

The Transition of A Community: World History's Shared Future for Mankind

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Abstract: The community with a shared future for mankind is taken from one of the theoretical sources, which is the innovative development of global history theory in contemporary times, which is Marx's world history theory. A community with a shared future for humanity, on the other hand, is not the end shape of world history, but it is an important link in its growth. World history, on the other hand, being the theoretical source of a community with a shared future for mankind, includes logical stipulations on such a society. Clarifying the relationship between a community with a common future for mankind and global history, as well as accurately grasping the community's transitional position in world history, is beneficial to better encouraging the development of a community with a shared future for mankind.

Keywords: A community with a shared future for mankind; World history; Marx

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1. Introduction

Since it was conceived, a community of a common future for humanity has become a popular topic among academics. It contains deep Marxist philosophy, particularly the inheritance and development of Marx's world history theory, which emphasizes Marxism's life and vitality in the twenty-first century. At the moment, academic study on a community with a shared future for mankind under the aegis of global history focuses primarily on the theoretical source of a community with a shared future for mankind, with the belief that world history theory is one of those theoretical sources. World history theory is one of the theoretical sources of human destiny, but the relationship between world history and human destiny is more than theoretical; human destiny is not beyond the scope of world history; in other words, world history has logical provisions for the community of human destiny; at the same time, the status of the community of human destiny in world history must also be considered.

2. World history is the theoretical source of a community with a shared future for mankind

Despite the fact that Voltaire, Kant, and others did some theoretical work on the evolution of human history, there is little doubt that Hegel's perspective was the most influential on Marx. Hegel argues that history is regulated by reason from a philosophical standpoint, and that the evolution of global history follows this rational process. World history, according to Hegel, is the absolute spirit's self-development in the sphere of time and space. The world spirit, as the absolute spirit, continually bursts through national nature in accordance with its free nature. Its birth and development are inextricably linked to the absolute spirit, which is unaffected by human intervention.

Marx believes that the world history is not always there, its generation and development is determined

by the practice of real people and people, not the product of abstract absolute spirit. As Adam Smith analyzed, the refinement of the social division of labor promoted the development of productivity. The development of productive forces further promotes the refinement of division of labor, or the development of productivity requires that division of labor to be further refined. Under the requirement of this division of labor, it means that more people and more industrial departments are needed to participate in such production activities. In Marx's view, "the division of labor is one of the main forces in history so far ^[1]."

The refinement of the worldwide division of labor objectively promotes the rapid development of productive forces. This rapid development of productive forces is the possible direct driving force for the illusory community, and also the fundamental driving force for universal exchanges in the world. Therefore, it can be said that it is the development of productive forces that promotes the development of socialized production, and the development of socialized production constantly breaks the boundaries between nations and nationalities. Originally, the state of each nation has been broken, thus makes the exchanges between different ethnic groups and civilizations more and more frequent. On such a basis, the communication between people becomes more and more common communication in the world. Marx believed that "only with this general development of productive forces, universal communication can be established; universal communication, on the one hand, can produce the phenomenon (universal competition), making each nation dependent on the change of other peoples; finally, the regional individuals are replaced by the historic and experienced individuals of the world ^[2]."

That is to say, in the state of general communication, the proletariat may exist around the world. At the same time, the improvement of the interaction frequency of ethnic groups around the world also means the deepening of interdependence among ethnic groups, and the history of nations gradually transforms into the history of the world. This growing ethnic connection was figuratively described by Marx as machinery produced in Britain would deprive China and the laborers of India. Marx also believes that in the state of universal communication, people no longer exist with regional existence, but with the world historical and universal individual existence, that is to say, people are no longer simply a certain region, Chinese or Roman, but also human sense, in the world history, the nature of human return, the nature is liberated and become free and all-round development. This also reflects the ultimate value direction of world history. The practical interest of a community with a shared future for mankind is to move towards a real community and finally realize the liberation of people. In this sense, the community of a shared future for mankind is in the same line with the value orientation of world history theory.

3. The logical regulation of world history on a community with a shared future for mankind

The construction of a community with a shared future for mankind is an inevitable process for the development of world history. Marx argued that "the degree of liberation of every individual is consistent with the degree to which history was completely transformed into world history ^[3]." That is to say, the liberation of individual people and history into world history are dialectical unity, and there is no world history where individual people are not liberated. Marx believes that only when the communist revolution overthrew the existing social system of capitalism, only when human liberation from the oppression and exploitation, "the individual person can get rid of various national and regional limitations and have actual connection with the whole world production (and with spiritual production), can get the ability to take advantage of this comprehensive production (human production) of the world ^[4]." Additionally, "the proletariat can only exist in the world historical sense ^[5]." The historical mission of the proletariat is to promote the realization of world history and finally realize the liberation of mankind. Only in this sense is the proletariat have the worldwide existence. That is to say, the development logic of world history contains the value provisions of "liberating all mankind," and the value orientation of a community with a shared future for mankind is "liberating all mankind." Therefore, a community with a shared future for mankind

is a necessary link in the development of world history and a necessary process for world history to reach a real community.

To build a community with a shared future for mankind, we should have a scientific understanding of the relationship between the whole and part of world history. From ancient times to the present, the world development has been unbalanced. The mainstream of world development is constantly advancing under the action of the law of historical development. However, but the development degree of all ethnic groups and countries is different, and even reflects great differences. On the basis of this difference, the evolution of world history is bound to be diverse. No development model is universal and can be applicable to the evolution of all nations and countries to world history. Also, today's world is still dominated by capitalism. The essence of capital is to constantly pursue self-proliferation, and the unfair competition in the "game" of capital proliferation is highlighted, and the real fairness is obscured. This resulted in the widening gap in the capitalist world, and the backward areas were gradually turned into the "economic colonies" of the developed countries. To build a community with a shared future for mankind, we must constantly explore the development model of eastern countries. On the basis of examining eastern society and writing the Notes on History and Anthropology, Marx formed his theory of oriental social development, put forward the idea of crossing "Kafuddin Canyon," provided theoretical guidance for the development of socialist society, and provided new ideas for the evolution of world history. According to its own historical and realistic conditions, China has blazed a socialist path with Chinese characteristics, providing a new reference for other developing countries in the world, especially the eastern countries, to achieve modernization and world history. Under the practical interest of building a community with a shared future for mankind, China still needs to continue to explore a development model, consolidate development achievements, improve development practice and summarize development theories, so as to provide more useful reference for the development of other developing countries, so as to accelerate the process of world history.

4. Transability of a community with a shared future for mankind in world history

A community with a shared future for mankind is a major theoretical concept on the development of human society in the period of great development, great change and great adjustment, but this theoretical concept is not the ultimate goal of mankind, and not the final form of the development of world history. According to Marx about the development of world history and the community, the final form of world history should be the real community, that is, the highest stage of community development, and the community of a shared future is just part of the illusory community to overcome, is an intermediate link to the real community, it is different and related to the real community. Their differences are reflected in the following: First, the realization of a real community is based on the demise of the country, the elimination of classes, and the private ownership is replaced by public ownership. The basic path of building a community with a shared future for mankind is to promote the construction of a new type of national relations with mutual respect, fairness, justice, and win-win cooperation. That is to say, under the theoretical framework of a community with a shared future for mankind, state, class and private ownership will not disappear, but also a community with a shared future for mankind is a new guiding principle for international relations and a breakthrough in the theoretical logic of old international relations such as Cold War thinking, zero-sum game and national hegemony. A community with a shared future for mankind "goes beyond the economic and political community with the special interests of western developed countries as the core, and beyond the unreasonable practice of covering up the common interests with the special interests of a strong side [6]."

Second, what the real community needs to achieve is highly developed productive forces, eliminate exploitation and eliminate polarization to achieve a social state of common prosperity. In this state, human

alienation is completely overcome, human “class” life returns, and people achieve free and all-round development. What a community with a shared future for mankind wants to achieve is that “to build a lasting peace, universal security, common prosperity, open, inclusive, clean and beautiful world [7].” This will be a better existence than the current stage of world development, the destiny of mankind is more common, and the state of universal world exchanges is more perfect. However, in a community with a shared future for mankind, private ownership still exists, the country and class still exist, and the alienation of people has been alleviated but cannot be completely overcome. Their connection is reflected in: first, the concept of a community with a shared future for mankind is deeply rooted in Marx’s community theory, especially the real community theory, the relationship between source and flow; secondly, from the perspective of all human beings, “shows the blueprint for the common development, continuous prosperity and stability of human society [8].” Moving towards the realization of a real community; finally, the real community provides value guidance for a community with a shared future for mankind. whose value orientation is the realization of human future, and to create a brighter future for mankind is bound to achieve free and comprehensive development. To sum up, a real community is both connected and different from a community with a shared future for mankind. A real community is an important source of theory for a community with a shared future for mankind. In practice, a community with a shared future for mankind has tried to break through an illusory community and move to a real community, but it cannot reach the height of a real community. Therefore, a community with a shared future for mankind is a transitional stage of breaking through the barriers of illusory communities and realizing a real community, which is also a transitional stage in the development of world history.

Disclosure statement

The author declares no conflict of interest.

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