

The concept of shared development from the perspective of Marxist anthropological thought

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Abstract: The concept of shared development always adheres to the core of human beings, pays attention to the subjectivity of human beings, and emphasizes the comprehensive development of human beings, which contains rich Marxist anthropological thoughts. The Marxist anthropological theory on human needs and values as well as human nature and comprehensive and free development of human beings provides a brand-new anthropological perspective and anthropological methodology for the study of the concept of shared development. The concept of shared development has also injected a new contemporary connotation into the development of Marxist anthropological thought.

1. Introduction

The concept of shared development is an important part of the five development concepts, creatively giving Marxism a new connotation of the times, which contains a wealth of Marxist anthropological thought. The concept of shared development always adheres to the people-centeredness, and contains the theory of sharing for all and the theory of building for all, so it is conducive to the better implementation of the new development concept to sort out the anthropological thoughts of Marxism and make an anthropological interpretation of the concept of shared development under the perspective of the anthropology of Marxism.

2. Scientific connotation of the concept of shared development

At the Fifth Plenary Session of the 18th CPC Central Committee, the china's leaders adhered to the people-centered development ideology, and distinctly put forward the new development concept of innovation, coordination, green, openness and sharing. Among them, the concept of shared development is at the core, and the concept of shared development is a theoretical response to the real problems faced by socialism with Chinese characteristics in the new era, which has rich and profound scientific connotation, and provides a deep ideological impetus for the realization of the second hundred-year goal.

2.1. Access for all

Sharing for all answers the question of "who will share". The people are the creators of history, and the people's position is the fundamental political position of the CPC. Sharing the fruits of development for all reflects the Party's and the country's persistent adherence to a people-centered approach. The china leader has pointed out that "shared development means that everyone enjoys it and gets what he or she deserves, not just a few people or some people." When the fruits of development are shared by all people, the people in question are not a particular individual or group, but must be the entire population, so that everyone can enjoy the fruits of development.

2.2. Full sharing

Comprehensive sharing refers to both the comprehensiveness of the sharing subject and the comprehensiveness of the sharing object. First, from the point of view of the subject of sharing, the subject of sharing is human beings, and everyone enjoys equal opportunities, rights and fruits of development. First, everyone enjoys the opportunity to develop, breaking the phenomenon of class solidification, everyone stands on the same starting line, with equal competition for resources, regardless of origin, everyone can rely on their own efforts to determine their own social status. Secondly, everyone enjoys the right to development on an equal footing, and the dignity and value of the human person are taken care of, emphasizing that a person's own development is an individual's right. Third, everyone equally enjoys the fruits of our economic, political and cultural development in many fields. Secondly, in terms of the object of sharing, comprehensive sharing includes the fruits of development in the economic, political, cultural, social and ecological fields, and the object of shared development is comprehensive.

2.3. Sharing

Shared development solves the problem of "how to share"; shared development is the prerequisite and foundation for shared development, and the fruits of shared development come from shared development. Shared development should be based on the premise of shared construction and shared governance, with democracy being fully developed to build a community of social governance in which everyone is responsible and enjoys the benefits, and to realize development in which "everyone participates, everyone does his or her best, and everyone feels a sense of accomplishment".

2.4. Progressive sharing

Progressive sharing answers the question of "how to advance" shared development. the china's leaders have pointed out that "one bite does not make a fat man, and shared development will inevitably have a process from low to high, from uneven to balanced, and there will be differences even when it reaches a very high level." Shared development is reflected in the historical process of gradual sharing.

3. Marxist anthropological thought embedded in the concept of shared development

The concept of shared development always insists that development is people-centered, and is an adherence to the humanistic spirit of Marxism and an inheritance of the Marxist anthropological theories of human needs, human nature and comprehensive and free development.

3.1 The concept of shared development highlights human needs and human values

As the main body of shared development, people create and realize their own value in the process of satisfying their own needs, and human value can only be formed and realized in social relations and manifested through various practical activities. First of all, need is the motive of human activity, Marx and Engels pointed out in the German Ideology that "in order to be able to 'create history', people must be able to live. But in order to live, they first need clothing, food, shelter and other things. Therefore the first historical activity is to live the means of satisfying these needs, i.e. material life itself. At the same time it is also a historical activity which people must perform every day and every hour simply in order to be able to live (now as it was thousands of years ago), i.e. an essential condition of all history." [1] Secondly, the classic Marxist writers believe that there are three main levels of human needs, namely, the need for survival, the need for pleasure, and the need for development, of which the need for development is the highest level of need, which ultimately manifests itself in the realization of man's comprehensive and free development. Finally, Engels pointed out: "Animals use external nature only, simply by their own existence to cause changes in nature; man, on the other hand, dominates nature by the changes he makes to make it serve his own purposes". [2] The need for development boils down to man's need to obtain the conditions for his further development, which not only reflects the fundamental difference between man and animals, but also the subjective initiative of man, who creates and realizes his own value in the process of satisfying his own needs. Marx and Engels believe that the form of human value is mainly the value of the individual to the community that is "personal value", the value of the community to the individual that is "social value", as well as the satisfaction of their own needs that is "self-worth". These three forms of value constitute the dialectical totality of human value, and together they contribute to human emancipation and the full and free development of the human being.

The concept of shared development, in which everyone participates in the common construction and shares in the fruits of development, is the inheritance and development of Marxist anthropological thought. The development of the "free individuality" of human beings is possible only under conditions of highly developed productive forces. The concept of shared development advocates the participation of all people in common construction, that is to say, on the basis of the practical activities of "real people" to create more abundant material wealth, so as to create objective conditions for the comprehensive and free development of human beings. In this process, human beings not only satisfy their own development needs but also realize their human values, with rich anthropological implications.

3.2 The concept of shared development explains human existence and human nature

First of all, man is a person in social relations, a person in certain social relations and material conditions and engaged in real activities. Marx pointed out in the Outline of Feuerbach that "the essence of man is not an abstraction inherent in a single person, but in its reality it is the sum of all social relations". [3] The essence of man is the sum of all social relations, and man is always in certain social relations and cannot exist independently of society. Secondly, "all social relations are essentially practical", the essence of man is the sum of all social relations, and such social relations are established in practice, and practice is the way of existence of man. Human practical activities are firstly manifested in productive activities, i.e. labor. Therefore, in a certain sense, it can be said that the essence of man is labor under certain social relations, which is also the basis for man to distinguish himself from animals as a human being and to become a human being. Labor is the class essence of man, labor forms, expresses and confirms the subjectivity of man, and the subjectivity further develops and deepens the essence of man. However, labor is not always a positive existence

for individuals, and labor can both affirm and negate human beings. Under the conditions of capitalist private ownership of the means of production, the labor of the majority becomes a prerequisite for the minority not to use labor, and the minority possesses the fruits of the majority's labor without any compensation, thus forming the exploitation and oppression of the majority, and the fruits of human development are exclusively enjoyed by a minority, and the original "cooperative" relationship between humans is not a "cooperative" relationship, and the original "cooperative" relationship between humans is not a "cooperative" relationship, but a "cooperative" relationship. The original "cooperative" relationship between human beings has been alienated, and the nature of human beings has also been alienated. The concept of shared development is a fair adjustment of the distribution of the fruits of human development, eliminating the exploitation and oppression of the majority by the minority by eliminating the unfair distribution of the fruits of the labour of the majority and the exclusive enjoyment of the opportunities for human development by the minority, eliminating the causes of the alienation of the nature of human beings and making labour a positive presence for human beings.

The introduction of the concept of shared development reflects the shift from exclusive enjoyment to sharing of the fruits of human development, and represents a major change in social relations that will inevitably have a significant impact on the formation and development of the essence of human beings and the development and progress of human society. The main body of shared development is human beings, and the object of development shared by all people and in a comprehensive manner is human beings. On the one hand, the goal of shared development is human beings, focusing on each and every one of them sharing in development and the fruits of development being shared by the people. On the other hand, it emphasizes everyone's participation in co-construction, that the way of human existence is essentially one of cooperation rather than struggle, and that shared development should be based on the premise of co-construction and co-rule, which gives full play to the subjectivity of human beings, that is to say, their subjective initiative, creativity and autonomy, and concentrates on the essence of human beings.

3.3 The concept of shared development affirms human emancipation and the full and free development of the human person.

The comprehensive and free development of human beings referred to by Marx and Engels is stated in the 1844 Economic and Philosophical Manuscripts as "man occupies himself in a comprehensive manner, that is to say, as a complete human being, with his full nature".[4] Three aspects are included, first, the full and free development of human activity, especially human labor. As Marx and Engels pointed out in *The German Ideology*, "In a communist society no one has a special sphere of activity, but can all develop within any sector; society regulates the whole of production, and thus makes it possible for us to do this today and that tomorrow according to our own interests, to hunt in the morning and fish in the afternoon, to engage in stock-raising in the evening, and after dinner to engage in criticism, so that I am not always a hunter, fisherman, shepherd or critic."[5] Secondly, it is the full and free development of human needs and abilities and qualities. Engels mentions in the *Draft Communist Creed* that every member of society is enabled to utilize all his talents and powers in complete freedom and to develop all his abilities in a comprehensive manner.[6] Finally, the human being in the full and free development of the human being is "every human being" and "all human beings" in the concrete and real society. Marx and Engels pointed out in *The German Ideology* that "the history of a single individual can never be separated from the history of his predecessors or contemporaries, but is determined by that history".[7] Engels also pointed out in *Anti-Dühring*: "Society cannot be liberated unless every individual is liberated".[8]

The concept of shared development requires everyone to participate, everyone to do his or her best, everyone to feel a sense of achievement, and adheres to the people-centered approach; sharing the fruits of development is a way of meeting human needs, but not of meeting the needs of a few, but of focusing on meeting the needs of all. In addition, human needs are social in nature, and everyone's needs need to be met by others; it is not conducive to the progress of humanity as a whole for a few people to enjoy the fruits of development exclusively while ignoring the development needs of the majority of other people, and the concept of shared development is a complete rejection of the exclusive enjoyment of the fruits of development by a few people, and an affirmation of the legitimate needs of "all people". The concept of shared development places greater emphasis on the universality of development and on the development of each individual. In the theoretical perspective of the classic Marxist writers, the true connotation of the comprehensive and free development of human beings is the comprehensive and free development of each and every person in the entire human society. The classic Marxist writers pointed out that human development should, in the final analysis, be the development of all people, and that only by overthrowing the capitalist system of private ownership of the means of production, replacing private ownership with public ownership, and enriching the wealth of society through the use of advanced and developed productive forces can the free and comprehensive development of every person be realized.[9] The concept of shared development is an inheritance and development of the theories of Marx, Engels and other classical writers on the comprehensive and free development of human beings, emphasizing that the fruits of development should be shared by all the people, opposing the exclusivity of a few, insisting that individual development should be used to lay the prerequisites for the progress of society as a whole and to gather the momentum, and always adhering to the value stance of putting the human being at the center of the development. It takes the realization of the comprehensive and free development of human beings as the ultimate goal of development and the ultimate emancipation of all mankind.

4. The Epochal Value of the Shared Development Concept in the Perspective of Marxist Anthropological Thought

The concept of shared development fully absorbs the essence of Marxist anthropological thought, is based on the realistic requirements of the development of socialism with Chinese characteristics in the new era, and paves the way for the new stage of China's economic and social development; it is a theoretical innovation in the Chineseization of Marxism, and is an innovative outcome of the Party Central Committee with the china leader as the core to summarize and analyze the experience of the Communist Party of China (CPC) in its century-long struggle, and it has important theoretical and practical value.

4.1 Theoretical value

On the one hand, the concept of shared development has inherited and developed Marxist anthropological thought. The concept of shared development has always adhered to the value position of putting people first, insisting on the goal of meeting the material and cultural needs of all people, and insisting on the value orientation of sharing development with the people. The free and comprehensive development of human beings is the ultimate goal of Marxist anthropological thought, and the concept of shared development is precisely a practical weapon for gradually realizing this ideal goal. Standing at the height of human history, the concept of shared development inherits the core content of Marxist anthropological thought and the Marxist concept of development, further enriches Marxist anthropological thought, and pushes the development of Marxist anthropological thought to a new realm and a new climax.

On the other hand, the concept of shared development highlights the ruling philosophy of the CPC. The concept of shared development is an innovative achievement of the Party Central Committee with the china leader at its core, based on summarizing the development experience of the Party's successive leadership collectives, and it is an epochal manifestation of the Party's ruling philosophy. The Party has always adhered to the ruling philosophy of people first, and the pursuit of free and comprehensive human development is the highest ideal goal that the CPC has always pursued. To fully implement shared development, we must start from "realizing", "developing" and "safeguarding" the fundamental interests of the broadest number of people, and put the value of "people-oriented" into practice. The value orientation of "people-centeredness" must be carried through the whole process of social development and the whole process of social development practice[10].

4.2 Practical value

First of all, the concept of shared development has pointed out the direction and path for the future development of our country. In order for the country to develop, it must first focus on developing people's livelihoods, so that the fruits of development will benefit more people, new breakthroughs and progress will be made in the construction of people's livelihoods, and the well-being of people's livelihoods and the people's happiness index will be significantly improved. Secondly, shared development promotes our country to go further on the road to realizing common prosperity. The implementation of the concept of shared development has addressed the relationship between fairness and efficiency, so that the people can share the fruits of development while participating in building socialism. Finally, shared development highlights the value of building a community of human destiny. The purpose of development is to benefit the people, and shared development is the value point of building a community of human destiny, highlighting the essential characteristics of the community of human destiny. In promoting the building of a community of human destiny, shared development highlights the equity of development opportunities, development rights and development results, and promotes the fruits of world construction to benefit the people of more countries, thus demonstrating the value of building a community of human destiny.

5. Conclusions

The importance of incorporating Marxist anthropological thought into the concept of shared development has been examined in this paper. Shared development prioritizes human needs and values, emphasizing the self-development of individuals and the realization of their worth. According to Marxist anthropological thought, the driving force behind human activity is the fulfillment of material needs, which are categorized into three levels: survival, pleasure, and development. The need for development represents the highest level of human needs, underscoring humanity's capacity to transform the natural world and actively create value. Additionally, Marxism highlights the existence of personal value, social value, and self-worth, which together form the dialectical entirety of human value. The concept of shared development advocates for collective participation in construction and the equitable sharing of developmental accomplishments, thereby providing the conditions necessary for comprehensive human freedom and development.

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