

Revelation of Human Destiny Community Construction in Practice and Contradiction Theory

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Abstract

The emergence of "contradiction Theory" and "practice Theory" is the wisdom crystallization of the combination of Marxist philosophical thought and Chinese revolutionary reality. In particular, the core viewpoints of "two theories", that is, "practice first" and "concrete analysis of specific problems", have irreplaceable theoretical value not only in the revolutionary era but also in the new era. In order to speed up the transformation of new international relations, the philosophy of Sinicization contained in the "two theories" provides a profound ideological basis and method guidance for the current construction of human destiny community, and continuously promotes the development of global governance towards democratization, fairness and harmony.

Keywords

Cognition and Practice; Universality and Particularity; Human Destiny Community; Contemporary Value.

1. Introduction

[1] The Communist Party of China has led the people of all ethnic groups throughout the country through a hundred years of vicissitudes of life, coruscating strong leadership and cohesion in the journey of the new era, carrying on the past, taking advantage of the wind and waves, and sailing. Looking back at the course of the wind and rain precipitated in the years, the Communist Party of China has led the Chinese people to a great victory in revolution, construction and reform. Behind these achievements, "our Party has a great advantage, that is, a new scientific world outlook as the basis of theory", that is, a world outlook based on Marxist philosophy. The birth of Practice Theory and Contradiction Theory means that the socialist scientific theory has taken root in the land of China, realized the combination with the reality of the Chinese revolution, and is a model of the unity of Marxist world outlook and methodology.

2. Theoretical Connotation and Significance of Practice and Contradiction

In essence, "Practice Theory" and "Contradiction Theory" are the early attempts of Sinicization of Marxism and the correct ideological principle of the Communist Party of China leading the people of the whole country to achieve stage victory towards national independence and liberation. In terms of content, both theories are based on the actual situation of Chinese society to understand, analyze and solve Chinese practical problems. Practice Theory emphasizes the dialectical law of practice and cognition. Contradiction Theory highlights the unified exposition of contradiction universality and particularity. "The profound revelation of these contents is not only the transcendence of ancient Chinese view of knowledge and practice and simple dialectics, but also the new development of Marxist epistemology and dialectics". Not only in the special historical period led the right direction, played a decisive role, but also in the new era today still has irreplaceable value of the times. [2]

Marxist epistemology holds that practice is the basis of cognition, the source of cognition, the motive force of cognitive development, the only criterion to test the truth of cognition, and the ultimate purpose of cognition; in turn, Correct cognition has scientific guiding function to practice. Therefore, in the course of the revolution, the theoretical line and principles and policies respected and pursued should all come from the revolutionary reality in China at present. Mao zedong points out in "the theory of practice" that "the separation of subjective and objective, the separation of cognition and practice is the root of the wrong ideological tendency within the party ", which requires us to study both the marxist theory and its integration with the reality of china. The whole process of the development of human cognition is a continuous process of practice and understanding promoting and perfecting each other on the basis of practice. Marxist theory is scientific, practical and developmental. It is a universal truth of science, but not a fixed dogma. Practice Theory actually emphasizes the unity of subjective and objective, theoretical and practical concrete history. The theory of contradiction sums up the practical experience of the Communist Party of China leading the Chinese revolutionary struggle from the angle of dialectical materialism. The contradiction theory emphasizes the dialectical relation of universality and particularity of contradiction, and puts forward the conclusion that "common individuality and absolute relative truth are the essence of the problem of contradiction of things. Therefore, it can be said in a general way that Mao Zedong launched a profound attack on dogmatism on the basis of problem orientation, always adhered to the developing Marxism, and creatively realized the Sinicization of Marxism on the basis of China's reality.

The rich theoretical thought and the development of Marxist philosophy contained in Practice Theory and Contradiction Theory are the foundation works of Marxism in China, so they are of great value. First, it enriches and develops the philosophical theory system. It has developed Marxist dialectics and epistemology, scientifically and comprehensively discussed the process of understanding and development of things, and creatively put forward the philosophical concept of Sinicization. Secondly, it establishes the theoretical height of the Sinicization of Marxist philosophy. Based on the basic position of Marxist theory and rooted in Chinese traditional culture and Chinese reality, a systematic summary of philosophical level is carried out. Thirdly, it creates a model of Marxism in China and popularization. Mao Zedong is good at refining abstract theoretical logic into image life logic and conveying profound philosophical ideas with popular language style. Finally, laid the ideological line of seeking truth from facts. Starting from the reality of the Chinese revolution and the current national conditions, based on the land of China, the scientific theory is localized and Sinicized, and the sublimation thought is refined and crystallized in the process of practice, which lays the foundation for the formulation of the correct political line, strengthens the Party's style construction and improves the Party's leadership ability.

3. A New Model of Global Governance --Construction of Human Destiny Community

The current international political and economic order is a global governance model established and led by western capitalist countries, which essentially maintains the long-term interests of capitalist developed countries. On this basis, a number of means are adopted to sacrifice the equal development power of developing countries to seek their own development benefits. From the perspective of relationalism, this hostile politics originates from the long-standing "bounded" concept in western countries. It is customary to view the world as a large collection of independent units, i.e., distinct peoples and nations, whose development can be achieved at the expense of the interests of the small and vulnerable peoples and regions by virtue of the state's development situation, which is accompanied by extreme individualism,

Nazism, colonialism, populism and so on, which manifest the concept of a State with a bounded unit and exacerbate the alienation and mistrust of international relations, which threaten the peaceful development and harmonious coexistence of mankind. However, starting from the whole relationship, we should reflect on our current cultural value and system, replace individual consciousness with whole consciousness, replace individual interest first with collective interest, and link the conditions of all parties in the system. To this end, China has put forward the innovative concept of "community of human destiny", and has made a series of explorations and initiatives for a new model of global governance. In line with the concept of mutual help, win-win cooperation and peaceful development, China has promoted the construction of a community of human destiny. "Building a community of human destiny is not only the lofty goal of Chinese diplomacy, but also the common responsibility and historical mission of all countries in the world." China has always displayed the posture of a great power, assumed the responsibility of a great power, and contributed its wisdom. [3]

First, adhere to the road of peaceful development and promote the construction of new international relations. The aim is to build a new type of international relations with mutual respect, fairness and justice, and win-win cooperation. Getting out of the traditional circle of acquiescence and consistency, trying to walk into other traditions, abandoning the ideology we have long instilled in our traditions, trying to change our minds, integrating and accepting other traditions, This is our first step in breaking boundaries and creating peace. Living in an individualistic-centered dimension of life for a long time is often prone to conflict due to differences in interests and positions, further exacerbating estrangement and suspicion among individuals. The international norms of communication are bound to be branded as individualism. Only by recognizing the existence of equality and co-existence can we form a model of mutual respect, build a comprehensive model of community, learn from it, and go hand in hand, which is the key to the construction of a new type of international relations, and only then can we usher in world peace and development.

Second, constantly improve the diplomatic layout and actively develop global partnerships. The first task is to carry out dialogue practice, break through the barriers and constraints of individualism, create more opportunities for cooperation in depth, release the potential of cooperation, carry out a wider dialogue relationship between communities, cross the boundary opposition, and move towards harmony and symbiosis. That is to say, we should break through the political units of the state for a long time, establish a world order with universal goodwill, and strive to construct "world politics". This means that we must change the political concept of the state and the global political view of the whole world, that is, to define the political order and political legitimacy on the scale of the world. To this end, our country actively promotes the building of a new type of international relations of mutual respect, fairness, justice and win-win cooperation, holds high the banner of peace, development, cooperation and win-win cooperation, unswervingly develops friendly cooperation with all countries on the basis of the five principles of peaceful coexistence, always maintains international fairness and justice, opposes hegemonism and power politics, and adheres to the foreign policy purpose of safeguarding world peace and promoting common development.

Third, [4] deeply participate in global governance and actively guide the direction of change in the international order. "Modern politics focuses on finding external enemies in order to protect all borders, and defining enemies without them is everywhere." When we have long been out of such a political dimension, we are bound to form a hostile consciousness, a self-centered mode of thinking, at all means to maximize the interests, When countries interact in this mode of interest-related communication, conflicts of interest even rise to civil conflicts, which to a large extent further aggravate the contradictions and estrangements between countries. To this end, we need to change ideology, try to understand the world as a political subject, kill the existence of "boundaries", seek active cooperation, and establish a global

system of shared co-management. China has always adhered to the concept of shared global governance, actively participated in the reform and construction of the global governance system, firmly maintained the international order and international system with the purposes and principles of the Charter of the United Nations, promoted the democratization of international relations, supported and expanded the representation and voice of developing countries in international affairs. China has always played the role of a responsible power and contributed its wisdom and strength to the perfection of the international order.

4. The Revelation of the Philosophy of "Two Ons" to the Construction of Human Destiny Community

4.1. Stick to the Idea of Practice First

The basic principle of Marxism is not absolute truth, but a developmental theory that is constantly perfected and sublimated in practice. The root function of practice to cognition, that is, the viewpoint of "practice first" is the core point that "two theories" always emphasize. Cognition comes from practice. At the same time, practice is also the only criterion to test the truth of cognition. It is precisely because the Party Central Committee has always practiced the first point of view in all undertakings of socialist modernization, always guided by Marxism-Leninism, that the Communist Party of China can always be in the core position of leadership, rally all forces, and lead the people of all ethnic groups to one great victory after another.

Mao Zedong combines the viewpoint of "practice first" with Chinese reality to form the living soul of Mao Zedong's thought. The ideological line of seeking truth from facts is the fundamental guarantee for the promotion of our party's work. Abstract truth from reality and innovate truth in practice. Specifically, it is to correctly understand and base itself on the basic national conditions of the primary stage of socialism, adhere to the fine style of seeking well-being for the people, inherit criticism and self-criticism, constantly improve oneself, and adhere to the unshakable direction of socialist progress. In order to promote theoretical innovation on the basis of practice. The practical view of seeking truth from facts plays a methodological guiding role in the construction of human destiny community. Since the 18th National Congress of the Party, Xi Jinping has also attached great importance to the viewpoint of practicing first and seeking truth from facts. At the forum commemorating the 120th anniversary of Comrade Mao Zedong's birth, he pointed out that "seeking truth from facts is the fundamental viewpoint of Marxism, the fundamental requirement for the Chinese Communists to understand and transform the world, and the basic ideological, working and leadership methods of our party. In the past, present and future, we must insist on all starting from reality, integrating theory with practice, testing truth and developing truth in practice ". For the construction of a "global village ", we should first base ourselves on the current international situation, straighten out international relations, actively carry out foreign exchanges and cooperation, promote joint actions of various communities, and put forward practical solutions and ideas on existing international contradictions and problems. [5]

4.2. Method of Combining Universality with Particularity

Taking the law of unity of opposites as the core, this paper expounds the relationship between the universality and particularity of contradictions, and emphasizes the particularity of contradictions, that is, to insist on the concrete analysis of specific problems, that is, to transfer everything by time, place and condition.

The Communist Party of China has always unswervingly taken Marxism as the scientific armed force and ideological guidance, and Marxism is scientific, true and developmental. Therefore, the principle of scientific socialism is not a dead dogma, but a practical and vital theoretical guidance, which provides a methodological basis for our socialist construction. In the concrete

practice application, we should base on the basic principle of Marxism, base on the national condition, tie the traditional culture of the fundamental nation, realize the localization and concretization of the theory. Combine the basic principles of scientific socialism with the developing national conditions, people's feelings and party feelings, and constantly promote the theoretical and practical innovation of socialism with Chinese characteristics. In the new era, we should not only adhere to the universal truth of the basic principles of scientific socialism, but also closely combine the changes of the current era and practice, and make corresponding countermeasures at times, and carry out effective solutions to specific and real problems in order to promote the modernization drive forward. Since the 18th National Congress of the Party, the Party has insisted on promoting all kinds of work from the main contradictions, and correctly judged the changes of the main social contradictions under the guidance of practical views, forming the overall layout of the "five in one" and the "four comprehensive" strategic layout. In order to promote the steady progress of work. In the process of constructing the community of human destiny, we should not only advance steadily towards the great goal of common prosperity in the world, but also adjust our development strategy in due course, and promote the establishment of a new international order in line with the concept of win-win cooperation.

4.3. Adhere to the People's Main Heart

[6] Mao zedong pointed out in "practice theory" that "marxist philosophical dialectical materialism has two most remarkable characteristics: one is its class nature, openly affirm that dialectical materialism serves the proletariat ". Therefore, our party always regards serving the people as the purpose of all work. The principle of "people first" runs through all work, puts the interests of the people first, and adheres to the value of the people's subjectivity. To achieve development depends on the people, development for the people.

Practice has proved that the masses are the creators of history and the mainstay of the socialist cause ." in the process of social and historical development, the masses play a decisive role. The masses are the creators of social material wealth, the creators of spiritual wealth and the decisive force of social change. The social practice of the masses finally determines the development of social history ".[7] Therefore, it is necessary to deeply study, comprehend and apply the methodological guidance of dialectical materialism, keep in mind the initial mind of the Party's sharing of weal and woe with the masses and the flesh and blood ties with the masses, lay a solid mass foundation for upholding and developing socialism with Chinese characteristics in the new era, and adhere to the mass line and the views of the masses in all aspects of the cause of socialist construction, that is, " all for the masses, all rely on the masses, come from the masses to the masses ". At the macro level, the building of a community of human destiny depends, in the final analysis, on the peoples of the world, and the harmonious development of the international environment requires the concerted efforts and concerted efforts of the people of the world. To this end, we should break through the limits of boundaries, break the inherent traditions, move towards cooperation and exchange, tap the greatest potential of joint action, gather the wisdom and strength of the people of the world, promote the democratization, justice and stabilization of the international order, and realize the harmonious development of all countries in the world.

5. Conclusion

The times are changing and the society is developing, but the profound theoretical connotation and rich practical value of the two theories are more precious. It is necessary to draw inspiration from the repeated study of classical works, to combine the basic spirit of the "two theories" with the new era and new practice to gain a new understanding, to arm the mind, to guide practice, to promote work, to make unremitting efforts to achieve the goals of the two

"one hundred years ", to promote the construction of a community of human destiny and to speed up the establishment of a new international economic and political order in order to realize the common prosperity and development of the people of the world.

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