

Building a Community of Shared Future For Mankind as A New Original Contribution to Historical Materialism

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Abstract: The building of a community of human destiny is a great conception of Xi Jinping's thought on socialism with Chinese characteristics in the new era that has a strategic height and a sense of realistic urgency, and fully demonstrates the ideal pursuit and intellectual spirit of contemporary Chinese communists. As the Chinese wisdom and Chinese programme for solving global governance problems, building a community of human destiny is an original contribution to the theoretical development of historical materialism in the 21st century. In the theoretical vision of historical materialism, the community of human destiny is the process and picture of different social forms in the development path of human society to jointly promote the development of globalisation based on the basic orientation and value of mutual benefit and win-win situation, which is based on the philosophical standpoint of "human society", and promotes the real "universal interaction" of human beings to form a "community of human beings" with the potential to achieve the goal of "universal interaction". It is based on the philosophical position of "human society", promotes "universal interaction" among human beings in order to form human interests with a higher level of "commonality", and pushes forward the balanced development of global productive forces on the basis of the change of the global governance system, laying a solid material and spiritual foundation for the realisation of a better world image for human society. The Chinese wisdom of building a community of human destiny has brought unprecedented theoretical effects to the development of historical materialism, created a new path for interpreting the theory of historical materialism, and given it a new ideological form; at the same time, through the constructive interpretation of the community of human destiny, the theory of historical materialism has achieved its own theoretical goals and value pursuits, and will surely become a constructive worldview in the era of globalisation.

Keywords: community of human destiny, historical materialism, global governance system, universal interaction, common value

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The building of a community of human destiny is a theoretical proposition and great conception of Xi Jinping's thought on socialism with Chinese characteristics in the new era that has a high strategic level and a sense of urgency in reality, and which aims to critically reshape the contemporary global governance system, fully manifesting the idealistic pursuits and intellectual spirit of the Communist Party of China (CPC) of the present generation. The first and foremost task we must face and undertake in our attempt to understand and grasp this great idea is to comprehensively and deeply review the world order and its global governance system constructed by capitalist globalisation under the theoretical vision of historical materialism. Historical materialism is by no means the only theoretical approach that insists on reexamining and rethinking the existing capitalist world order, but its theoretical vision undoubtedly has the most thorough critical orientation. A comprehensive and in-depth review, reflection and critique of the capitalist world order in the theoretical elaboration of historical materialism is an essential prerequisite for building a community of human destiny. If human beings want to transcend the world order constructed by capitalist globalisation and get rid of its ideological blinders and constraints, they cannot uncritically accept and share the presuppositions of the global capitalist system, but should constantly force themselves to meet the challenge of a certain theoretical conception, which is based on a completely new way of thinking and form of practice. The world order constructed by capitalist globalisation and its global governance system have

completely departed from the path of "community" development, which has been pursued by mankind since the Age of Enlightenment, and which is based on the human being as the main body. Under the domination of the logic of global capitalism, the picture of a free and equal, just and reasonable world, which some great thinkers and statesmen have painstakingly conceived and pursued, has gradually dimmed and even quietly faded away. Under the indoctrination and blinding of capitalist ideology, the current era has gradually developed a daily consciousness of the eternalisation of capitalism, to the extent of rejecting the idea of exploring a world order and a global governance system that is more in line with the development of mankind. Precisely because of the stagnation in the mental state of the eternalisation of capitalism, the imagination of the world picture and the exploration of the path of development in our times were once in a spiritual crisis and intellectual decay. In the world of illusion created by the process of capitalist production, people are increasingly blinded, bound and enslaved by the ideologies produced by the global capitalist system, but it is difficult for them to consciously break through them, which are wrapped in "self-evident legitimacy" and try to make people "reasonably" abandon certain world images and development paths. These ideologies are wrapped in "self-evident legitimacy" and seek to "rationalise" the abandonment of certain visions and explorations of the world and development paths. However, these visions and explorations have contributed to the construction of a world order that is more in line with human beings themselves, and their inherent spirit is still noble and attractive in the present age. From the perspective of the theory of historical materialism, these ideas and explorations, which have been obliterated by "reason", are precisely the most important issues in human life, and in a deeper sense they truly reveal and clarify the problems of the human situation in the era of globalisation. The historic emergence of China's idea of building a community of human destiny is ostensibly a concept of international diplomacy put forward by China, but in essence, it is a contribution of China's wisdom and a Chinese programme for solving the problems of global governance. This Chinese programme, with its critical stance towards the global capitalist system, which addresses not only the contemporary international political and economic order but also the contemporary intellectual and spiritual landscape, is an original contribution to the development of historical materialism in the twenty-first century.

I. Difference in perspective from "civil society" to "human society": the philosophical position of the community of human destiny

In Article 10 of the Syllabus on Feuerbach, **Marx** states, "The old materialism is based on civil society, while the new materialism is based on human society or social humanity."¹ He distinguishes the difference between the old and new materialism from the point of view of "footing". The so-called "point of reference" is the position, the standpoint, and the field of view adopted in observing or judging things. According to Marx, the "old materialism" represented by Feuerbach is a kind of "intuitive materialism", because "materialism which does not understand sensibility as a practical activity can at best only reach the intuition of individual man and civil society". The intuition of the individual and the civil society",² Therefore, its base is the "civil society". On the other hand, Marx's "new materialism" understands "object, reality, and sensibility" from the aspect of the subject, treating them all as sensible human activities, and thus is able to go beyond "intuitive materialism" and take social relations as the basis for its understanding of "objects, reality, and sensibility". Thus, it is able to transcend "intuitive materialism" and understand the reality of human nature from the perspective of social relations, showing its theoretical quality of taking "human society or social human beings" as

¹ Collected Works of Marx and Engels, vol. 1, Beijing: People's Publishing House, 2009, p. 502.

² Collected Works of Marx and Engels, vol. 1, p. 502.

the starting point. In Marx's view, the distinction between the old and the new materialism lies in the very different "starting point" between them, that is, the difference in perspective between "civil society" and "human society", which profoundly reveals the difference in perspective between "civil society" and "human society", and the difference in perspective between "civil society" and "human society". This difference in perspective profoundly reveals the fundamental difference in philosophical position between capitalist economic globalisation and the community of human destiny.ö

(i) "Civil society" and the globalisation of the capitalist economy

From the sense of academic heritage, Marx's initial critical examination of "civil society" and reasonable inheritance of Hegel's thought legacy. Hegel pointed out in the "Principles of the Philosophy of Law": "Civil society, which is the union of the members as independent individuals in a form of universality, which is established through the mutual needs of the members, through the rule of law as a means of safeguarding the person and the property, and through an external order for the defence of their special interests and the public interest."³ In Hegel's understanding, "civil society" contains two principles: firstly, that members of civil society as independent individuals have themselves as special ends in themselves, and secondly, that each member of civil society has to be satisfied in himself through the mediation of a universal form. Thus, according to some commentators, "Hegel's basic definition of civil society here follows the free market model of the classical economists like Stuart and Adam Smith."⁴ Hegel's principle of civil society contains both positive and negative aspects: on the one hand, civil society frees the concrete individual from the ancient or medieval bondage of community and legitimises itself as a special purpose; on the other hand, civil society is a free-market society for the satisfaction of individual self-interests, and the association of concrete individuals is only a universal form of union, i.e. the establishment of associations between members is nothing more than the fulfilment of mutual needs or natural desires.

Marx critically absorbed Hegel's depiction and understanding of civil society. According to Japanese scholar Seiji Wangetsu, "Marx viewed civil society as the sphere of rights of the self-interested person (homme) separate from the common nature of man",⁵ and used it to refer to modern civil society, which arose as a result of the modern political revolution, as "having within itself at the same time anarchy The slavery of the system of competition and the pursuit of self-interest (the slavery of civil society)",⁶ is understood as the whole of civil society as a "universal movement" in which the pursuit of profit is explicit.⁷ In this "universal movement", the members of civil society, due to the limitations of their own natural endowments and acquired conditions, will inevitably form a distinction and differentiation within civil society, that is, Hegel pointed out that the individual belongs to each aspect of the special system and the formation of a "difference of rank Hegel pointed out that the individual belongs to the special system of each aspect and forms "differences of rank". Hegel has long pointed

³ Hegel, *Principles of the Philosophy of Law*, translated by Deng Anqing, Beijing: People's Publishing House, 2016, p. 296.

⁴ Wang Xiaozhang, *From "Freedom or Community" to "Community of Freedom": Marx's Critique and Reconstruction of Modernity*, Beijing, China: Beijing: People's University of China Press, 2014, p. 46.

⁵ Kiyoshi Wangzuki, *Studies in Marx's Theory of History*, translated by Lixin Han, Beijing: Beijing Normal University Press, 2009 Year, p. 208.

⁶ Seiji Wangetsu, *A Study of Marx's Theory of History*, p. 208.

⁷ *Collected Works of Marx and Engels*, vol. 1, p. 316.

out that the objective law as a spiritual particularity "not only does not eliminate the natural inequality of man in civil society (nature is the foundation of inequality), but on the contrary, it produces inequality from the spirit and raises it to inequality in skill and wealth, and even in rational and moral upbringing".⁸ Based on this, Marx concludes that civil society is private hierarchy, and that private hierarchy is the immediate and essential hierarchy of civil society. Civil society is inherently hierarchical, and the hierarchical structure is the essential structure of civil society.

As capitalist economic globalisation expands and deepens, the hierarchical structure of civil society is embedded in the context of the "world market". In the ideological narrative of capitalist economic globalisation, sovereign states, international organisations, ethnic organisations, transnational corporations and individual citizens in the modern world are all ordinary and equal members of the world market. However, subject members at all levels realistically have hierarchical differences in terms of economic power, political influence, and standard of living, and these differences function in their own inherent ways and manifest their own particular nature. As a result, capitalist globalisation displays two contradictory and interrelated features: on the one hand, it proclaims the equality of all subjects in form, while on the other hand, it creates hierarchical differences between different subjects in substance, forming an "advanced-backward" pattern of development in economy, and a "civilised-civilised" pattern of development in culture. Economically, the development pattern of "advanced and backward" is formed; culturally, the view of civilisation history of "civilisation and barbarism" is formed; and politically, the international order of hegemony is formed. Although the development of the capitalist mode of production has brought about economic globalisation and the historic construction of a world market, it has not led to the formation of a corresponding global order of good governance based on democratisation, the rule of law and rationalisation, and on the contrary, it has made economic globalisation and the world market an appendage of some hegemonic countries.

In terms of theoretical analysis, the hegemony formed in the process of globalisation is a political manifestation of the hierarchical structure of civil society, while in terms of historical development, another reason for the formation of hegemony lies in the colonial character of civil society. In *The German Ideology*, Marx and Engels pointed out that "civil society includes all the material interactions of individuals at a certain stage of the development of the productive forces. It includes the whole of the commercial and industrial life of that stage, and therefore it goes beyond the state and the nation, although on the other hand it must still function externally as a nation and must still be constituted internally as a state."⁹ The "true civil society" that developed along with the bourgeoisie intrinsically demanded overseas colonisation, and the civil society of the modern world could not be just a free-market society within a single country, but, along with the spread of the globalisation of the capitalist economy, inevitably became a world market that transcended the nation and the state, and the process that gave birth to this result was the "colonial expansion". Hegel once noted: "Civil society is impelled by this dialectic to go beyond itself, above all beyond this particular society, in order to seek consumers, and thus the necessary data of life, from other peoples beyond it, who either lack the materials it produces in surplus, or who generally lag behind it in craftsmanship, etc."¹⁰ Historical actions that characterise the colonial nature of civil society, such as free trade, overseas expansion, and the wars that follow, are the practical starting point of Hegel's "world history". For Hegel, all developed civil societies are inevitably driven towards colonial endeavours, and there is merely a distinction between the fragmented and the systematic. In this hierarchical and colonial world market,

⁸ Hegel, *Principles of the Philosophy of Law*, p. 342.

⁹ *Collected Works of Marx and Engels*, vol. 1, p. 582.

¹⁰ *Collected Works of Marx and Engels*, vol. 1, p. 501.

the so-called "development" can only be "one-sided development", not "shared development". Instead of treating all human beings as subject members of a "community of destiny", and instead of meeting the needs of all subject members and promoting the comprehensive development of all subject members, this model of development is designed to satisfy the needs of some people who possess "capital" and "hegemony". Rather, it is to satisfy the egoistic needs and desires of some members of the community who possess "capital" and "hegemony". The universal union between members of different subjects is nothing but a formal union, and its universality is only an "abstract universality" - "an inner, silent universality that naturally connects many individuals". Its universality is only an "abstract universality" - "an inner, silent universality that naturally connects many individuals",¹ which cannot lead to the true union and liberation of mankind at all.

(ii) The "human community" and the community of human destiny

Due to the limitations of civil society itself and the hierarchical and colonial problems of the globalisation of the capitalist economy, global development has become increasingly unbalanced and irrationally contradictory: on the one hand, the production and consumption of all nation-states has become a worldwide phenomenon, and the whole world is becoming more and more integrated and homogeneous; on the other hand, wherever the capital relationship reaches, all kinds of new economic disparities and political hierarchies are being continually reproduced. As a result, "a particular form of globalisation, dominated by transnational capital, manifests itself as a 'unidirectional globalisation', i.e. a model of globalisation in which the developed countries unilaterally dominate, penetrate and dominate the underdeveloped countries".¹¹ It is on the basis of this development of "one-way globalisation" that a Western-centred system of global governance has been formed under the leadership of Western capitalist countries. Both the formation of the world market and the emergence of the global governance system have helped to link the modern world more closely together, and have led to the gradual formation of interdependent structural relationships among originally dispersed nations and peoples, thereby objectively promoting the development of a global community. However, since the current world market and global governance system use capital, which is highly profit-seeking, as the main means of global governance, the global community formed under these historical conditions is nothing more than a "monetary community" or "capital community" based on the perspective of "civil society". The global community formed under these historical conditions is therefore nothing more than a "monetary community" or a "capital community" based on the perspective of "civil society". Driven by the logic of capital, it extends the structure of interests within capitalist countries to the whole world through the operation of the world market and the global governance system. As Marx and Engels put it, the bourgeoisie has created for itself a world in its own image, which is "isomorphic" to the internal pattern of the capitalist state: at home, "the bourgeoisie subjugates the countryside to the domination of the city"; at the world level, the bourgeoisie "subjugates the countryside to the domination of the city". At home, "the bourgeoisie subjugates the countryside to the rule of the city"; at the world level, it "subordinates the uncivilised and semi-civilised countries to the civilised countries, the peasant nations to the bourgeois nations, the East to the West".¹² The global "community of capital", like the "state", is essentially a "false" community, where certain hegemonic subjects disguise their own special interests as the general interests of

¹¹ Xi Ge, *Beyond Capitalist Modernity: Marx's Thought on Modernity and Contemporary Social Development*, Beijing: Zhongren Civil University Press, 2014, p. 136.

¹² *Collected Works of Marx and Engels*, vol. 2, Beijing: People's Publishing House, 2009, p. 36.

humanity. There is also the phenomenon of certain members of the hegemonic body disguising their own special interests as the general interests of mankind.

However, with the globalisation of the overall process of social production, the production and consumption of all nation-states are gradually taking on a world-historical character, and the world market opened up by the globalisation of the capitalist economy is no longer just an appendage of certain hegemonic countries, but is increasingly growing into an independent and autonomous world system that is not dominated by a single subject member. As General Secretary Xi Jinping pointed out, "The contribution of emerging market countries and developing countries to global economic growth has reached 80 per cent."¹³ This profound change makes it possible for human society to develop beyond the oppressive global capitalist reproduction process, overcome the development of "one-way globalisation", and break away from the Western-centred system of global governance in order to move towards a new world order that is more egalitarian, more rational and more pluralistic. After the global capitalist world system, a new "world system" is likely to emerge, which will no longer be the Western-centred "one country's monopoly" or "several parties' co-rule", and will no longer serve the interests of hegemonic countries. It is no longer a capital system serving the interests of hegemonic countries, but a new concept of win-win, win-win and win-win, striving to build a human community in which all countries co-write international rules, co-govern global affairs and co-hold the world's destiny, so as to achieve the greatest common denominator of the interests of all parties and share the fruits of economic globalisation in the course of common development. This is the community of human destiny that China advocates.

In the theoretical perspective of historical materialism, the spatial and temporal evolution of the category of "community" has taken the form of a "naturally occurring community" through a "false community" to a "true community" (or "community of free men"). The spatial and temporal evolution of the category of "community" goes from the "naturally occurring community" through the "false community" to the "true community" (or "association of free men"). In this process of historical extension, the community of human destiny, as a brand-new conception of the world picture that embodies the logic of Marxist political philosophy, injects a new conception of practice into the constitution of the world order, and will certainly bring about a profound change in the way of existence and the way of thinking of human beings, thus responding to the transition from the "false community" to the "true community" in a very targeted way. In this way, it will respond in a very targeted way to a series of global governance problems and challenges arising from the transition from a "false community" to a "true community". Although there is a certain tension between the community of human destiny and the "real community" in terms of practical foundation and philosophical concept, the community of human destiny is essentially a "correction" of the historical process of capitalist globalisation, which fully indicates the "liberation of mankind". But because the community of human destiny is essentially a "correction" of the historical process of capitalist globalisation, fully demonstrating the value of "human emancipation" and the concept of development, its basic footing or philosophical stance must be "human society or the human of society". This position determines its ability to lead the way forward for individuals, peoples and nations in the era of globalisation, laying the world-historical foundation for the ultimate realisation of a "true community".

In the sense of social ideals, the community of human destiny takes "human emancipation" or "true community" as its value aspiration, which means that it starts from the philosophical perspective of

¹³ Terry Eagleton: *Why Marx is Right*, translated by Li Yang and others, Chongqing: Chongqing Publishing Group, Chongqing Publishing Editions, 2017, p. 61.

"human society or social humanity" to refute and criticise the existing irrational world market system and global governance system. This means that it starts from the philosophical perspective of "human society or social humanity" to refute and criticise the existing unreasonable world market system and global governance system. This refutation and critique is not to treat the community of human destiny as a perfect and solidified object existence, as a form separate from capitalist globalisation and in contrast to capitalist globalisation, but rather to discover, interpret and construct in the process of critiquing capitalist globalisation a picture of a new world that is more in line with the development of human society. Eagleton points out that "it is precisely when the logic of reality fails and enters a self-contradictory dead end that Marx finds the contours of an idealised future. The true vision of the future is the bankruptcy of reality."¹⁴ The critical significance of the idea of a community of human destiny lies in bringing to light the exploitative social relations that are concealed by the current world market system and system of global governance, so as to break the reproduction of the ideology of capitalism, revolt against the concepts, notions, and forms of thinking that are compatible with this ideology, and put an end to the mode of production of that state of mind that perpetuates capitalism, and, on the basis of this, explore a way of production more in line with the historical pathway for the development of human society.

The building of a community of human destiny, as a world-historical stage towards a "true community", must consciously start from the philosophical standpoint of "human society or social humanity", transform the world market system and the global governance system, and develop global social productive forces. That is to say, to revolutionise the relations of material interests on a global scale, to gradually liberate people from the bondage of global capitalism, to continuously expand the meeting points of common interests of mankind on the basis of promoting the development of productive forces and deepening universal exchanges, to raise the level of "commonality" of interests of mankind, and to mitigate or even resolve the conflicts of special interests between members of different subjectivities. and mitigate or even resolve conflicts of special interests between members of different subjects.

II. Common interests in the course of world history: the reality of the community of human destiny

Whether it is capitalist economic globalisation based on "civil society" or the community of human destiny based on "human society", its practical manifestations and development are all part of the process of world history. Therefore, the construction of a community of human destiny and the transcendence of capitalist globalisation and its system of governance must be examined in the theoretical perspective of world history.

In *The German Ideology*, **Marx** and Engels state that "big industry creates the means of transport and the modern world market, controls commerce, transforms all capital into industrial capital, and thus accelerates circulation (the development of the monetary system) and concentrates capital", thus "for the first time in the history of the world" because "it makes every civilised nation and the satisfaction of the needs of every individual in those nations dependent on the world as a whole, because it annihilates the previously naturally occurring state of isolation of the nations". world history for the first time", because "it made every civilised nation, and the satisfaction of the needs of every

¹⁴ Terry Eagleton: *Why Marx is Right*, translated by Li Yang and others, Chongqing: Chongqing Publishing Group, Chongqing Publishing Editions, 2017, p. 61.

individual in those nations, dependent on the world as a whole, because it eliminated the previous state of isolation in which nations had naturally lived".¹⁵ From this we can see that with the global expansion of capitalist industrialisation and the deepening development of capitalist economic globalisation, the contacts and links between individuals, ethnic groups, nations and states within the world have become closer, and human history has also undergone a transformation from the naturally occurring territorial history of nations to the world history dominated by the logic of capital. In the course of this transformation, on the one hand, the logic of capital's unlimited proliferation, expansion and domination inevitably requires the breaking down of the state of isolation of all nation-states, and the transformation of all naturally occurring regional production and consumption into worldwide production and consumption dominated by capital, which makes the development of all nation-states increasingly subject to the structural limitations of the world market system, and subject to the inherent contradictions of the globalisation of the capitalist economy;¹⁶ On the other hand, as the range of activities interacting on a world scale continues to expand in the course of evolution and development, the primitive closed state of the nationalities is being eliminated under the influence of "the increasingly perfected modes of production, the interactions, and the division of labour between the different nationalities naturally resulting from these interactions. global economic, political and cultural interactions in general. In the course of world history, whether it is the outbreak of global capitalist contradictions or economic turmoil or political conflict in any one country, it may spread to the entire world political and economic system through the world market system and the system of global governance, expanding into a serious threat to the survival and development of all human beings. This is undoubtedly a negative recognition of the fact that the countries of the world share an increasingly broad range of common interests and value consensus, the most notable of which is that they share many global governance challenges. "In this world, the degree of interconnectedness and interdependence among countries has deepened as never before, and human beings are living in the same global village, in the same space and time where history and reality converge, and are increasingly becoming a community of destiny in which you are one with me, and I am one with you."¹⁷ In this regard, in the course of modern world history, the construction of a community of human destiny has a very clear practical direction: we must overcome the crisis of the world market system under the domination of the logic of capital, and raise the level of "commonality" of human interests in deepening universal interaction, so as to contribute to the transformation and improvement of the world market system and the global governance system, as well as to the realisation of a common, shared and win-win situation. In this way, a solid foundation of material production and spiritual wisdom can be laid for the transformation and improvement of the world market system and the global governance system, and for the realization of a global governance programme of "shared construction, shared sharing and win-win".

(i) The logic of capital and the formation of dissident forces

In terms of the evolution of world history, the history of the world that was ultimately made possible by capitalist industrial production centred on the logic of capital is different from ancient or medieval history, which was dominated by territorial appropriation and religious domination, in that it is modern history, which is dominated by freedom of trade and economic integration. Some commentators have pointed out that "this process, going beyond the colonial order based on the original natural law, which was formed on the juridical basis of farming, transformed this 'task of civilisation', which was based

¹⁵ Collected Works of Marx and Engels, vol. 1, p. 566.

¹⁶ Collected Works of Marx and Engels, vol. 1, p. 541.

¹⁷ Xi Jinping, Xi Jinping on Governance, Beijing: Foreign Languages Press, 2014, p. 272.

on the universality of Christianity, into a 'movement of commercialisation', which was based on the commercial bourgeoisie movement'. Unlike the former, the pattern in the secularised world order resulting from the latter is no longer one of conflicting ideologies, nor does it need to seek egalitarian indoctrination under a theocratic will. Instead, there is a greater desire to maintain the monopoly of trade and the maximisation of profit in a poorly ordered world pattern."¹⁸ Marx had a deeper understanding of this "maintenance of the monopoly of trade and maximisation of profit". He pointed out that in the course of modern world history, the self-expanding nature of capital inevitably pushes the bourgeoisie to expand the capitalist mode of production on a global scale and to form a world market system dominated by the capitalist mode of production. This world market system constitutes the basic operating mechanism of the globalisation of the capitalist economy and the basis of modern world history. The movement of capitalist globalisation based on the world market system has enabled mankind to break away from the limitations of territorial development and the religious cult of nature, and to break through the traditional political, economic and cultural divisions and barriers, and the world as a whole has thus shown a trend towards integration and homogeneity. However, since the 20th century, the increasingly integrated and homogenised development trend of world history has not only failed to achieve the common development of human society and the emancipation of human subjectivity, but has instead become the oppressive and coercive force of human beings' own alienation, forming the "order of domination of alienation" in the world market, and the emergence of The most fundamental fact is that "abstraction becomes domination". As some commentators have pointed out: "The only nature of capital is to multiply itself infinitely, and in order to multiply itself, capital must include everything in the powerful web of abstract homogeneity of the logic of capital. In capitalist society, this 'power of abstraction' is concretely embodied in the market system of exchange value centred on the proliferation of capital. 'Exchange value' and the 'principle of exchange' become the overriding and dominating force, and under its invulnerable and powerful 'tyranny' of sameness, all relations between man and things are inverted. Instead of man dominating and using things, things in turn control and enslave man."¹⁹

In The **German Ideology**, Marx points out that with the rise of capitalism in Europe and the development of transport and trade, especially the accelerated colonial expansion that accompanied this development, large-scale global trading activities thoroughly linked the world, and the gradual formation of interdependence between originally dispersed peoples, nations and regions, the universally connected process of world history took shape, and the history of mankind also The process of universally connected world history took shape, and human history began its transformation into world history, a transformation that made the transformation of each people dependent on other people. This suggests that the world-historical activity of each individual has become an empirical fact, and that an empirically universal common good can emerge between these individual activities, which are characterised by world-history. "This common good does not exist in conception only as a 'universal thing', but in reality first and foremost as the interdependence of individuals who have a division of labour with each other."²⁰ However, under the historical conditions of capitalist globalisation, with the globalisation of the total process of social production and the development of

¹⁸ Zhang Yongle, *Competition of Nations: Kang Youwei and the Decline of the Viennese System*, Beijing: Commercial Press, 2017, 'Preface'

II", p. 29.

¹⁹ Wang Qingfeng, *The Reproduction of Capital*, Beijing: Central Compilation and Translation Press, 2016, pp. 212-213.

²⁰ *Collected Works of Marx and Engels*, vol. 1, p. 536.

the division of labour in production, "individuals pursue only their own particular and, for them, incompatible interests with their common good, which they therefore consider to be 'foreign ' and 'not dependent' on them, i.e., remains a special distinctive 'universal' interest, or that they themselves must operate in this state of inconsistency, as in a democracy." ²¹ In the course of modern world history, although each subject member, freed from all geographical, national, and cultural limitations, is physically connected to the material and spiritual production of the world market as a whole, in the capitalist world market system this physical connection gives rise to a totally alien force that intimidates and harnesses each subject with whom the physical connection takes place, making the subject members "more and more dominated by forces alien to them (they imagine this oppression as the trap of the so-called spirit of the world, etc.), by forces that are ever widening and that in the final analysis manifest themselves in the world market." ²² Marx points out that such wholly alien forces are often imagined in abstract discursive terms as the trap of the "world spirit", thus leading theoretical explanations of the world order in a mystical direction. But "all the mysteries that lead theory into mysticism can be rationally resolved in human practice and in the understanding of that practice". ²³ The course of human history has long since shown that "the transformation of history into world history is not some purely abstract action of 'self-consciousness,' of the world-spirit, or of some metaphysical spectre, but is a wholly material, empirically demonstrable action, which every individual who lives an actual life and needs to eat, drink, and wear can attest to such action." ²⁴ It can be seen that the building of a community of human destiny, as a change and improvement of the world market system and the global governance system, is not only a critical moral ideal, but also a constructive and shared system of order of interaction. In this system of order of interaction, "human beings" have the possibility to practically carry out survival and development activities as an organic whole, that is, on the basis of common interests formed in the universal interaction, to realise their own essence as a real subject, so as to stipulate and display their "class essence". "The essence of the class".

(ii) Universal engagement and the construction of the common good

In Marx's historical materialist analysis of the development of human society, "interaction" and "universal interaction" occupy a unique position and constitute one of the breakthroughs in his analysis of social history. As early as in the Summary of James Muller's Principles of Political Economy, Marx had a profound understanding of "intercourse", pointing out that: "Whether it is the exchange of human activities in production itself or the exchange of human products, their significance is equivalent to that of the class of activities and the class of spirit --- Their true, conscious, real existence is social activity and social enjoyment." ²⁵ "Intercourse" for Marx has an ontological significance as a "class activity and class enjoyment" as well as a "social activity and social enjoyment", that is to say, the "class essence" of man. It is also the "class nature" and "social nature" of human beings, which is the true form of human nature or human beings. The understanding of "intercourse" was further developed in Marx's later thought. In a letter to Annenkov in 1846, he stated, "What is society - whatever its form -? It is the product of the interactive activity of people." ²⁶

²¹ Collected Works of Marx and Engels, vol. 1, p. 537.

²² Collected Works of Marx and Engels, vol. 1, p. 541.

²³ Collected Works of Marx and Engels, vol. 1, p. 501.

²⁴ Collected Works of Marx and Engels, vol. 1, p. 541.

²⁵ The Complete Works of Marx and Engels, vol. 42, Beijing: People's Publishing House, 1979, p. 24.

²⁶ Collected Works of Marx and Engels, vol. 10, Beijing: People's Publishing House, 2009, p. 42.

This statement shows that the development of human society as a real production process cannot be separated from interaction, and that "interaction" constitutes an indispensable link in the real production process, and is even of essential significance in the history of human social development.

In the capitalist system of global governance, the implementation of "engagement" has resulted in an international order that is at odds with the facts: while the conceptual level proclaims that all nation-states, large and small, are universally equal subjects, the de facto level constructs an unequal, hegemonic hierarchical structure that is continuously reinforced by the capitalist international division of labour. This international order, through the development of the productive forces and the transformation of the relations of interaction, gradually eliminates the dispersion of the means of production, property and population, so that the means of production and property are gathered in the hands of a few, creating the domination of a few bourgeois over the majority of proletarians. This state of domination determined that it could only be a "good world" for a small number of people, but not a "community" for the majority. The fruits of globalisation have not been fully shared by the majority of the underclass, who are biologically treated as members of the human race, but not as subjects of the human race in the sense of sharing the fruits of development. Although capitalist globalisation breaks down the territorial and closed mode of production and establishes universal communication among human beings, making the common interest of humanity "the common interest of all people who interact with each other" under the conditions of world history, in the social state dominated by the capitalist mode of production, each subject pursues only his or her own special interests, and the common interest is not the common interest of all people. However, in a society dominated by the capitalist mode of production, each subject pursues only his or her own special interests, and the common good becomes a special kind of "general interest", and the level of its "commonality" not only does not transcend the special interests, but on the contrary, it is constrained by the special interests.

In order to go beyond the special and unique forms of "universal interest", it is necessary to establish genuine "universal interaction" in the process of deepening globalisation and to promote the formation of a new community of mankind, a "community of human destiny" in which all people are regarded as members of the main body sharing the fruits of global development. It is necessary to establish a genuine "universal interaction" in the process of deepening globalisation and to promote the formation of a new community of humankind, a "community of human destiny" in which all people are regarded as subject members sharing the fruits of global development, so as to make the "interests of humankind", which are at a higher level of commonality, a tangible reality. Therefore, the construction of a community of human destiny requires a concrete analysis of the reality of people's position in global relations and the reshaping of a structure of relations that can support a community of human destiny on the basis of the development of productive forces. In the process of shaping a new structure of relations, the community of human destiny, as a new vision of the world, must have the attraction of being able to arouse the common needs and aspirations of different individuals, ethnic groups, nations and countries if it is to become a historical vision that unites collective identity and guides collective practice. This "commonality" does not mean cancelling the differences between members of different subjects, but rather building on the differences and finding a higher level of "commonality" in the universal interaction of members of different subjects. Building a community of human destiny requires consciously starting from the philosophical standpoint of "human society or human beings in society" and establishing a genuine universal interaction based on the concepts of "common development" and "win-win cooperation". We should seek and realise a new kind of "commonality" through universal interaction based on the concepts of "common development" and "win-win cooperation", that is, we should seek and realise a higher level of "commonality" in the relations of

production and the living space of human beings. In this new "commonality", the "practice of interaction" of human beings is an equal, rational and pluralistic association and sharing. In this sense, the building of a community of human destiny is of great historical significance for the common creation of a better future for humankind, which means adhering to exchanges, mutual understanding and win-win cooperation, and further developing social productive forces and unleashing social creativity, so as to promote the building of an open, inclusive and co-prosperous world in which all productive forces are enjoyed and dominated by the members of the united body.

Of course, we must be soberly aware that, under the current historical conditions, the building of a community of human destiny is a transformation and upgrading of the structure of the world order on the basis of globalisation and its system of governance. The transformation and upgrading of the current global governance system must inherit the material production base and spiritual civilisation base created by capitalist globalisation. The Chinese proposal for building a community of human destiny does not seek to overthrow the existing global governance system in its entirety, but rather to overcome its shortcomings and make it more reasonable and just. Therefore, a historical analysis of the components of globalisation is an intrinsic requirement for building a community of human destiny, and we must understand the root causes of its crisis, reveal its historical and civilisational values, and, on that basis, correctly understand and deal with the issue of the relationship between socialism and capitalism in the process of globalisation.

III. Analysis of the composition of globalisation and the transformation of the global governance system: the path to the realisation of the community of human destiny

The problem of globalisation in the course of modern world history is essentially a crisis of economic development, a crisis of hegemony, and a problem of Western cultural centrism, all of which are caused by the capitalist global governance system. For globalisation theorists who adhere to the Marxist theory of world history, the first question that needs to be answered in the face of a series of governance problems is whether the value of world history and human civilisation embedded in globalisation itself should be questioned at the same time as the crisis of the capitalist global governance system is arising. We must ask why the crisis in the capitalist global governance system has arisen, and we must further ask whether the crisis in the capitalist global governance system will hinder the expansion and deepening of globalisation. That is to say, we must ask the fundamental reason why "globalisation" is "globalisation", and clarify the relevance of this fundamental reason to capitalist globalisation. In order to answer this series of questions, we cannot treat globalisation in a general way, but must analyse its constituent elements in concrete terms, so as to clarify the value of globalisation to world history and human civilisation.

From the theoretical perspective of historical materialism, we may be able to distinguish between two levels of globalisation: "globalisation as a carrier of the general development of the productive forces" and "globalisation as a regulator of the general interaction of mankind". The former refers to the globalisation of the total process of social production, which is the "material content" of globalisation; the latter refers to the world market system and the system of global governance, which are the "social form" of globalisation. These two levels interact with each other: the former is the source of the latter's power, which is fundamental and provides material support for the latter's establishment; the latter is the stage-by-stage crystallisation of civilisation of the former, which is derivative and provides value justification for the former's development. According to British scholar G.A. Cohen's "development proposition" --- "the productive forces tend to develop throughout history",²⁷ the general development

²⁷ G. A. Cohen, *Karl Marx's Theory of History - A Defence*, translated by Duan Zhongqiao, Beijing: Higher Education.

trend of productive forces is autonomous, fundamentally and essentially. According to the British scholar G.A. Cohen's "development proposition" - "the tendency of the productive forces to develop throughout history" - the general development of productive forces is autonomous and fundamentally aimed at solving the problem of mankind's own material lack. As an active creative force, in the face of various challenges in human history, the productive forces not only need to search for and construct forms of interaction that can lead the direction of history, but also have to constantly adjust and change the forms of interaction according to different historical conditions, so that they can promote the sustained and universal development of the productive forces, a process that embodies the dialectic of the interaction between the productive forces and the forms of interaction. "The further development of the forms of interaction, as the 'real conditions' of human life, will constantly present this 'adaptation-contradiction-progression' state and process between it and human activities. ' state and process. These different forms of intercourse, which at first were the conditions of autonomous activity, become its shackles, and they constitute a linked sequence of 'forms of intercourse' throughout the course of historical development: the old forms of intercourse which have become shackles are replaced by new forms of intercourse adapted to the more developed productive forces, and therefore to a more progressive mode of autonomous individual activity; the new forms of intercourse are replaced by new forms of intercourse adapted to the more developed productive forces, and therefore to a more progressive mode of autonomous individual activity. The old forms of interaction that have become shackles are replaced by new forms of interaction adapted to more developed productive forces and therefore to more progressive ways of autonomous individual activity; the new forms of interaction in turn become shackles and are then replaced by other forms of interaction." ²⁸Thus, the "material content" of globalisation has always been an autonomous trend of forces in world history, while its "social forms" are both the historical result of its "material content" and, at the same time, must bear its "material content". Its "social forms" are both the historical outcome of its "material content" and, at the same time, must be subjected to the historical testing and transformation of its "material content".

Based on the distinction between the two levels of globalisation, we can gain a deeper understanding of the issue of globalisation in the course of modern world history. The crisis of the capitalist global governance system, as one of the "social forms" of globalisation, does not directly mean that the "material content" of globalisation should be questioned or rejected. Dialectically speaking, it is precisely the new historical challenge that the "material content" of globalisation needs to face. The crisis of the capitalist global governance system is a developmental crisis in which the capitalist mode of production uses capital, which is highly profit-seeking, as the main means of governing global affairs, and it is also a general crisis in which this governance system is no longer adapted to the "material content" of globalisation. Under the domination of the United States and other capitalist countries, the global governance system has been evolving in the direction of hegemony, which has made the core objective of the participation of all nation-states in the global governance system to safeguard their own national security rather than to build and share a universally safe world. China's growing influence has contributed to the collapse of the system, but China's strong influence is only one of the important factors in its collapse, and perhaps more fatal are the problems of the system itself. Thus, if the negative effects of capitalist economic globalisation and its system of global governance are to be eliminated, it is necessary to contribute to a new vision of globalisation that is more in line with the universal development of the productive forces, that is, the construction of a

Publishers, 2008, p. 163.

²⁸ Nie Jinfang, Critique and Construction: A Textual Study of the German Ideology, Beijing: People's Publishing House, 2012, p. 479.

community of human destiny that is more capable of promoting the universal development of the productive forces of the world, and that is more egalitarian, more equitable, and more reflective of justice.

According to this way of understanding globalisation in the process of world history, there is no need to adopt a simple metaphysical attitude towards the temporary rise and fall of globalisation. Instead, it is necessary to look at the process of globalisation from a historical perspective, and to further explore ways of transforming the system of global governance, so as to ensure that globalised "social forms" become forms of interaction that lead the way to historical development, instead of proving their existence through the production of capitalist ideology while obstructing and limiting historical development. We should look at the development process of globalisation from a historical perspective and further explore ways to change the global governance system, so that the "social form" of globalisation can become a form of interaction leading the development of history, rather than proving its existence through the production of capitalist ideology while hindering and limiting historical development. The building of a community of human destiny should be a process of world history that promotes the universal development of global productive forces through the construction of a new system of global governance, which points to a new world system that preserves the uniqueness of the nation but transcends the system of nation-states. Like the capitalist system of global governance, the community of human destiny is confronted with the development and crisis of globalisation, but its approach is very different from that of the capitalist system of global governance, as it focuses on shared construction and win-win cooperation in the socialist sense, and pursues a world of universal security and common prosperity. From the philosophical perspective of "human society", the capitalist system of global governance not only does not help to solve the problems of globalisation, but also exacerbates global contradictions and conflicts. This system of global governance tries to respond to and resolve transnational crises arising from the development of globalisation through programmes supported by the logic of capital, and attempts to solve new problems within the framework of international politics, believing that the new problems arising from globalisation are only complicated transnational problems, and that they have not transcended the nation-state system, which is precisely where the flaws of the system of global governance lie, in terms of both the programmes and the misconceptions. This response and misperception is where the flaws of the global governance system lie. In contrast, the community of human destiny takes the overall development of humankind as its object of consideration, takes the creation and protection of the common interests of humankind as its goal, and pursues a global governance system with a more comprehensive and higher level of "commonality".

In the current historical period, in order to overcome the shortcomings of the capitalist global governance system, the key to building a community of human destiny lies in its leading role in globalisation. This leading role is manifested in at least the following two aspects: on the one hand, the community of human destiny, as a reflective and critical theoretical system, provides value justification for "globalisation as a carrier of the universal development of productive forces" and its governance system, and helps people to cope with and solve the crisis of capitalism that they are already facing on "globalisation as a regulator of the universal interaction of human beings". Globalisation as a means of regulating universal human interaction", to help people cope with and resolve the crisis of capitalism; and on the other hand, to form a fair and reasonable global organic public life through such value justification arguments, and to create a more reasonable, equal and pluralistic world order. In order to achieve this leading role, the fundamental task of building a community of human destiny lies in consciously upholding a view of global governance that is more capable of enriching the reality of the nature of human beings from the Marxist standpoint of "the

human society or the human of the society" and insisting on the construction of a sharing-type global governance mechanism that is capable of taming and mastering capital, and of absorbing all the affirmative achievements of capitalism. We insist on constructing a shared global governance mechanism that can tame and harness capital and draw on all the certain achievements of capitalism.

Some commentators have pointed out that Marx "drew a strict distinction between socialism resulting from the sharpening of capitalism's fundamental contradictions and socialism built up across capitalism's 'Cavity of Cavities,'" arguing that the main difference between the two lies in the fact that "the former is a socialism founded on 'all the sure achievements of capitalism', a 'post-capitalist' socialism, whereas the latter is a socialism yet to be 'absorbed from capitalism' all the certain achievements of capitalism', 'pre-capitalist' socialism, so it is on the same sequence as the capitalist mode of production".²⁹ In this respect, the practical path of socialism with Chinese characteristics is in the same sequence as the capitalist mode of production in the current global capitalist system, and it has yet to absorb all the sure achievements of capitalism. The great strategic conception of the community of human destiny, which is contributed according to this practical path, is of the greatest historical significance in that it develops the alternative path of transforming and transforming the global capitalist system as revealed by Marx. This path is also based on the premise of the universal development of productive forces and the associated world exchanges, and is a socialist path that can unite the consensus of people of different nationalities, faiths, cultures and regions on the basis of absorbing the best achievements of each country, thus integrating all nation-states into a more equal, rational and pluralistic community of human destiny. In the current era, this path requires not only that "pre-capitalist" socialism absorb all the positive achievements of capitalism, but also that socialist countries help other backward countries to embark on a more rational and sustainable path on the basis of the principle of equal sharing.

Thus, in the historical process of building a community of human destiny, the question of the relationship between socialism and capitalism takes on a new form. Reflecting on globalisation in the context of the practical interest of the community of human destiny opens up a new perspective for re-understanding the process of world history, that is to say, understanding the process of world history as a process of globalisation construction that is "against" capitalist globalisation. "The construction of a community of human destiny as an "anti-" capitalist globalisation precisely constitutes the rational driving force of globalisation, and the "rethinking" of capitalist globalisation is not just a theoretical rethinking. The "rethinking" of capitalist globalisation is not only a theoretical "rethinking", but also a Marxist-style "rectification" that combines the traditions of Chinese civilisation, in which "rethinking" is to identify the process and laws of the development of world history, and "rectification" is to give full play to the socialist principle of "socialism". The "rethinking" is to identify the development process and laws of world history, and the "correcting" is to bring the power of socialism into play in order to counteract the capitalist system of global governance. As some commentators have pointed out, it is necessary to "regard the capitalist world system as a comprehensive subject that can also change in practice, and that realistically contains the possibility of self-modification and abandonment in the process of the game of different economic systems and factors, and at the same time as this system exerts its influence on the socialist countries through the logic of capital, and then internalises it, the logic of socialism is also incorporated in it. While this system influences the socialist state

²⁹ Chen Xueming et al, *The World Significance of China's Road*, Tianjin: Tianjin People's Publishing House, 2015, p. 228.

through the logic of capital and internalises it, the logic of socialism, in this process of incorporating it, also contributes to significant and profound changes in the system".³⁰

IV. Theoretical effects of the community of human destiny: historical materialism as a "constructive worldview"

According to Marx: "Philosophers only explain the world in different ways; the problem is to change it." ³¹For Marx, the theory of historical materialism is itself not only a philosophical system that "explains the world" but also a revolutionary doctrine that seeks to "change the world". As a revolutionary doctrine, it calls for a critical understanding of the capitalist world, as well as a constructive articulation of the nature, characteristics, composition and principles of a new world. In this regard, the theory of historical materialism is itself a Marxist "worldview," demonstrating Marxism's fundamental position, overall viewpoint, and methodology on the development of human society, and always implies the unity of the critical and the constructive. The critical understanding of the capitalist world is the theoretical precondition for the elucidation of a new world, while the constructive elucidation of a new world is the theoretical direction for the critique of the capitalist world. But this theoretical pointing presents itself not only in relation to the critique of the capitalist world, but also in relation to the level of development of social reality. The proposal and practice of building a community of human destiny highlights the inherent requirement of the continuous development and improvement of social reality, and lays the foundation for the constructive articulation of a new world by historical materialism. Therefore, while attaching importance to exploring the issue of the community of human destiny under the theoretical perspective of historical materialism, we must also consider the question of how the community of human destiny has brought the theory of historical materialism to a new ideological and historical height. This means that the question of the relationship between the theory of historical materialism and the community of human destiny consists of two closely related elements: the question of the interpretation of the community of human destiny in the perspective of the theory of historical materialism and the question of the innovative development of the theory of historical materialism itself in the community of human destiny. The latter question is essentially the question of the theoretical effect of the community of human destiny, the most important of which is how to lead the theory of historical materialism to become a "constructive worldview" in the era of globalisation, because the emergence of the proposition of the community of human destiny in the contemporary context of globalisation constitutes a new path of interpreting the theory of historical materialism, and also The emergence of the proposition of the community of human destiny in the context of contemporary globalisation constitutes a new way of interpreting the theory of historical materialism and gives it a new ideological form.

With the rise of the wave of capitalist globalisation, there have been world-historical changes in the development of human society. Before the emergence of global capitalism, the peoples of the world's different nations and countries were basically isolated from each other, and their modes of production and practices of interaction were relatively closed. From a socio-historical point of view, "all of humanity" had not yet been able to carry out all kinds of survival and development activities as an organic whole, and human beings had not acquired logical prescriptions and corresponding realities as

³⁰ YAN Yilong et al: The Way of the Road: The Communist Party of China and Socialism in China, Beijing: Renmin University of China Press.

2015, p. 40.

³¹ Collected Works of Marx and Engels, vol. 1, p. 502.

a subject. The development of capitalist globalisation has changed this state of history and promoted the transformation of human history into world history, becoming "the first form of the comprehensive dependence of all human beings, their naturally occurring world-historical common activity",³² thus constituting an important object of study for historical materialism. It is precisely in response to the reality of capitalist globalisation that the research horizon of historical materialism goes beyond the territorial vision of nation-states and pays more attention to thinking about and researching the development path of human society from a global perspective, "changing the method of observing and talking about the problems from the perspective of only one country or nation, and shifting to thinking about and researching the problems of social development from the perspective of globalisation, and thinking about and researching the problems of social development with global thinking".³³ The global expansion of the research horizon is undoubtedly more in line with the requirements of the theory of historical materialism. As a matter of fact, Marx's theory of historical materialism itself contains a global perspective, and his exposition of the theory of world history also fully demonstrates that the common development of mankind is a global undertaking. However, because capitalist globalisation and the world market and global governance system it has constructed have brought about an unequal and hegemonic international order, not only have all human beings failed to become truly "human" subjects in the sense of sharing the fruits of globalisation, but they have also been subjected to enormous economic oppression as a result of the contradictions inherent in the system. On the contrary, its inherent contradictions have led to enormous economic oppression, political conflicts and ecological crises, and it has finally developed into a global "risk society". Since the dramatic changes in the Soviet Union, globalisation has basically been capitalist globalisation. The circumstances of the times have determined that the previous historical materialist theories were more critical in their studies of globalisation, although to a certain extent they also revealed the way to reform globalisation by criticising its irrationalities, but their theoretical attitudes were still mainly critical.

The historic emergence of the **construction of** a community of **human destiny** has changed this state of research, pushing and prompting a constructive turn in the theory of historical materialism. As mentioned earlier, many of the new world problems arising from capitalist globalisation cannot be effectively analysed and solved within the Western-centred international order, because the existing global governance system, governed by the logic of capital, is inherently hierarchical and colonial in nature, and lacks a world commons embodying international democracy, sovereign equality, and shared fruits. As a result, all issues involving worldwide common development, whether economic, political, cultural or ecological, are basically beyond the capacity of the existing global governance system to handle. In the face of this problem, China, adhering to the concept of global governance based on common cause and sharing, has actively played the role of a responsible major country, taken the initiative to participate in the reform and construction of the global governance system, called on all peoples to make concerted efforts to build a community of shared destiny for humankind, and has contributed Chinese wisdom and Chinese programmes to resolving the various major problems faced by humankind. The community of human destiny is a global social form of self-effort and self-creation based on common interests and common values in the development of human society. It is based on the philosophical position of "human society" and seeks to promote the formation of a "community of commonality" among human beings in the context of genuine "universal interaction", with a higher degree of "commonality". It is based on the philosophical position of "human society" and seeks to promote the formation of human interests with a higher level of "commonality" in genuine "universal

³² Collected Works of Marx and Engels, vol. 1, p. 542.

³³ Feng Ziyi, "Globalisation and the Research Paradigm of Materialistic View of History", Journal of Peking University, No. 4, 2005.

interaction" among human beings, and to promote the balanced development of global productive forces on the basis of the change of the global governance system, so as to lay a solid material and spiritual foundation for the realisation of a better world vision for human society. Compared with the critical study of capitalist globalisation by historical materialism theory, the construction of a community of human destiny requires a structural transformation, expansion and upgrading of historical materialism theory, that is, the transformation, expansion and upgrading of the focus of historical materialism theory from a critical worldview to a "constructive worldview" in the era of globalisation. The so-called "constructive worldview".³⁴ The so-called "constructive worldview" is based on the critique of capitalist globalisation and its global governance system, and anticipates, clarifies, and plans a series of major issues, such as the basic structure, inner mechanism, mode of operation, direction of development, and value goals of the community of human destiny, which consists of various social domains, social elements, and social relations. Major issues. Specifically, in the process of building a community of human destiny, how can historical materialism grasp the general nature and development law of the community of human destiny in its own ideological form, how can it critically reveal the essential differences between the community of human destiny and the global "monetary community" or "capital community", and how can it critically reveal the essential differences between the community of human destiny and the global "monetary community" or "capital community"? How to critically reveal the essential difference between the community of human destiny and the global "monetary community" or "capital community", how to highlight the value goal of building the community of human destiny in the development path of human society, how to foreseeably point out the objective problems in the process of the development of the community of human destiny, and how to creatively plan the development path of the community of human destiny and the world picture, etc., all these are the outstanding theoretical problems and urgent practical problems of historical materialism in the era of globalisation. These are the outstanding theoretical problems and urgent practical problems of historical materialism in the era of globalisation. As a constructive worldview, historical materialism has the following basic characteristics.

First of all, the main support of the "constructive worldview" is the road of socialism with Chinese characteristics. In the historical practice of building a community of human destiny, historical materialism, as a constructive worldview, points to the future form of human existence with the historical consciousness of building a community of human destiny, and at the same time adheres to the "purely empirical method",³⁵ transforming the world from the empirical sequential structure of real life, reaching a principled compromise with reality, and actively participating in the transformation and optimisation of the existence of reality. At the same time, it adheres to the "purely empirical approach" and transforms the world from the empirical sequential structure of real life, not only reaching a principled compromise with reality, but also actively participating in the transformation and optimisation of the form of existence of reality. This "constructive worldview", which is based on reality but higher than reality, must have the support of subjectivity, which can represent the direction of development of human society, unite the consensus and will of human beings, and provide the most solid and reliable historical demonstration for the construction of a community of human destiny. With the expansion of the practical path of socialism with Chinese characteristics and the advancement of the process of rejuvenation of the Chinese nation, socialism with Chinese characteristics has entered a new era, and this new historical orientation means that the practical path of contemporary China has

³⁴ This paper argues that historical materialism is itself a Marxist "worldview", a Marxist conception of human society, and a Marxist conception of the world.

The overarching views and perspectives of the Society are always imbued with a critical and constructive unity.

³⁵ Collected Works of Marx and Engels, vol. 1, p. 519.

reached a high degree of rational self-awareness, and it has the theoretical self-awareness and practical will to participate in and lead the world's historical process, which not only provides developing countries with brand-new choices of the path towards modernisation, but also contributes wisdom and strength to solving the global governance problems. It can not only provide a brand new choice for developing countries to move towards modernisation, but also contribute wisdom and strength to solving the difficult problems of global governance. The exemplary nature of the road of socialism with Chinese characteristics will surely promote the theory of historical materialism to become a "constructive worldview" in the practice of building a community of human destiny, and then regain its universal significance.

Secondly, the core concern of the constructive worldview is to raise the level of human commonality and safeguard the common interests of all humankind. The main reason why the era of globalisation is faced with so many governance challenges is that the contemporary world is a composite system in which the pre-modern, modern and post-modern worlds are intertwined, and various interests, cultures and values interact and conflict with each other, thus making the world particularly vulnerable to instability and uncertainty. Therefore, the key to solving the global governance problem lies in building a community of destiny that can accommodate differences and respect the aspirations of all parties, while at the same time enhancing the level of commonality and uniting the will of all humankind. The building of a community of human destiny is a "constructive programme" that truly contemplates the future direction of globalisation in the context of history, time and humanity, and this new constructive programme requires that the theory of historical materialism not only be able to criticise capitalist globalisation, but also be able to transform its own revolutionary function into a constructive consciousness that transcends modernity, and that is capable of sustaining human survival and creating a new era for humanity. It can demonstrate its theoretical creative capacity on the road of maintaining human survival and creating the future way of existence of human beings. Through the construction of a community of human destiny, the theoretical narrative of historical materialism that transcends capitalist civilisation "is no longer just a theory of achieving human liberation by means of class revolution, but also a theory of salvation that awakens human beings to transcend the formation of capitalist civilisation in order to sustain human existence, and the human orientation connoted by the class revolution is directly brought out in a human standpoint".³⁶

Finally, the ethical conviction of the constructive world view is to promote the construction of common values for all humankind on the basis of common interests. In the era of globalisation, the various conflicts and rivalries around the world and the many existential crises faced by humankind are, of course, rooted in conflicts of interest, but they are also related to the absence of more reasonable global values, and there is therefore an urgent need to rebuild a global community of values based on the enhancement of the level of commonality of interests of humankind. The Communist Manifesto states: "The spiritual productions of the nations become the property of the public. The one-sidedness and limitations of the nation become increasingly impossible, and a world literature is formed from many kinds of national and local literature."³⁷ From the perspective of dialectics, universality exists in particularity, commonality exists in individuality, and the "world literature" mentioned by Marx and Engels is precisely constituted by many kinds of "national and local literatures", which is the social and practical foundation of the common value of all mankind. This is

³⁶ Luo Qian: "Theoretical Self-Consciousness of the Practice of Building Socialism with Chinese Characteristics - On the Function of Historical Materialism and Its Connotation When Generation Transformation", *Journal of Jiangsu University*, No. 3, 2012.

³⁷ *Collected Works of Marx and Engels*, vol. 2, p. 35.

precisely the social and practical foundation of the common values of all mankind. The building of a community of human destiny must be premised on the common values of all mankind, such as peace, development, fairness, justice, democracy and freedom, so as to establish the ethical beliefs of "coexistence" and "symbiosis". In order to establish the ethical beliefs of "coexistence" and "symbiosis", and to insist on the "common values" to lead the history and practice of each subject. This requires historical materialism not only to theoretically examine the pluralistic value reality in the world today, break the value concept of Western-centrism, and answer the question of how the common value of human beings can be possible, but also to stand on the philosophical standpoint of "human society or social human beings" to guide the practice, so as to construct a vivid and deep-rooted concept of common value, and then promote the common value of the people in the society, and then promote the common value of the people. It is also necessary to guide practice from the philosophical position of "human society or social humanity", so as to construct a living and deeply rooted concept of common values, thereby promoting the construction of a community of human destiny.

The building of a community of human destiny has become a social reality that tests and enriches the theory of historical materialism in the era of globalisation, and it is also a major issue that prompts the theory of historical materialism to gain innovative development. How the theory of historical materialism can deepen itself in the process of grasping the community of human destiny has become an important opportunity for the innovation of contemporary Marxist philosophy. In the face of many theoretical problems in the contemporary globalisation movement, the theory of historical materialism urgently needs to construct new doctrines from the understanding of the community of human destiny, so as to examine the scientificity of its own theory, and then to bring the theory of historical materialism to a new ideological height through constructive development. The previous research paradigm of historical materialism often only critically explains globalisation from different perspectives, while the real problem lies in constructively expounding globalisation and the community of human destiny, which is not only the theoretical effect that the community of human destiny brings to historical materialism, but also the great theoretical task of historical materialism as a "constructive worldview" in the era of globalisation. This is both the theoretical effect that the community of human destiny brings to historical materialism and the great theoretical task of historical materialism as a "constructive worldview" in the age of globalisation.

In the Marxist theoretical system, in the study of the community of human destiny, we should uphold a dynamic and developmental historical perspective: the community of human destiny is not a self-existing universal entity, but a practical outcome of globalisation in the process of world history. For the study of historical materialism, we should also uphold a realistic and innovative theoretical attitude: historical materialism is not a transhistorical "historical philosophical theory", nor is it a "system of universal principles" elaborated in traditional textbooks, but a theory that is constantly constructed and developed in the process of criticising the practice of human society. Instead, it is a theoretical system that is constantly constructed and developed in the criticism of human society. It is precisely because of the "situation of the times" and "theoretical orientation" of historical materialism that its research paradigm is bound to be further adjusted and deepened with the expansion of social reality. The construction of a community of human destiny, as the most important and far-reaching historical task in the era of globalisation, constitutes the most important and fundamental social reality faced by historical materialism, which will surely lead to the innovation and development of the basic principles of historical materialism in the contemporary world.