

Marx's "True Community" and the Community of Human Destiny

-- Inheritance, Compatibility and Transcendence

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Abstract: Marx put forward the idea of "real community" in the process of criticizing the "illusory community" of capitalism, and the construction of "real community" is the value objective of Marxism, i.e. the union of free people. The construction of the "real community", i.e. the union of free people, is the value objective of Marxism. The community of human destiny is the inheritance and transcendence of Marx's idea of "true community". The 18th CPC National Congress emphasizes that there is only one earth for mankind, and advocates the scientific consciousness of the "community of human destiny". A correct understanding of the relationship between the two can help provide a scientific basis for the CPC to govern from the theoretical source.

Keywords: "True community", Community of human destiny, Association of free men.

1. Introduction

As early as the ancient Greek period, philosophers and political scientists began to study the "community" with the common or public as the starting point, and constructed the framework of the "community" in the field of political science in the early days, revealing its many connotations.

2. The origins of Marx's "True Community"

2.1. Ancient Greek political philosophy

From the etymological point of view, "community" first appeared in the ancient Greek period, around the 9th century BC, i.e. Homer's era, "community" began to exist in people's concepts as a kind of ideological concept. Ancient Greek philosophers deepened the development of this idea in their pursuit of the "good".

Socrates from the perspective of ethics, the philosophers from the "sky" to the city, the family, began to pay attention to the real society, "morality and goodness" of the problem, Plato in the inheritance of Socrates on the basis of the idea, by the atomistic school and the influence of Barmenides existentialism. Plato, on the basis of his inheritance of Socrates' ideas, was influenced by the atomistic school and the existential theory of Barmenides, and incorporated ethics with ontology and epistemology into a single system, establishing the "Theory of Ideas". Aristotle's greatest breakthrough in inheriting Plato's thought was to point out "purpose". Purpose is the "highest good" in the ethical sense. The moral principles in daily life are derived from the "highest good", which is a natural law and the highest point in ethics. While "the good - the highest good" is the path of philosophical ethics, there exists a second path, namely "the good - the common good" from the perspective of political science.

The proposal of "common good" is Plato's turn to the political science perspective. In order to achieve the realm of

"common good", it must involve the relationship between human beings and the city-state community. The individual himself is incomplete, so he must join with other people to form the city-state community, and only by joining together to form the community can the individual survive and achieve the "supreme good" state of life. Only by joining together in a community can the individual survive and achieve the "best" state of life. In his consideration of the legislative work of the city-state, Plato indicates that the purpose of legislation is to achieve the cooperation of all people and the sharing of benefits by means of both persuasion and coercion. Every inhabitant of the city-state is obliged to safeguard the interests of the city-state community, and they exist to unite and preserve the existence of this community. Plato shifted from the ethical view of the "good" to the political view, ultimately articulating the idea that the inhabitants must be completely subordinated to the community. Aristotle rejected Plato's idea of the city-state as a community and divided the community into three main types: the family, the village and the city-state, pointing out that the formation of the city-state is a spontaneous process from simple to complex and from small to large, that the family and the village, as small associations, are likewise a community, and that the city-state is a higher level of community aimed at goodness, and that within it there is unity in diversity.

2.2. Modern Western European political philosophy

In the 18th century, the French political scientist Rousseau founded the social contract theory, which opened a new door to the study of the idea of "community" and gave it a rationalist and democratic color. In the social contract theory, Rousseau clarified for the first time the problem that people are born free, and in order to obtain the efficiency of political community life, they actively choose to enter into a contractual community. In other words, the formation of the contractual community is the result of the subjects to cede part of their own power, the community is obliged to ensure the

individual interests and freedom of the subjects, at the same time, there is no power in the community of the community interests over individual interests, or the power to sacrifice the interests of the community for the sake of special interests, which makes the contractual community has a strong color of democratic nature. The contractual community is also progressive in that it emphasizes equality among people. The community of contracts is formed by the subjects ceding their own power, and the holder of this power is not an individual, but the community itself. Therefore, the power of the administrators was limited and could be withdrawn by the subjects. Although the contractual community is idealized, it is a major transcendence of ancient Greek thought.

Kant inherited Rousseau's idea of contractual community, and at the same time, he also sorted out the idea of contractual community from the moral point of view, and created the "ethical community". Kant called the issue of human virtue "original goodness", if human nature is not morally constrained, then it will be affected by the influence of bad factors and fall, and will not be able to obtain the "original goodness", which is not inherent in human nature. This kind of "goodness" is not born, but needs to be cultivated by human beings, therefore, people need to join together, from the "state of nature" to the "state of citizenship", and this process means that the community interaction needs moral law, that is, the moral law of the obligation of each virtuous individual. This process implies that community interaction requires a moral law, a moral code of obligations for each virtuous individual. It is in this sense of "special obligation" that human beings can unite into an ethical community.

Hegel as the representative of the German classical philosophers founded the idea of ethical community of spirit, so that the "community of philosophy" into the "philosophy of community", is the "community" thought is the greatest achievement in the history of development. This is the greatest achievement in the history of the development of the idea of "community". In the philosophy of law, Hegel pointed out that the absolute spirit, in the stage of objective spirit, went through the three stages of "abstract law, morality and ethics", and finally rose to the state. In the "ethical" stage, Hegel discusses the forms of community in the family, civil society and the state. "Ethics" refers to the world at large, the integrated system of morality and law, which, in the course of its development, gives rise to the family, civil society and the state. The state, as the supreme being, is first the family, which has been abandoned, and then civil society, which has been abandoned.

3. Marx's "Real Community" Formation of The Background of The Era

A true philosophy is the essence of the era in which it lives. As an ideology, philosophy comes from social practice and reflects the existence of society. As a true philosophy, Marxist philosophy grasps the development law and prospect of the era in which it lives and puts forward the contemporary issues in a timely manner. Therefore, the study of Marx's idea of "community" should be rooted in the unique background of the times.

3.1. The Continuing Development of the Basic Contradictions of the Capitalist Mode of Production

The 17th and 18th centuries were a period of high capitalist development. Along with the radiation of machine mass production in England, Germany entered into the German Customs Union and embarked on industrialization in the 1830s. In the 1940s, the socialization of production and private ownership of the means of production triggered a conflict between the two classes, which led to the outbreak of the capitalist economic crisis, resulting in countless workers' unemployment and social upheaval. 1825 saw the first outbreak of the economic crisis of overproduction in Britain, and by 1847, this crisis had spread throughout European society. The outbreak of the crisis brought commerce to a standstill, products were stagnant, and capitalism entered a phase of stagflation. As Marx said, "The bourgeois relations of production and exchange, the bourgeois relations of ownership, this modern bourgeois society, which once seemed to have created by magic such vast means of production and exchange, is now like a magician who can no longer dominate the new devils he calls forth by magic." [1]

3.2. Deterioration of class relations and frequent workers' movements

After the Industrial Revolution, the contradiction between labor and capital thus became more and more prominent and intense. around 1830, marked by the July Revolution in France and the reform of the parliamentary system in Britain, the contradiction between labor and capital rose to the forefront. With the spread of Marxism: "The class struggle took on increasingly distinct and threatening forms, both practically and theoretically." [2] The 1840s ushered in the climax of the working class revolution against the bourgeoisie, a period that saw the outbreak of the 1831 Lyon Workers' Uprising in France, the 1838 Charter Movement in Britain, and the 1844 Silesian Textile Workers' Uprising.

Although the working class was constantly engaged in revolutionary struggles, in the course of the development of capitalism, the living conditions of the employed workers were still very miserable: they created surplus value for the capitalists without any compensation and at the same time suffered from the ruthless exploitation and oppression of the capitalists. In order to solve this real problem and realize the liberation of all mankind, Marx began to seek the way of liberation for the proletariat, calling "Proletarians of the whole world, unite!" [3]

4. Interpretation of Marx's Idea of "True Community".

4.1. The connotation of Marx's idea of "true community".

4.1.1. Implications of "community"

In German, there are three ways of translating "community", including "Gemeinwesen", "Gemeinde" and "Gemeinschaft". Among them, "Gemeinde" has political overtones and refers to a political unity, "Gemeinschaft" has a very broad meaning and refers to a regional form of association of people, and "Gemeinwesen" has a broad meaning and refers to a regional form of association of people. "Gemeinwesen" refers to a community based on economic and

productive behavior, with deep historical implications, Engels refers to "Gemeinwesen" as the state, that is, the "commune" in French. Marx's "community" has a profound historical meaning.

Marx's "community" has three forms. The first is the community of blood and geography in primitive societies and the political and economic community in capitalist societies, which is the real way of human existence. Secondly, there is the naturally occurring community, which encompasses the Asian, ancient and Germanic forms of ownership. Finally, there is the community of free and comprehensive development, which is a community in the true sense of the word, representing the development direction of the ideal society of the future and containing the value of human emancipation.

While re-examining the development trend of human society, Marx also reveals the historical trend of community development. According to the division of different historical forms, the community can be divided into three major types, namely, the blood-geopolitical community, the political-economic community and the association of free men.

4.1.2. Marx's historical presentation of "community".

The community of blood and geography, also known as the community of nature, was formed in primitive society, including clan tribes, marriage communities and families. By the low level of development of productive forces and the narrowness of the double impact of the mode of production, not only did not change the dependence of people on nature and their own nature, but also people's own production, that is, the growth of the population and the state of nature of the simple collaboration is more constrained by the development of production, Marx stipulated that this kind of non-independent "dependence of people on people" for the first time. Marx defined this non-independent "dependence of man on man" as the original form of natural community, "The further we go back in history, the less independent and more subordinate to a greater whole the individual, that is, the individual who produces." [4]In the natural community, family and blood relations have a decisive role in production and reproduction, but the low level of productive forces directly makes the generation of the social system to a large extent dominated by man's own production. However, with the emergence of private ownership and class, the productive forces developed considerably, and man's dependence on nature began to weaken gradually, replaced by dependence on the material means of production, and blood ties were weakened, and the political community began to come into its own.

With the emergence of private ownership and class, the natural community of primitive society began to disintegrate and the development of productive forces began to accelerate. The emergence of private ownership brought about the division of labor, and the development of the productive forces led to the gradual replacement of the spontaneous division of labor by the division of labor with fixed specialization. On the one hand, it strengthens the inextricable links between workers, and on the other hand, it confines people's daily work to a particular field. The division of labor made it possible for material life-spiritual life, production-consumption, etc., to be undertaken by different people, so that a part of the population began to be gradually removed from direct material production and turned into public office, representing the public interests of the ruling class. The public

interest began to be separated from the personal interest and became external to each other, and even sometimes conflicted with each other. After the separation of the personal interest and the public interest, the "special interest" of the ruling class would inevitably rise to become the "general interest".

The capitalist countries are typical representatives of the "illusory community". After the triumph of the capitalist revolution, the bourgeoisie, in order to safeguard the legitimacy of its own interests, "elevated its own ordinary interests" [5]to the interests of the whole nation, and made its own interests the "general interests" representing the interests of the whole nation. but in reality it is the power to rule over the entire nation under the guise of legitimacy "representing the public interest of the society". In other words, the capitalist state is "nothing more than a form of organization which the bourgeoisie are bound to adopt in order to safeguard their property and interests against each other at home and abroad". In *Socialism from Idea to Science*, Engels explains, "The modern state is also only the organization of bourgeois society for the purpose of preserving the general external conditions of the capitalist mode of production from the encroachments of the workers and of the individual capitalists." [6]

4.2. The true community - the union of free men

"In place of that old bourgeois society with its classes and class antagonisms, there will be such a union where the free development of each is the condition of the free development of all." [7]As a meta-issue in the theory of Marxist thought, the idea of the association of free men runs through the development of Marxism, and its in-depth analysis will help us to further understand Marx's conception of the future communist society as well as the development of scientific socialist thought.

The idea of "association of free men" is Marx's conception of the future communist society, which is an ideal society depicted by the blueprint of freedom, equality and harmony, and it is the core problem domain and ultimate theoretical concern of Marxist theory. During his youth, Marx pursued freedom of individuality. In his secondary school thesis "Considerations of Youth in Choosing a Profession", Marx proposed that "if we choose the profession that best serves mankind, then the burden should not overwhelm us, for it is a sacrifice for all; then what we enjoy is not a pitiful, limited, and selfish pleasure, but our happiness will belong to millions of people, and our happiness will belong to millions of people, and our happiness will belong to millions of people. will belong to millions, our cause will exist quietly, but it will work forever"[8]concept of employment, it can be seen that Marx, in his youth, had already formed the idea of community that unifies the happiness of the individual and the happiness of the group.

In his doctoral dissertation, Marx, through the Epicurean philosophy with the atom as a breakthrough, elaborated in depth the bondage of the ancient Greek city-state society to human nature, criticized the ancient Greek period of attaching people to the city-state and obeying the requirements of the city-state unconditionally, so that people began to have free will from the bondage of the city-state. However, the self-consciousness emphasized by Epicurus' philosophy is abstract only as self-consciousness in pure thought. Therefore, Epicurus claimed that the bondage of the external world is

inescapable, and that in the face of such bondage one can realize freedom only by "not moving the mind" and eliminating desires. Marx criticized this view, pointing out that self-consciousness is intertwined with the real world. The writing of his doctoral dissertation made Marx realize that the realization of individual freedom, that is, "freedom in the fixed", is the basis for the realization of the free and comprehensive development of human beings. However, the Prussian state community, which was built on the basis of rationality, was contrary to the community conceived by Marx, and at this time, Marx began to have "agonizing doubts. agonizing doubts".

When he was an editor of the *Rheinische Zeitung*, Marx published the editorial "Kölnische Zeitung" No. 179, criticizing the Prussian state as a bourgeois interest group, and clarifying the concept of the rational state, i.e., the power of the state is an extension of reason, and man's obedience to the power of the state is the obedience to the free reason of mankind. The editorial "Kölnische Zeitung" No. 179 is a critique of the editor of the *Kölnische Zeitung*, Helmers, who attacked the *Rheinische Zeitung's* talk of religion, pointing out that Helmers's views were fetishistic and undermined the theory of freedom. The state is not based on religion, but on philosophy, so that the state exists by recourse to reason, and the modern state should be "the free association of moral individuals" based on reason. The "free association of moral individuals" requires the state to elevate individuals in society to the status of nationals by means of "public education" and to elevate the will of the individual to the general will. During this period, Marx's view of the rational state took shape.

In response to the Prussian state's emphasis on the "abstract freedom" based on religion, while ignoring the "fixed freedom", Marx wrote "Review of the Recent Prussian Censorship Order", pointing out that the Prussian government not only deprived the press of its right to publish freely, but also pointed out that the censor, under the leadership of the government, demanded that publications could only take religious issues out of context by virtue of his personal subjective judgment. He pointed out that the Prussian government not only deprived the press of its freedom of publication, but also pointed out that the censor of the press took articles out of context based on his personal subjective judgment, and that the censor of the press, under the leadership of the government, demanded that publications should only glorify religious issues, and did not allow any articles criticizing religion to appear, thus making the unveiling of the freedom of rationality under the oppression of religion seem unattainable. The Debate on the Law of Forest Theft, Marx's second article in the *Rheinische Zeitung*, was written in response to the "lawlessness" of the Prussian government. The aristocratic society, represented by the farm owners, argued for the legality of the forest theft law on the basis of customary law, and prosecuted the poor for picking up dead branches on their farms, which was considered to be an act of theft. The Prussian government was a government for the bourgeois aristocracy, a government founded on the rule of privilege, and the Prussian state naturally became a tool of private interests, no longer a rational state. Guided by the problem of "material interests", Marx began to reflect deeply on the rationality of Hegel's view of the state, and began to construct a new philosophical basis of the rational state.

During the period of the *Annales de France*, Marx realized

his transformation from a revolutionary democrat to a communist. The problems of social reality during the period of the *Rheinische Zeitung* and the research on the poverty of wine farmers in the Mosel region made Marx begin to have doubts about Hegel's view of the state. Subsequently, Marx's in-depth study and investigation of social reality, as well as the study and critique of Hegel's philosophy of law, enabled Marx to get rid of the constraints of Hegel's view of the state, and began to build out the prototype of the rational state on the basis of philosophy.

From the *Rheinische Zeitung* to the *Deutsch-Französische Jahrbücher* (German-French Yearbook) is the first leap realized in the development of Marx's thought, marking the determination of the direction of Marx's theoretical exploration and struggle, and at the same time demonstrating his lifelong pursuit of a rational society.

5. A New Dimension in The Development of Marx's Idea of "True Community"

5.1. The community of human destiny is the inheritance and transcendence of the "true community"

The establishment of a community of human destiny is necessary because it is determined by the current situation of the times: the deepening development of economic globalization and world multipolarity has led to the rapid rise of emerging market countries and developing countries, a balanced balance in the international balance of power, and a growing interdependence of people. However, the "false community" constructed under the logic of capital has been increasingly reduced to a tool for the realization of "global exploitation" by a handful of big capitalists, resulting in a serious social and ecological crisis. In order to appropriately address this shackle, which seriously affects the progress and development of humankind, it is particularly important to build a community of human destiny.

The building of a community of human destiny requires a long historical process, and in terms of spatial dimensions, it needs to be carried out in a comprehensive manner throughout the world. In the face of multiple differences in political systems and cultural factors, it is extremely challenging to build a community of human destiny. In *The Communist Manifesto*, Marx put forward the revolutionary conditions for the world proletariat to achieve "simultaneous victories", which will take a long period of time. It will be a long, tortuous and complex process of world history for mankind to enter the communist society as a whole.[9] Lenin innovatively put forward the "theory of one country's victory" in response to the specific social reality of Russia. However, the "one country victory theory" is a scientific answer to the domestic problems, in the face of contradictions and conflicts between countries, how to seek common ground while reserving differences, and find a way to the "community of human destiny", which is a major theoretical problem that the leaders of socialist countries need to answer. This is a major theoretical issue that leaders of socialist countries need to answer. With the mission and responsibility of "seeking a commonwealth for the world", the CPC has provided Chinese wisdom and Chinese programs to find a way to a "community of human destiny".

Building a community of human destiny is the result of the CPC's philosophical reflection on the future of human society based on the materialist concept of history. The logical starting point of the materialist concept of history lies in "real human beings", placing "human beings" at the center of historical development. In *The Communist Manifesto*, Marx commented on the communist movement as follows: "All movements in the past have been movements of the few, or movements for the benefit of the few. The movement of the proletariat is an independent movement of the majority, for the benefit of the great majority." [10] Accordingly, the Chinese communists grasp the general situation of world development and put forward the concept of "community of human destiny" at the right time. The community of human destiny is the return of the Chinese Communists to the value of Marx's "true community". The idea of a "community of human destiny" is a response to the CPC's concern about the future and destiny of human society, as well as a solution to the difficult problems faced by human society in its development. This concept is an inheritance and innovative development of Marx's idea of the "true community", and a transcendence of the contractual community of the modern West and the "illusory community" of capitalist society.

The proposal of the community of human destiny takes into account the reality of the "nationalities" of the countries of the world on the one hand, and draws on the broadness of the traditional Chinese "universalism" on the other hand.[11] In traditional Chinese culture, the construction of the idea of "community" mainly focuses on the pursuit of a "commonwealth" society, and "The Way of the Great Dao, the World is Common" shows people's desire for a better life and the desire for a better world. The idea of "community" in traditional culture mainly focuses on the pursuit of a "commonwealth" society. "The way of the world is public" shows people's yearning for a better life and their longing for a commonwealth society, and the idea of "taking care of one's own aged parents and caring for one's own children" embodies people's pursuit of an ideal society. The idea of "harmony" in traditional culture is one of the essences of traditional culture, manifesting the "symbiosis" of human destiny, and "harmony with differences" makes Chinese society constantly seek common ground while reserving differences, be harmonious and tolerant, and recognize contradictions while recognizing contradictions. Harmony and Difference" has enabled Chinese society to seek common ground while reserving differences in the course of development, to be harmonious and tolerant, and to complement one another's strengths while recognizing conflicts. The proposal of the Community of Human Destiny verifies the peace-loving gene of the Chinese people since ancient times, and also reflects the Chinese people's pursuit of the value of "the beauty of each, the beauty of the beautiful, the beauty of the beautiful, the beauty of the beautiful and the commonwealth of the world".

5.2. Value Appeal of the Community of Human Destiny

Capitalist countries are typical representatives of the "illusory community", which is an association of independent individuals. In the capitalist society, the proletarians who hold the means of production often enjoy the "privilege" treatment, and the freedom and equal power are only guaranteed by the proletarians. Therefore, the illusory community is in essence only a union of one class oppressing another class, and is a

shackle on human development and progress. How to get rid of this shackle and establish a "real community"? Marx pointed out that we should rely on the organizational form of the dictatorship of the proletariat to eliminate private ownership, and make the transition to the union of free people.

Through the study of the generative logic of the community of human destiny, we can clearly see that the community of human destiny takes the "reappropriation of human nature" as its logical starting point, the critique of the illusory community as its logical intermediary, and the "association of free men" as its logical end point. It is the logical end point of the "union of free men". The proposal of the community of human destiny is a scientific answer to the contradictions between "individual" and "community", "special interests" and "general interests". "and the general interest.

We can grasp the value of the community of human destiny from three points of view. First, from the point of view of the interest groups involved, the community of human destiny pursues the principle of mutual benefit and win-win situation, and is an association of all countries, which is characterized by universality and represents the common interests in the historical process of human development. The community of human destiny is a renunciation of the illusory community, which abandons the state of free development that only represents a challenge to class freedom and the free development of a few, and truly focuses on the free and comprehensive development of every human being in reality, which manifests itself in the establishment of the idea of the overall development of humankind, beyond the narrow perspective of the nation-State. Secondly, from the point of view of the degree of initiative of association, the community of human destiny is the free association of every individual in the world, and it is an association of free people formed through the association of subjects who freely exercise their own will. In this union, each individual can consciously subordinate the conditions of movement, which were previously governed by contingent factors, to their free development. The proposal of the community of human destiny is a new type of international cooperative relationship based on the concept of "each beauty for its own, beauty for all, beauty for all, and the world for all" under the premise of respecting the law of historical development. Thirdly, in terms of the relationship between the individual and the community, the proposal for a community of human destiny is a renunciation of the indiscriminate international egoism, and a response to the fact that certain Western countries continue to deal with international relations in the manner of "the law of the jungle, the strongest of the weak," hegemony, and so on, and under the guise of "safeguarding the power of the people," and to the fact that they are still trying to protect the rights of the people. It is also a criticism and transcendence of certain Western countries that still deal with international relations in a way that is "the law of the jungle" and hegemony, and under the guise of "safeguarding people's power", they intervene in the internal affairs of other countries at will and with evil intentions, causing wars and conflicts, and reaping the benefits of "fishing", which shows the maturity level of the Chinese nation.

6. Summary

The community of human destiny is a new global governance system proposed by China that is more inclusive and open, which is the correct prediction of the CPC on the

trend of world development. The community of human destiny is a creative development and contemporary application of Marx's "true community", and the construction of the community of human destiny is a continuation and deepening of Marx's theory of "true community".

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