



The Philosophical Implication of the Chinese Dream: The Current Construction of Social Ideals

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Abstract. As an image expression of the great rejuvenation of the Chinese nation, the Chinese Dream is the goal of the Chinese nation's struggle put forward in the new era of socialism with Chinese characteristics. Its philosophical implication is the social ideal represented by the "essence of the spirit of the times". This social ideal is based on the philosophical realm, takes the transcendence of human nature as the starting point, and reflects the historical generation of its internal spirit in the interaction process between ideal and reality. From this perspective, highlight the great value of its connotation of "national prosperity, national rejuvenation, and people's happiness", and take the Chinese Dream as the value recognition and pursuit of the Chinese people and the Chinese nation.

Keywords: Social ideal · Chinese dream · Philosophical implication · Construction

1 Introduction

China "put forward the Chinese dream of realizing the great rejuvenation of the Chinese nation, and promoted the great rejuvenation of the Chinese nation with Chinese path to modernization" [1, p. 7]. "Dreams are the imaginative realization of human desire and the utopia of human ideal pursuit." Dreams not only symbolize the inner spiritual pursuit of individuals, the continuous improvement of individual personality, but also the deep expectation of socialized people to the other world in reality. "The Chinese Dream", as an image expression of the great rejuvenation of the Chinese nation, integrates the internal pursuit of individuals and the great rejuvenation of the nation, reflecting that the Chinese Dream, as a social ideal, is a symbol of the spirit of the times.

2 Social Ideal is the Representation of the Spirit of the Times

As a spiritual process, dreams, especially dreams, transform from individual experience into a social ideal, which has become a social ideal representing the essence of the times. "Real philosophy always characterizes the 'essence' of the spirit of the times by

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R. B. B. M. Hussain et al. (Eds.): ICHSSR 2023, ASSEHR 765, pp. 864–870, 2023.

https://doi.org/10.2991/978-2-38476-092-3_105

establishing the ‘social ideal’ at the level of philosophical realm.” [2, p. 32]. The so-called philosophical realm “is essentially the theoretical expression of the ‘ought to be’ created by people through their own practical activities as their own pursuit goals.” [3, p. 17]. The philosophical realm is a spiritual pursuit and ultimate concern that enables people to constantly surpass themselves, The “social ideal” expressed in the form of dreams based on it is consistent with the theoretical threshold of philosophical realm. Therefore, the understanding of “social ideal” also needs to be based on the understanding of human nature, because “the whole history is nothing more than the constant change of human nature” [4, p. 172], and human nature is the secret of understanding all problems. From its nature, man is a transcendental existence, which is based on the dual opposition of man himself. Man is both natural and social; They are controlled by instinct and try to get rid of it; Both in the constraint of necessity and in the pursuit of freedom; It is not only a perceptual being full of vitality, but also a rational thinker full of speculation; Both indulging in the world and yearning for secularization; It is not only a natural existence, but also a spiritual existence. People are wandering, hesitating and difficult to choose under the situation of binary opposition. In the world of experience, it is difficult for the latter to achieve the transcendence of the former, but people can achieve the internal transcendence in a philosophical way, that is, to achieve the transcendence of themselves in the spiritual level. This transcendence needs to seek the meaning of people themselves, and to find the place to settle down in the changing real life. Therefore, this transcendence of people is just an ideal based on the reality soil, Therefore, the transcendental nature of human beings is a variety of possibilities that have not yet been realized. This kind of transcendence of human beings always points to the future, and takes the ideal of “not yet” as the transcendence of itself. Moreover, this transcendence is expressed in a philosophical way. All the mysteries of philosophy are for people. Real philosophy is not only the “essence of the spirit of the times”, but also necessarily the “ultimate concern” for people. Therefore, the social ideal established in the vision of the philosophical realm reflects its ultimate concern for people, which is a highly realizable utopian feeling. Therefore, to understand the social ideal, we should grasp its connotation from the level of philosophy consistent with human nature.

2.1 The Social Ideal Contains the Value Goal Pursued by Philosophy, Namely the Pursuit of Meaning

This pursuit of meaning is not a traditional metaphysical pursuit, but a pure metaphysical pursuit, which ignores people and despises their value. It is an abstract human value. It believes that there is some abstract existence outside of people, which is the value that people pursue. This abstract existence, in turn, controls people themselves and leads to the loss of “meaning” of people, not the affirmation of people, but the negation of people, Pushing human value into a transcendental world is a fictitious value, which leads to the nihilism of human value; In addition, the pursuit of meaning is not based on the simple form but on the satisfaction of material needs. It is the realization of instinct. It is biased to understand the meaning of human beings from the individual perspective. As a kind of existence, human beings are both perceptual existence and rational existence. When we understand the value of human beings from the perceptual perspective, we will indulge in it and will not think about others. Once satisfied, It will be accompanied

by pain, which is in essence a person's self-imposed exile, which reduces the nobility of his character. Moreover, the value of an individual must be reflected in the category to which he belongs. Therefore, to understand that the value pursued by philosophy cannot be pursued from the pure metaphysics, nor can it be grasped from the metaphysical experience world. Instead, we should firmly grasp human beings and start from their nature. Hobbes believed that "the purpose or goal of philosophy is that we can use the results of previous understanding to seek our interests, or we can apply some objects to other objects to produce results similar to those we think within the limits of material, power and industry, to seek the welfare of life." [5, p. 384]. Spinoza also believed that the purpose of philosophy is to make people enjoy supreme happiness forever. Therefore, the purpose of reflecting the social ideal pursued by philosophy is to achieve human happiness, which is based on human transcendence. "Human happiness, by no means, lies in physical happiness" [5, p. 276]. Physical satisfaction can bring happiness to people, but this kind of happiness does not make people get rid of the difference from animals, and does not make people reach a state of happiness. This value pursuit must reflect human transcendence, To transcend the limitations of the body and realize the sublimation of the body, the transcendence of human nature requires that people "should determine the path of future development, namely, 'ideal', according to their own nature, life purpose and the requirements for perfection of human nature" [2, p. 33], that is, the perfection of human nature and the realization of life purpose should be combined with something higher than themselves, that is, ideal, which is conducive to freeing people from the degradation of the body and achieving a spiritual pleasure. Therefore, the social ideals based on the philosophical realm are consistent with the internal pursuit of philosophy. They are the essence of the spirit of the times given to people, meet the needs of the objectification of people's overall essential strength, and stick to their spiritual home in the "meaningful world".

2.2 The Social Ideal Based on the Philosophical Realm is the "Truth" that Transcends Reality

"Reality" is not the confirmation of the experience level, nor the content of knowledge, but the "reality" of human's inner spirit. This "reality" points not to the present, but to the possibility of the future. This "reality" is also based on the transcendence of human nature, which is based on human practice and is the generation of history. Human activities lead to the division of the world. Traditional metaphysics calls it the experience world and the idea world. These two worlds are opposite and separated. They think that the experience world is not "real", the idea world is "real", and the idea world is eternal, static, and absolute. But this kind of world is separated from the practical basis of human beings, and is the free world irrelevant to human beings, and the "real" irrelevant to human beings, It can only be illusory "reality", and any assumption of the world is inhuman. Therefore, this "reality" is not "reality" in the realm of philosophy. To say that the world of ideas is beyond the world of experience is to say that it is the separation of human nature itself and the lack of historical generation. The two worlds are completely different and have no internal relationship. Marx believes that people have really built a human world on the basis of practice. This world is a whole and a world. People live in the present and in reality, and now is always the starting point of life. But because

“people are beings capable of thinking”, the world they live in is the world they are aware of, For “animals are only constructed according to the scale and needs of the species to which they belong, while people know how to produce according to the scale of any species, and how to apply the internal scale to objects everywhere” [6, p. 53]; The “scale of animals” is static and identical with the world, while people have “internal scale”. The “internal scale” is the internal spiritual dimension of people. It acts on the object, differentiates people from the world, and constructs a human world. This world is connected with people’s transcendental nature. This transcendental nature is closely related to people’s “internal scale”. People constantly deny themselves from the internal spiritual dimension, Expect to create an ideal existence beyond the present on the basis of reality. This creation is not a metaphysical necessity, but a possibility. Although this possibility is a negation of the present, it is a continuous process with the present. This process is a historical process in which people constantly generate themselves, and it is an unrealized present. The future is not a separation or complete negation of the present, but a process of historical generation, It is the inner transcendence of people to themselves. People always re-create their “real” existence at a higher level. This “reality” urges people to always point to the future in transcending their nature, “thinking about the future, living in the future.” Therefore, as a possibility of the future, social ideals are no longer “illusory reality”, but become “realizable reality” with historical provisions.

2.3 The Social Ideal Based on the Philosophical Realm Guides the Reality

Marx believed that “it is not enough for thought to become reality, and reality itself should strive to become thought.” Make human development from the stage of “human dependence” to the stage of “human independence based on material dependence” and finally to the stage of “comprehensive and free development of individuals”. It is this transcendental nature of human beings that makes the social ideal in a stage of continuous historical generation, and this generation always points to the possibility of the future, rather than an abstract world of ideas unrelated to the real world of human beings. Therefore, the social ideal must also reflect this transcendence, which is reflected in the interactive process of “thought” and “reality”. The social ideal based on the transcendence of human nature constantly turns into reality in human practical life, becomes the present, becomes the starting point of human activities, and the spirit turns into reality. Human nature has this requirement, but people will not stop here. In its direction to the future, it requires “reality tends to thinking”, It is required to start from the present, make the reality constantly point to the future in people’s life practice, realize the progress of people and history, make the possibility constantly sublimate itself, and change from one possibility to another. Social ideal is not only the premise of reality, but also the purpose of reality. He not only requires that the ideal be turned into reality, but also requires that reality constantly point to the ideal. Through the interaction of reality and idealism, it guides the historical generation of reality, on the one hand, it promotes the sublimation of people, on the other hand, it promotes the formation and development of an ideal society.

3 The Chinese Dream is the Current Construction of Social Ideals

The Chinese dream is the present representation of the social ideal. All dreams reflect the inner spirit, transcend the present and point to reality. Therefore, the Chinese Dream can also be said to be the representation of our “essence of the spirit of the times”. Although it is not the ultimate expression of social ideals, it is consistent with social ideals in historical stages. The Chinese Dream is our stage, the social ideal being generated, and the current construction of social ideals.

The essence of the Chinese Dream is the prosperity of the country, the revitalization of the nation and the happiness of the people. It embodies the characteristics of social ideals at different stages, but it also points to the future.

3.1 The “National Prosperity” of the Chinese Dream is a “Real” Direction, Reflecting the Phased Requirements of the Social Ideal to the Future

From the perspective of idealism, what mankind ultimately wants to establish is to eliminate the country, truly realize the freedom of all people, and liberate the “union of free people”. Even communism is only “a realistic link of human liberation and recovery, which is inevitable for the next stage of historical development”. “Communism itself is not the goal of human development, nor the form of human society”, [6, p. 90]. The realization of social ideals cannot be achieved overnight, which is contrary to the provisions of historical development. It is achieved in each link and stage. In China, which is still in the primary stage of socialism, the realization of social ideals cannot go beyond this stage. Differences and differences between countries still exist. It is still impossible to realize social ideals from the perspective of all mankind. It is only possible to make historical preparations for the realization of “the union of free people” in the way of the Chinese Dream, and become a link of its own development. Therefore, the realization of social ideal needs to point to the future, but it cannot go beyond its development stage, and it is necessary to achieve the unity of ideal and reality in concrete history.

3.2 The “National Rejuvenation” of the Chinese Dream, as a Social Ideal, Combines the Value Pursuit of the Chinese Nation with the Dreams of the People of the World

National rejuvenation means that the Chinese nation stands stronger and stronger among the nations of the world, making new and greater contributions to humanity. Since ancient times, in the pursuit of values of the Chinese people, there has been a global sentiment of “being poor, being independent, and reaching the goal of helping the world.” It is consistent with the value concept of “ruling the country by one family and leveling the world” in China, and reflects the philosophical pursuit contained in the social ideal itself. “National rejuvenation” is not simply a metaphysical pursuit. It has a solid underlying foundation, namely, “national prosperity and strength”, and is displayed in the overall image of the Chinese nation. However, it does not simply take this as its own value pursuit in a narrow sense, but connects the “China Dream” with the “World Dream” in the pursuit of higher values, making greater contributions to the world through the great

rejuvenation of the Chinese nation. Therefore, the Chinese dream has transcendence and ultimate human value orientation. It is a dream of peace, shared and shared with the world.

3.3 The Chinese Dream Takes “People’s Happiness” as Its Value Pursuit, Which is Consistent with the Intrinsic Value of Social Ideals

“The Chinese Dream is ultimately the dream of the people, and it must be realized firmly by relying on the people, and it must continuously benefit the people” [7, p], and the Chinese dream is still “for human purposes”. Because only by grasping people and making a correct answer to what is human can people be happy. Marx has two classical statements about what is human: one is “in its reality, it is the sum of all social relations.” [4, p. 135]. The other is “free and conscious activities are precisely human characteristics” [6, p. 58]. That is, people are free and self-conscious. These two statements of human beings actually reflect the relationship between human reality and idealism. Social relations are always the reality of human existence, freedom is always the pursuit of human idealism, and the duality of human itself is shown in history, so happiness is not the fantasy of heaven, “Abolishing the religion of illusory happiness as the people requires the people’s real happiness.” [4, p. 2]. It is in this kind of transcendence that happiness can be sublimated. Therefore, the Chinese Dream represents the link between reality and idealism of social ideal from the dimension of human subject, and promotes the realization of human transcendence.

4 Conclusion

The Chinese Dream is the socialization of an individual’s ideal personality, the process of mutual transformation between an ideal individual and an ideal society. It contains the ideal personality of an individual, the internal fit between the overall development of the individual and social requirements, the internal integration of ideals and reality, and the process of mutual transformation between individuals and society in the ideal dimension. The Chinese Dream, as the spiritual cohesion of a new historical stage in our country, and as a stage of social ideals, integrating individual dreams with national dreams will inevitably provide a spiritual home of passion and creation for the generation, development, and perfection of human history and reality, and will inevitably provide lasting impetus and spiritual support for the prosperity of the country and the revitalization of the nation.

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