

The Marxist Interest Thought of “the Community with a Shared Future for Mankind”

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Abstract

Review Article

The vision of a community with a shared future for mankind is a major theoretical innovation of Marxism and China's diplomatic thought by the CPC Central Committee with Comrade Xi Jinping at its core, and an important part of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era. The report of the 19th National Congress of the Communist Party of China clearly expounds the connotation of the “community with a shared future for mankind”, which is to build “a world of lasting peace, universal security, common prosperity, openness, inclusiveness, cleanness and beauty”. It contains Marxist interest essence thought, Marxist interest internal contradiction thought, Marxist common interest thought and Marxist interest contradiction thought.

Keywords: Community with a shared future for mankind; Marxist interest thought; Interests; Xi Jinping's diplomatic thought.

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INTRODUCTION

The concept of a community with a shared future for mankind is a Chinese strategy for the future development of mankind, which has been widely recognized by the international community and has been included in many resolutions of the United Nations, and scholars at home and abroad have done a lot of research on it. As far as the study of the relationship between “community with a shared future for mankind” and Marxist theory is concerned, although scholars have discussed the concept of “category” of Marxist philosophy¹, Marxist theory of world history², Marxist theory of human liberation³, Marxist theory of

communication⁴, Marxist thought of community, Marxist concept of “social form” and so on, few scholars analyze the “community with a shared future for mankind” from the perspective of Marxist thought of interests.

The vision of a community with a shared future for mankind is the overarching goal of China's great power diplomacy in the new era and an important part of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era. It has the characteristics of the times, belongs to a kind of foreign political oath of China, and shows the important principles and responsibilities of China's foreign behavior to the world. Therefore, the “the community with a shared future for mankind” first belongs to the field of political science. Interest is the basis of political relations, which has fundamental and decisive significance for political relations. Marxist politics is a theoretical system that takes interest as the core concept and starts from the

¹ He Lai, “The Concept of ‘Class’ in Marxist Philosophy and ‘Community of Shared Future for Mankind’,” *Philosophical Study*, No.8, 2016.

² Tian Pengying, Zhang Jinming, “The Inheritance and Development of the Thought of the Community of Shared Future for Mankind to Marx's Theory of World History,” *Theory and Reform*, No.4, 2017; Cao Lu, “A Review of the Human Community with a Shared Future in the Light of Marx's Theory of World History,” *Research in Thought and Theory*, No.3, 2017.

³ Fu Mei, “The Internal Provisions of the Community of Shared Future for Mankind and Its Practical Logic --

Based on Marx's Theory of Human Liberation,” *Theoretical Exploration*, No.5, 2017.

⁴ Wang Fei, “The Community of Shared Future for Mankind: The Latest Development of Marxist Communication Theory,” *Journal of Liaoning Normal University (Social Science Edition)*, No.2, 2107.

essence of interest and its internal contradictions. Therefore, the idea of a community with a shared future for mankind must be closely related to interests, and must have the essence of Marxist interest thought. But the key here, or the problem to be solved, is: specifically, what is the relationship between the “a community with a shared future for mankind” and Marxist interest thought?

This paper intends to excavate the inside information of Marxist interest thought of “the community with a shared future for mankind” from the aspects of Marxist interest essence thought, interest internal contradiction thought and interest relationship thought.

I. The Marxist Thought of the Essence of Interests in “the Community with a Shared Future for Mankind”

An important way to understand the nature of interests is to examine the formation process of interests. “According to Marxism, the formation of human interests is a logical process from human needs to human labor and then to social relations⁵”. People’s interests originate from people’s needs. In the article *German Ideology*, Marx and Engels pointed out that “The first premise of all human survival, that is, the first premise of all history, is that people must be able to live in order to ‘create history’. But in order to make a living, first of all, we need food, drink, shelter, clothing and other things⁶”. Therefore, people must first meet their lowest-level needs (to obtain the desired object through certain ways) to ensure the maintenance and development of their own lives. This undoubtedly requires production (material production, spiritual production and species reproduction), and the most fundamental is the production of material goods. However, people can not produce alone, but must produce together, which leads to social relations with production relations as the core (including economic relations, political relations, legal relations, cultural relations, etc.). Social relations make people produce and live within a specific social scope, and dominate the distribution of production results among social members, so social relations determine the satisfaction of people’s needs. As a result, the relationship between people and the object of need is transformed into the interpersonal relationship. People’s needs have now acquired social content and social characteristics in the physical and psychological form of the individual, and thus interests arise. From the analysis of the process of interest formation, we can see that interest is the need that has obtained social content and characteristics on the basis of certain production. The essence of interests is social relations, because social relations determine

whether people’s needs are satisfied or not and whether interests are realized or not. “The old materialism only had an intuitive understanding of the concept of interests, so human interests became the natural enjoyment of animals and the need of only physical natural desires, where the origin of interests can only be the result of natural selection. Marx, on the other hand, made a dynamic and dialectical understanding of the category of interests. Interest is created by human beings with their own practical activities, and it is the product of human social and historical self-development. Although it is inseparable from natural selection, it is mainly the creation of social practical activities. The human interest is not animal enjoyment but the expression of social relations⁷”.

Because the essence of interests is social relations, and the state is a special group composed of people, but also a special subject of interests, so the essence of national interests is also social relations. However, this kind of social relations mainly refers to the relations between countries, that is, international relations. There is a “middle ground” between the needs of countries and the objects they need, which is international relations. The status of international relations determines the satisfaction of a country’s needs, or the realization of its interests.

As a responsible big country, China has always advocated that the five principles of peaceful coexistence and the Charter of the United Nations should be used as the basis for the development of relations between countries, and opposes the monopoly of international affairs by any country. It does not advocate international relations in which countries pursue the maximization of national interests by unscrupulous means, regardless of principles, regardless of right or wrong, and does not advocate international relations in which countries do not hesitate to beggar their neighbors and frame other countries in order to pursue their own development, and are happy to see the stagnation or even retrogression of the development of other countries. China believes that with the development of the times and the changes in the world economic and political situation, in order to keep up with the trend of “peace, development, cooperation and win-win results⁸” and realize China’s national interests, we must build a new type of international relations of “mutual respect, fairness and justice, and win-win cooperation”. This new type of international relations is conducive not only to the realization of China’s national interests, but also to the realization of the national interests of other countries in the world.

⁷ Li Binbin, Zhou Xing, “On the Traditional Concept of Interests, Marxist Concept of Interests and Its Contemporary Value,” *Journal of Socialist Studies*, No.4, 2008.

⁸ *Xi Jinping on Governance*, Beijing: Foreign Languages Press, 2014, p.266.

⁵ Wang Puqu. *The Foundation of Politics*, Beijing: Peking University Press, 2006, p.46.

⁶ *The Selected Works of Marx and Engels (Vol. 1)*, Beijing: People’s Publishing House, 1995, pp.78-79.

China believes that to build this new type of international relations, it is necessary to look to the future, change ideas in a timely manner according to the changed new situation, abandon the Cold War mentality, oppose hegemonism and power politics, promote the democratization of international relations, and promote the development of the international order towards a more just and reasonable direction. As the General Secretary Xi Jinping pointed out in his speech at the Moscow Institute of International Relations on March 23, 2013, “To keep up with the pace of the times, we cannot enter the 21st century with our body and our brain still in the past, in the old era of colonial expansion, and in the old frame of cold war thinking and zero sum game”⁹. Xi also put forward the democratic principle of handling international affairs: “The fate of the world must be controlled by the people of all countries. Matters within the scope of the sovereignty of all countries can only be managed by their own governments and people, and affairs in the world can only be handled through joint consultation between the governments and people of all countries”¹⁰.

China believes that in order to build this new type of international relations, all countries must adhere to the equality of all countries, big or small, strong or weak, rich or poor, respect the right of people of all countries to independently choose the path of development, safeguard international fairness and justice, oppose imposing their will on others, oppose interfering in the internal affairs of other countries, and oppose bullying the weak, bullying the small with the big, and suppressing the poor with the rich. To build this new type of international relations, all countries in the world, including China, must adhere to the path of peaceful development. “Only when all countries follow the path of peaceful development, can all countries develop together and live in peace with each other”¹¹. To build this new type of international relations, countries all over the world should pay attention to connecting with the development of other countries and actively promote the common development of all countries while striving for their own development. To build this new type of international relations, on security issues, all countries should work together to properly respond to various issues and challenges, jointly turn pressure into power, turn danger into opportunity, and seek common security, comprehensive security, cooperative security, and sustainable security¹². To build this new type of international relations, all

⁹ Xi Jinping on Governance, Beijing: Foreign Languages Press, 2014, p.273.

¹⁰ Xi Jinping on Governance, Beijing: Foreign Languages Press, 2014, p.274.

¹¹ Xi Jinping on Governance, Beijing: Foreign Languages Press, 2014, p.249.

¹² Li Daguang, “New Features of His Diplomatic Strategic Thought,” *People’s Forum*, No.3, 2016, p. 61.

countries should adhere to multilateralism, safeguard the purposes and principles of the United Nations Charter, and give full play to the guiding role of the United Nations in international affairs¹³.

In diplomatic practice, China also strives to establish a new type of international relations. China actively develops global partnership, promotes coordination and cooperation among major powers, expands the intersection of interests with all countries in the world, builds a framework of great power relations with overall stability and balanced development, and deepens relations with neighboring countries in accordance with the concepts of intimacy, sincerity, benefit, tolerance, goodwill and partnership with neighbors, and the diplomatic principles of good-neighborliness, peace and prosperity. China strengthens unity and cooperation with the vast number of developing countries by adhering to the correct concept of right and gains and the concepts of sincerity, real results, affinity and good faith. China strengthens exchanges and cooperation with political parties and political organizations of various countries, and promote foreign exchanges among people’s congresses, CPPCC, armed forces, local governments, and people’s organizations¹⁴. China has led the establishment of the AIIB, vigorously promoted the Belt and Road Initiative in line with the principle of “joint consultation, co-building and sharing”, actively promoted the conclusion and acceleration of the implementation of the Paris Agreement, and actively participated in promoting the political settlement of hot issues in relevant regions. These are not only practical measures taken to implement the great power responsibility of global governance, but also concrete efforts to build a new type of international relations.

The report of the 19th CPC National Congress clearly expounded the connotation of “a community with a shared future for mankind”, which is to “build a world of lasting peace, universal security, common prosperity, openness, inclusiveness, cleanliness and beauty.” A peaceful, secure, prosperous, open and inclusive, clean and beautiful world will not come naturally. It requires the joint efforts of all countries. First of all, all countries should update their concepts in a timely manner and abandon outdated ideas. In particular, we should take the lead in updating ideas on what kind of international relations to build, and take the building of a new type of international relations of “mutual respect, fairness and justice, and win-win cooperation” as a concrete way to build a community with a shared future for mankind. In other words, the construction of a new type of international relations is an integral part of the topic of “a community with a

¹³ Xi Jinping on Governance, Beijing: Foreign Languages Press, 2014, p.251.

¹⁴ Yuan Yong, “Building a Better Future for Mankind,” *Economic Daily*, January 5, 2018, 15th Edition.

shared future for mankind”, and the new concept of international relations is based on the Marxist view of interests that the essence of interests is social relations. Therefore, the “community with a shared future for mankind” has the essence of Marxist interests.

II. The Marxist Thought of Inherent Contradiction of Interests in “a Community with a Shared Future for Mankind”

There are several inherent contradictions of interests, among which the most fundamental one is the contradiction between the subjectivity of the requirements of interest realization and the sociality of the ways of realization¹⁵. The natural character and basic stipulation of all interests are the subjective requirements of interest realization, so Marx pointed out, “Wherever there is a certain relationship, this relationship exists for me¹⁶”. Interests come from needs, and the realization of interests comes from the satisfaction of needs. Any need of the subject, from the moment it comes into being, has the dynamic gene and goal direction of the subject’s satisfaction. “Anyone can do nothing if he does not do something for his own needs and for the organs of the needs at the same time¹⁷”. When people’s needs are transformed into interests through production activities and social relations, the satisfaction of the subject of needs will be transformed into the realization of the subject of interests. This is the subjectivity of the requirement of interest realization. On the other hand, any interest is not only formed in the society, but also can be realized in the society through specific social relations and social ways, which constitutes the sociality of the ways to realize interests. “Private interest itself is the interest determined by society, and it can be achieved only under the conditions created by society and by using the means provided by society, that is to say, private interest is related to the reproduction of these conditions and means¹⁸”.

There is no doubt that national interests also have this inherent contradiction, that is, the contradiction between the subjectivity of the requirements of national interests realization and the sociality of the realization ways. On the one hand, every country strives to meet its own needs and realize its own interests, but on the other hand, when trying to meet its own needs, countries have to have relations of one kind or another with other countries and have to realize their own interests in certain social and international relations.

¹⁵ Wang Puqu, et al., *The Foundation of Politics*, Beijing: Peking University Press, 2006, p.49.

¹⁶ *The Selected Works of Marx and Engels (Vol. 1)*, Beijing: People’s Publishing House, 1995, p.81.

¹⁷ *The Complete Works of Marx and Engels (Vol. 3)*, Beijing: People’s Publishing House, 1960, p.286.

¹⁸ *The Complete Works of Marx and Engels (Vol. 46)*, Beijing: People’s Publishing House, 1972, pp. 102-103.

The vision of a community with a shared future for mankind calls for “an open, inclusive, clean and beautiful world of lasting peace, universal security and common prosperity”. To build such a world, we not only do not object to countries pursuing their own interests, but also take it for granted that countries pursue the realization of their own interests. China unswervingly follows the path of peaceful development and unswervingly advocates the concept of win-win cooperation. However, there are conditions for China to follow the path of peaceful development and advocate win-win cooperation, that is, the core interests of the country will not be infringed upon, that is, other countries should also follow the path of peaceful development. In January 2013, during the third collective study of the political Bureau of the CPC Central Committee, the General Secretary Xi Jinping pointed out, “We must adhere to the path of peaceful development, but we must never give up our legitimate rights and interests or sacrifice the core interests of the country. No foreign country should expect us to trade our core interests or swallow the bitter fruit that harms our sovereignty, security, and development interests¹⁹”.

It is the sacred mission of China’s diplomacy to resolutely safeguard the country’s core interests. In the more than 70 years since the founding of New China, China’s position on safeguarding national independence and sovereignty and safeguarding national dignity has been consistent and clear. China has always regarded resolutely safeguarding national sovereignty, security and development interests as the basic foothold and starting point of its diplomatic work. China deals with disputes involving its territorial sovereignty and maritime rights and interests in a reasonable, favorable and controlled manner, and resolutely safeguards the country’s territorial sovereignty. China will resolutely curb the sabotage activities of Taiwan independence advocates, Tibet independence advocates, Xin Jing independence advocates and other separatist forces in the international arena, prevent international violent and terrorist activities from infiltrating into China, and safeguard national sovereignty and security²⁰. In other words, the concept of a community with a shared future for mankind first and foremost adheres to the fundamental character of the interest, which is the subjectivity of the requirements of interest realization.

But at the same time, the concept of a community with a shared future for mankind puts more emphasis on the sociality of the ways to realize interests, that is, it emphasizes that if countries want to realize their own interests well, they should actively carry out all kinds of exchanges with other countries,

¹⁹ *Xi Jinping on Governance*, Beijing: Foreign Languages Press, 2014, p.249.

²⁰ *People’s Daily*, July 15, 2014, p.13.

and realize the interests of all countries in the course of exchanges and in the international relations formed through exchanges. The universal security and common prosperity of the world advocated by the concept of a community with a shared future for mankind can not be realized through the self-closure of all countries, and can not be achieved by adhering to the narrow concept of interests. There can be no lasting peace without universal security and common prosperity. China believes that what separates people is not rivers, lakes, seas and mountains, but the gap in people's mutual understanding. Only by exchanging with each other can countries fully learn from each other's strengths and offset their weaknesses, achieve common development and common prosperity²¹. China insists on proceeding from reality, seeking truth from facts, and unswervingly follows its own road. At the same time, China pays great attention to the sociality of the ways to realize its interests, unifies domestic development with opening up to the outside world, links its own development with the development of the world, combines the interests of the Chinese people with the common interests of the people of all countries, and constantly expands mutually beneficial cooperation with all countries in the world²². As the General Secretary Xi Jinping pointed out, "What we pursue is the well-being of the Chinese people and the common well-being of the people of all countries²³,"

China attaches great importance to developing relations with neighboring countries, consolidating good neighbourliness and friendship, deepening mutually beneficial cooperation, and striving to strengthen political, economic, and security cooperation with them and deepen people to people and cultural ties. China connects the Chinese dream with the aspirations of the people of surrounding countries to live a better life and the development prospects of the region in order to well realize China's long-term interests and serve the great rejuvenation of the Chinese nation²⁴.

This is guided by the sociality of the ways to realize interests. In January 2017, Xi Jinping pointed out in Geneva: If the world is good, China can be good; if China is good, the world will be better. China believes that the important means to make itself good is to move towards the world market and integrate into the world economy. If you do not have the courage to exercise yourself in the world market, you will eventually lose in the market competition. The same is

true of other countries²⁵. The report of the 18th National Congress of the Communist Party of China pointed out: "We should advocate the consciousness of a community with a shared future for mankind, take into account the reasonable concerns of other countries when pursuing national interests, promote the common development of all countries while seeking national development, and establish a new type of global development partnership that is more equal and balanced." "Promoting the construction of a community with a shared future for mankind is the guarantee and requirement for the in-depth development of globalization in the new era²⁶,". China believes that protectionist policies are like drinking poison to quench thirst, harming others but not benefiting itself. The economies of all countries will make progress if they are interlinked, and each country will retreat if they are closed. Therefore, countries in the world should resolutely avoid beggar thy neighbor, uphold the rules of the world trade organization, support a free, open, transparent, inclusive and non discriminatory multilateral trading system, refrain from exclusive trade standards, rules and systems, and firmly become advocates and promoters of an open world economy²⁷.

On the other hand, President Trump of the United States, the world's only superpower, has adopted the so-called "America First" as its foreign guiding principle and pursued trade protectionism for its own selfish interests. He has resorted to threats and inducements to bring American overseas enterprises back to the mainland, and has intimidated and extorted other countries to reduce their trade deficit and open up the domestic market. All these run counter to the true meaning of free trade in the era of globalization and hinder the common development of all countries in the world. This situation further reflects the important realistic foundation of "the community with a shared future for mankind". Building an "open and inclusive" world is one of the main connotations of "the community with a shared future for mankind". It points out how countries should communicate, and it requires countries to make efforts to promote globalization in a positive direction and oppose trade protectionism and resist the influence of extreme nationalism and populism on globalization. China advocates exchanges and mutual learning among various civilizations in the world, and believes that civilizations are colorful as a result of exchanges and enriched by mutual learning. As long as we uphold the spirit of tolerance, "clash of

²¹ Xi Jinping on Governance, Beijing: Foreign Languages Press, 2014, p.264.

²² Xi Jinping on Governance, Beijing: Foreign Languages Press, 2014, p.248.

²³ Xi Jinping on Governance (Vol.2), Beijing: Foreign Languages Press, 2017, p.444.

²⁴ Xi Jinping on Governance, Beijing: Foreign Languages Press, 2014, p.297.

²⁵ Xi Jinping on Governance (Vol.2), Beijing: Foreign Languages Press, 2017, p.278.

²⁶ Guo Rui, Wang Caixia, "China's Responsibility to Build a Community with a Shared Future for Mankind," *Studies on Socialism with Chinese Characteristics*, No.5, 2017.

²⁷ Xi Jinping on Governance, Beijing: Foreign Languages Press, 2014, p.337.

civilizations” will naturally disappear, and civilization harmony can be achieved²⁸.

The sociality of the ways to realize interests determines that all countries must realize their own interests in certain international relations. The state of international relations is generally divided into conflict, competition and cooperation, which often coexist at the same time in today’s state-to-state relations. “The Community with a shared future for mankind” aims to build “a world of lasting peace, universal security, common prosperity, openness, inclusiveness, cleanness and beauty”. This goal requires all countries to have more dialogue and cooperation in developing state-to-state relations, reduce threats and conflicts, and strive to build a new type of international relations of “mutual respect, fairness and justice, and win-win cooperation.” It requires all countries to uphold a new concept of security and a new concept of development. On April 7, 2013, in his keynote speech at the opening ceremony of the annual meeting of the Boao Forum for Asia, the General Secretary Xi Jinping said: “The international community should advocate the concepts of comprehensive security, common security, and cooperative security, so as to make our global village a big stage for common development, rather than an arena wrestling with each other²⁹.” In his keynote speech at the fourth summit of the Conference on Interaction and Confidence Measures in Asia on May 21, 2014, the General Secretary said: “We should actively promote a common, comprehensive, cooperative and sustainable concept of Asian security, innovate security concepts, build a new framework for regional security and cooperation, and strive to work out a security road of co-building, sharing and win-win in Asia³⁰.” China adheres to a rational, coordinated and progressive concept of nuclear safety, and for this reason, China has put forward the following propositions: To attach equal importance to development and safety and to develop the nuclear energy cause on the premise of ensuring safety; to attach equal importance to rights and obligations to promote the international nuclear safety process on the basis of respecting the rights and interests of all countries; to attach equal importance to autonomy and coordination, to seek universal nuclear safety through mutually beneficial and win-win ways; and to address both symptoms and root causes, and comprehensively

²⁸ Xi Jinping *on Governance*, Beijing: Foreign Languages Press, 2014, pp.258-260.

²⁹ Keynote Speech by President Xi Jinping in the 2013 Annual Conference of the Boao Asia BBS,” Xinhua Net, April 7, 2013, http://news.xinhuanet.com/politics/2015-03/29/c_127632707.htm.

³⁰ Wang Xi and Jia Yuankun, “Xi Jinping: We Should Actively Advocate a Common, Comprehensive, Cooperative and Sustainable Asian Security Concept,” Xinhua News Agency, Shanghai, May 21, 2014.

promote nuclear security efforts with the goal of eliminating root causes³¹. On September 26, 2015, when attending the United Nations Development Summit at United Nations headquarters, President Xi said: “We must strive for equitable development and make development opportunities more equal; we must adhere to open development so that the fruits of development can benefit all parties; we must pursue comprehensive development and make the foundation of development more solid; we must promote innovative development and fully unleash the potential of development³²”.

The second inherent contradiction of interest is the contradiction between the subjectivity of interest form and the objectivity of interest content. “Community with a shared future for mankind” advocates the construction of an “open and inclusive, clean and beautiful world of lasting peace, universal security, common prosperity”, which points out the interests of all mankind or the common interests of all countries in the world. It exists in the form of the subjective consciousness and psychology of the people of China and other countries in the world. It contains the seeking tendency, cognition, perception and satisfaction of the Chinese people and the people of other countries in the world for peace, development, cooperation, security, win-win and other needs. Therefore, it also has formal subjectivity. However, it is also a direct expression of the material and spiritual needs adapted to the practical level of contemporary society and the situation of international relations, and its content reflects the level of production development of contemporary society and the material and social conditions under the background of international relations. Therefore, it is objective in content. That is to say, “community with a shared future for mankind” has subjectivity in form and objectivity in content.

The third inherent contradiction of interests is the contradiction between the objective and the instrumental nature of interests. The internal and external activities of all countries in the world should or even must focus on building an “open and inclusive, clean and beautiful world of lasting peace, universal security, common prosperity”. Therefore, the “community with a shared future for mankind” has corresponding goal significance to the material and spiritual life of all countries in the world and their people. On the other hand, “the community with a shared future for mankind” is of great instrumental significance for all countries and peoples in the world to form various new types of social relations, participate in

³¹ Xi Jinping *on Governance*, Beijing: Foreign Languages Press, 2014, pp.254-255.

³² Xi Jinping, “Seeking Sustainable Development as Win-win Partners -- Speech at the UN Development Summit,” Xinhua News Agency UN, September 26, 2015.

global governance, meet their own needs, and promote the progress and development of human history. Therefore, “the community with a shared future for mankind” has the nature of both goals and means, and is the unity of goals and means nature.

The fourth inherent contradiction of interests is the contradiction between the concrete limitation of interests and the infinity of interest development. This contradiction means that at the specific stage and level of social development, the interests are always specific and limited in terms of the specific needs and needs of each social member. In terms of the overall development of the needs of society and social members, interests have the possibility of unlimited development. “community with a shared future for mankind” advocates building an “open and inclusive, clean and beautiful world of lasting peace, universal security, common prosperity”. From the process, it undoubtedly reflects the contradiction between the concrete limitation of interests and the infinity of interest development. In the current historical stage, the specific measures taken by the international community to build a community with a shared future for mankind, as well as the efforts made in partnership, security pattern, economic development, civilization exchanges, and ecological construction, all reflect the specific limitation of interests. From the perspective of the overall development of the needs of all countries, “the community with a shared future for mankind” embodies the infinity of the development of interests. Therefore, the concept of a community with a shared future for mankind is a great idea based on the reality of human society and looking at the long-term future of the development of human society. On the one hand, it reflects the concrete limitation of interests, on the other hand, it reflects the infinity of interest development.

In a word, the concept of a community with a shared future for mankind contains the thought of inherent contradictions in Marxist politics about interests. On the one hand, it adheres to the subjectivity of the requirements for the realization of interests, and holds that it is reasonable for countries to pursue their own national interests. On the other hand, it insists on the sociality of the ways to realize interests, emphasizing that when countries realize their own interests, they must be realized in exchanges with other countries and in certain international relations. At the same time, “the community with a shared future for mankind” also embodies other inherent contradictions of interests.

III. The Marxist Thought of Common Interests in “the Community with a Shared Future for Mankind”

The movement of the basic contradiction contained in the interest itself (the contradiction between the subjectivity of the interest realization requirement and the sociality of the realization way)

forms all kinds of interest relations, and the common interest is a kind of interest relationship. Common interests are based on personal interests or the interests of the sub-groups that make up a group. The similarities of these different personal interests or sub-group interests constitute common interests. In this sense, common interests are the interests formed when people form groups, that is, group interests³³.

General Secretary Xi Jinping pointed out due to the unprecedented deepening of interconnection and interdependence among countries, the world has increasingly become a community with a shared future³⁴. “A community with a shared future for mankind, as its name implies, means that the future and destiny of every nation and country are closely linked, and we should share weal and woe, strive to build our planet where we were born and grew up into a harmonious family, and turn the aspirations of people all over the world for a better life into reality³⁵”. The concept of a community with a shared future for mankind advocates that all countries join hands to build an “open and inclusive, clean and beautiful world of lasting peace, universal security, common prosperity”, which emphasizes the group interests of all mankind, that is, the common interests of all countries. The realization of these more abstract common interests should be based on the realization of more specific common interests, which are prominently reflected in dealing with global problems. Indeed, with the rapid development of science and technology and the promotion of globalization, the common interests of all countries in the world are increasing day by day, and global problems are becoming increasingly prominent. These global problems include population, environment, resources, finance, politics, terrorism, nuclear security, energy security, cyber security, food security, drug abuse, migration (refugees), health, poverty and so on³⁶.

Common interests have the public character in specific social relations. “The public character of common interests can be the commonality of interests among different stakeholders in different senses, such as content, rules, forms, concessions and compromises³⁷”. As mentioned above, the concept of a community

³³ Wang Puqu, et al., *The Foundation of Politics*, Beijing: Peking University Press, 2006, p.54.

³⁴ *Xi Jinping on Governance*, Beijing: Foreign Languages Press, 2014, p.272.

³⁵ Xi Jinping, “Join Hands to Build a Better World -- Keynote Speech at the High Level Dialogue Meeting between the Communist Party of China and the World’s Political Parties,” Xinhua News Agency, Beijing, December 1, 2017.

³⁶ See Xulong Chen, “Major Global Issues Facing the World Today,” *Outlook*, No.39, pp.18-20.

³⁷ Wang Puqu, et al., *The Foundation of Politics*, Beijing: Peking University Press, 2006, p.55.

with a shared future for mankind adheres to the Marxist idea of the contradiction between the subjectivity of the requirements for the realization of interests and the sociality of the ways of realization, so although it emphasizes the common interests of all countries in the world, however, it does not ignore the legitimacy of countries to safeguard their own national interests, and thus does not ignore the contradictions of interests among countries. Contradiction is both a struggle and an identity. When building a community with a shared future for mankind, in the face of complex interests, it is impossible for countries not to make compromises and concessions and to formulate certain rules on this basis, or even to form a consensus on their own behavior boundaries, that is, it is impossible not to reflect the public character of common interests in behavior and its goals.

Common interest is non-market realization, that is, common interest can not be realized through market ways and market mechanisms. It is the common interest of all countries in the world to try to solve global problems, but the realization of common interests usually requires the supply of public goods, which has the characteristics of non-exclusivity and non-competition in consumption. Rational market subjects who aim to maximize profits are unwilling and impossible to invest or supply public goods, so it is impossible to solve global problems through market approaches. Global problems need to be solved by the public power which is enforced by legality.

But the international community lacks the kind of public power similar to that of domestic society.

General Secretary Xi Jinping's advocacy of building a community with a shared future for mankind precisely takes into account the non-market realization of common interests such as global issues, and awakens the awareness of all countries to actively join hands to carry out global governance. It not only reflects the world feelings of the Communist Party of China and the Chinese government, but also reflects China's responsibility as a responsible big country.

Common interest is relatively independent, because once it is formed, it becomes the third kind of interest in the interest relationship, thus obtaining a special interest status. "Personal interests always develop into class interests and common interests against the will of the individual, and the latter gains independence from solitary individuals and obtains the form of universal interests in the process of independence³⁸". Not only that, in some cases, common interests often dominate individual interests, such as the dominance of national interests to the personal interests

of citizens. As an increasingly developing country, China strongly feels the pressure of global problems and the great impact of the common interest of solving global problems on its national interests, so it advocates the construction of a community with a shared future for mankind, to promote the realization of the common interests of all countries, that is, to promote the realization of the interests of all mankind.

Common interests have multiple values, which means that common interests usually contain multiple value requirements of relevant stakeholders in specific interest relations. It at least contains the basic values of survival, security, order, efficiency, fairness, justice, equality, democracy, freedom and so on³⁹. The concept of a community with a shared future for mankind advocates that all countries join hands to build "an open and inclusive, clean and beautiful world of lasting peace, universal security, common prosperity", which clearly demonstrates multiple values and meets the requirements of multiple values of common interests.

In a word, "community with a shared future for mankind" is an abstract but concentrated expression of the common interests of all countries, that is, human interests. It reflects the characteristics of publicity, non-market realization, relative independence and multiple values of realistic and concrete global problems, so it has the Marxist thought of common interests.

IV. The Marxist Thought of Contradiction of Interest in the Community with a Shared Future for Mankind

In terms of nature, in addition to common interests, the relationship of interests also includes the contradiction of interests. Interest contradiction can be divided into horizontal interest contradiction and vertical interest contradiction. Horizontal interest contradiction refers to the contradiction between the interests of different stakeholders at the same level. The basic conditions of horizontal interest contradiction have both subjective and objective aspects. The objective condition is the difference between two stakeholders in the same interest relationship. There are various reasons for this difference, but it mainly comes down to natural differences and social differences. There are differences in size, strength, rich and poor between countries, as well as differences in history, culture, economic and political system, physical geography and so on, which objectively results in (horizontal) conflicts of interests among countries. The subjective condition of horizontal interest contradiction is that the interest subjects in the same interest relationship have interest requirements for the same interest object, which is manifested as interest deprivation and interest competition.

³⁸ *The Complete Works of Marx and Engels (Vol.3)*, Beijing: People's Publishing House, 1960, p.273.

³⁹ Wang Puqu. *The Foundation of Politics*, Beijing: Peking University Press, 2006, p.55.

The concept of a community with a shared future for mankind emphasizes the establishment of a partnership of equality, mutual consultation and mutual understanding, walks out a new road of exchanges between countries of “dialogue rather than confrontation and partnership rather than alliance”, and advocates “big countries should get along with each other without conflict, or confrontation, but with mutual respect and win-win cooperation, and that when large countries and small countries get along with each other, they should treat each other as equals, practice the correct concept of right and gains, and put right above gains ⁴⁰”. Xi Jinping pointed out that the principle of sovereign equality, the spirit of international humanitarianism, the four major purposes and seven principles clearly defined in the UN Charter, and the five principles of peaceful coexistence “should be the basic principles for building a community with a shared future for mankind”. Sovereign equality is “the most important criterion for countries to regulate their relations, and it is also the first principle followed by the United Nations and all agencies and organizations ⁴¹”. These ideas contained in the concept of a community with a shared future for mankind are the reflection of the actual conflicts of interests between countries and are the solutions to these contradictions of interests, and have the connotation of Marxist thought of horizontal contradictions of interests.

“The community with a shared future for mankind” also has the connotation of Marxist thought of vertical contradiction of interests. “With the development of the division of labor, there is a contradiction between the interests of a single person or a single family and the common interests of all individuals who interact with each other; and this common interest not only exists in the idea as a ‘universal thing’, but first of all exists in reality as the interdependence between individuals who have a division of labor ⁴²”. The vertical interest contradiction is the contradiction between the interests of the interest subjects at different levels, and the relationship between the interest subjects at different levels is actually a relationship between the special and the general, therefore, the vertical interest contradiction is actually a contradiction between special interests and common interests. The common interest is composed of the common part of the interests of different interest subjects who make up the interest relationship, and the special interest is the different part of the interest of these interest subjects. Therefore, the contradiction between the special interest and the common interest is actually the contradiction between the two parts of the

same interest subject. Therefore, we can draw such a conclusion: the vertical interest contradiction is actually the contradiction between the interests of two parts of the same interest subject. There are also subjective and objective reasons for the contradiction of vertical interests. The objective reason is that the two parts of the interests of the same interest subject, namely, special interest and common interest, have different meanings for the interest subject, which is embodied in the difference between direct meaning and indirect meaning, the difference between local meaning and overall meaning, and the difference between current meaning and long-term meaning. The subjective cause of the vertical interest contradiction is the unreasonable division of the two parts of the interests of the same interest subject.

Dealing with global problems or carrying out global governance belongs to the common interests of all countries in the world. For all countries in the world, relative to their special interests, it has indirect, overall and long-term significance, so it is easy to be “ignored” by all countries and on this issue, it is easy to hitchhike and to produce utilitarian thinking of “hoping to take more advantage and bear less responsibility”. “Community with a shared future for mankind” advocates the construction of “an open and inclusive, clean and beautiful world of lasting peace, universal security, common prosperity”, taking advantage of the contradiction between objective and instrumentality of interests. In particular, we try to give full play to the instrumental characteristics of interests, so that all countries in the world can abandon the narrow thinking of zero-sum game, share more and take more responsibility, and actively take practical actions to deal with global problems. Strive to realize the common interests of all countries, realize their special interests of direct significance, local significance and current significance in the process of realizing common interests, and strive to unify the special interests of all countries with the common interests or the interests of mankind as a whole, and weaken the contradiction of vertical interests.

China believes that when carrying out global governance in order to build a community with a shared future for mankind, “developed and developing countries have different historical responsibilities, stages of development, and coping capabilities, and the principle of common but differentiated responsibilities is not outdated and should be observed ⁴³”. On the one hand, it points out the objective basis of the horizontal interest contradiction between countries from the historical and realistic point of view, on the other hand, it puts forward the responsibility principle of global governance from this objective basis, which makes the division of the two parts of the interests of each country

⁴⁰ *Xi Jinping on Governance(Vol.2)*, Beijing: Foreign Languages Press, 2017, p.253.

⁴¹ *Xi Jinping on Governance(Vol.2)*, Beijing: Foreign Languages Press, 2017, p.539.

⁴² *The Selected Works of Marx and Engels (Vol.1)*, Beijing: People's Publishing House, 1995, p.84.

⁴³ *Xi Jinping on Governance(Vol.2)*, Beijing: Foreign Languages Press, 2017, p.529.

more reasonable, reflecting fairness and justice. Thus, it weakens the vertical contradiction of interests (the contradiction between the special interests of countries and the interests of the community among countries), and improves the enthusiasm of all countries to carry out global governance and build a community with a shared future for mankind. This shows that the specific strategy of building a community with a shared future for mankind has the connotation of Marxist thought of vertical contradiction of interests.

CONCLUSION

The concept of a community with a shared future for mankind is an important part of Xi Jinping's thought of socialism with Chinese characteristics in the new era and the general goal of great power diplomacy with Chinese characteristics in the new era, embodying the ideological consciousness and political vision of the Party Central Committee with Xi Jinping as the core to serve all mankind, and embodies China's great power ambition and responsibility. Its basic connotation is to build "a world of lasting peace, universal security, common prosperity, openness, inclusiveness, cleanness and beauty". It is organically linked with Xi Jinping's new concepts of international relations, new development, new security and global governance, which to a certain extent stems from his Marxist interest thought, that is, it contains the thought of the essence of interest, the thought of inherent contradiction of interest and the thought of interest relationship, which is the core of Marxist politics.

Marxism believes that interest is social transformation of need, and its essence is social relations. Therefore, for a country, the essence of its interests is international relations. Based on this, China advocates a new type of international relations featuring mutual respect, fairness and justice, and win-win cooperation. The construction of this new type of international relations is an important concrete manifestation of building a community with a shared future for mankind. Marxism believes that there are many inherent contradictions in interests: the contradiction between the subjectivity of interest realization requirements and the sociality of the way of the realization; the contradiction between the subjectivity of interest form and the objectivity of interest content; the contradiction between the goal nature of interest and its means nature; the contradiction between the concrete limitation of interest and the infinity of interest development. "The community with a shared future for mankind" has this inherent contradiction of interests. Due to the existence of internal contradictions of interests, human society has formed a variety of interest relations, which can be divided into common interests and interest contradictions. Common interest has the characteristics of publicity, non-market realization, relative independence and multiple values. "The community

with a shared future for mankind" has the connotation of Marxist common interest thought. Interest contradiction can be divided into horizontal interest contradiction and vertical interest contradiction, both of which have objective and subjective conditions. Such conflicts of interest also arise between countries. "The community with a shared future for mankind" also has the connotation of Marxist thought of contradiction of interests.

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