

Viewing the World Significance of the Thought of "A Community of Shared Future for Mankind" from the Perspective of the Manifesto of the Communist Party

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Abstract: From the view of safeguarding the common interests of mankind, coordinating the inherent contradictions of the development of human society and paying attention to the living circumstances of modern individuals, "a community of shared future for mankind" and "community of freeman" have common theoretical points. From the perspective of theoretical origin, the thought of "a community of shared future for mankind" covers three aspects: the basic principles of Marxism, the excellent Chinese traditional culture and China's foreign policy and practice. At the same time, this thought provides China's solution, China's value and China's thinking for solving the problem of world modernity. This thought is important parts of Xi Jinping thought on socialism with Chinese characteristics in new era, and have profound world significance in contemporary times.

Key words: a community of shared future for mankind, community of freeman, world significance

1. Instruction

In recent years, the thought of "a community of shared future for mankind" has attracted the attention of the western scholars. On the whole, due to the strong realism tradition and the revival of realistic politics in recent years, Some western scholars can fully understand the thought of human destiny community, and have carried out more three-dimensional and rich research from specific strategy, path, objective environment, ideological source and so on. Compared with western scholars, the domestic academic research is more stereoscopic and pluralistic, and more attention is paid to the concept, cultural origin, historical plot and contemporary reality of "a community of shared future for mankind" and so on. In the report of the 19th National Congress of the Communist Party of China, Xi Jinping clearly put forward the important idea of "following a path of peaceful development and working to build a community with a shared future for mankind".[1]57

2. The Internal logical relationship between the thought of "a community of shared future for mankind" and "community of freeman" in the Manifesto of the Communist Party

In 1848, the Communist Manifesto was officially published, which for the first time comprehensively expounded the principles of scientific socialism, marked the birth of Marxism and promoted the development of socialism in the world. The Communist Manifesto inherited the outstanding achievements of German classical philosophy, British classical political economy and French utopian socialism in the 19th century. It has been pointed out that the communist movement has become an irresistible historical trend, giving hope and direction to the proletarians all over the world. The Communist Manifesto, which has been around for 170 years proves that the combination of Marxism with the national conditions of various countries will bring forth even greater life. The thought of Xi Jinping thought on socialism with Chinese characteristics for a new era is the latest achievement of Marxism in China. General Secretary Xi Jinping believes that "China has taken on a historic responsibility to pursue happiness for its people, rejuvenation for the nation, and for the common good of the world." is the unchanging purpose of the Communist Party of China and its original aspiration. As the largest political party in the world and a large country of Chinese culture for 5,000 years, China is committed to building a community of shared future for mankind, not only for Chinese dream, who is a great rejuvenation of the Chinese nation, but also for the great rejuvenation of the Chinese nation. At the same time also strive to realize the world people's dream.

"Community" refers to a collective formed by people under certain common conditions, or a unified

organization formed in some respects by a number of countries. "Community is ancient, society is new" [2] 54 Marx explored "social community", focusing on the analysis of the individual's free development of the possibility and the conditions in real life. The individual free development and the community harmonious development are two aspects of the same thing. When the individual can develop freely and comprehensively, then the community must develop harmoniously. In the Manifesto of the Communist Party, Marx believed: "those who replaced the old bourgeois society where class and class antagonism existed would be Such a union, where the free development of each person is a condition for the free development of all human beings. "[3] In 273 in Capital, Marx also pointed out that only in a communist society as a " free association ". It is the ideal society in which people can achieve free and all-round development. "socialized people, United producers, will reasonably regulate the material transformation between them and nature and place it under their common control," And not allow it to rule itself as a blind force. "[4] 928 So Terry Eagleton points out in his preface to "why Marx was right": "there has never been a government based on Descartes, a guerrilla armed with Plato's thought, or a trade union guided by Hegel's theory." [5]2Therefore, In the process of criticizing the reality of capitalist society, Marx came to the communism of "the Commonwealth of Free Man", which is a scientific society about the trend of social development. Since the birth of Marxism, it is often faced with criticism and criticism that Marxism has a "utopian complex". In fact, what Marx provides for human society is a way of development and a pursuit of value. Bertle Olman said: "believe in a quality. A better society is possible, or wants it to come, which is not utopia. "[6]205Marx considered the" community of freeman "to be the" real community "of man and society, here, the development of each person is the condition of all other people's development. Under this value demand and theory frame, the appearance of "a community of shared future for mankind" becomes a historical necessity.

Although there is no precise and complete definition of the idea of "community" from the classical works of Marxism, it is not difficult to find that Marx proposed the naturally formed community-the abstract community for the community. Illusory Community-the Evolution Logic of Real Community. In the Manifesto of the Communist Party, Marx envisioned "community of freeman" as "real union", in which individual freedom is based on the freedom of others. Therefore, Marx thought that "community of freeman" and "real community" was a harmonious society with autonomy, equality and mutual respect. "A community of shared future for mankind" put forward by the Secretary Xi Jinping has been further improved on the basis of Marx's "real community", from "abstract community" with class difference, from "illusory community" to "real community". In this process, we can see that the thought of "a community of shared future for mankind" is a further inheritance and development of Marx's Community thought. [7]

3. The connotation and theoretical Origin of a community of shared future for mankind

In the report of the 18th National Congress of the Communist Party of China, the CPC defined "a community of shared future for mankind" in a broad sense. We should advocate the consciousness of a community of shared future for mankind, take into account the legitimate concerns of other countries when pursuing their own interests, and promote the common development of all countries in the pursuit of their own development," Building a new global partnership for development that is more equitable and balanced, sharing responsibilities, rights and responsibilities, and promoting the common interests of mankind. "[9]"A community of shared future for mankind" is intended to express a sense of looking at the world from a domestic perspective, It refers to the four aspects of cooperation, sharing, win-win and tolerance. Deeply analyzing the connotation of "a community of shared future for mankind" and finding that there are three main theoretical sources of thought: Marxist basic theory, Chinese excellent traditional culture and China's foreign policy and practice.

3.1 The basic Theory of Marxism is the theoretical basis of the thought of "a community of shared future for mankind"

First of all, Marx's thought of community and Xi Jinping's thought of "a community of shared future for mankind" have certain degree of internal agreement. The thought of "a community of shared future for mankind" is a kind of community consciousness which aims to promote the survival and development of mankind from the standpoint of the relationship between the interests of all human beings and their fate. Marx's theory of "union" is the value pursuit of Marxism. Marx thinks that the country will eventually die out, and human beings will eventually transcend the boundaries of the nation-state to establish the "community of

freeman". It was the original design of the ideal society of communism. The thought of "the community of shared future for mankind" has certain characteristics of the times, and it is similar to that of Marx. The social community of the ideal society in pursuit has a high degree of agreement. [10] This clearly expresses the inner link between the thought of "a community of shared future for mankind" and Marx's theory of "the Commonwealth of Free Man". [11] Secondly, The material unity of the world is the philosophical basis of the thought of "a community of shared future for mankind". Engels points out in *Dialectics of Nature* that "matter itself is a pure creation of thought and pure abstraction" [12] 511, and in *Anti-Duhring*, "the real unity of the world lies in its materiality." [13] 47 Therefore, Marxist basic Theory for the Construction of "a community of shared future for mankind". Homogeneity provides a philosophical foundation on which we can have a deeper understanding of the thought of "a community of shared future for mankind".

3.2 The excellent Chinese traditional culture is the theoretical source of the thought of "a community of shared future for mankind"

The Chinese nation is a great nation, with a culture that has not been broken for five thousand years and a long history. In the face of all kinds of challenges and problems, the Chinese nation has formed the unique wisdom of the Chinese people, among which is "peace is precious." "Confucian Great Harmony" and other ideas. There is a common sense of value between the Great Harmony thought of Confucianism and the "a community of shared future for mankind", which runs through the governance idea of "fairness and justice" and contains the cultural idea of "harmony but difference". [14] Confucius said, "The gentleman aims at harmony, and not at uniformity. The mean man aims at uniformity, and not at harmony." Mencius said, "Opportunities vouchsafed by heaven are less important than terrestrial advantages, which in turn are less important than the unity among people"; Xunzi said, "If you do not lose heaven, you do not lose ground, if you win the peace, you will not waste anything." The report of the Nineteenth National Congress pointed out that China will hold high the banner of peace, development, cooperation and win-win cooperation, and abide by the foreign policy purpose of safeguarding world peace and promoting common development. Unswervingly developing friendly cooperation with all countries on the basis of the five cardinal principles of peaceful coexistence, and promoting the building of a new type of international relationship that respects each other, is fair and just, and cooperates and win-win. [15] While realizing its own development, Welcome all countries in the world to take the express train of China's development. In keeping with the idea of "harmony is precious" and with the feeling of "seeking great harmony for the world", China puts forward and emphasizes "a community of shared future for mankind." The idea of "body" makes the people of the world see that China will not bring war in the process of rising up, but will lead the neighboring countries and even the people of the world to the road of win-win development.

3.3 China's Foreign Policy and practice is the important basis of the thought of "the community of shared future for mankind"

In the era of war and revolution, Comrade Mao Zedong pointed out that China must be independent; in December 1953, when meeting with the Indian delegation, Comrade Zhou Enlai first proposed the five principles of peaceful coexistence; in 1955, the five principles of peaceful coexistence at Bandung Conference were accepted by many Asian countries. Since the third Plenary session of the 11th Central Committee, China has opposed hegemonism and maintained world peace. On the basis of Five Principles of Peaceful Coexistence, China adhere to the development of friendly and cooperative relations with all countries; after the end of the Cold War, China emphasized the establishment of a new international political and economic order on the basis of Five Principles of Peaceful Coexistence, maintaining the development of the international order in a just and rational direction, and contributing to a world of lasting peace, common prosperity and harmony. In short, after the founding of New China, the Communist Party of China adhered to the five principles of peaceful coexistence, adhered to an independent foreign policy of peace, and formed different diplomatic theories and policies in different historical periods. This provides an important ideological basis for the emergence of the thought of "a community of shared future for mankind". Practical consideration of the five basic principles of peaceful coexistence from the two dimensions of interest driving and fate convergence. Formed and developed on the basis of the international strategic thinking of several generations of Party leaders. [17] Whether it is Comrade Mao Zedong's international strategy of "three worlds" and the idea of never seeking hegemony, The idea of establishing a new international political and economic order put forward by Comrade Deng Xiaoping is still a new one elaborated by Comrade Jiang Zemin. The theory and the important idea of building a harmonious world put forward by Comrade Hu Jintao

who have laid a profound ideological foundation for the contemporary thought of "a community of shared future for mankind." [18] From this we can see that whether the five principles of peaceful coexistence throughout China's diplomacy, or the different diplomatic theories and policies in different historical periods have provided valuable experience and important foundation for the thought of "a community of shared future for mankind".

4. The World significance of the thought of " a community of shared future for mankind".

Theoretically, the basic theory of Marxism provides political wisdom and beneficial enlightenment for the idea of "a community of shared future for mankind". The thought of "a community of shared future for mankind" is the inheritance and innovation of "Marxist Community thought" and the latest achievement of Marxism in China. [19] the consciousness of "a community of shared future for mankind" is an excellent Chinese culture. It contains the basic judgment of the Chinese nation on world affairs all the time. [20] the thought of "a community of shared future for mankind" has led the innovation in the theory and practice of the great powers' diplomacy with Chinese characteristics, and enriched the theory and strategy of governing the country and governing the government of the CPC Central Committee [21]. China's Contemporary diplomacy Strategy and the essence of General Secretary Xi Jinping's diplomatic thought are also the most distinctive features of the diplomacy of the great powers with Chinese characteristics. [22] In addition, looking at the international community, the idea of "a community of shared future for mankind" is a reflection of the common understanding of the development of the peoples of the world. It establishes a new concept of global governance and common development, which is conducive to the establishment of a new concept of global governance on the basis of the realization of global sustainable development. At the same time, Xi Jinping's thought of "a community of shared future for mankind" has certain practical significance. Foreign Minister Wang Yi pointed out in an article that advocating and building "a community of shared future for mankind" is conducive to linking Chinese dream with the world dream and endowing the great rejuvenation of the Chinese nation with more." The profound significance of the world "[23] At the same time, the creation of "a community of shared future for mankind", which is conducive to the promotion of peaceful development and win-win cooperation among the nations of the world. Furthermore, it provides a good external environment for the great rejuvenation of the Chinese nation. [24] The meaning of "a community of shared future for mankind " for the world can be roughly divided into the following aspects:

4.1A community of shared future for mankind: a "China's solution" to deal with the plight of Global Governance

Today, the global economic and political landscape has changed, with the rapid growth of new economies and the rapid economic growth of a number of developing countries, the balance of international power has quietly changed. The international landscape is moving in a more balanced and democratic direction. In 2008, the US financial crisis exposed the flaws of neoliberal logic. Western developed countries under the logic of capital, while capital monopolizes economic growth and wealth appreciation benefits, the incomes of the middle class and the people at the bottom are very slow. This will lead to major changes in social ideologies and political structures in Western countries, including the United States.

General Secretary Xi Jinping, China's leader, delivered a speech in Geneva entitled "Building a community of shared future for mankind together", vividly describing the current world picture: "Global growth is sluggish, the impact of the financial crisis lingers on and the development gap is widening. Armed conflicts occur from time to time, Cold War mentality and power politics still exist and non-conventional security threats, particularly terrorism, refugee crisis, major communicable diseases and climate change, are spreading." [25] General Secretary Xi Jinping stands at the height of the development of human history, and assuming the responsibility of the leaders of the great powers, to bear the responsibility of the leaders of the great powers, with the feeling of "taking the world as one's responsibility", then gives the China's plan. General Secretary Xi Jinping has comprehensively systemly. proposed the "five adherence" to the construction of a community of shared future for mankind, drawing a blueprint for the development and progress of human society in five aspects: partnership, security pattern, economic development, cultural exchanges, and ecological construction, which provides the action guide for the construction of a community of shared future for mankind. With regard to a series of problems in the world, China believes that a community of shared future for mankind should be constructed to achieve win-win sharing.

4.2A community of shared future for mankind: providing "China's value" for the realization of World Peace

The value of the current world order is the core element that determines the basic characteristics and trends of the current world order. Peace and development are the basic themes of the world, but at the same time, terrorism, religious conflicts, refugee crisis and environmental crisis are still threatening the peace and stability of human society. The value base and fundamental rules of today's world order can answer why today's global governance system cannot solve these problems and why? As General Secretary Xi Jinping has said: "the world is facing an outstanding uncertainty of instability, Global growth is sluggish, the impact of the financial crisis lingers on and the development gap is widening. Armed conflicts occur from time to time, Cold War mentality and power politics still exist and non-conventional security threats, particularly terrorism, refugee crisis, major communicable diseases and climate change, are spreading. "[26] Human beings face many common challenges, if these issues are to be addressed, the international order and global governance will require new value foundations and solutions. It can be seen that the thought of "a community of shared future for mankind" was born according to the needs of the times, and it is based on the value of China.

The Chinese people pay more attention to the responsibility of the individual to the society, which goes far beyond their own desire and survival. In Mencius, it is emphasized that "the gentleman takes the world for himself". This value ideal of "taking the world as its own responsibility" was particularly emphasized by ancient Chinese literati and officials. For example, Fan Zhongyan put forward the ideal value of "worrying before the people's worries and being happy only after the people are happy." Confucius said, "A gentleman who makes peace but does not agree with a villain," Mencius said, "the weather is not as favorable as the geographical position, and the geographical position is not as good as the people." Xunzi said, "if you don't lose the weather, you won't lose your geographical location, and if you get the right people, you won't give up." "He" means "harmony", "and" also includes the idea of "harmony but difference". General Secretary Xi Jinping pointed out at the 2018 annual meeting of the Boao Forum for Asia: "World harmony, harmony and symbiosis, these have been Chinese civilizations for thousands of years." Hold the idea, "not alone, but should also benefit the world, because happiness should not be an independent unit of enjoyment," It should be the common feeling of all mankind. "[27]

4.3A community of shared future for mankind: a "China's value" for solving World problems

In the report of the 19th National Congress of the Communist Party of China, General Secretary Xi Jinping made it clear that the diplomacy of great powers with Chinese characteristics should promote a new type of international relations and promote the construction of a community of human destinies. As to the overall conception, the way of implementation, the strategic layout and the basic ideas of China's diplomatic strategy, a community of shared future for mankind gives a clear plan. For example, in the overall conception, the characteristics of the international relations of the a community of shared future for mankind are a new type of international relations with mutual respect, fairness and justice, cooperation and win-win cooperation. The way that China's diplomacy promotes the construction of new international relations is to develop the global partnership, to seek for the intersection of interests, and to build a community of interests. In terms of diplomatic strategic layout, the stability and balance of the great powers in general, the relations between the two countries, and the relations between neighboring countries and developing countries are all the three pillars of the diplomatic strategic layout based on the correct view of justice, the view of benefit and the view of sincerity. The idea of "a community of shared future for mankind" provides a basic working idea for resolving the world's contradictions and problems. This basic idea includes: adhering to the basic national policy of opening to the outside world and persisting in the construction of opening to the outside world. We will actively promote Belt and Road's international cooperation and strive to achieve policy communication, interconnection of facilities, trade and financing, and mutual understanding among the people. Create a new platform for international cooperation and provide new impetus for common development; increase assistance to developing countries, in particular the least developed countries, and contribute to narrowing the development gap between the North and the South; Support the multilateral trading system and promote the establishment of free trade zones. We will promote the opening up of the world economy. It can be said "a community of shared future for mankind" brought some new ideas and paradigms to solve the world's problems ", because the thought of "a community of shared future for mankind" responded well to some fundamental problems facing the world today.

5. Conclusion: Chinese dream and the World's Dream

Judging from the history of human development, China's great road to rejuvenation and building China into a prosperous, democratic, civilized and harmonious socialist modernization power is an unprecedented development history. The rise of modern powers, such as Britain and Japan, with a population of 10 million, the United States and the Soviet Union with a billion, while China is a country with a billion population, will make the road harder. At the same time, China is a developing country, a socialist country, and one of the four ancient civilizations. So the rise of China is not only its own development, but also a great contribution to human civilization. A great change is in the face of the whole world.

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