The Theoretical Essence and Contemporary Value of "Community of Human Destiny"

Yuan-Peng DUAN¹,a and Yan XIE²,b

¹School of Artificial Intelligence, Chongqing Technology and Business University, Chongqing, China
²College of Marxism, Chongqing Technology and Business University, Chongqing, China

Abstract. With the development of China's “One Belt, One Road” initiative, the theory and practice of building a community of human destiny has increasingly become a value norm that promotes the transformation of the global governance system and the construction of a new type of relationship between powers and the international order. The idea of human destiny community originated from Marx's "free people's union" thought. Based on the Chinese traditional culture, the goal is to build a global interest community and value community, theoretically enriching Marx's community thinking, and practically providing a viable Chinese solution for global governance.

Keywords: Human destiny community; Theoretical essence; Value.

Introduction

In Xi Jinping’s report to the 19th National Congress of the Communist Party of China, he pointed out: "Building a community of human destiny and building a world of lasting peace, universal security, common prosperity, openness, tolerance, and clean beauty." The idea of building a community of human destiny adheres to the worldview of dialectical materialism and historical materialism. And methodology, in-depth study of the objective reality of today's world and contemporary China, and provide a Chinese plan for world peace and development.

The Theoretical Origin of the Community of Human Destiny

"Community of Human Destiny" is a global governance thought derived from the community thought of Marx and Engels by the inheritance of Chinese excellent traditional culture.

Marx's "Community" Thought is the Source of the Theory of Human Destiny

Marx pursues the highest form of community development - the idea of the "free man union" [1] proposed in the Communist Manifesto—the most ideal communist society of mankind. Marx's exposition of the natural community, the illusory political community, and the true community (the union of free people) actually reflects a kind of "formation-criticism-construction" community logic. First, based on a naturally formed community or a natural community, the rights of each natural person belong to the overall interests of the community, and the personal interests are transferred to the interests of the community. The second is to criticize the false community, also known as the abstract community. With the continuous improvement of the level of social productivity, the contradiction between individual and community has created a special phenomenon that deviates from the special interests of the individual and the public interest. "Because this kind of community is a union of one class against another, it is intensified to accept the squeeze of capital. Rule, therefore, for the ruled class, it is not only a completely false community, but also a new one" [2]. The "common interests" of the illusory community only reflect the interests of some members. The third is to build a true community, that is, "free association." The true community is "life itself, material life and spiritual life, human morality, human activities, human enjoyment, human nature" [3]. "Every member of society can develop and play his freedom completely freely." All talents and strengths will not endanger the basic conditions of this society”
The "combination of free people" is the ultimate ideal pursuit of the community of human destiny and the logical starting point of the community of human destiny.

China's Excellent Traditional Culture is the Foundation of the Theory of Human Destiny Community

The outstanding Chinese traditional culture is the deepest spiritual belief and spiritual pursuit of the Chinese nation for thousands of years. It provides enduring power and nourishment for the survival and development of East Asian civilization and various ethnic groups in the East, and also for the development and prosperity of world civilization. Great contribution has been made to the community of human destiny.

Traditional "Harmony" Ideas. Xi Jinping's concise summary of Chinese traditional culture: "Talk about benevolence, emphasis on the people, integrity, respect for justice, harmony and harmony, and seek common ground." The human destiny community contains the Chinese traditional culture "Heaven and Man" and "The World is The thoughts and wisdom of "public, "harmony and universal state," and "harmony and difference." Harmony and symbiosis of heaven and earth in the thought of unity of man and nature emphasizes that people and nature should establish an equal and harmonious symbiotic relationship, not to conquer or dominate nature, to pursue a unified collection of destiny, and to be the inner survival concept of Chinese civilization; The world is the inclusive and inclusive consciousness contained in the public mind, the world is the public, the benefit of the people and the people is the distinct value orientation of Chinese civilization; the Concord Wanbang Thought advocates the guidance of the world's feelings and harmony in the Chinese culture, Chongwangdao, anti-hegemony, The harmonious concept contained in the thought of Concord Wanbang; the different values contained in the different ideas, and the different, the new and the new is the unchanging spiritual temperament of Chinese civilization. In Chinese traditional culture, "harmony" is the ultimate value pursuit, and is the starting point. "The use of ritual, and for the noble" explains that the state of harmony is the ideal living and living state that people are relentlessly pursuing.

"The Great Harmony of the World." Datong thought originated from the pre-Qin period, and it was reflected in the hundreds of scholars at that time. In the modern Chinese, Hong Xiuquan, Kang Youwei, and Sun Yat-sen designed and conceived the Datong society and formed the ideal plan of three kinds of Datong. The Taiping Heavenly Kingdom proposed the Datong ideal society of "the same peasant farming, the same food, the same clothes, the money with the same, the everywhere is not uniform, no one is not full" [5]; the modern bourgeois reformist Kang Youwei proposed "No state, no emperor, everyone is equal, the world is the public" [6]. The ideal form of Datong society; Sun Yat-sen, leader of the bourgeois revolutionary, puts forward "Our future country, the people, the people, the people, the world." The most ambitious country; the people within this country are the most ambitious people in the world [7]. The idea of Datong, and it is proposed to realize the political ideal of "Great World" through the implementation of the Three People's Principles.

The Idea of "People-oriented". People-oriented is a value concept that has far-reaching influence in Chinese traditional culture. "The Song of the Five Books" is written in the book, the people are Bangben and Bengubanging. Mozi's "concurrent love" thought and various people-oriented thoughts during the Tang, Song, Yuan, Ming and Qing Dynasties constituted the source of contemporary "people-oriented" thinking. People-oriented is the starting point and final destination of the concept of human destiny community.

The Theoretical Essence of the "Community of Human Destiny"

Human Social Development is the Goal of the Community of Human Destiny

The goal is to "build a lasting peace, universal security, common prosperity, openness, tolerance, clean and beautiful world." The reality of human society is still far away from such a goal. Only when the "world is the public", that is, when human beings can jointly control social wealth, such
an ideal goal can be realized in a complete sense. The reason why ideals become ideals is based on the grasp of the laws governing the development of human society. It is based on the fact that the development of human society has clearly emerged, and thus has a strong realistic character and practical character.

**Hegemonism is the Main Contradiction in Building the Community of Human Destiny**

To build a community of human destiny, we must eliminate the factors that hinder and destroy the community that builds human destiny. These factors include the lack of dynamism in the world economy, the growing polarization between the rich and the poor, and the emergence of regional hotspot issues. Non-traditional security threats such as terrorism, cybersecurity, major communicable diseases, and climate change continue to spread. Hegemonism is the most fundamental and serious threat to building a community of human destiny. Therefore, when Comrade Xi Jinping expounded the idea of the community of human destiny, he repeatedly emphasized the opposition to hegemonism, cold war mentality, power politics, unilateralism or new interventionism.

**The Community of Interests is the Cornerstone of the “Community of Human Destiny”**

National interests are the foundation of current international relations, and the common interests among nations are one of the prerequisites for their international cooperation. China advocates adhering to the new diplomatic concept of "mutual respect and equal consultation." The globalization of the world and the promotion of multi-polarization have enabled the development forces of various countries to grow stronger. Hegemonism has been rejected, treated as equals, and developed into countries. Political development theme. All countries must abandon the Cold War mentality and insist on equal dialogue rather than violent confrontation. The state should pay more attention to common interests, gather together and build differences, build a medium of interests among you, and have a new interest community among you.

**The Value Community is the Orientatio"n of the "Community of Human Destiny"**

To build a "community of human destiny" is to be guided by the value community. First, adhere to the new security concept of "common, cooperative, sustainable, and universal security." The Community of Human Destiny emphasizes the "common, comprehensive, cooperative and sustainable" security concept, advocates dialogue and negotiation to resolve differences and disputes, adheres to "fair justice, safe sharing" and establishes a common and secure state relationship. Second, adhere to the new development concept of “open innovation, inclusive reciprocity, and balanced win-win”. Advocate the sharing of interests between countries, so that the state can take into account the interests of other countries in the development process, and seek open innovation and common development. The third is to adhere to the new concept of civilization of "respect, openness, tolerance, mutual understanding.” Advocate that all countries fully respect cultural differences, improve cultural tolerance, exchange and integrate in a timely manner, and promote the development and progress of human civilization. Fourth, adhere to the concept of ecological civilization that is “environmentally friendly and builds clean and beautiful.” Advocate that all countries attach importance to common interests, enhance mutual cooperation, jointly explore a more appropriate path of ecological construction and protection, respect, adapt and protect nature, and finally form a world-level sustainable development plan.

**The Community of Responsibility is the Guarantee of the Community of Human Destiny**

At present, countries all over the world are facing common problems such as environmental issues, terrorism issues, globalization issues, etc., which seriously restrict the healthy development of the entire world. Solving these problems requires the joint efforts of all countries in the world to survive, manage together and develop together. China advocates the sharing of development results and advocates that while countries seek their own development, they actively promote the common development of other countries and oppose the zero-sum game.
The Value of the Era of "the Community of Human Destiny"

The Theoretical Value of the "Community of Human Destiny"

Innovating and Developing the Marxist Community Theory. From the theoretical level, the concept of the community of human destiny, building a community of human destiny, provides a new perspective for thinking about the future destiny of mankind. Facing the complex and ever-changing international environment, this concept proposes to treat all human beings as a common whole in order to cope with global risks and challenges, thus providing a new way of thinking for solving global crises. From a practical perspective, this philosophical initiative provides a new path to a new era and a community. It starts with changing the current international order and aims to establish a more just and reasonable international order, and continues to advance the historical construction process of the community of human destiny. In theory, it is the inheritance and development of the Marxist Community Theory. In practice, it also fully reflects the Marxist transformation of the world.

Provide New Theories for Global Governance. The theory of human destiny community advocates the establishment of mutually beneficial and win-win relations on the basis of cooperation, so as to form a resonance, resonance and sharing new structure that reflects the concept of symbiosis and mutually beneficial relations. Based on the concept of the community of human destiny, China advocates combining the realization of China's great rejuvenation of the Chinese dream with the happy life, good wishes and inter-regional development of the people of neighboring countries, so that China's development achievements and development concepts can better benefit neighboring countries. The community of human destiny is the development model of China's new state relations in response to the new international development environment. It is the core concept guiding China's foreign policy and international strategy in the new era, and it also provides a new theory for global governance.

The Practical Value of the "Community of Human Destiny"

"Community of Human Destiny" is Conducive to Promoting the Resolution of Global Crises. The advocacy and establishment of the community of human destiny is in line with the current development trend of the international community. Nowadays, world multi-polarization, economic globalization, cultural diversity and social informatization are becoming more and more in-depth, and the structural characteristics of the "internal integration" of various countries tend to be obvious. With the development of the international situation, many New global issues such as cybersecurity, ecological security, etc. With the promotion of economic globalization and regional economic integration, countries have become increasingly close, interdependent and common development. A country's domestic policy to deal with problems will have spillover effects on cross-border borders, which will lead to more contradictions and conflicts. In the face of various global issues and challenges, all parties must establish a multi-faceted and multi-level convergence of interests on a larger scale, and gradually form a multi-faceted and multi-level community of interests in order to maintain the good momentum of world peace and stability.

"Community of Human Destiny" Provides a Feasible Path for Improving the Current International Order. The concept of the community of human destiny and its practice have established the concept of world development of peace, development, fairness, justice, democracy and freedom, guiding the countries of the world to promote the establishment of a new type of international relations with cooperation and win-win as the core, and advocating respect for the legitimate interests of all countries. Treating cultural diversity with a scientific attitude provides a more realistic and feasible path for improving the current unreasonable international order. Xi Jinping pointed out: "We must adhere to multilateralism and not engage in unilateralism; we must pursue a new concept of win-win, win-win and win-win, and throw away the old thinking that I win and lose. " This is beneficial to The development and progress of the world will create a more just and rational development environment, and ultimately achieve human cooperation and win-win.
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