

The Intrinsic Logical Connection Between Marx's Theory of Social Interaction and The Common Destiny of Mankind

Tong Liu^{1,*}

¹Department of Marist, Dalian Maritime University, Dalian, 116026, China

* Corresponding author

Abstract: The idea of the community of human destiny is the Chinese wisdom of General Secretary Xi Jinping on the peaceful development of the world in the 21st century. Based on the social interaction theory of Marx, the idea focuses on the development of globalization and the future destiny of mankind, and actively advocates the concept of common destiny and win-win cooperation, thus providing a scientific Chinese proposal for world development. At the same time, the idea of community of human destiny, as a new model of Marx's social interaction theory in the new era, is bound to face all kinds of challenges, and only by constantly sorting out the historical logic, tracing back the theoretical logic, and enhancing the theoretical self-confidence by clarifying the practical logic, can we turn the challenge into an opportunity, and the adversity into a good situation. Therefore, it is of far-reaching value and historical significance to restore the internal logical relationship between the two based on the social interaction theory.

Keywords: Marxian theory of social interaction, Community of human destiny, World history.

1. Introduction

Marx's theory of social interaction covers such important ideas as world history and the association of free people, and the idea of the community of human destiny is born from these core ideas, which is a powerful response to the "great changes that have not occurred in the world for a hundred years". From a historical point of view, the community of human destiny is the contemporary demand of Marx's theory of social interaction, and Marx's theory of social interaction provides historical guidelines for the community of human destiny; from a theoretical point of view, the community of human destiny is the expression of the times of Marx's theory of social interaction, and Marx's theory of social interaction provides theoretical guidance for the community of human destiny; from a practical point of view, the community of human destiny is the path direction of Marx's theory of social interaction. From a practical point of view, the community of human destiny is the path direction of Marx's theory of social interaction, and Marx's theory of social interaction provides a practical paradigm for the community of human destiny.

2. The Idea of "World History" In Marx's Theory of Interaction Is A Logical Guide for The Community of Human Destiny

In *The German Ideology*, Marx argues that social interaction drives the transformation of "history" into "world history", and that the essence of "world history" is the diversity of interaction that breaks down geographical and national boundaries. The essence of "world history" is the diversity of interactions that breaks down geographical and national boundaries. From the perspective of history, the process of social interaction reflects the formation of world history. Whether it is the period of social interaction based on human dependence or the period of social interaction based

on material dependence, social interaction promotes the rapid development of productive forces and the refinement of the social division of labor, and the interaction ultimately moves towards universality, and the expansion of the scope of interaction by the universality of interaction is an important driving force for the formation of world history. Along with the formation of world history, the social communication dominated by the logic of capital has shown fatal drawbacks, and the historical law that socialism will inevitably replace capitalism has become the new logic to follow in social communication. When social interaction moves to the international field, the scope of interaction moves from the nation to the world, the content of interaction moves from single to multiple, and the subject of interaction moves from one country to many countries, it gives rise to the new pattern of globalized "world history". The concept of a community of human destiny is precisely based on the contemporary reality of world history, which is a shift from a "hegemonic international environment" to a "new age international environment", and is a response to the change from "history" to "world history" with an eye on the destiny of mankind. The Chinese proposal is based on the reality of contemporary world history, focusing on the destiny of mankind, and puts forward a response to the "great change not seen in a hundred years" of political multi-polarity and anti-globalization, which has been brought about by the change from "history" to "world history". The community of human destiny is a new concept of social construction that responds to the development of the times, an innovative response to the questions of the times by applying the idea of world history, and an inheritance and leap forward in that idea.

2.1. The power mechanism of world history provides a theoretical basis for the construction of a community of human destiny

Marx's theory of social interaction reveals the dynamic

mechanism of the formation of world history and provides a theoretical basis for the construction of a community of human destiny. The building of a community of human destiny promotes the development of productive forces to provide a material basis for world history, is a frontier transition towards the realization of the free and comprehensive development of human beings, and is a scientific practice for the realization of the lofty ideal of communism.

2.1.1. Productivity is the fundamental driving force in the formation of world history

In the primitive group period, when the mode of production was backward, individuals united through interbreeding group life and the flesh-and-blood relationship of a matriarchal society to make a living together in order to improve productivity, forming a form of social interaction based on the relationship of human dependence. This kind of independent social interaction to meet the needs of their own survival in limited time and space became the earliest prototype of decentralized national history; with the emergence of family and blood-bonded family workshops, the increase in production efficiency gave rise to the exchange of surplus labor products, and began to form the initial independent national history based on material dependence; in the era of large-scale capitalist industry, machines replaced the traditional labor force, and the relationship between employers and employees came into being, and the bourgeoisie accumulated a new form of social interaction based on human dependence. In order to accumulate more surplus value, the bourgeoisie began to expand the world market, and Marx and Engels pointed out that "the creation of absolute surplus value by capital - more objectified labor - is subject to the condition that the scope of circulation should be expanded, and should be continuously expanded. The scope has to be expanded, and it has to be expanded continuously. Surplus value created in one location requires that the surplus value with which it is exchanged be created in another location." [1] Since then social intercourse has broken through the chains of geography, breaking the spatial scope from national history to world history. The trend of socialization in the development of productive forces has made the history of human development more and more a world history, and made the tendency of community development a historical necessity. [2] These fully argued that social interaction is the premise of the development of productive forces, and productive forces is an important internal mechanism for the formation of world history.

Secondly, world history originated in the universality of social interaction. The accumulation and expansion of capital in the disintegration of scattered and isolated state of social interaction, so that the tribes and ethnic groups to the whole, the scope of social interaction across the geographical boundaries of the world, the world history of the process of becoming the inevitable result of the universal interaction of the world has brought about a diversified change in the content of the interaction and the main body of the interaction, the interaction of the content of the initial means of subsistence to the expansion of political, cultural, financial and military fields, the main body of the interaction from individuals to communities, and the expansion of social interaction. The subject of interaction has also expanded from individuals to communities, and diversified social interaction has realized the great leap from local to universal interaction. At this time, interactions show a distinctly global nature, and

individuals also begin to show their "global" nature. This confirms the inevitability of world history that "the past state of local and national self-sufficiency and closed-door self-defense has been replaced by the interactions and interdependence of all aspects of all peoples. [3]

2.1.2. The refinement of the social division of labor was an important driving force in the formation of world history

The social division of labor has contributed to the development of world history. The refinement of the social division of labour has broadened the scope of social interaction, which has gone through three stages in sequence: gathering social interaction under the natural division of labour, regional social interaction under the socialization of the division of labour, and global social interaction under the internationalization of the division of labour. During the period of natural division of labor based on gender, age and physiological differences, individuals acquired material means of living together in "groups", which was the history of decentralized and isolated social interactions; the emergence of clans and families, which were established on the basis of blood ties, made the society start to carry out the exchanges of surplus production products and means of living in a fixed area, and the natural division of labor began to move towards the socialized division of labor. The natural division of labor began to move towards the socialized division of labor, and the emergence of the division of labor between mental and physical labor in the cities and villages highlighted the territoriality of social interaction; along with the development of the capitalist commodity economy and the diversification of human needs, commodities began to circulate around the world, and money became the new medium of interaction, social interaction broke away from human dependence and moved towards the world market, and the refinement of the international division of labor broke the territorial boundaries of social interaction. Globalization promotes the development of world history.

While promoting the development of world history, the social division of labor also became the new glue of social interaction. Individuals began to unite because of the needs of the division of labor, and "the more the sphere of activity of the various interacting influences expands in this process of development, and the more the primitive closed state of the various peoples is annihilated due to the increasingly improved modes of production, the interactions, and the division of labor between the different peoples that naturally develops as a result of interactions, the more complete history becomes, and the more the history becomes. complete, the more history becomes world history." [4] The social division of labor in the context of globalization towards the international division of labor is the historical inevitability of the development of world history, and the refined international division of labor will inevitably bring about the threat of war, cultural conflicts, resource shortages and other realities and dilemmas. In the face of the challenges of the international division of labor, the community of human destiny advocates that all countries should work together to deal with the resource deficit, security deficit, governance deficit and trust deficit, and abandon confrontation and take the harmonious route of win-win cooperation.

2.2. The essence of logic: the laws of historical development

All history originates from real people and their social

practices, and real people are the only historical subjects of social practices. As Marx said, "History is nothing but the activity of men pursuing their own ends." [5] In the logic of world history generation, the proletariat is the prominent representative of the subject of history, and the October Revolution in Russia pushed the proletariat onto the stage of history and opened a new era of socialism, and Marx's theory of social interaction became the philosophy of history of the proletariat. At the same time, the state became a machine for safeguarding the "special interests" of the bourgeoisie under the logic of capital, disguising the interests of the bourgeoisie as the common interests of the people in order to exclude the unity of other classes, loudly proclaiming universal values, exploiting and oppressing the interests of other classes, intensifying the contradictions between the proletariat and the bourgeoisie, and making it possible to overturn the rule of the bourgeoisie and realize the dictatorship of the proletariat. realization of the dictatorship of the proletariat became the theme of the times, and the transformation of world history from the capitalist form to the socialist form became the historical law of human social development. As Marx said, the contradictions in the organic economic structure of capitalist society stipulated its inevitable disintegration, while the conflicts in the political structure formed on the basis of its economic structure forged the main force, the proletariat, which contributed to its disintegration. [6] In The Communist Manifesto, Marx considered the proletariat and the bourgeoisie to be the two opposing camps of society, with the proletarian revolution being the fundamental means of overthrowing the exploitative rule of the bourgeoisie, emancipating all of mankind, and realizing free and comprehensive development of the human being.

3. The Idea of The Free Human Association of Marx's Theory of Interaction as A Theoretical Orientation for The Community of Human Destiny

Marx believes that human beings are the sum of all social relations, that human development cannot be separated from social interaction, and that social interaction is a necessary way to realize the free and comprehensive development of human beings. Community is the practical carrier of social interaction, and the community will go through three stages: natural community, false community and true community. Among them, the ideal form of the real community is the association of free people. In the union of free men, the subject gets rid of the alienation of communication and the slavery of the false community, and restores the problem of human development to the core of social development, which is the real community that realizes the liberation of human beings. The idea of the association of free men is an important theoretical orientation of the community of human destiny. The community of human destiny inherits the "emancipatory" thinking and realistic critical logic of the association of free men, and in the process of globalization, it has always been looking at the current situation of human development, and unifies the "emancipation of mankind" in the real process of globalization and socialization.

3.1. The idea of the community of free men provides "liberating" thinking for the community of human destiny

The association of free men is the frontier excess of Marx's "true community", in which private ownership is constantly being dismantled, alienation is being overcome, and the human being achieves free and full development. As Marx said, "Instead of the old bourgeois society, with its classes and class antagonisms, there will be such a union, where the free development of each individual is the condition of the free development of all." [8] Human beings are in a position to realize their full and free development, and they are in a position to realize their full and free development. [8] The process of human society moving from the natural community to the illusory community and finally to the true community is essentially the process of the negation of the illusory community by the association of free men and the liberation of man from alienation and the illusory community. First of all, the association of free men gets rid of the dilemma of alienation of interaction and alienation of labor through the elimination of private ownership and the implementation of public ownership of the means of production; secondly, the association of free men advocates the cultivation of the subject's ability to manipulate things, and the realization of the community's return to the "real" from the "illusory" through the dissolution of the division of labor in the society and the dissolution of the realities of class difference and interest division; and Finally, by giving freedom to the subject, the association of free people enables the "real man" to move towards the "free man", and unifies the "liberation of mankind" with the "liberation of mankind". Finally, by granting freedom to its subjects, the community of free men will enable "real men" to move towards "free men" and unify "human emancipation" with "the free development of mankind", thus ultimately realizing the free and comprehensive development of man.

3.2. The idea of the association of free men provides a critical logic for the community of human destiny

Marx's theory of social interaction is rooted in historical materialism and dialectical materialism, and its prediction of the direction of contemporary social interaction provides a reliable factual basis and a scientific theoretical framework for the construction of the community of human destiny. As the blueprint for the future of communist society, the association of free people, which is Marx's highest ideal for the realization of free and comprehensive development of human beings, has the logic of thinking that keeps pace with the times, firstly, the logic of realistically criticizing the "illusory community" and secondly, the logic of realistically criticizing the predicament of "alienation". The first is the logic of criticizing the reality of the "illusory community", the second is the logic of criticizing the reality of the "alienation" dilemma, and the third is the logic of criticizing the reality of the "illusory common good". Based on the perspective of theory generation, critique contains the implication of negation, and the community of human destiny is precisely isomorphic to the logic of the critique of the reality of the association of free people, forming the mechanism of contemporary social construction.

3.2.1. The Critical Logic of the Reality of the Freeman's Union

The association of free men recognizes the illusory community as a cover for the profit-seeking behavior of the bourgeoisie, "a community which is the union of one class against another, and which is therefore not only a completely illusory community for the dominated class, but also a new yoke." [10] Therefore there is a logic of necessity consistent with the inevitable demise of capitalism. The free human association believes that along with the advent of the capitalist industrial era, the productivity is greatly increased, the refined social division of labor prompts individuals to form new associations, co-production to improve productivity to meet the needs of the world market, social interaction has also been formed by the early gender interaction to human dependence on community interaction evolved into a community of dependence on the community of the main thing. Compared with the social interaction based on human dependence in the primitive group period, the joint social interaction formed by the social division of labor serves capital appreciation and surplus value accumulation. This kind of monstrous union does not bring any additional benefits to the union and the independent individuals within the union, even if it is freedom, equality and democracy at the level of consciousness, which is a complete departure from the emphasis on the subjectivity of human beings in the nascent form of interaction. The fundamental contradiction between capitalist mass production and private ownership of the means of production also predetermines social development with distinctive class attributes, as Marx pointed out that "the centralization and socialization of the means of production have reached a point where they are incompatible with their capitalist shell. This shell is about to explode. The death knell of capitalist private ownership is about to sound." [11]. Therefore, the free, equal and democratic community constructed by capitalist society on the basis of material dependence is nothing but an illusory community for the capitalists to reconcile the contradictions of the citizens, whose ultimate goal is to whitewash the false equality and one-sided freedom that grows out of the relations of privatization and employment, and to hide the "special interests of the bourgeoisie" that grow "out of the general interests". The ultimate goal is to whitewash the false equality and one-sided freedom that grows under private ownership and employment relations, to hide the social reality of "bourgeois special interests" that grows "under the general interests", and to equate the illusory common interests with the common interests and the illusory community with the real community. The association of free people criticizes this alien force between people and the association to exclude the independent consciousness of the subject, recognizes it as the shackle of the free and comprehensive development of human beings, destroys the practice of Marx's real community, and gives birth to the social reality of the alienation of the interaction between human beings and human beings, and the alienation of human beings and the community's labor. The real dilemma of double alienation is contrary to the law of human social development, which makes the illusory community seriously deviate from the value purpose of realizing human emancipation and free and comprehensive development, and it is historically inevitable that it goes to dissolution. It is in this critique of the illusory community that the idea of social reconstruction is generated.

3.2.2. Inheritance of the Community of Human Destiny to the Critical Logic of the Freeman's Union

General Secretary Xi Jinping likewise agrees that "in all the past impostor communities, such as the state and so on, individual freedom existed only for those individuals who developed within the boundaries of the ruling class". [12] In the face of today's reality of modern capitalism's false community, which is still based on relations of material dependence, the new concept of union advocated by the Chinese communists inherits the critical logic of the reality of the union of free men, and first of all concentrates on criticizing the social realities of hegemony, power politics, cyber-security, financial crises, arms races, and cultural invasions that the illusory community masks in the context of world history, and criticizes the capitalist interest-group-dominated capital-by-capital community. The capitalist interest group-led profit-seeking behavior seriously undermines world peace and threatens the survival of mankind, thus giving birth to the community concept of "openness, tolerance and win-win cooperation"; secondly, the community of human destiny is also based on the criticism that the alienation of the contemporary community of illusions does not conform to the reality that the community will surely go to the end in accordance with the law of social development, and abandons the "center-periphery" logic of the "center-periphery". Secondly, the community of human destiny is also based on the criticism of the reality that the alienation of the contemporary illusory community will inevitably lead to its demise, abandoning the illusory community under the "center-periphery" pattern, replacing the alienated "mechanical solidarity" with "organic solidarity", and actively overcoming the alienation of the international division of labor led by the logic of contemporary capitalism. The community of human destiny criticizes the hypocrisy of the illusory common interests, and advocates the unification of special interests in common interests, forming a "community of interests in which you have me and I have you"[1]. Community of Interests"[13], realizing the interests from division to reconciliation, establishing real common interests, dissolving the predicament of world communication with diversified values through the same tendency of interests, breaking the "disordered" order of world communication, regulating the new norms of world communication, and safeguarding the wholeness of world communication.

To sum up, the community of human destiny and the association of free people are based on the logic of the development of capitalist society, and have promoted the development of human society to a higher civilization on the basis of the critique of capitalism, realizing a powerful response to the dilemma of the development of modern capitalism, and embodying a distinctive reality of criticism. [14].

3.2.3. The idea of the community of free men provides a unifying value for the community of human destiny

The association of free men and the community of human destiny share a unifying value - humanistic concern, that is, they always look at the reality of human society, are concerned about the current state of human development, and make the realization of the free and comprehensive development of human beings a lifelong pursuit. Along with the advent of the capitalist industrial era, the productive forces have increased dramatically, history has become a world history, social interaction has broken the territorial limitations,

and the oppression of capital on the working class has shown an explosive climb, and the workers have lost their freedom as they have created more surplus value, and have been reduced to the machine of capital proliferation. The real situation of the proletariat became the root cause of the birth of the association of free people, and Marx aimed to make the proletariat all over the world unite to emancipate the productive forces and relations of production through the construction of such a real community, so that the real human being would become the protagonist of social development, break the materialized relationship under the logic of capital, and realize the free and comprehensive development of human beings.

In contemporary times, nuclear threats, ecological crises, international upheavals, food shortages and other threats to the survival and development of humankind have arisen one after another, and the issue of human development in the era of globalization has become the focus of the times. In response to the complexity of human development, the community of human destiny integrates peoplehood in both the domestic and international environments. From the domestic environment, the community of human destiny adheres to the people-centered purpose, takes the promotion of people's well-being as the value goal, and works for the benefit of the people as the basic principle, with the ultimate goal of ensuring that every person in a large populated country is able to work freely, enjoy equal rights, share the fruits of development equitably, and live a better life in real terms; from the international environment, the community of human destiny transcends narrow national and regional boundaries, and advocates the common development of all people. From the perspective of the international environment, the community of human destiny transcends narrow national and regional boundaries, advocates the concept of coexistence, and seeks the happiness of its own people while constantly working for the welfare of the people of the world. Based on the international arena, the community of human destiny, while deeply analyzing the plight of the world's development, places the future and destiny of the peoples of all countries in the forefront, advocates that all countries should achieve common development and promote a new pattern of mutually beneficial interaction in the world by reaching a consensus, sharing responsibilities, writing rules, maintaining security and sharing results.

4. Marx's Theory of Social Interaction as A Practical Paradigm for The Community of Human Destiny

History is the guide of reality, and reality is the practice of history. When the history of the development of Marx's theory of social interaction meets the reality of the development of human society, the reality of the free and comprehensive development of human beings calls for a new social community -- the community of human destiny. It takes the practical experience of Marx's social interaction theory as the pure interaction paradigm, and while inheriting its essential logic, it explores the practice pattern of "heterogeneous symbiosis" to provide a scientific and realistic path for realizing the free and comprehensive development of human beings, which is the meta-philosophy of Marx's social interaction theory of the contemporary Chinese style.

4.1. Practical orientation with practice as a realistic pathway

According to Marx's concept of social interaction, practice is the basis of interaction, the practice of material production generates social interaction, the practice of exploring the world market expands the scope of interaction, and the practice of world interaction enriches the content of interaction. The community of human destiny, as a practical realization of the theory of social communication, has a very similar path of practice. Among them, the practical form of the community has distinctive practicability, which is their same realistic path. First of all, based on the realistic criticism of the illusory community, Marx explored that the elimination of private ownership and the vigorous development of productive forces are the necessary conditions for the realization of the logical destination of the free and comprehensive development of human beings. Marx believes that the free and comprehensive development of human beings is premised on the universal development of productive forces and the world interaction associated with it,[15] and the process from the illusory community to the real community is the practical process of developing productive forces and realizing universal interaction. The community of human destiny, as a transitional practical form of the real community, also implies the practical demand of vigorously developing productive forces and promoting universal communication. The community of human destiny believes that the process of globalization has made the countries of the world increasingly linked as a whole, and that the gap between the rich and the poor, the shortage of energy, the deterioration of the ecology, and the threat of military force are no longer the problems of one country but the predicaments of all countries, and that in the face of the global problems, no country can be alone, and that only by cooperating can we enhance the productive forces and realize the benefits of universal interaction. Secondly, this concept actively promotes the construction of a diversified community by strengthening the sense of common destiny through the practice of neighboring communities, reshaping the world peace order with the BRICS community, demonstrating the new norms of communication with the China-Africa community, and building the Belt and Road community into a new platform for the practice of world communication. Finally, the community of human destiny will overcome the "four deficits" and realize coordinated development and harmonious coexistence through the construction of a "universally safe, jointly prosperous, clean and beautiful world".

4.2. The logic of practicing the value of free and comprehensive development of human beings

Marx believed that in a community where special interests and common interests are united, the individual's free conscious and independent activities are no longer enslaved by things, and the logical destination of the free and comprehensive development of human beings is restored as a reality. Marx emphasized that the individual "is not in some kind of illusory isolated and fixed state of man, but in the reality, can be observed through experience, under certain conditions in the process of development of man", [16] which fully demonstrates the individual freedom unity in the overall development of all mankind. Therefore, the process of

practicing from the illusory community to the real community also becomes the process of continuously pursuing the value purpose of the free and comprehensive development of human beings.

In response to the illusory illusion of contemporary universal values, the community of human destiny follows the logic of practicing the value of free and comprehensive development of human beings, corrects the bad values of capitalism from the common value of the destiny of all human beings, overthrows the mode of dependent interaction, and rebuilds a new concept of interaction. First, the concept affirms the comprehensive development of human beings from the appeal of common interests and the fundamental position of people-centeredness. Marx emphasized that the undifferentiated interest view of the working class beyond the special interests of capitalism is the key to human emancipation, enriching the scope of the subject. The community of human destiny takes the well-being of the people of the world as the purpose of its construction, and at the same time further expands the scope of the subject of comprehensive development by taking the people of the world as the main force of its construction. As General Secretary Xi Jinping said, "The community of human destiny, as its name implies, means that the future and destiny of every nation and country are closely linked, that they should be in the same boat through thick and thin, and that they should share both honor and disgrace, and that they should strive to make this planet, where we are born and grow up, into a big, harmonious family, and to turn the aspirations of the people of all countries in the world for a better life into a reality." [17] The concept transcends the special interests dominated by the logic of capital, and is based on the common interests of all mankind to actively establish a world order of interaction based on win-win cooperation and coexistence on an equal footing, to break the conflict of bipolar polarization, and to satisfy the diversified needs of all mankind by vigorously emancipating the productive forces, and to realize the common interests by building a community of destiny in the periphery as well as by strengthening the cooperation with the Western countries, so that we can truly achieve the global sharing of the fruits of development, and the fruits of development It will also benefit all mankind and continue to build the principle of universal interaction based on mutual consultation, construction and sharing. Secondly, the concept of community of human destiny implies the affirmation of the state of human freedom. Marx believed that man's limited free orientation is unified in social interaction, and General Secretary Xi Jinping has also emphasized that "the fate of the world should be jointly controlled by all countries, international rules should be jointly written by all countries, global affairs should be jointly governed by all countries, and the fruits of development should be jointly shared by all countries." [18] The idea is precisely to focus on the reality of globalized interaction, to give full play to individual initiative in universal world interaction, to actively move towards union, to escape from the state of unfree slavery, and to control one's own destiny.

4.3. From "homogenous substitution" to "heterogeneous symbiosis" in practice patterns

Marx's materialist conception of history holds that the new arises from the old, rejects the backward parts of the old, inherits its positive elements and possesses a new vitality that

the old does not have, and that the triumph of the new over the old is in line with the law of development of human society. The community of human destiny is born out of Marx's thought on world history, which transcends the backwardness of confrontation, hegemony, and contradiction under the logic of capitalism, and reconstructs the interaction strategy of benign competition in the "West is strong and the East is weak" pattern by utilizing the excellent results of capitalism with the attitude of renunciation, and reconstructs the "East is strong and the West is weak" pattern of benign competition. The new paradigm of harmonious coexistence under the pattern of "East rises, West falls", shifting from homogeneous thinking to pluralistic thinking, realizing the leap from "zero-sum game" to "harmony and difference", and opening the way for the practice of long-term coexistence in the history of universal interaction of human beings. This will realize the leap from "zero-sum game" to "harmony and difference" and open up the practical paradigm and interactive logic of long-term coexistence in the history of universal interaction.

The contradiction between the bourgeoisie and the proletariat is an unavoidable problem both in the past and in the present, and the substitutionist paradigm of "homogeneous substitution" originates from Marx's two inevitable historical conclusions, namely, that "the demise of the bourgeoisie and the triumph of the proletariat are both equally unavoidable". The conclusion. [19] The "homogeneous community" in the "homogeneous substitution" is based on common ideology, economic interests and military purposes, and its subject-object dichotomy and linear thinking show a strong "exclusivity", which makes it lose the ability to deal with the problems of the bourgeoisie and the proletariat. Its subject-object dichotomy and linear thinking reveal a strong "exclusivity" that deprives it of the ability to cope with globalization. However, the false homogeneous community will not disappear completely, and in the process of its retreat, a community pattern of coexistence between capitalism and socialism will inevitably emerge, and the community of human destiny will become a coordinating force in the transition period.

Unlike the revolutionary era of "dichotomy", the community of human destiny, while accurately grasping the background of the era of "one globe, two systems" and the new communication field of the world market, denies the necessity of social revolution and analyzes the "great change the world has never seen in a hundred years" in multiple ways. unprecedented changes in the world", replacing the "substitutionist" mode of interaction, leapfrogging the "utilizationist" paradigm of interaction, and surpassing the "deconstructive worldview" with the "constructive worldview". The "deconstructive worldview" is used to transcend the "constructive worldview" and to unify the social realities of "East rises and West falls" and "capital is strong and society is weak" in the practical logic of Marx's theory of social interaction. "Promoting the building of a community of human destiny does not mean replacing one system with another, or replacing one civilization with another; rather, it means that countries with different social systems, ideologies, cultures and histories, and levels of development should coexist in international affairs, share their interests, rights, and responsibilities, so as to form the largest common denominator for the building of a better world together." [20] The "inclusiveness" of the "heterogeneous symbiosis" pattern

of interaction contrasts sharply with the "exclusiveness" of "homogeneous substitution". The "inclusive" pattern of "heterogeneous symbiosis" and the "exclusivity" of "homogeneous substitution" form a sharp contrast, opening up a new path to optimize the world order through extensive cooperation to achieve win-win benefits, reflecting the dialectical logic of Marx's theory of social interaction, in which, on the one hand, socialism can learn from capitalism's advanced science and technology to consolidate socialism, and on the other hand, capitalism can learn from the experience of socialism. The "interplanting" of dissimilar factors negates confrontation and substitution and affirms harmonious symbiosis, which is the reality of globalization, a new form of civilization in line with the common interests of mankind, and a leap forward in the "homogeneous substitution" practice pattern of Marx's theory of social interaction.

5. Conclusion

The Community of Human Destiny, as a frontier transition to a true community, takes the core logic of Marx's theory of social interaction as a constructive guide, inheriting the logical thinking of its historical, theoretical and practical trinity and leaping up to realize the paradigm shift of logic from its solidified logical mode, restoring the true state of social interaction, revealing the law of development of contemporary human society, and providing a brand-new concept of social interaction for globalization with the Constructive Worldview, so as to contribute to the realization of free and comprehensive development of human beings with China's power.

References

- [1] Gao Chunhua. Theoretical qualities of the great vision of the community of human destiny[EB/OL].(2019-08-15[2021-12-18].<http://www.rmlt.com.cn/2019/0815/554483.shtml>.)
- [2] Sang Jianquan. Xi Jinping's thought on the community of destiny and its theoretical contribution to the development of 21st century Marxism[J]. Journal of Yunnan University for Nationalities (Philosophy and Social Science Edition), 2017(6).
- [3] [4][15] Marx, Engels. Selected works of Marx and Engels: volume 1 [M]. Beijing: People's Publishing,2012:404,168,166.
- [4] [10] Marx, Engels. Collected works of Marx and Engels: volume 1 [M]. Beijing: People's Publishing House, 2009:295,571.
- [5] Ju Xinrui. A New Exploration of the Status of Marx's Idea of Social Organism--An Examination Centered on the History of Idea Formation[J]. Tianfu Xinxue.2023.(03).
- [6] Hao Lixin, Zhou Kanglin. Building a Community of Human Destiny - A Chinese Program for Global Governance[J]. Marxism and Reality, 2017(6):1-7.
- [7] Marx, Engels. Collected works of Marx and Engels: volume 2 [M]. Beijing: People's Publishing House, 2009.
- [8] Liu Tongfang. The original contribution of building a community of human destiny to historical materialism[J]. Chinese Social Science, 2018(7):;4-21.
- [9] Marx, Engels. Collected works of Marx and Engels: volume 5 [M]. Beijing: People's Publishing House, 2009:874.
- [10] Xi Jinping. On Insisting on Promoting the Community of Human Destiny [M]. Beijing: central literature press, 2018:255.
- [11] Xi Jinping. On Insisting on Promoting the Building of a Community of Human Destiny [M]. Beijing: Central Literature Publishing House, 2018: 259-260.
- [12] Gu Jianhong. On the Logical Continuation and Practical Expression of the Community of Human Destiny to the Thought of Free People's Union [j]. Ideological and Political Education, 2022(05):23-28.
- [13] Marx, Engels. Selected works of Marx and Engels: volume 1 [M]. People's Publishing House, 2012:153,413.
- [14] Xi Jinping. Joining hands to build a better world-Keynote speech at the high-level dialog between the Communist Party of China and the world's political parties [M]. Beijing: people's press, 2017:4.
- [15] Xi Jinping. Xi Jinping on governance: volume 2 [M]. Beijing: foreign language press, 2017:540.