

The Relationship between the Construction of Community for the Chinese Nation and the Subjectivity of the People—Based on the Community Analysis

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Abstract: *Throughout the course of the development of the Chinese nation, the people of different ethnic groups have formed common interests, beliefs, emotions, and culture in different historical periods, and have closely united in aspects such as national unity, economic development, technological progress, and national defense construction, forming a community for the Chinese nation. The subjectivity of the people is a key thread of the development of the community for the Chinese nation. In the societal transformation of the new era, the society should be a common construction of individual subjectivity and community for the Chinese nation. From this, a path of endogenous development which is suitable for our country's society should be explored, and Chinese path to modernization should also be continuously promoted. It is of great significance to study and explain the relationship between the community for the Chinese nation and the people's subjectivity for promoting Chinese path to modernization and building a community with a shared future for mankind.*

Keywords: a community for the Chinese nation; subjectivity of the people; community; a shared future for mankind.

1. INTRODUCTION

In the process of more than 5,000 years of civilization development, the various brotherly ethnic groups in the Chinese national family have formed an interdependent and organically integrated community of the Chinese nation. With long-term transitional characteristics, it transcends the historical boundaries of dynasties and ethnic groups. And throughout the long history of development, the people have always been the subject of history. Based on this understanding, this article discusses the relationship between the construction of community for the Chinese nation and the subjectivity of the people from the perspective of community.

2. THE INTRINSIC INTEGRATION OF THE COMMUNITY TO HUMAN SOCIETY

2.1 Natural community: the interdependence of individuals

Although Marx did not provide a precise description of “every person's freedom and comprehensive development” in communist society [1], he clearly defined the ideal society of humanity, that is, the “true community” should be the resolution of contradictions between humans and nature, between humans and humans, truly achieving reconciliation between “the individual” and “the class”, melting the boundaries between human subjectivity and sociality, and achieving a true unity between human abstraction and concreteness. And the freedom of human and the reality of social are the starting point and foothold of Marx's theoretical framework. Marx believes that there is an inherent correlation between the “naturally formed community” and the “individual”, but at this time, the individual has no subjectivity, only a subordinate attribute to the community, manifested as a “dependency” relationship between people. This “dependency” refers to a personal attachment relationship between people in pre-modern human society, characterized mainly by people's dependence on things. Therefore, the development of society is often limited by human activities, and people's mutual relationships are more manifested as specific social relationships, that is, self-reliance and domination by material possessions, as well as inequality and lack of interaction between individuals.

Human relationships are heavily influenced by natural relationships. As people gradually break away from “things”, the relationships between people also change. People gradually form a natural community based on land ownership and common factors such as blood ties, language, and customs. In this natural community, although people have freed themselves from “absolute control of things”, they are still constrained by the development of social productive forces. Therefore, the community currently is still a self-sufficient state, and the relationship between individuals and the community is still “intimate.” This is exactly what Japanese scholar Kiyoshi Mochizuki believes, that the freedom of each individual member is a collective existence. With the development of external material forces and the rise of internal individual autonomy, the community initially formed by blood ties gradually differentiates into a geopolitical community. People develop together in the field of the geopolitical community, “they are fixed in a set of stable social relationships and play a role in a special and specific way. In this sense, individuals are specific, special, but not free” [2], and they further differentiate into a spiritual community that is mutually independent in the geographical sense but spiritually integrated. In this community, people have a consistent direction, influence each other, and coordinate with each other in the spiritual sense. This provides the conditions for the emergence of capitalist society, that is, civil society.

2.2 Capital community: the independence of individuals

Marx's profound understanding of the civic community is based on his criticism of capitalism. In a natural community, people maintain a sense of connection despite the various factors of separation, while in the civic society, people are formally bound together by various factors but maintain a state of separation. Therefore, the capitalist community is not derived from an inherently existing unity. Hence, Marx's deep critique of capital accumulation under the capitalist community reveals a profound interpretation of the inherent logic of capitalism. It reveals that the material foundation of capitalist society provides the possibility for individual independence. However, it also exposes how the logic of capital dominates the way people live under capitalist society, and does not provide a path for the development of intrinsic diversity among individuals. This is because the continuous improvement of social productive forces has led to the formation of an "individual-centric" capitalist social form. As a result, individual actions no longer express the will and spirit of a unified entity within themselves, just as individuals no longer act for the collective interests like in a natural community. The internal relations of the capital community are atomically divided, and people no longer live in interdependent social interactions, but in abstract and universally opposed external relations. On the surface, they are free from the "shackles" of things, but internally they are still limited by their relationships with material objects. Therefore, the essence of freedom and human creativity in capitalist society has been refuted and dispersed by a force of alienation with the function of "assimilation".

In modern society, people's "community" life is alienated by the power of currency and capital. Society is constructed in the posture of mutual negation between people, which is often the fundamental relationship in capitalist society. As the essence of community fades away, modern capitalist society only shows its abstract and false side. Furthermore, with the development of capitalist commodity economy, individuals become increasingly dependent on society. If there is a commodity that is recognized by everyone and society unconditionally acknowledges its status, individuals will relentlessly pursue it. It will acquire a power that surpasses all other commodities, allowing the holder to obtain everything else through exchange. At this point, individual independence will gradually be replaced by the intermediation of money. At the same time, money alienates people from their own labor, transforming social relationships from people to capital and money. The capitalist community is a union of capital, not a true union of individuals, and it does not achieve the true freedom of individual development. Therefore, to create a communist society based on the foundation of "social members collectively owning social wealth", it is necessary to reshape the limited connection between individuals and society, so that the connection between people goes beyond the conditions it contains.

2.3 "True community": the freedom of individual personalities

Marx believed that the "association of free individuals" constitutes a true human society, and it is only at this stage that universal internal harmony or human identity can be formed between individuals. This is both a necessity of historical development and the direction of future development of human society. Therefore, in a communist society, individuals are no longer externalized as others, nor are they composed of discrete individuals, but rather they are interconnected as a collective subject of humanity, which will demonstrate that they "freely relate to each other, not out of the need for material dependence, but out of the need for subjective abilities, virtues, and achievements that they possess in relation to each other. Consequently, the rich domain of free interaction promotes the comprehensive development of differences among individuals and the comprehensive development of every individual's internal differences. Thus, in this social form, individuals achieve both subjective independence and objective independence". This proves that only in a communist society can there be a true community of individuals, where human relationships are free, concrete, and universal.

In the interaction between individuals in a community or society, the true unity of the subject and object of human beings is achieved. The "self" personality of individuals will be created by the free will of the subject, and the characteristics of "freedom" and "consciousness" will be fully demonstrated in the community of people. The previously alienated form of human freedom will be stripped away, thus achieving true harmony between the "individual" and the "community". Only in this stage, through the power of revolution, can the positive abandonment of individual alienation be achieved, allowing individuals to transition from "singularity" to "diversity". This will be the restoration of human nature, enabling the true essence of human beings to be fully manifested in practical activities, and allowing "individuals to return from religion, family, nation, etc. to their own existence in accordance with human nature, that is, social existence" [3]. At the same time, in the community of that time, individuals collectively own the means of production and collectively use social labor, establishing a true human community. Under this condition, individuals join the community as "selves" and have a universal and comprehensive "awakening" in productive practice, enabling themselves to achieve true freedom in the union of "individual" and "community", which means that the freedom of every individual's development becomes the premise for the freedom of all individuals to develop, allowing the "freedom of individual personality" and the "union of free individuals" to be truly realized. "Also, only in a communist society, where individual creative and free development is no longer an empty phrase, does this development depend on the connections between individuals. These connections are partly manifested in the economic conditions and partly manifested in the necessary unity and solidarity for the free development of all people, and finally manifested in the diverse activities of individuals based on the current productive forces" [4]. However, it is important to note that Marx believed this process should be a historical process and not instantaneous.

2.4 A community for the Chinese nation: the subjectivity of individuals

In today's China, the Chinese nation is no longer just a historical term, but has become a conscious concept. The Chinese nation is a community of shared destiny. When the country and the entire nation are on the verge of death, every member of the Chinese nation consciously stands up, struggles to eliminate oppression and exploitation, and achieve freedom and liberation. In the process of pursuing their own liberation, national rejuvenation, and national revitalization, the sons and daughters of the Chinese nation consciously achieve an internal connection with their ethnic group and become a member of the community. The formation of community for the Chinese nation is an example of unity among all ethnic groups in the country and a community formed through communication, interaction, and integration in various aspects of long-term social life. In the three pivotal processes of "standing up," "getting rich," and "becoming strong," the recognition of community for the Chinese nation by the people of all ethnic groups in China continues to grow. The recognition of community for the Chinese nation ultimately stems from the recognition of a shared national identity by all the sons and daughters of the Chinese nation, the recognition of a shared life among different ethnic groups, industries, and regions, and the recognition of shared values and goals. Without the subjectivity of the people, that is, the mutual tolerance, care, harmony, and unity of the people of all ethnic groups, it is impossible to construct the recognition of community for the Chinese nation, and the people of all ethnic groups will not have a sense of belonging.

The individual subjectivity of individuals is the foundation of the recognition of community for the Chinese nation by various ethnic groups. This is reflected in the recognition of community for the Chinese nation by various ethnic groups in the process of social practice, which involves the exchange and interaction of culture, psychology, values, and beliefs among different ethnic groups. In this process, mutual respect and learning among different ethnic groups have formed a harmonious cultural atmosphere. In this cultural atmosphere, different ethnic groups learn from each other and constantly interact, which strengthens mutual understanding and friendship and also promotes the common development of different ethnic groups, deepening their recognition of community for the Chinese nation.

The individual subjectivity of individuals is both the central pillar and the key to the deepening of the recognition of community for the Chinese nation by the Chinese people. For a community to achieve its value goals, it is necessary to guide group members to exert their subjective initiative and act according to certain laws. The community for the Chinese nation is a whole of shared destiny and common destiny of all ethnic groups, and its recognition determines the stability and unity of the Chinese nation. We should give full play to the main role of the people of all ethnic groups in the modernization of Socialism with Chinese characteristics and the enthusiasm, initiative and creativity of the people, so that everyone's sense of identity with the community for the Chinese nation can be enhanced. Only in this way can we continuously enhance the integrity and cohesion of community for the Chinese nation and make new and greater contributions to achieving the goal of the Chinese Dream.

3. BUILDING A SENSE OF COMMUNITY IDENTITY FOR THE CHINESE NATION FROM THE PERSPECTIVE OF THE PEOPLE

3.1 The starting point of community identity for the Chinese nation: awakening the consciousness of "the people"

Since the awakening of national consciousness among the Chinese people in modern times, the concept of "national" has become a hot topic among the elite class. This concept encompasses both national and ethnic identities. However, for a nation in turmoil, the emergence of a strong state is highly anticipated. At that time, different political forces engaged in intense power struggles over the identities of "subjects" and "citizens," causing the cohesion of the ethnic community to be lost due to political identity differences. In this context, the CPC took on the arduous historical task of rebuilding the ethnic community by establishing a state centered around the "people." Unlike the concept of "national," the collective identity of "people" can serve as the representative of the community and fulfill the people's expectations for a powerful nation.

It is clear that the CPC is a proletarian political party composed of the most revolutionary-minded masses. To reconstruct a community for the Chinese nation, the CPC needs a "people" force that is centered around the people and embodies the most revolutionary spirit. Only by making them understand their "true" interests can their consciousness of "national liberation," "national equality," and "national unity" be awakened. Awakening the consciousness of "people" among all ethnic groups is not only the political ideology guiding the progress of Chinese society led by the CPC, but also the starting point for the CPC to lead people in constructing a community for the Chinese nation.

After the victory of the Anti-Japanese War, the CPC initiated an internal rectification movement characterized by "self-revolution". During this movement, bureaucratic and formalistic phenomena that were detrimental to the relationship between the Party and the masses were corrected, making the CPC more accepted by the people and loved by the masses. Undoubtedly, the CPC is the most loyal representative of the people of all ethnic groups. In the process of forming and developing community for the Chinese nation, "the people" consciousness is the most important banner, representing the strong collective consciousness of various ethnic groups. The construction of the "people" identity under the leadership of the CPC embodies the two basic elements of "nation" and "democracy", and the key to establishing community for the Chinese nation lies in awakening "the people" consciousness of various ethnic groups.

3.2 The key to community identity for the Chinese nation: the subjectivity of the people

On October 1, 1949, the People's Republic of China was declared established, and the Chinese people became the master of the new society. The People's Republic of China is a state where all power belongs to the people, and the establishment of "the people" identity laid the foundation for the recognition of community for the Chinese nation by various ethnic groups.

In the "Common Program of the Chinese People's Political Consultative Conference", the system of people's congresses is established as the foundation, and the system of ethnic regional autonomy is determined as the basic system for governing ethnic groups in our country, providing important institutional guarantees for safeguarding national sovereignty and internal unity among ethnic groups. The system of ethnic regional autonomy is the embodiment and guarantee of "people as masters" in ethnic minority areas.

In our country, the process of ethnic identification is achieved through the recognition of the identity of "the people" and the construction of a national community. The work of ethnic identification involves individuals identifying themselves within the scope of "the people" identity, which brings together the 56 ethnic groups into a unified "flower". This successful model forms a national relationship pattern centered around "the people" and consolidates the national community. The national community, centered around "the people", intertwines the political community and the national community, promoting interactions, exchanges, and cooperation among people of different ethnicities in various fields. This highlights the institutional advantage of our diverse and integrated multinational country, with "the people" at its center.

3.3 The principles of community identity for the Chinese nation: people's democracy

Firstly, there is a common destiny between community for the Chinese nation and the democratic fate of the people. The destiny of the Chinese nation is closely linked to the destiny of all Chinese people. The democratic strength needed to build community for the Chinese nation can only be achieved through the people's democracy that has been nurtured by Chinese five thousand years of harmonious culture. The CPC has embraced and inherited Chinese culture, and based on this foundation, it has creatively developed the concept of people's democracy, which coincides with the inherent meaning of subjectivity required to construct community for the Chinese nation. To strengthen the consciousness of community for the Chinese nation, it is necessary to always regard the safeguarding of the interests of the people of all ethnic groups in China and the overall interests of community for the Chinese nation as the starting point and focus. This reflects a deep reflection on the history of China's poverty and weakness, shattered land, and resistance against Western powers during the modern era, as well as an objective judgment on the risks and challenges faced by the Chinese nation in achieving great rejuvenation in the new era.

Secondly, it is necessary for a community for the Chinese nation and the people's democracy to adhere to the principle of democratic centralism. A community for the Chinese nation is a unified entity, and in order to ensure the fair interests of all ethnic groups within it, it is essential to uphold the principle of democratic centralism, which can best satisfy the common interests of all ethnic groups. The most important theoretical connotation that the Party has developed through summarizing the experience of the masses, respecting their innovative spirit, and exercising democratic rights correctly is democratic centralism. Deng Xiaoping once pointed out profoundly: "The Party can only rely closely on the masses, maintain close contact with them, listen to their voices at any time, understand their emotions, represent their interests, in order to form a strong force and successfully accomplish its various tasks" [5]. This indicates that the Party can only be strong and overcome any difficulties if it stays with the people and follows the mass line, and only by implementing the principle of democratic centralism can community for the Chinese nation become more solid.

Thirdly, there is consistency between a community for the Chinese nation and the goal of people's democracy. People's democracy refers to guaranteeing the people's right to democracy under the law, and the essence of people's democracy lies in ensuring that the people are the masters of the country. The purpose of constructing a community for the Chinese nation is also to allow the people of all ethnic groups to enjoy freedom and equality in the development of socialist democratic politics, and to exercise the right to be masters of their own country. Only by developing people's democracy can we better lead the people in the construction of socialist modernization, and only by guaranteeing the people's mastery can we ensure their extensive and sustained participation in political life, truly establish a stable and united political situation, and build a harmonious and a beautiful community for the Chinese nation.

4. THE PEOPLE PROMOTE THE CONSTRUCTION OF COMMUNITY IDENTITY FOR THE CHINESE NATION

The party and the state attach great importance to the people's subject status, emphasizing the combination of the people's subjectivity and reality, and exploring a path suitable for the construction of community identity for the Chinese nation.

4.1 Respecting the subject status of the people and insisting on people's democracy

In a multi-ethnic country, common core values and identity are important as they relate to their sense of happiness and belonging. Building a sense of community identity for the Chinese nation is not only a patriotic education for all ethnic groups in the country, but also an expression of people's democracy. Enhancing the sense of community identity for the Chinese nation must always adhere to the main theme of the people and guarantee people's democracy. People's democracy is a product that

combines the basic principles of Marxism with the specific conditions of China, and it is a democratic paradigm suitable for China's national conditions. As a country with a history of 5,000 years of civilization, the transition from traditional society to modern society cannot be separated from "people". From ancient times to the present, under the influence of the "Three Represents" policy, people of all ethnic groups in our country have gradually formed a community for the Chinese nation where "you are part of me and I am part of you".

In order to make our nation and country stable and prosperous, we must constantly consolidate the real foundation of the people's subjectivity, share the fruits of development with the people, and always adhere to the people-centered approach. This requires us to continue to innovate and improve the forms of people's democracy in the process of development, strengthen ethnic unity, consolidate national unity, fully play the role of people's subjectivity, and use the wisdom and strength of the people to lead the sons and daughters of all ethnic groups in China to create a better life. Only when every individual in a community for the Chinese nation can achieve full and comprehensive development can we better play the overall role of a community for the Chinese nation and truly lay a solid foundation for the great rejuvenation of the Chinese nation.

4.2 Using culture to unite people of all ethnic groups and enhance emotional identification

The idea of "diversity in unity" in Chinese culture is the core of the concept of a community for the Chinese nation. Within the Chinese national family, different ethnic groups, as different cultural entities, are able to coexist harmoniously. This demonstrates that cultural exchange serves as a bond to enhance harmony and solidarity among different ethnic groups, which is an important aspect and internal driving force in building a sense of identity for community for the Chinese nation.

Culture is an important vehicle for maintaining emotions. Throughout the long history, the Chinese nation has created a profound and splendid Chinese civilization, giving rise to a set of unique symbols with Chinese characteristics. These symbols include classical cultural symbols, folk festival symbols, and geographic symbols. From the moment of their birth, various ethnic groups have been immersed in the unique space of Chinese civilization, generating their own emotional experiences with the symbol system of Chinese civilization. Therefore, in order to establish a sense of identity for a community for the Chinese nation, it is necessary to respect and understand the outstanding traditional cultures of various ethnic groups, strengthen communication, interaction, and trust among different ethnic groups, thereby establishing a strong emotional bond and uniting various ethnic groups closely together, like the seeds of a pomegranate, to jointly construct the identity of a community for the Chinese nation.

4.3 A community for the Chinese nation and a community with a shared future for mankind are dialectically unified

Based on the theory of world history and interconnection constructed by Marx, the concept of community reveals the essence of the inner expansion of capital logic as the unequal possession of material and the universal lack of individual freedom. It also exposes that the community of capitalist countries is an "illusory community." To truly build a "union of free individuals" social community, it is necessary to be based on the common interests and common development of humanity, and form a community with a shared future for mankind beyond individual significance. This indicates that the idea of building a community for the Chinese nation and a community with a shared future for mankind proposed by the party is an inherent extension of Marx's relevant thoughts and an inheritance and development of the essence of Marx's theoretical ideas.

With the deepening of economic globalization and the acceleration of technological revolution, the world is undergoing unprecedented changes. Faced with increasingly complex international environment and various challenges, any country with complacent ideas risks being left behind by the times. Humanity must stand together, with people from all countries working together to solve numerous difficulties. To achieve the great rejuvenation of the Chinese nation, we must embrace the world, promote exchanges and integration of different civilizations, promote harmonious coexistence and common development among all ethnic groups, and jointly build a community for the Chinese nation and a community with a shared future for mankind. Although there are differences between the "two communities," they are dialectically unified in overall terms.

On one hand, the construction of community for the Chinese nation is a part of building a community with a shared future for mankind. The concept of a community with a shared future for mankind emphasizes the common interests of all humanity, the establishment of a new type of mutually beneficial and win-win international relationship, and the creation of a more harmonious and beautiful world. The diversity and unity of the Chinese nation constitute a community for the Chinese nation, while a community with a shared future for mankind encompasses people of all ethnic groups around the world, with each nation being a part of this community. The Chinese nation and the world's nations have a relationship of part and whole, making a community for the Chinese nation an indispensable component of a community with a shared future for mankind.

On the other hand, the construction of a community with a shared future for mankind provides a favorable external environment for a community for the Chinese nation. Without a peaceful and stable international environment, it is difficult to further develop and consolidate a community for the Chinese nation. The stability of the world order can reduce external resistance encountered in the process of building a community for the Chinese nation. Therefore, we should actively seek mutually beneficial cooperation and common development with other countries in the world, to provide a strong international environment for the construction of a community for the Chinese nation.

The dialectical unity between a community for the Chinese nation and a community with a shared future for mankind determines that they complement each other in their construction. It brings China and the world closely together, not only demonstrating that the CPC regards seeking happiness for the people as its mission, but also reflecting China's spirit of assuming the responsibilities of a major country in benefiting the people of the world.

5. CONCLUSION

To establish a community for the Chinese nation, it is essential to prioritize the needs and interests of every individual within the Chinese nation. We must always adhere to the principles of people's democracy. Only then can the Chinese people develop a sense of identity towards a community for the Chinese nation and actively participate in its construction.

In short, under the guidance of the principle of seeking happiness for the people, rejuvenation for the nation, and great harmony for the world, we still need to put the people first, and combine the internal forces of all ethnic groups, which are bound by Chinese culture, with the powerful external environment for building a community, so as to constantly consolidate the foundation for the identification and construction of the community for the Chinese nation.

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