

Original Paper

Implications of the Communist Manifesto for the Idea of a Community of Human Destiny

Wenjia Zhang¹

¹ Xi'an FanYi University ,School of Marxism, Shaanxi, Xi'an, China

Received: April 27, 2024

Accepted: June 11, 2024

Online Published: June 29, 2024

doi:10.22158/assc.v6n3p167

URL: <http://dx.doi.org/10.22158/assc.v6n3p167>

Abstract

In the Communist Manifesto, Marx and Engels systematically and scientifically put forward the beautiful vision of mankind's pursuit of comprehensive and free development, i.e., the idea of "the union of free men", based on the conditions that emerged in the capitalist society at that time. In the contemporary reality of great social development, peace and development have become the themes of the times, but there are still insecurity factors that threaten the survival of mankind worldwide, such as hegemony and power politics. In order to eliminate these potential threats, it is urgent for all countries to join hands and promote the construction of a new international order with new global governance programmes. Based on the theoretical basis of Marx's idea of the "association of free men", has responded to the interests and needs of the peoples of the world and put forward the idea of building a "community of human destiny". The analysis of the Communist Manifesto's ideas on economic, political and cultural globalisation has important implications for the proposal and construction of the community of human destiny.

Keywords

The Communist Manifesto, Community of Human Destinies, Implications

In 1848, the Communist Manifesto, the programme document formulated by Marx and Engels for the League of Communists and proclaiming to the world their party's world view and aims, was published. Engels once described it as "the most widely disseminated and international work in all socialist literature, the recognised common programme of millions of workers from Siberia to California". General Secretary has also focused on the growing complexity of the world economy and global issues, and has proposed the global value of "community of human destiny". This idea is in the same vein as Marx's idea of the "association of free men", and is the concrete practice of the idea of the "association of free men" in modern times.

1. Doctrinal Support: The Communist Manifesto Provides the Theoretical Foundation for the Idea of a Community of Human Destiny

1.1 The Law of Unity of Opposites - "Seek Common ground while Reserving Minor Differences"

The law of contradiction analysis is Marx's fundamental method of understanding and transforming the world. In the process of contemporary world development, the trend of global multipolarity is irreversible, the number of international problems is increasing, and the countries of the world are in a state of co-operation and struggle, becoming strategic partners and competitors in interests at the same time. In such a complex and severe situation, no theory has emerged that can take into account the interests of all parties. The idea of "community of human destiny" has cleverly resolved the contradiction between the two. General Secretary's inspiration for this idea comes from solving China's national problems, and he believes that "if we solve the national problems well, we will have a stronger ability to solve the world problems; if we summarise the Chinese practice well, we will have the ability to provide ideas and solutions to solve the world problems." (General Secretary, 2017) On the one hand, the idea of "community of human destiny" is a good solution to the problems of China's national problems. (General Secretary, 2017) On the one hand, he both sees the homogeneity of contradictions and finds the common needs among various countries, regions, and nationalities as a guiding thought, taking the common needs as the ultimate goal to seek scientific solutions. On the other hand, the idea of "community of human destiny" does not mean that all countries of the world should become a uniform model. Different countries, regions and ethnic groups have their own special traditions, cultures and national conditions, and therefore, we should also see the opposites of contradictions. This idea advocates seeking common ground while reserving differences, respecting the differences of different countries and regions, giving the greatest possible tolerance, and seeking scientific solutions to dissolve oppositions and conflicts, and taking the promotion of the common interests of the whole of human civilisation as the greatest "common ground", so that all countries and regions will be able to achieve their common goals. The common interest of promoting the development of human civilisation as a whole is the greatest "commonwealth", thus enabling all countries, regions and peoples to progress along the path of human civilisation. Marx and Engels have long had relevant discussions. They believed that, due to the continuous progress of the capitalist mode of production, coupled with the development of transport and commerce, which has led to the continuous expansion of the world market and the strengthening of exchanges among countries, as well as the impact of economic globalisation, all countries of the world have been slowly moving forward in the tide of history, and that more than that, countries have begun to rely on each other and interact with each other, and the destinies of mankind have also begun to be closely linked. The destinies of mankind have also become closely linked. This is precisely the theoretical origin of the idea of "community of human destiny". As the world's largest developing country, is pursuing an innovative path to promote the development of human civilisation as its comprehensive national strength grows stronger and stronger, and the idea of "community of human destiny" is precisely the implementation of this path, which is a path of

development that seeks common ground while reserving minor differences, and fully demonstrates China's breadth of mind and Chinese wisdom.

1.2 The Mass View of History - People-Centred

Class analysis and historical analysis are the scientific methods of analysing people, historical phenomena, etc. insisted on in Marxist theory. A new era breeds new practices, new practices give birth to and test new ideas, and new ideas lead and guide the development of practices and the era. The emergence of any theory is inseparable from the practice of the era in which it is developed, and at the same time, it is also closely related to the position and interests of the proposer. Marxism believes that the people are the creators of history and therefore always takes the interests of the people as its fundamental position. This view provides General Secretary with a fundamental position - respect for the decisive role of the people in historical development - and the word "people" is mentioned more than a hundred times in the report of the 20th National Congress, which General Secretary also applies to the "community of human destiny". General Secretary has also applied this idea to the idea of a "community of human destiny" and made it his political position. This political stance is also highly compatible with China's socialist development path. Always represents the fundamental interests of the broadest number of people, and its aim is to serve the people wholeheartedly, and it always adheres to the principle of doing everything for the masses, relying on the masses in everything, and coming from the masses and going to the masses, etc., which is a concrete embodiment of this stance. The idea of "community of human destiny" does not simply start from the position of the Chinese people, but focuses on the common interests of the entire human race, and is committed to forming the largest common denominator of the interests of all countries and peoples, so as to avoid, to the greatest extent possible, the emergence of conflicts and contradictions among countries, and thus better promote the global governance and the development of human civilisation to a higher degree. This will better promote global governance and the development of human civilisation to a higher level. Marx once pointed out, "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 for the free development of all." Similarly, the goal of building a "community of human destiny" is to build a world of lasting peace, universal security, common prosperity, openness and inclusiveness, cleanliness and beauty, which is in common with the "association of free men" proposed by Marx. However, the building of a "community of human destiny" should not be equated with the "association of free men"; the former should be a stage in the transition to the latter.

2. Implications of the Communist Manifesto for the Building of a "Community of Human Destiny"

2.1 Promoting World Economic Development as the Starting Point for Building a "Community of Human Destiny"

In The Communist Manifesto, Marx said, "The productive forces created by the bourgeoisie in less than

a hundred years of class rule are greater and more productive than all the productive forces created in all past generations". Looking at the long course of historical development, it is the rapid development of the capitalist mode of production, as well as the great advances in transport and commerce, that have promoted the formation of the world market and accelerated the development of the world economy. However, globalisation led by the bourgeoisie has allowed the winds of egoism and money worship to prevail and influence the direction of globalisation, making most people neglect the role of human beings in social development. Today's countries should actively participate in global governance to reverse this morbid development trend, transform egoism into collectivism, and promote the advancement of human society in the direction of common development. In the Communist Manifesto, this phenomenon has long been predicted that the bourgeoisie, out of its own interests and the profit-seeking nature of capital, has destroyed "all feudal, patriarchal, and idyllic relations," leaving only the naked relationship of money. At a time of rapid economic globalisation, the community we advocate, which is built by the people of all countries, must be conducive to the development of the interests of all parties, and must not be used purely for the personal gain of a particular class or group. In order to promote the economic development of all countries, China has proposed the idea of building a "community of human destiny" by providing the world with Chinese wisdom and Chinese programmes based on the greatest common denominator of the interests of all countries. The aim is to maximize the interests of all parties, to build a community of common interests for all humankind, and to move world history towards the true community envisioned by Marx.

2.2 Strengthening Cultural Exchanges and Mutual Understanding around the World as a Bridge to Building a "Community of Human Destiny"

According to Marx, the economic base determines the superstructure. Therefore, the global development of culture is accompanied by the development of the economy, which is the main force driving the development of culture. The rapid development of the bourgeoisie on a global scale has not only broken down the barriers between places, but also tightened the ties between different parts of the world. Culture is the bloodline and soul of a country or nation. A nation cannot be without its own culture and cannot forget the roots and soul of its own nation. Respecting the cultural diversity of the world and promoting cultural exchanges and mingling are the prerequisites for exchanges and contacts with other nations of the world. In today's world, the development of cultural globalisation has become an unstoppable historical trend. We should correctly treat cultural diversity, respect the cultures of all countries, regions and nationalities, develop local literature into world literature, and tell Chinese stories and spread Chinese voices on the world stage.

2.3 Taking the International Political Environment of Peaceful Development as the Direction of Efforts to Build a "Community of Human Destiny"

China has put forward the idea of building a "community of human destiny" on the basis of the interests of all countries in the world, and has oriented its efforts towards building an international political environment for peaceful development. China firmly believes in the development philosophy

that "only when the world is good can China be good, and only when China is good can the world be better". Peace and development remain the theme of our times, but insecurity factors such as hegemony and power politics still exist, potentially threatening world peace and tranquillity, and how to turn crisis into security and seek development under the current situation has become a common challenge for all countries. Since the founding of the People's Republic of China, China has always upheld a peaceful approach to diplomacy, adhered to the principle of dialogue and consultation with all countries on an equal footing, and actively provided Chinese solutions on the world stage that are conducive to global development. In the context of deepening ties among countries and regions, we take the common interests of mankind as our starting point, build an international environment of peace and development as the direction of our endeavours, insist on the realization of "free and comprehensive development of human beings", insist that "human beings" are the driving force of social and historical development, and adhere to the principles of historical materialism and the principle that "people" are the driving force of social and historical development. We insist on realising the free and comprehensive development of the human person, on the human being as the driving force of social and historical development, and on the rejection of bourgeois-dominated "alienation of the human person" from the perspective of historical materialism, so as to promote the development of the world's political environment in a more peaceful direction.

In short, the idea of "community of human destiny" inherits and develops the law of the unity of opposites, the concept of the history of the masses, and the idea of the "association of free men" in Marxism, and is a new development of these ideas and an innovative practice, as well as a profound answer to the question of how to promote the progress of human civilisation as a whole and the development of the world under the conditions of the new era. They are profound answers to the question of how to promote the progress of human civilisation as a whole and world development under the conditions of the new era, and they represent a new burst of vitality and vigour for Marxism. Standing in a new historical position, the CPC will continue to enrich and develop the idea of building a "community of human destiny", join hands with the international community, and work with all countries and regions to build a better world.

References

- The Selected Works of Marx and Engels*. (n.d.). Volume I [M]. Beijing: People's Publishing House.
- Yang, L. (2017). World System Thought in the Communist Manifesto and Contemporary Revelation. *Gansu Journal of Theory*, 2017(6), 77-81.
- General Secretary. (2017). *General Secretary on the Governance of the Country* (Volume 2), Beijing: Foreign Languages Press.
- General Secretary (2017). Jointly building a community of human destiny". *People's Daily*, 20.
- Yan, X. K. (n.d.). *The Communist Manifesto: A community of human destiny adheres to the worldview and methodology of Marxism*.

Gao, L. J. (n.d.). *An analysis of the revelation of the idea of globalisation in the Communist Manifesto to the building of a community of human destiny.*