

An Exploration of the Historical Logic and Contemporary Value of Marx's View of Practice

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Abstract: Marx's theory of practice is an important component of Marxist theory, featuring profound historical roots, rich theoretical connotations, and strong vitality. From a historical perspective, it was formed and developed on the basis of critically inheriting the achievements of predecessors and summarizing human practical experience, and has been continuously enriched and innovated in the process of Sinicization of Marxism. In contemporary times, Marx's theory of practice not only provides scientific theoretical guidance for philosophical innovation and social development but also offers significant practical guidance for global governance. We should adhere to the guidance of Marx's theory of practice, base ourselves on reality, be courageous in practice, and boldly innovate. While transforming the objective world, we should also constantly transform the subjective world, contributing to the advancement of socialism with Chinese characteristics and the realization of the Chinese Dream of the great rejuvenation of the Chinese nation. At the same time, we should continuously deepen research and interpretation of Marx's theory of practice, combine it with the great practical experience of the new era, and promote the innovative development of Marxist theory, enabling Marxism to shine with even more brilliant truth in contemporary China.

Keywords: Marx; View of Practice; Contemporary Value.

1. INTRODUCTION

The practical viewpoint is the primary and fundamental viewpoint of Marxist philosophy, and it is also the core idea of Marxist theory, running through the entire process of human society's development. Marx distinguished himself from the old philosophy with his unique insights and incisive arguments, establishing his own new worldview. Through the research and interpretation by later generations and the practical demonstrations in human society, it has continued to develop. This article is based on the actual development of our country and the needs of society, discussing the important role that Marx's practical viewpoint plays in promoting the progress of our society and history. The theoretical and practical unity contained in Marx's practical viewpoint provides the theoretical need for realizing the Chinese Dream of rejuvenating the Chinese nation, and also offers correct theoretical guidance and direction for China to face the opportunities and challenges of the new era, highlighting the powerful truth power of Marx's practical viewpoint. Therefore, it is necessary to study the historical logic and contemporary value of Marx's practical viewpoint.

Marx's practical viewpoint was not achieved overnight but was developed through the critical inheritance of previous practical viewpoints. The practical viewpoint is the core of his philosophical system. The practical viewpoint is the core and foundation of Marxist philosophy, running through it. This not only marks the true birth of Marxist philosophy but also signifies a qualitative leap in Marxist philosophy surpassing previous philosophies. Marx's dialectical materialism transcended the limitations of old materialism. Marx believed that practice is the human active and sensory activity, and the most obvious feature of this activity is its "objectivity", it is concrete, real, and sensory. It is the activity of the subject person to transform and practice other existences in the objective world according to personal will and consciousness. This breaks the limitations of traditional philosophy in separating cognition from practice and confining practice to the realm of epistemology, and powerfully criticizes the empty speculation of idealism, surpasses the simple reflection theory of old materialism, establishes the decisive position of practice in understanding the world and transforming the world, and provides a new perspective and method for understanding the history of human society. This article will deeply explore the historical formation process of Marx's practical viewpoint influenced by ancient Greek philosophy, modern old materialism, and German classical philosophy, systematically explain its core connotation and theoretical characteristics, and then explore its contemporary value in the construction of new era Chinese socialism, especially in university ideological and political education and regional development practice. It has important theoretical significance and practical significance for promoting theoretical innovation, guiding practical development, and cultivating new era individuals.

2. PHILOSOPHERS' VIEWS OF PRACTICE BEFORE MARX

The study of practice has a long history in the Western philosophical tradition. In different historical periods, philosophers have had their own unique understandings and research on practice. In the ethical and moral practice view of ancient Greece, Socrates, Plato, and Aristotle made preliminary explorations of the formation of the practice view. Socrates proposed "good practice", Plato proposed "perfection of the highest good", and Aristotle proposed "happiness". All of them closely linked practice with moral improvement and the highest good, and endowed practice with an inherent purpose. In the modern old materialist philosophy, such as Hobbes and Bacon, they explained practice from the perspective of "experimental science" and mechanical motion. They ignored the active role of the practice subject and merely regarded experience as the basis of practical cognition. In the German classical philosophy period, philosophers such as Kant, Fichte, Hegel, and the typical representative of old materialist practice view, Feuerbach, emphasized the intrinsic connection between practice and the subject's initiative. For example, in Kant's philosophy, practice not only has the traditional ethical significance but also is a concept in ontology and existentialism. Kant had a good definition of practice, "I call all that is possible through free will practice." In his "Critique of Practical Reason", he stated that in the case of obeying moral laws, people define the moral practice of the will. Marx's view of practice did not arise out of thin air. It was gradually formed on the basis of critically inheriting the reasonable components of German classical philosophy, British classical political economy, and British-French utopian socialism, and ultimately formally established a scientific view of practice. Marx's view of practice laid the theoretical foundation for historical materialism on the basis of transcending the old philosophical view of practice, and thereby achieved a philosophical revolution.

3. THE FORMATION, DEVELOPMENT AND MATURITY OF MARX'S VIEW OF PRACTICE

Just as Marx declared in "The Theses on Feuerbach": "All social life is essentially practical." In 19th-century Europe, due to the rapid development of the Industrial Revolution, social goods became increasingly abundant, but the exploitation of the working class was constantly intensifying. The bourgeoisie controlled a large amount of production materials and accumulated a great deal of wealth through the continuous creation of the working class. The contradiction between the working class and the bourgeoisie became increasingly intense and irreconcilable. Through the analysis of capitalist society, Marx clearly recognized the importance of practice in social life, rather than engaging in empty speculation. Therefore, he believed that the ultimate goal of philosophy is not only to explain the world, but more importantly, to transform the world.

3.1 Ideological Origin of Marx's View of Practice

On the basis of critically inheriting and surpassing the practical thought achievements of previous philosophers, especially by fully absorbing the reasonable elements from Hegel's idealist practice view and Feuerbach's old materialist practice view, Marx finally formally established a scientific practice view. In German classical philosophy, Hegel, as the synthesizer of German classical philosophy, established a vast ideological system centered on "absolute spirit". He regarded practice as a 环节 of the self-movement of "absolute spirit", and the subjects, objects, and the cognitive activities themselves ultimately all belonged to "spirit". Man was the externalization of "absolute spirit", so man's practical activities were ultimately still the concrete manifestation of will, and were not thorough. Marx was deeply influenced by Hegel's philosophical thought in his early years, but as his understanding deepened and he engaged in the actual workers' movement, he proposed that "a critical weapon cannot replace the weapon of struggle; material power can only be destroyed by material power, but once theory is grasped by the masses, it will also become material power". At this time, Marx had clearly felt that Hegel's purely rational criticism was powerless in the face of the powerful reality. Only through real, sensory, and material practice could the reality be changed. Therefore, Marx's philosophy was not to seek a transcendent entity, but to focus on the practice state of specific individuals and reality. Although his practice view has a rationalist nature, it first emphasized the initiative and creativity of practice, providing important ideological inspiration for Marx; Feuerbach proposed the concept of "sensory activity", affirming the role of practice in the relationship between man and nature, but he regarded practice merely as a material activity to satisfy physiological needs, ignoring the social historical and revolutionary nature of practice. Marx opposed Feuerbach because his understanding of "practice" was too narrow and rigid. Only regarding daily life activities such as eating, wearing, living, and traveling as practice was a sensory practice, and was separated from Hegel's practice, but "he did not understand the 'revolutionary' and 'practice criticism significance'". From this, we know that Marx greatly enriched Feuerbach's understanding of "practice", he understood the entire sensible world as the result of human sensible

activities. At the same time, he regarded the natural person as a person in practice, "in its reality, it is the sum of all social relations".

Marx transcended this limitation of Feuerbach, starting from "real people", and redefined practice as the conscious and free active activity of human beings. In Marx's view, practice not only constitutes the essence of human beings but also is the way to achieve freedom. British classical political economy deeply analyzed the material production practice under the capitalist mode of production, revealing the important role of labor in value creation, providing real materials for Marx to analyze social relations from an economic practice perspective. The utopian socialists in Britain and France criticized the irrationality of the capitalist system and proposed ideal plans for social transformation. Their critical spirit towards social reality and exploration of future society injected a distinct value orientation and revolutionary spirit into Marx's view of practice.

3.2 Formation, Establishment and Maturity of Marx's View of Practice: From Ideological Germination to Theoretical Maturity

The formation of Marx's view on practice was a gradual process of development and deepening, with the publication of a series of key works as the core indicator. In classic works such as "The Economic and Philosophic Manuscripts of 1844", "The Theses on Feuerbach", "The German Ideology", and "Das Kapital", there are important discussions on the concept of practice. The early 1840s marked the period of ideological germination. During the period of "The Rheinische Zeitung", Marx began to realize the importance of material interests relations to social development through participation in real political struggles, and began to doubt Hegelian idealist philosophy, gradually turning his attention to real practice. "The Economic and Philosophic Manuscripts of 1844" is the foundational work of Marx's view on practice, clarifying some basic ideas of Marx's view on practice. Marx expounded through two dimensions: the alien relationship between workers and the products of their labor, and the relationship between labor and production behavior in the process of labor, proposing "the alienated behavior of human practice in labor". The more labor products workers produce and the more social wealth they create, the cheaper and poorer they become. This indicates that "the object produced by labor, that is, the product of labor, as an alien existence, as a force not dependent on the producer, is opposed to labor". The labor product, as the product of workers' objectivity activities, yet the labor product is on the opposite side of the workers, becoming an alien thing. This alienation phenomenon causes workers to lose themselves, and workers' labor is no longer a means of self-actualization but becomes a tool for capitalists to increase capital. Through the analysis of alienated labor, Marx explored the relationship between labor practice and the alienation of human essence and its restoration, and initially established a humanistic position centered on labor practice.

From 1845 to 1846, the period when Marx's theory of practice was formally established, "The Theses on Feuerbach" was the landmark work of Marx's theory of practice, which Engels called "the first document containing the genius sprout of the new world outlook". In the theses, the theory of practice can be regarded as the central thread that runs through the entire work. The first article of the theses pointed out that the main shortcomings of old materialism were that it "did not understand them as the activities of sensible human beings, as practice, but did not understand them from the perspective of the subject, but only from the objective or intuitive form", failing to understand the relationship between the subjective human beings and the objective things from the perspective of practice. Before Marx, philosophers failed to truly solve the problem of the relationship between thought and existence. Marx solved this problem through science by introducing practice, and Feuerbach used sensory intuition as the criterion for judging the truth of cognition, highlighting the subjective feelings of human beings. This way of thinking through the subject's thematic thinking cannot solve the relationship between the two. Marx proposed: "Whether human thinking has objective truth is not a theoretical question, but a practical question." Only through practice can the subjective cognition of the subject and the objective object be unified. Marx criticized the intuitive nature of old materialism and the abstract initiative of idealism, clearly proposing core viewpoints such as "Practice is the foundation of knowledge" and "Social life is essentially practical", establishing the primary position and decisive significance of practice. Subsequently, in "The German Ideology", he further systematically expounded a series of important ideas such as human production practice and communication practice, further develop.

4. INHERITANCE AND DEVELOPMENT OF MARX'S VIEW OF PRACTICE

4.1 Views of Practice of Early Western Marxist Theorists

Representatives of early Western Marxism such as Georg Lukács and Antonio Gramsci focused on solving the

problem of unifying theory and practice through the revolutionary practice of the proletariat, trying to restore the revolutionary nature and militancy of Marxism, shift the focus back to the practical viewpoint, and develop and enrich Marxism. For example, Lukács elaborated on his view of practice in History and Class Consciousness, focusing on how to realize the unity of theory and practice: "The unity of theory and practice is possible only when theory directly and immediately influences the process of social change". He believed that the unity of theory and practice can be truly grasped not only in theory but also in practice. Gramsci's view of practice attempted to break through and transcend the boundary between materialism and idealism. He held that "practice is not only a means of human cognition and a criterion for testing the truth of cognition, but also 'creates' its own cognitive object". He believed that humans establish the relationship between humans and nature, humans and society through practical activities. In the process of transforming the objective world and society, the relationship between humans and nature, humans and society is also changing and developing. He opposed defining the cognitive object as a pure and perceptual nature separated from practical activities. The view of practice of early Western Marxism exaggerated human subjective initiative, ignored the diversity, universality and innovation of practice, and focused more on the revolutionary practice of the proletariat, with narrowness and limitations.

4.2 Innovation of the View of Practice in the Sinicization of Marxism

Since Marx's view of practice was introduced into China, it has been continuously enriched and developed by Chinese Communists, forming a practical theory with Chinese characteristics and becoming an important guiding ideology for China's revolution, construction and reform. During the new democratic revolution period, Comrade Mao Zedong put forward important viewpoints such as "practice is the source of cognition" and "discover the truth through practice, and verify and develop the truth through practice", wrote classic works such as *On Practice* and *On Contradiction*, combined Marx's view of practice with China's revolutionary practice, formed the ideological line of seeking truth from facts, and guided China's revolution to continuous victories. In the new period of reform and opening up, Comrade Deng Xiaoping emphasized that "practice is the sole criterion for testing truth", breaking through the shackles of wrong ideas and promoting the great practice of emancipating the mind and reform and opening up. The important thought of "Three Represents" and the Scientific Outlook on Development further enriched and developed Marx's view of practice, emphasizing that the fundamental purpose of practice is to realize the interests of the people and adhering to the people-oriented, comprehensive, coordinated and sustainable development practice. Entering the new era, General Secretary Xi Jinping put forward that "we must adhere to discovering and developing truth in practice, and realizing and testing truth through practice", and "practice is the foundation of cognition, the sole criterion for testing truth, and the fundamental driving force for promoting the development of the cause". He emphasized that "empty talk harms the country, while hard work makes it flourish". Based on the practice of socialism with Chinese characteristics in the new era, he put forward a series of new ideas, viewpoints and judgments, such as "the profound changes in China's principal social contradictions", "Chinese modernization", "comprehensively deepening reform", "people-centered development thought", "whole-process people's democracy" and "a community with a shared future for mankind", further deepening the understanding and application of Marx's view of practice and providing a powerful ideological weapon for the practical development of the new era.

5. CORE CONNOTATION AND THEORETICAL CHARACTERISTICS OF MARX'S VIEW OF PRACTICE

Practice, as a fundamental activity of human beings, encompasses the interactive relationships between humans and nature, as well as between humans and human society. It serves as the driving force for human beings to understand and transform the world. Human practice goes beyond simple material production activities and includes various forms of human activities such as political struggles, scientific research, artistic creation, and technological innovation, thereby promoting the continuous progress and development of individuals and human society. With the in-depth study and elaboration of Marx's concept of practice, the connotation of practice has been continuously enriched.

5.1 Core Connotation of Marx's View of Practice

Practice is a sensory material activity. According to Marx, practice is the material activity by which humans actively transform the objective world and is characterized by direct reality. Unlike idealism which regards practice as a spiritual activity, Marx emphasizes the materiality of practice. The subject (human), the object (the objective world), and the medium (tools) of practice are all material, and the result of practice is also an objective reality. Practice is a social and historical activity. Human practical activities always take place within certain social

relations, and isolated individual practice without society does not exist. At the same time, the content, form, and level of practice are constrained by historical conditions and constantly develop and change with the development of history, possessing a distinct historical nature. Practice is the foundation and purpose of cognition. Practice is the source of cognition, and cognition emerges in practice; practice is the driving force for the development of cognition, and the development of practice constantly raises new issues and promotes the deepening of cognition; practice is the sole criterion for testing the truth of cognition, and only through practice can it be proved whether the cognition is correct; practice is the purpose of cognition, and the ultimate goal of cognition is to guide practice and transform the world. Practice is the objectification of human essential power. Human essence is formed and developed in practice, and practice is the fundamental mark that distinguishes humans from animals. Through practice, humans project their essential power onto the objective world, transform the objective world while also achieving their own development and improvement.

5.2 Theoretical Characteristics of Marx's View of Practice

Marx's view of practice is revolutionary and critical. Marx's view of practice is not only a theory for understanding the world, but also a theory for transforming the world, and it is highly revolutionary. It criticizes the irrationality of the capitalist system, reveals the laws of human social development, provides theoretical guidance for the revolutionary practice of the proletariat, and aims to achieve the liberation and full development of humanity. The unity of scientificity and practicality. Marx's view of practice is based on objective facts, reveals the essence and laws of practice, and is scientific; at the same time, it emphasizes the importance of practice and takes guiding practice as the fundamental purpose, and has strong practicality. Scientificity is the foundation of practicality, and practicality is the manifestation of scientificity. The unity of subjectivity and objectivity. Marx's view of practice not only emphasizes human's subjective initiative, believing that humans can actively transform the objective world through practice; but also acknowledges the regularity of the objective world, emphasizing that practice must respect objective laws and cannot violate objective reality. The unity of subjectivity and objectivity is achieved in practice, promoting the development of practice. The unity of historicity and openness. Marx's view of practice was formed under specific historical conditions and has historicity; at the same time, it is not a rigid theory, but is constantly enriched and improved with the development of practice, and has openness. It can continuously absorb new practical experiences, respond to new era issues, and maintain the vitality of the theory.

6. CONTEMPORARY VALUE OF MARX'S VIEW OF PRACTICE

On the new journey towards China's Second Centenary Goal, we must adhere to the direction guidance of Marx's scientific view of practice, dare to practice and innovate bravely, let Marx's view of practice continuously radiate scientific value guidance and practical power in the new era, and promote the cause of socialism with Chinese characteristics to achieve higher-level development.

6.1 Philosophical Value of Marx's View of Practice

Marx's view on practice broke the opposition between old materialism and idealism, as well as between knowability and unknowability, and overcame the metaphysical way of thinking. It opened up a new path for the development of philosophy. In the contemporary era, in the face of a series of philosophical issues brought about by the technological revolution (such as the impact of artificial intelligence on the essence of human beings, the philosophical implications of virtual practice, etc.), Marx's view on practice provides us with a scientific thinking method. It requires us to base ourselves on practice and analyze problems from reality, avoiding abstract speculation and empty talk; it emphasizes that practice is the sole criterion for testing truth, constantly promoting the innovation and development of philosophical theories, and enabling philosophy to better respond to the concerns of the times and guide real-world practice.

6.2 Social Value of Marx's View of Practice

Marx's view of practice is the core and soul of Marxist philosophy, with the core essence of "practice is the foundation of cognition, the sole criterion for testing truth, and the fundamental driving force for transforming the world". It is the ideological cornerstone guiding the great practice of socialism with Chinese characteristics in the new era, providing scientific world outlook and methodology guidance for it. The great practice of adhering to and developing socialism with Chinese characteristics in the new era is not only the inheritance and adherence to Marx's view of practice, but also a vivid carrier for its innovative development. Marx holds that the essence of social life is practical, and practice is the fundamental way for humans to understand and transform the world. The

great practice of socialism with Chinese characteristics in the new era has always been based on China's basic national condition that it is still and will long remain in the primary stage of socialism, and firmly grasps the transformation of China's principal social contradictions in the new era. From building a moderately prosperous society in all respects to comprehensively building a great modern socialist country, from promoting high-quality development to steadily advancing common prosperity, all strategic arrangements are not abstract theoretical deductions, but specific practices based on China's development reality and the people's practical needs. For example, the comprehensive victory in the fight against poverty is precisely the practical process of the Party and the government, based on the reality of poverty-stricken areas, through precise research, targeted policies and targeted assistance, which has solved the absolute poverty problem that plagued the Chinese nation for thousands of years. Marx's view of practice breaks the shackles of dogmatism and empiricism, and establishes an objective criterion for testing truth. The great practice of socialism with Chinese characteristics in the new era has always taken practical results as an important basis for measuring the correctness of policies and development paths. From "crossing the river by feeling the stones" at the beginning of reform and opening up to emphasizing "we must combine top-level design with crossing the river by feeling the stones" in comprehensively deepening reform in the new era, all embody the logic of practice testing truth. For example, the establishment of special economic zones, the construction of the socialist market economic system, and the advancement of the reform of streamlining administration, delegating powers, improving regulation and optimizing services are all first accumulating experience through pilot practices, and then gradually promoting and improving according to practical results, ensuring that reform and development always move forward in the right direction. The fundamental feature that distinguishes Marx's view of practice from old philosophy is that it not only explains the world, but also transforms it, with the ultimate goal of realizing human free and all-round development. The practice of socialism with Chinese characteristics in the new era has always adhered to the people-centered development thought and taken meeting the people's yearning for a better life as the goal. Whether promoting the development of people's livelihood undertakings such as education, medical care and elderly care, implementing the rural revitalization strategy, promoting ecological civilization construction, or fighting against COVID-19 and safeguarding people's lives and health, all are through specific practical activities to solve the urgent difficulties and worries of the people, promote all-round social progress, demonstrating the value background of Marx's view of practice. Secondly, the great practice of socialism with Chinese characteristics in the new era enriches and develops Marx's view of practice. Marx's view of practice has distinct openness and development. The great practice of adhering to and developing socialism with Chinese characteristics in the new era has injected new era connotations into it and opened up a new realm of adapting Marxism to Chinese conditions and the times. It expands the field and connotation of practice. As we all know, the practice in the new era covers the Five-sphere Integrated Plan (economy, politics, culture, society and ecological civilization) and the Four-pronged Comprehensive Strategy, with the breadth and depth of the practice field far exceeding the past. For example, the practice of digital economy has spawned virtual practice, a new form of practice, promoting the deepening of people's understanding of the elements of practice such as subject, object and medium; the practice of ecological civilization construction puts forward the concept that "lucid waters and lush mountains are invaluable assets", enriches Marx's practical theory on the relationship between humans and nature, and realizes the transcendence of traditional production practice and development practice. It innovates the methods and paths of practice. The practice in the new era adheres to the systematic concept, focuses on the organic unity of top-level design and grassroots exploration, and the combination of problem orientation and goal orientation, forming a unique practical methodology, realizing the leap from partial practice to overall practice; in scientific and technological innovation practice, it strengthens national strategic scientific and technological forces, promotes the deep integration of industry, university and research, and innovates the practical path of transforming scientific and technological achievements into real productive forces. At the same time, it sublimes the value pursuit of practice. The practice in the new era not only pursues material development, but also pays attention to spiritual improvement, emphasizing the coordinated development of material civilization and spiritual civilization. Meanwhile, based on the concept of a community with a shared future for mankind, it combines China's specific practice with global development practice, puts forward the Global Development Initiative, the Global Security Initiative, the Global Civilization Initiative and the Global Governance Initiative, promotes the construction of a world of lasting peace and common prosperity, expands the global vision of Marx's view of practice and endows it with more far-reaching human value. Thirdly, guiding the steady progress of practice in the new era with Marx's view of practice. On the new journey of comprehensively building a great modern socialist country, we must always adhere to the guidance of Marx's view of practice to promote the continuous achievement of new successes in the practice of socialism with Chinese characteristics in the new era. Adhere to seeking truth from facts and anchor the correct direction of practice: we must always base ourselves on the phased characteristics of China's development, accurately grasp the changes in the international and domestic situation, formulate policies and carry out work from reality, resolutely oppose fantasies divorced from reality and the shackles of dogmatism, and ensure

that practice always moves forward along the road of socialism with Chinese characteristics. Strengthen problem orientation and activate the endogenous power of practice: we must focus on the deep-seated contradictions and problems faced in the practice of the new era, such as bottlenecks in high-quality development, unbalanced urban-rural and regional development, and insufficient scientific and technological innovation capacity, take solving problems as a breakthrough, promote the deepening of practice in cracking difficulties, and realize the positive interaction between theoretical innovation and practical innovation. Respect the dominant position of the people and gather the tremendous power of practice: the people are the creators of history and the subjects of practice. We must always adhere to putting the people first, fully respect the pioneering spirit of the people, encourage grassroots bold exploration, timely summarize and promote the good experiences and practices created by the people in practice, and let the practice of the new era always take root in the fertile soil of the people. Reform and opening up is a great practical innovation, and Marx's view of practice is an important ideological foundation for it. In the new era, facing complex domestic and international situations and arduous reform tasks, we have always adhered to the viewpoint that practice comes first, dared to explore and innovate boldly, continuously broken institutional obstacles, and promoted reform and opening up in depth. Every step forward in the practice of socialism with Chinese characteristics in the new era is inseparable from the scientific guidance of Marx's view of practice; and the continuous deepening of practice provides an inexhaustible driving force for the enrichment and development of Marx's view of practice.

6.3 Global Governance Value of Marx's View of Practice

To provide practical guidance for building a community with a shared future for mankind. The world today is undergoing a major transformation unseen in a century, facing a series of global issues such as climate change, public health security, and wealth disparity, which require joint global responses. The Marxist view of practice emphasizes the wholeness and social nature of human practice, providing important practical guidance for building a community with a shared future for mankind. Adhering to the practical principle of consultation, contribution and shared benefits, and building a community with a shared future requires all countries to abandon zero-sum thinking, adhere to consultation, contribution and shared benefits, and solve global issues through equal dialogue and cooperative negotiation; respecting the development paths and practical choices of each country, fully leveraging the subjectivity and creativity of each country, and jointly promoting the reform and improvement of the global governance system. Promoting the practical implementation of the global development initiative, the global security initiative, the global civilization initiative, and the global governance initiative proposed by China are vivid manifestations of the Marxist view of practice in the field of global governance. These initiatives are based on the common interests of humanity, advocate achieving common development, common security, and common prosperity through practical cooperation, and provide China's solutions to addressing global development challenges and promoting the progress of human civilization. In practice, China actively promotes the "Belt and Road" initiative, strengthens cooperation with countries along the route in infrastructure construction, trade and investment, and cultural exchanges, laying a solid practical foundation for building a community with a shared future for mankind, allowing countries in the "global village" to jointly seek development and prosperity, and making the concept of win-win cooperation a consensus.

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