Open cooperation is the inevitable logic of scientific and technological progress and the development of productivity." [4] It is the development of productivity that promotes openness and cooperation among civilizations, and openness and cooperation among civilizations in turn promotes the development of productivity. Human beings continue to rewrite their own destiny. This is not the favor of the Creator, nor is it a gift from the powerful Western civilization to other continents. It is the result of mutual exchanges, learning, and reference among various civilizations. Among various civilizations, there is already me among you, and you among me. Their fates have long been closely related to each other. The development of any country should not be based on harming the interests of other countries. Western countries have always had a patronizing mentality, and have even taken pride in plundering and squeezing the interests of developing countries. This mentality has also become a major obstacle to the realization of human freedom and comprehensive development. The idea of a community with a shared future for mankind emphasizes that all countries, big or small, strong or weak, are equal and can achieve shared development, mutual benefit and win-win results while opening up to each other. Only when everyone agrees with the idea of a community with a shared future for mankind can the world economy be pushed out of its predicament and achieve common prosperity and inclusive growth.

4 LEAP FROM DUALISTIC OPPOSITION THINKING TO MATERIALIST DIALECTICAL THINKING

In the history of philosophy, a very important question is "What is a human being?" Human beings are part of nature, but they are beyond all other life in nature. Human existence depends on the existence of material life, but the meaning of human existence transcends material life itself. Man originates from the material world, but also transcends the material world; man exists limited to life, but also has a meaning beyond life. Man has a species existence determined by general nature, and the meaning of this existence is determined by man himself.

Man is the combination of spirit and body. To be more precise, man is the organic unity of natural attributes and social attributes. This substance, which is different from all other species, has been revealed since ancient times. The human body is part of the objective material world, but the human spirit can transcend and transform the real world. People not only experience the world with their own intuitive feelings, but also use reason to transform the objective world.

Idealism and old materialism have been in love and fighting each other for thousands of years, but neither can refute the other. They eventually reached the point of "abstraction" because they abruptly separated people's natural attributes and social attributes. This abstract understanding of human nature will ultimately lead to an abstract view of human nature.

As a special existence, human beings precisely have the characteristics of being based on things and transcending things. To comprehensively grasp the essence of human beings, we must break away from this predetermined, one-way, and unchanging materialized view, and thus unify human natural attributes and social attributes.

The destiny of human beings is controlled by nature, but it does not entirely depend on nature. It originates from matter and yet transcends matter. This is the duality of human destiny. The first attribute is that people, like animals, must maintain their natural life, instinctive life, material life, tangible life, and physical life. This is the life prescribed by natural attributes; the second attribute is an intangible and cultural one. A life that human beings can independently define is a life defined by social attributes. Human beings receive physical life from birth, which is only the material basis of human life. Human beings also need to receive education and self-learning through the social and cultural system before they can form an independent life determined by themselves. Natural life and cultural life, these are the two attributes of human destiny.

Human beings do not passively accept the control of natural laws, but give full play to their subjective initiative to understand and utilize natural laws. All countries, regions, and nations in the world have the right to create freely, and this creation itself is also the greatest contribution to the destiny of mankind. The reason why human civilization is so rich and colorful is that it is actively created by various nations as they continue to independently determine their own destiny. Each nation is vastly different. How can the standards of one civilization determine the rights and wrongs of other civilizations?

The idea of a community with a shared future for mankind breaks through this dualistic thinking and is a contemporary materialism and dialectic that embodies the multiple attributes of human destiny. The first is objectivity. We must admit that the objectivity of human destiny is based on the natural attributes shared by all people; the second is subjective initiative. People in all civilizations have made efforts to change human destiny, and it is not a gift from some powerful civilization. The third is social historicity. In different historical stages, human beings have different creations of their own destiny. The fourth is developmental. Human destiny is always in the process of continuous creation, which is based on the past, exists and continues to develop in the process of moving towards the future; the fifth is diversity. There are huge differences among various nations and civilizations. From the perspective of Western-centrism, the cultures of various ethnic groups with huge differences will be flattened. Not the right way to face human destiny.

Before the idea of a community with a shared future for mankind was proposed, the international arena was always a competition between great powers for hegemony. Western countries uphold the gangster logic of putting capital first, and various doctrines disguised as universal values are just Western-centrism in disguise. The idea of a community with a shared future for mankind is not simply equivalent to the idea of providing humanitarian aid to third world countries. It is based on an accurate grasp of human nature, clarifies that all civilizations have the right to pursue a better life, and provides guidance for the realization of a new form of human civilization. direction. Chinese wisdom and Chinese solutions based on the idea of a community with a shared future for mankind are not only constructive solutions to world problems, but also have rich philosophical implications and have achieved multiple leaps in the history of thought.

COMPETING INTERESTS

The authors have no relevant financial or non-financial interests to disclose.

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