

Dialectical Materialism and the Contemporary Idea of a Community with a Shared Future for Mankind

Li Jialing^{1*}

¹School of Marxism, Jiangsu University, Zhenjiang, Jiangsu 212013, China

*e-mail: 1150463521@qq.com

Abstract— *The dialectical materialist world view deeply and comprehensively analyzes the common problems and challenges faced by mankind, accurately studies and judges the latest development trends in today's world, and puts forward many new concepts and propositions that contain Chinese characteristics, embody the development trend and lead the development of the world. Among them, the concept of building a community with a shared future for mankind provides Chinese wisdom and solutions for promoting global peace and development. According to the dialectical materialist world view, we need to explore the core meaning of a community with a shared future for mankind from a more in-depth and comprehensive perspective, so as to better promote the long-term prosperity and stability of all countries in the world.*

Keywords— *Dialectical materialism, community with a shared future for mankind, world view.*

I. THE CONNOTATION AND SIGNIFICANCE OF THE DIALECTICAL MATERIALIST WORLD VIEW

1.1 The connotation of the dialectical materialist world view

Worldview is also known as cosmology. View is opinion, opinion, in layman's terms, worldview is people's views and views on the outside world. For example, whether the world is real and objectively existing, whether it is static or moving, whether people can objectively understand the world, etc., the above questions belong to the scope of worldview research. Although the worldview is people's view and view of everything in the world as a whole, these views of the world as a whole are not unrelated to the view of specific things, and people can see the view of others on the world through some details. World outlook also includes outlook on life in a broad sense, and outlook on life is also an important part of worldview. For example, Marxism believes that the ultimate stage of the development of human society is communism, which is the core concept of the Marxist world view, and it also reflects the outlook on life under this world view, that is, to strive for the communist ideal and devote one's life to the communist cause. Therefore, the outlook on life is essentially consistent with the worldview.

The materialist worldview holds that matter is primary and consciousness is secondary. The reason why the materialist worldview is scientific is that it objectively reveals the internal laws of the world. First, consciousness arises on the basis of having people; Second, consciousness appears when matter advances to a higher level, and consciousness is a highly generalized substance; Third, if you leave the objective world, people's consciousness loses the basis for its generation. The external world is materialistic and always in the process of change, so it is dialectical, so a materialist in the true sense must also be a dialectical. Only the dialectical materialist worldview is the most scientific worldview. Dialectical materialism believes that the external world is not static, but in constant change, and that everything in the world not only has quantitative changes, but also qualitative changes, and this development is the process of new things constantly replacing

old things, from low to high development, and the reason for this change is the result of the contradiction struggle in the external world.

1.2 Adhere to the significance of the dialectical materialist world view

Worldview has an important impact on people's behavior because it is people's general view of the outside world. Therefore, it is of great significance to adhere to the dialectical materialist worldview. The 1957 Declaration of the Congress of the Communist Party of Socialist Countries described it as follows: "The theoretical basis of Marxist-Leninist thought is dialectical materialism. This worldview contains the general law of development and change of all things in the world, which applies not only to the past, but also to the present and the future. If a socialist party does not solve the problem from the point of view of dialectical materialism, then many problems may arise, which in turn will lead to metaphysical idealism, and if it cannot scientifically distinguish things, it may produce revisionist problems and even political errors. This passage actually applies equally to each of us, that is, with a scientific dialectical materialist worldview, and the ability to flexibly use it to look at problems, people will have the right way to treat the world. In this way, people will not be blinded by the appearance of external things, nor will they be partial and complete, nor will they float due to changes in the outside world. If there is no scientific world view as a guide, people may not be objective in the process of viewing and dealing with problems, they may be unable to make scientific judgments on things due to limited consciousness, they may not be able to distinguish between essence and appearance, the main contradiction and the necessary contradiction, and even serious political problems may arise.

II. THE THEORETICAL AND LOGICAL RELATIONSHIP BETWEEN DIALECTICAL MATERIALISM AND A COMMUNITY WITH A SHARED FUTURE FOR MANKIND

The core world outlook of Marxist philosophy is dialectical materialism and historical materialism, and its core feature is the organic unity of history and dialectical materialism, which

provides scientific theoretical support for a comprehensive understanding of the concept of a community with a shared future for mankind. From the point of view of historical materialism, the question between productive forces and production relations, material base and political system can become the basis for analyzing world development. Historical materialism believes that the world is currently facing major changes unprecedented in a century, a new round of scientific and technological revolution has effectively promoted the development of social productive forces, and the market economy has made unprecedented achievements, but the global climate problem, economic development imbalance problem, regional conflict problem and so on are also increasingly serious, which has also laid the foundation for the reform of the global governance system. The dialectical materialist worldview holds that problems should be viewed from a comprehensive, deep, and progressive perspective. In the theory of dialectical materialism, countries are interconnected organic wholes, and the development of any country cannot be separated from the big family of the world, China's development cannot be separated from the world, and the development of the world is also inseparable from China. On the one hand, China's development requires a peaceful and stable international environment; On the other hand, with the continuous enhancement of its comprehensive strength, China has increasingly become the focus of the world's attention, and it also has the responsibility to make greater contributions to the development of the world and promote the sustainable development of the world by constantly strengthening itself. To this end, we must scientifically analyze the situation of international development, conform to the trend of social development, focus on the future of the world, actively build a community with a shared future for mankind to strengthen exchanges and cooperation among countries, and provide a new Chinese concept for the progress of all countries in the world.

2.1 Proceeding from reality in everything is the logical starting point for building a community with a shared future for mankind

Dialectical materialism adheres to the firstness of matter, that is, it believes that matter is the origin of the world, and the world is unified in matter. The principle of the material unity of the world determines that people must adhere to seeking truth from facts in the process of understanding the world and transforming the world, and proceed from reality in everything. From the 18th National Congress of the Communist Party of China (CPC) since General Secretary Xi Jinping emphasized "building a community with a shared future for mankind" on many important occasions and translated this concept into concrete actions, to promoting interstate cooperation around the world to achieve major results, to the 19th National Congress of the Communist Party of China insisting on promoting the construction of a community with a shared future for mankind as the basic strategy of communists to govern the country in the new era, all of these reflect that China has always insisted on proceeding from reality, deeply grasped the current situation and future trends of development at home and abroad, and strived to contribute Chinese wisdom to the realization of global

common prosperity and development. Provide Chinese solutions. Looking back at the 70 years since the founding of New China, especially in the more than 40 years of reform and opening up, China has always adhered to the foreign policy of independence and peace in long-term practice, and successfully embarked on a diplomatic road that is compatible with its national conditions and the characteristics of the times. The idea of a community with a shared future for mankind reflects that major-country diplomacy with Chinese characteristics in the new era still takes peaceful development as the theme, and constantly broadens the diplomatic field, deepens the level of diplomacy, and improves the level of diplomacy. Peace is not only the tireless pursuit and dream of our people, but also a necessary condition for our country to adhere to reform and opening up and push it into in-depth development. Socialism with Chinese characteristics has entered a new era, and although the main contradictions in Chinese society have changed, the basic national condition that China is in the initial stage of socialism has not changed, and China's international status as the world's largest developing country has not changed. Looking back at China's history of more than 100 years since modern times, China cherishes the hard-won path of peace even more, especially now that development has entered a critical period, China must develop itself through striving for a peaceful international environment, and at the same time maintain and promote world peace with its own development, continuously enhance the comprehensive strength of the country in the process of mutual promotion, and consolidate the material and social foundation for realizing the great rejuvenation of the Chinese nation.

2.2 Acknowledging the universal connection of things is a strong support for building a community with a shared future for mankind

Materialist dialectics believes that connections are objective and universal, that there is no isolated thing in the world, that any kind of thing exists in connection with other things, and that the whole world is an interconnected whole. The principle of objectivity and universality of connections requires us to understand things from the inherent connections of things themselves, and to recognize that connections are universal. Just as there is nothing in the world that exists in isolation, no country can be independent of the world. Today, the development of cultural diversification and information socialization brought about by economic globalization has increasingly linked the whole world into an organism of intertwined interests, solidarity and symbiosis. For example, the large-scale subprime mortgage crisis in the United States in 2008 not only led to the bankruptcy of several large companies in the United States, the national economic malaise and high unemployment rate, but also quickly affected the European Union, Japan and other major financial markets in the world, which in turn caused great impact and damage to the international financial order. The crisis has once again demonstrated that no matter what country people live in, what system they adhere to, what culture they conform to, we must recognize that the success or failure of any country is no longer a matter of its own. Since General Secretary Xi Jinping first

proposed a community with a shared future for mankind in 2013, China has continuously broadened the door to opening up to the outside world in the practice of national development, actively participated in global governance, held high the banner of multilateralism, and established close cooperative relations with other countries in the world, especially developing countries, in economic development, civilizational exchanges, security patterns, ecological protection and other aspects. In particular, guided by the ideal of a community with a shared future for mankind, the "Belt and Road" adheres to the principle of consultation, co-construction and sharing, breaks through the bottleneck of global economic development in a peaceful way, and conforms to the inherent requirements of the reform of the global governance system. So far, China has signed cooperation agreements with more than 150 countries and international organizations to jointly build the "Belt and Road", pointing out a new direction for world economic growth, opening up new practices for improving the global governance system, and making new contributions to improving the well-being of all people.

2.3 Adhering to the contradiction analysis method is the fundamental method for building a community with a shared future for mankind

As the essence and core of materialist dialectics, the law of unity of opposites provides people with a fundamental method for understanding the world and transforming the world - the method of contradiction analysis. Contradiction is the fundamental driving force for the development of things. People must see both the struggle of contradictions and the identity of contradictions; We must not only see that there are primary contradictions and the main aspects of contradictions in contradictions, but we cannot ignore secondary contradictions and secondary aspects of contradictions. To build a community with a shared future for mankind, we must first recognize the universality and objectivity of contradictions. At present, there are more than 200 countries and regions, more than 2,000 ethnic groups and multiple religions in the world, and there are many differences between countries such as political systems, ideologies, and cultural identities. To build a community with a shared future for mankind is to recognize their differences in the complex world situation, seek unity between them on the premise of respecting each other's interests, and avoid intensifying the original non-confrontational contradiction into an antagonistic contradiction. Therefore, in order to achieve a true community, we must uphold the social governance concept of "harmony but difference", adhere to the development goal of "win-win cooperation", resolutely do not seek our own development path by sacrificing the interests of other countries, strive to turn the contradictions between countries due to interests into benign competition, and finally promote long-term development between each other, and realize the construction of a community with a shared future for mankind in "seeking common ground while reserving differences". The community with a shared future for mankind advocated by General Secretary Xi Jinping is fundamentally aimed at seeking the greatest common divisor of the interests of all nations and

countries, and seeking the greatest common interests of mankind as its purpose. This community is a veritable community, dependent on and preserving each of its members. In addition, China must admit that while the practice of deepening cooperation between countries continues to advance, bumps and bumps caused by competing interests will inevitably occur, and China should not only properly handle these secondary contradictions, but also be good at grasping the main contradictions from the complex differences and contradictions. At present, the world theme of peace and development and the increasing number of unstable factors and challenges have become the main contradictions facing the entire mankind, so all countries in the world should uphold the concept of "one family under heaven" and actively participate in the global governance of safeguarding world and regional peace, ensure the small peace of countries and regions with the great peace of the world, drive the small development of countries and regions with the great development of the world, and work together to build a community with a shared future for mankind.

2.4 Grasping the dialectical relationship between understanding and practice is a long-term adherence to building a community with a shared future for mankind

Marx once pointed out that "philosophers only explain the world in different ways, and the problem is to change the world", which makes it clear that understanding the world and transforming the world are interrelated wholes, and the purpose of knowing the world is to transform the world. Philosophically, this is a question of understanding, practice and their interrelationships. Dialectical materialism believes that practice is the basis of understanding and plays a decisive role in cognitive activities, from practice to understanding, and then from understanding practice, realizing the dialectical movement process of people's understanding of concrete things. The community of human destiny has been continuously promoted from the beginning as a concept to practice, and will face unknown risks and challenges in the future, so grasping the dialectical relationship between understanding and practice is a long-term adherence to solving difficult problems and continuously promoting a community with a shared future for mankind.

III. THE IDEA OF A COMMUNITY WITH A SHARED FUTURE FOR MANKIND AND ITS INFLUENCE IN TODAY'S WORLD

The core essence of a community with a shared future for mankind that adheres to the dialectical materialist world outlook As a higher-level goal of human society, the community of human destiny was born under the international system with the national polity as the core that emerged during the capitalist period, and different countries have innate conflicts of interest. To practice the concept of a community with a shared future for mankind under such a premise, it is necessary to discover elements that can enable different countries to resolve conflicts of interest and cooperate and share, and this element of common cooperation is a community with a shared future for mankind. In the face of the common destiny of mankind, conflicts of interest between any country and nation are secondary. The common destiny of mankind has slowly become apparent in the process of international

integration. The integrity of human beings is the foundation of the existence of a community with a shared future for mankind. In essence, the community is the organic unity of the whole and the part, the individuality and the commonality. However, from a philosophical point of view, all communities have a holistic value pursuit. For a community with a sound organizational structure and rights structure, the integrity of the community has been well reflected, and if such a community still needs to be continuously improved, what it should improve is to adjust the interests of the members of the community. For those communities that lack a complete organizational structure and rights structure, the most important thing they need to improve is to strengthen their understanding of the community as a whole. In the absence of rights constraints, if there is no holistic understanding of the community, and no consistent cognition and understanding is formed, then contradictions and conflicts are easy to arise within the community. In the process of the development of human society, a large number of countries, nations and other communities with relatively perfect rights structures have fallen apart, not to mention communities that lack a clear rights framework. With the continuous progress of the times, the commonality of human beings continues to increase, and the nature of a community with a shared future for mankind has become more and more prominent. If conventional war is a zero-sum game in which each other wins and loses, then a large-scale nuclear war is a negative-sum game in which

those who do not participate in the war will be forced to suffer the serious consequences of nuclear war. Another example is global warming, if human beings do not intervene in global climate change as necessary, human society may suffer serious challenges. When humanity is faced with a common catastrophe, the interests of individual countries are no longer so important, or sovereignty is meaningless. In front of the entire human race, no matter which country, in the end, it will be both prosperous and detrimental. The integrity of mankind has laid a solid foundation for the establishment of a community with a shared future for mankind.

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