

The responds on building 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 a global call initiated by China, which calls on all countries in the world to unite, and eliminate prejudice and discrimination, and jointly deal with the global dilemma through win-win cooperation. This kind of thought takes the union of free people as the goal and the socialist thought as the blueprint. It abandons the individualism emphasized by the capitalist society, helps to eliminate the self-alienation of men, promotes the harmonious coexistence between man and nature, and creates a communication between different regional cultures. It has an important ideological enlightenment for everyone who hopes for world peace and development, and it provides a Chinese solution for peaceful coexistence among countries.

1. The main dilemma faced by individuals in the modern society

The technical rationality and tool rationality under the industrial civilization lead to the lack of value rationality, and people do not get rid of alienation instead of deepening. Under the ideological control of the industrial civilization, we hold an optimistic humanistic belief that reason has infinite and omnipotent power. This power of human abilities is the perfect answer to confirm the essence of human beings. We deeply believe that rational knowledge of human will always progress, the history of human will always well-continue, and the unfortunate disadvantages in the existing society are only temporary historical phenomena or anachronism. With the progress of knowledge and technology, human beings can eventually enter a perfect situation, promoting the rapid development of human society with fundamentally changes on the survival conditions of human. Science and technology bring great material wealth to human beings, however, people fall into a new state of alienation.

1.1 Digitization of people and the objectification of subjects

The process of human society moving from traditional agricultural civilization to modern civilization contains the process of human individualization and rationalization of social operation. The two spirits related to it are the humanistic spirit centered on the human subjectivity and the technical rationality characterized by the computability and quantification. In quite a long period of history, these two spirits supported each other and promoted the development of modern industrial

civilization. In the continuous process of rationalization, a mechanization system that contains the nature of the commodity and rational principle gradually formed and strengthened. The specialized, rational production system and social mechanism conquer the humanistic spirit, which makes people be integrated into the mechanical system and become an abstract number. Human beings finally lost the subjectivity and initiative, and their perceptual activities translate into a part of fixed mechanical repetition. The relationship between people is swallowed up and covered by the relationship of things.

The objectification of the subject means a free and conscious subject of human society and historical movements becomes a passive and negative object. Computability is the highest criterion in the production process. In the market-discipline of capital system, people just a replaceable part of the system. Therefore, each person's personality, characteristics and subject creativity all give way to the rational principle in the process of production. In this case, people naturally lose the status of master their own destiny, and become a passive object in the process of production.

1.2 The generalization of objectification and the internalization of objective consciousness

In the pre-capitalist period, even the greatest and most outstanding thinkers of that time could not regard their fate as that of men. But in the capitalist era, the fate of the proletariat, its materialized fate, began to be generalized as the fate of the society, because the commodity structure was in a dominant position in the society, and the production process and the social operation were rationalized and mechanized. In the "inhuman but standardized division of labor", the work of the staff become a kind of forced routine, while the staff in companies are just treated as an one-sided and abstract number, becoming the passive object of a given organization.

One of the most direct consequences of the generalization of materialization in the whole society is the consciousness of materialization into the depth of each mind. Not only materialization exists as an external force and structure that governs people, but also it is internalized into the living structure and activities of human beings. Specifically, it refers to such a living state that the structure of thought is gradually materialized. People cannot go beyond the consciousness of materialization. The fate of human to follow and obey is the state of materialization instead of the law of nature. Both the workers and the ruling class lack the critical dimension beyond the structure of materialization in consciousness. They are indifferent to the materialized situation of people, and the knowledge, temperament and expression ability of themselves are transformed into the passive machine-like self-response under the external stimulus.

2. Nature is not opposed to men

Men and nature are a community of common destiny, and the material demand and spiritual pleasure of mankind must depend on the supply of nature. As Karl Marx pointed out, "men live on the nature, that is to say, nature requires man to be in constant contact with it in order not to die."^[1] Now we shape the nature according to what we want. Before the age of industrial civilization, our cognition of nature is fear. We worship the illusion about god through some fictional myths and express our gratitude to the natural gift, which reveals our fear on the nature.

Nature, as the source of human life, provides everything for human to survive, and meets the needs of continuous reproduction and the expansion of the species. Human beings and nature constitute a continuous community of life in which material and energy exchange, and men, as the top of the chain of natural organisms, can adapt and reshape the nature full of human factors by active practise. Karl Marx cleverly pointed that even the worst architect is better than the most dexterous bee, cause he did his purpose in natural things with conscious.^[2]

The history of mankind provides us with powerful proof that, as the highest level of existence we

can know, we have always been trying to keep our destiny in our own hands. Therefore, through a series of active and effective practices, we actively explore, discover and use and master the laws of nature, and finally form human living state from the oppression of nature to the active adaption.

People can grasp the structure of the universe through reason and science, and conquer nature by increasingly improving technology. People can use his own strength to accomplish everything that can only be accomplished by the supernatural power of God. Therefore, the heavenly kingdom of God is not something on the other side, but a possible existence in the earth. Men can become his own God and establish his own heaven on this land with science and technology. However, the tension between technical reason and nature began to be obvious. Modern science and technology shows a trend of accelerating development, which enhances men's abilities to conquer the nature and create material wealth and shows the unprecedented creativity. But, the creation of human is not necessarily a confirmation of a victory of human over nature, oppositely, it is the demonstration of a universal alienation, which the technical rationality, the related ideology, the natural culture, and so on, have become the forces that can intensify the opposition between men and the nature.

3. The division of the cultural circles

Due to the limitation of the geographical space, human beings who have to live in different continents and climates chosen the best road of the evolution of civilization that suits for their own development. Such as the Confucian culture represented by Confucius and Mencius, the ancient Indian culture represented by Buddha, and the ancient Greek culture represented by Socrates and Plato. These are the most typical models in the history of human culture.

With the advancement of human history, different cultures began to break through the regional restrictions and embrace the global culture community through various peaceful or non-peaceful ways. We always find something in common, and the culture always with various means to open unique communication, this process was never interrupted, but gradually sped up, and makes the contacts between cultures more complex and inseparable. Especially since the 15th century, the modern sense of globalization was born, and the obstacles from regional and natural easily swept and ruthless crushed by the power of science and technology. Then cultures in the process of globalization of technology revolution, like what cannot go back to the original home, began to play a comprehensive and multidisciplinary role in deep mutual communications.

However, conflicts and confrontations between cultures are always a haze that cannot be ignored. Especially the tool-rationalism of western civilization indisputable defined itself as the center of the world and the end of the whole process. To face the challenge of cultural conflicts in the process of globalization, also in order to cope with the impossible to reverse trend, some countries gave up their own national culture and took comprehensive adaptive solutions. The result was a serious setback of national modernization, even a long-term political turmoil which leads to a collective fracture of the historical memory and a state of confusion of the nation and the country. It is not wise to accept and imitate the culture of different countries blindly. These countries, which have chosen the path of cultural aggression, take its culture as the embodiment of power and package its culture as the eternal and universal value which all cultures must observe. It was driven by the illusory superiority of the preacher chosen by God, then they started the "Crusade" again and again, and caused countless elegies on cultures, and eventually homogenized the characters of different cultures all over the world. As Huntington pointed out that every civilization views itself as the center of the world, and writes about its own history as the main dramatic scenes of human history. This may be even more so in the West, when compared with other civilizations.^[3]

4. The partly battles of different countries on ideologies

The world system should be a service system that promotes the development of all people, all

nations and all countries with the equal participation of all countries, rather than a profitable tool for individuals, nations and countries. The service system in the capitalist world, which is dominated and controlled by the interests of individuals, nations, and countries, lacks a comprehensive understanding of its global service function and the role of the world system itself in serving global development. Therefore, regardless of how well it aligns with capitalism's pursuit of expansion and private interests, it remains an erroneous path for development.

The current global system, to some extent, merely mitigates and coordinates certain developmental contradictions. Traditional capitalist nations expand externally in order to alleviate internal contradictions, transforming them into external ones, and promote the dominance of their class and ideologies worldwide through the discovery of America, the world market, and the development of modern industry. Its ultimate objective is to pursue interest maximization at any cost. The current global system still possesses a certain vitality to some extent; however, its operational mechanism differs from the prevailing trend of win-win cooperation among nations. This is because right from its inception, the driving force behind this global system has been concealed beneath rational justifications. The principles of freedom, equality, and voluntariness mask naked interest objectives; yet this contradiction will act as a force against the system that grows stronger with its own struggle. With increasingly acute contradictions within the global system emerging, its creators and supporters will face a choice: either consciously disregard growing reasonable opinions or make decisions based on majority interests in order to reconstruct a new world system suitable for the win-win development trend embraced by all countries.

It is unfortunate that many developed countries, when confronted with the challenges posed by the irrationality of the current global system, consistently seek solutions from their own perspective in an attempt to conceal and perpetuate the underlying oppression and exploitation within this system, thereby safeguarding their long-standing dominance. These nations endeavor to construct a series of purportedly equitable and reciprocal rules and platforms by distorting alternative rational viewpoints and proposed solutions. From a global standpoint, this process of rationalizing and legitimizing a world system characterized by alienation has resulted in individual national interests superseding the collective interests of humanity as a whole. This political spectacle, which defies developmental principles, not only engenders local conflicts and tensions but also encourages proponents of the existing system to justify its inherent alienation theoretically. In reality, such confrontations have persisted since the inception of this antiquated order; however, over time they have evolved into a global confrontation among individual countries and nations as they vie for power under bourgeois hegemony.

Acknowledgements

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