

# *Community of human destiny of exploring the pathway*

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**Abstract:** The community of human destiny is a solution proposed by the Communist Party of China (CPC) to address the increasingly complex international situation. In order to better promote the community of human destiny from China's programme to China's consensus, it is necessary to be based on the historical, theoretical and practical logic of the community of human destiny, and to explore the background, theoretical foundations and paths of development of this concept, so as to build a world of significance for the community of human destiny can be reflected. The world significance of building a community of human destiny can only be realised if we explore the background, theoretical foundation and development path of this concept.

The historical logic of the community of human destiny reveals to us the existence and inevitability of the community of destiny; the theoretical logic provides the ideological basis and guidance; and the practical logic is the key to transforming theory into practical action. Therefore, based on the common values of all humankind, in-depth understanding of the historical development of the concept of the community of human destiny, drawing on theoretical thinking, and putting it into practical action, we will be able to answer the question of where the community of human destiny comes from and where it is going.

## **1. Historical logic of the community of human destiny**

The concept of a "community of human destiny" stems from China's experience and reflection on the challenges it has faced in the world, and emphasizes the need for all humankind to unite and collaborate in order to face the challenges facing the world together and to advance in the direction of the common development of all humankind. An in-depth study of its logical historical development must begin with the evolution of world history.

### **1.1 Deepening "globalization"**

In the 19th century, Marx and Engels revealed in *The German Ideology* that the world was undergoing a globalization process that transformed "history" into "world history". In the twentieth century, the process of globalization was accelerated from "history" to "world history", and in the twenty-first century, a new pattern was formed - "a great change that has not been seen in a hundred years". "Globalization" is an evolving historical process that promotes exchanges and cooperation between different parts of the world and brings with it many opportunities and challenges.

Firstly, the rapid expansion of capitalism has accelerated the formation of "economic globalization". Economic globalization is the main manifestation of capitalism's efforts to open up the world market in order to achieve its own objectives. As capitalism develops over time, it displays different class characteristics at different stages. We are alerted to the need to formulate necessary reforms and reasonable epochal adjustments to the international economic order as well as the rules of global governance. Secondly, the growing closeness of international relations constitutes a concentrated manifestation of "political globalization". This is mainly reflected in the tendency of countries to identify with each other in terms of political values and systems, and in the expansion of the breadth and depth of the political sphere on the basis of economic exchanges and cooperation. The process of political globalization is, to a certain extent, led and promoted by the developed Western countries, led by the United States, and inevitably has a negative impact on the political development of other countries that cannot be ignored. The historical process of globalization has always been accompanied by political games. Finally, the horizontal and vertical interaction of national cultures spreads the tendency towards "cultural globalization". As people come closer to each other, national cultures are facing more and more global challenges, and these common challenges and interests have aroused the common concern and resonance of many national cultures.

As we enter the twenty-first century, the trend of economic globalization is irreversible, international politics is becoming increasingly multipolar, and the world history of all peoples and cultures interacting in an all-encompassing manner is showing a deeper and more complex trend as it continues to move forward. As a result, international relations have evolved into a new type of international relations with a "multipolar trend".

## **1.2 The emergence of the reality of new international relations**

With the development and evolution of world history, new types of international relations are gradually making their debut. The trend of globalization and the contradictions of anti-globalization are the economic factors that gave birth to the new international relations. In this new type of international relations, although the West is still in control of the world, countries in Asia, Africa and Latin America are accelerating their modernization process on the basis of national independence. On the one hand, the emerging countries represented by China have entered the stage of history, while on the other hand, the Western countries led by the United States, out of their own national interests, have adopted "anti-globalization" initiatives, which have severely restricted the development of other countries. The intertwining and influence of multiple aspects have further deepened the world's development process towards a complex situation.

In addition, the trend towards political multipolarity is a political factor that has enabled the formation of new international relations. With the rise of emerging countries and the relative weakening of traditional powers, more centers of power have emerged on the international stage. The multi-polar political landscape has broken the unipolar world dominated by Western countries, and the world has gradually developed into a situation of "one superpower, many powers". The international political game has become more complex and volatile, and the development of the world urgently requires the construction of a new and fair international relationship to solve global problems.

## **2. Theoretical logic of the community of human destiny**

The historical logic of the community of human destiny lays the foundation of the theoretical logic of the community of human destiny. The exploration of the theoretical logic of the community of human destiny needs to be combined with the intermingling of the Marxist theory of community and the excellent traditional Chinese culture, so that we can understand and promote the development of

the concept of the community of human destiny in a more comprehensive and integrated way, and lay the foundation for the construction of a harmonious, prosperous and sustainable future.

## **2.1 Rooted in the Marxian concept of community**

The Marxian concept of community has had a theoretical impact on the formation of the idea of a community of human destiny and has become an important part of the Marxist social ideal. It focuses on criticizing the falsity of the "false community" and moving towards the goal of building a "true community".

The "community of nature" includes all forms of community in human society before capitalist production. In "How Marxism understands "community"", it is mentioned that "the natural community corresponds in terms of ownership to "free small land ownership" and "communal land ownership based on the Eastern commune". Land ownership", the constraints are "limited development of productive forces", and this form of community corresponds to the low productivity and underdevelopment of exchange in human societies." [1] The formation of natural communities is the result of natural and historical processes.

"The "illusory community" refers to an illusory form of social bonding in capitalist society that binds individuals to the existing social order by means of ideology, propaganda and social pressure, and is falsely constructed on the basis of exploitation and social inequality. The existence of the "illusory community" constitutes a serious obstacle to the free development of individuals, restricting their ability to pursue comprehensive development and realize their own potential, and preventing them from carrying out the free and conscious activities of a "class of beings", and thus from realizing comprehensive and free development. Therefore, in order to achieve truly free and comprehensive development, society needs to create a true community.

In The German Ideology Marx criticizes the illusory community, which is a step towards the realization of the true community. Marx's study of the formation of "community" was based on the reality of real people. The "true community" is Marx's vision and construction of a future communist society. The ideal society is regarded as the ultimate goal of human social development and is also called the "union of free men". The realization of the "true community" needs to be based on the universal development of productive forces and the associated world interaction. Individual and collective interests are no longer opposed to each other, but are integrated, and special interests are transformed into the pursuit of general interests. Sharing social resources together and enjoying equal opportunities and rights. Social justice and inclusion are realized, social innovation and progress are promoted, and the well-being and prosperity of society as a whole are enhanced. It is only in a "true community" that individuals have the opportunity to develop fully through association and realize comprehensive and free self-development.

Against the backdrop of the great changes facing the world today, which have not been seen in a century, the ties and dependencies among countries are deepening.

At this time, China put forward the important concept of building a community of human destiny, the core idea of which is that human beings are living together in an interdependent and interacting global village, facing common challenges and destinies, and need to promote common global development for the sake of common interests, so that all countries can join hands to create a better future for humankind. The concept of a community of human destiny is deeply rooted in the Marxist idea of community and is a scientific application and innovative development of Marxist theory.

## **2.2 Nurtured by China's excellent traditional culture**

The theoretical logic of the community of human destiny is not only rooted in the Marxist concept of community, but is also influenced by China's excellent traditional culture. The concepts and value

systems of outstanding traditional Chinese culture provide unique inspiration and reference for the conception of a community of human destiny.

### **2.2.1. The natural view of the unity of heaven and mankind**

The concept of the unity of heaven and mankind in nature is an important concept in traditional Chinese philosophy, an ideal state pursued by ancient Chinese philosophers, which advocates the existence of a close connection and interaction between man and nature.

In this ideal state, man and heaven and earth and nature become an organic whole, agreeing harmoniously with nature and becoming one. Man respects, protects and cares for nature and is a part of it. In the Tao Te Ching, "Tao begets one, two begets two, two begets three, and three begets all things"[2] emphasizes the unity between heaven and earth and the interrelationship between humans and nature. The importance of respecting the laws of nature and the functioning of the ecosystem is highlighted. The Tang Dynasty poet Wang Zhilu's poem "Ascending the Stork's Bird Tower" also features the idea of "the unity of heaven and mankind": "The white sun ends at the mountains, and the Yellow River flows into the sea. I want to see a thousand miles, but I want to go up one floor." [3] In the flow and fusion of the mountains and the sun, the river and the sea, the idea of the unity of heaven and man is conveyed, and human beings and nature are interdependent on each other, reflecting the unique understanding of the relationship between human beings and nature in traditional culture.

Here, the idea of the "unity of heaven and mankind" is highly compatible with the concept of the "community of human destiny", which is based on Chinese wisdom and emphasizes that the interdependence and symbiotic relationship between mankind and nature can be promoted only when mankind seeks to unify its values. Only by reaching a common understanding, working together and seeking the same values can people negotiate on an equal footing and develop together to ensure the health of the Earth's ecosystem and the well-being of humankind.

### **2.2.2. The concept of fraternity of love for all things**

Benevolence is the essential provision of man's nature. Benevolence is also human, that is, human beings will definitely have a benevolent heart, but it is a self-sufficient, self-conscious and self-consciously moral life form between heaven and earth. "The Way on earth, cultivating oneself and family, rule the country and level the world" [4] embodies that individuals and society should be interrelated and interdependent, upholding the heart of benevolence, caring for others, respecting the social and natural environment, and realizing the community of human destiny.

The philanthropic view of humanity promotes harmonious coexistence and common development at the individual and social levels. Encouraging people to extend care and compassion to all human beings and the natural world, and to promote common development and prosperity of mankind on a global scale with a broader vision, have important implications for building a more harmonious, inclusive and sustainable community of human destiny.

### **2.2.3. The Harmonious Concept of Harmony in the Harmonious Nations**

Mentioned at the Conference on Dialogue of Asian Civilizations, (CDAC) that "being kind to one's neighbours and making peace with all nations has always been the way of life of Chinese civilization".[5] He emphasized the importance of living in harmony among nations and ethnic groups. [5] It emphasizes harmonious coexistence and integration among nations and peoples. It emphasizes collaboration and cooperation, peace and stability among nations, and advocates solving common problems through dialogue and consultation. Mengzi - Gongsun Chou: "Those who have been united by culture have been called so since they have not been able to accomplish their work." [6]

It advocates the promotion of peace and co-prosperity among nations through cultural exchange and sharing. This coincides with the idea of promoting international cooperation and common prosperity in the concept of the community of human destiny.

In today's society under the wave of globalization, the concept of "community of human destiny" has been put forward to solve the world's problems by combining the ideas of Chinese traditional culture and Marxist theory, and an in-depth analysis of its theoretical logic will help us to deal with the global challenges and the direction of social development in an in-depth manner.

### **3. Practical logic of the community of human destiny**

The great vision of the concept of a community of human destiny, which draws on the Marxian concept of community as well as the uniquely Chinese philosophical concepts of internationalism and universal justice, is dedicated to mitigating and resolving the increasingly acute problems arising from globalization.

#### **3.1 The joint dimension of building a new type of mutually beneficial and win-win international relations**

The community of human destiny advocates a relationship based on equality and mutual respect among countries and promotes the construction of a mutually beneficial and win-win framework for international cooperation. As a result, a new type of international relationship -- win-win cooperation -- has been established and is intended to be a fundamental guarantee for the realization of global peace and development.

Peace and development are the themes of the times, and hegemony and power politics are not in the long-term interests of human development, and will certainly not become the code of conduct in international politics. "The affairs of the world can only be handled by the governments and people of all countries through joint discussions." [7] As deep participants in world development, all countries should follow the trend of history, abandon the mindset of zero-sum game, and establish a fair and reasonable global cooperation mechanism through multilateral dialogues, in order to create a new type of international relations characterized by openness, inclusiveness, cooperation and win-win situation in the practice of the concept of the community of human destiny.

#### **3.2 Spatial dimension of the new pattern of promoting socialism with Chinese characteristics into a new era**

The development of the world cannot be separated from China, and China's development cannot be separated from the prosperity and stability of the world. The concept of a community of human destiny, which advocates global cooperation and common development, will help to maintain and promote international peace and stability, solve complex global problems and create a stable and peaceful international environment for the modernization and development of the Chinese style in the new era, so as to ensure economic stability and development. Not only that, China upholds the values of harmonious coexistence and win-win cooperation, and by advocating the concept of a community of human destiny, it promotes its own cultural values, promotes cultural diversity and civilization exchanges, and ensures the cultural self-confidence and cultural identity inherent in Chinese-style modernization. It promotes the sustainable development of Chinese-style modernization. "We should establish a global vision, better unify domestic development with opening up to the outside world, link China's development with the world's development, and combine the interests of the Chinese people with the interests of the peoples of other countries." [8] Focuses on equal, open and pluralistic international relations. As the world's largest developing country, China does not adopt the traditional

view of power, but emphasizes the positive and responsible, equal and friendly "image of a great power", safeguarding international fairness and justice, and safeguarding the interests of developing countries, and the concept of a community of human destiny is an opportunity to build a more stable, prosperous and open international society. The concept of a community of human destiny is an opportunity to build a more stable, prosperous and open international society. The determination to promote high-quality development and Chinese-style modernization is based on the mission of achieving the great rejuvenation of the Chinese nation.

The community of human destiny is a dynamic concept of development, and its form tends to change flexibly with changes in the international environment. China has always adhered to the principle of "some changes, some constancy". By adhering to the unshakeable spirit of the main body and the flexibility of its approach, it has been able to face the changing international situation with flexibility and resilience, while remaining true to its original spirit in the midst of the storms and waves. It is like a Noah's Ark carrying the hopes of humankind that is breaking the waves in the long and turbulent river of human history.

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