

Man and Nature: A New Perspective on the Community of Destiny for All Mankind

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Abstract: *In the report of the 19th National Congress, General Secretary Xi Jinping has made a top-level design for a new era of great power diplomacy with Chinese characteristics. With outstanding political vision, General Secretary Xi Jinping has put forward the important idea of building a community of destiny for all mankind. This is an important part of the thought on socialism with Chinese characteristics for a new era, and it is also a continuation and development of Marxism. The idea of community of destiny for all mankind put forward by General Secretary Xi Jinping is rooted in the times and responds positively to the development of the times, giving Chinese ideas and Chinese solutions to deal with complicated international issues, which is of great contemporary significance. The idea of a community of destiny for all mankind has also received a positive response from the international community. Since then, the idea of building a community of destiny for all mankind has been written into UN resolutions and Security Council resolutions. More and more countries have responded positively to China's call and entered a new stage of state-to-state cooperation.*

Keywords: *Community of shared future for mankind; Ethical relations; mutual benefit*

1. Introduction

The world pattern is currently in a period of rapid historical change, with opportunities for development as well as enormous challenges, and many international issues involving the fate of all mankind have emerged one after another, such as terrorism, financial turmoil, environmental crises, etc. To solve the problem requires collective wisdom and international cooperation[1]. Against this backdrop, General Secretary Xi Jinping, with broad feelings and from the perspective of human survival and development, has put forward the important initiative of building a community of destiny for all mankind. This is China's responsibility and wisdom. The idea of a community of destiny for all mankind, in the form of international cooperation to solve common problems facing the world, is formally our diplomatic philosophy and strategy, but its content reflects concern for global issues, of which ecological issues are among the major ones that must be faced and solved. Therefore, the thinking of the community of destiny for all mankind should be analyzed in multiple dimensions. The analysis from the ecological perspective is the natural shift of the vision of community of destiny for all mankind, which extends from the destiny connection between people to the destiny connection between people and nature. In essence, the two are correlated[2].

Therefore, we must have a comprehensive understanding of the community of destiny for all mankind, which contains the destiny of man and nature and destiny, and the destiny of man and man. The natural expansion of the community of destiny for all mankind is a reorganization of the relationship between man and nature and between man and man in industrial civilization, it elevates the relationship between man and nature to the height of an overall and strategic culture, guides human thinking and human behavior with the sense of human and natural community, and brings the relationship between man and nature into a new era, the natural expansion of the community of destiny for all mankind realizes the transformation to a community of people and nature, demonstrating the greatest value between people and nature, which has important theoretical significance.

2. The realization of the essence of the unity of ethical relations

Man and nature are a community of destiny, which requires man to change his traditional moral consciousness and evaluation, and to unite love for himself with love for nature. The unity of love of

self and love of nature requires two transformations, The first is to expand the love of oneself to nature and realize the feelings of universal love[3]. The essence of "love" is "goodness", and people need to promote the nature of goodness, not only to their own kind but also to natural life, If human beings are the body of life, nature is just like the limbs of life. As the components of life, both the body and the limbs need to be cherished. Nature is an indirect component of human life, so love of nature is love of self. Second, to unify the love of oneself with the love of nature. The unity of the two does not require that they achieve formal equivalence or the same, but rather a dialectical combination and substantive unity in the process of practice. The uniform standard of form is man, the uniform standard of substance is practice and fact, To judge the relationship between man and nature by objective truth combined with concrete practice, and to realize a unified understanding of why and how to love nature, Combining the historical state of man and nature with the future, it constructs a new ethical principle and action value of ecology, fraternity and practice.

3. Construct a mutual benefit mechanism

Mutual assistance is a two-way interaction between human and nature, which is the "benefit" of nature to human beings and human beings should give equal feedback. If industrial civilization is the self-love and narcissism of human subjects, the full manifestation of egoism, the new civilization needs to be constructed on the basis of altruism, where egoism is the cause and altruism is the result. Nature is the mother of life, and nature provides a steady stream of nutrition and foundation for the reproduction of life. Human beings should also give back to nature to achieve overall ecological prosperity, which is also the result of mutual assistance. We will build a mutual benefit structure to replace the single material cycle of human beings' constant demand from nature. The two-way material circulation and energy interaction change the traditional one-way energy flow form of human only seeking but not contributing, and is a sustainable energy mechanism to maintain the long-term prosperity of nature and the long-term survival of human beings, It is also the new model of harmony between human and nature that ecological civilization aims to shape.

4. The value goal of advocating two-way prosperity

In the value system of development, human value is absolute, and the result of the absoluteness of human value is the bias of value judgment, namely, everything unfavorable to human survival and development is worthless or negative value. This seems to be true from the point of view of the hierarchy of values, because the human being is located at the highest level of the value system, however, the problem is that people's value consciousness is restricted by social existence, that is, the state of productive forces and the level of social practice, thus value consciousness within a specific period of time does not necessarily truly reflect objective reality, which results in myopic human value judgments and ambiguity in human values and human values. The value of human beings is often corresponding to the value of things, which emphasizes the essential characteristics of "non-material nature" in value, including the "moral value" of human beings. Human values, on the other hand, refer to the values of a particular group, which are often long-term and comprehensive, and emphasize "profit" in a holistic perspective, the balance between individual value and group value, short term value and long term value often needs to choose or reject value orientation, which results in the effectiveness of value judgment and cannot truly reflect the objective reality. The value goal of "two-way prosperity" is to integrate "human value" and "mankind value" and to maximize value based on respect for the value of things. In order to meet the needs of survival and development of "profit" based on the development of moral sentiment, the pursuit of "goodness" and "beauty" into it. It is manifested as "love of self" and "love of nature". The steadiness and prosperity of nature is the first value goal, the longevity and sustainable development of humanity is the second value goal, and the two value goals are closely interrelated, the stability and prosperity of nature are the basis for the long-term existence and sustainable development of human beings, and the long-term existence and sustainable development of human beings is an integral part of the stability and prosperity of nature, and the realization of human prosperity and the prosperity of nature as the highest value ideal.

5. Forming a cultural trend of symbiosis

Since ancient times, culture has been limited to human vision, and it is human nature. Ecological civilization needs to change this monotonous cultural trend. Culture, which focuses on the essential

difference between humans and nature, is an ideology in a narrow sense and a way of being in a broad sense. With the continuous deepening of human exploration of the natural world and the enhancement of self-cognition, the natural world has also been endowed with cultural connotations. As early as in "The Origin of Boats", Li Erhe already pointed out the two-way nature of culture, arguing that "culture is a so-called humanistic phenomenon derived from life and is innate. Many words or actions of life have innate cultural attributes. We may only call it instinct in order to show nobility. "Culture is connected with life, and any life form may be the source of culture, especially in human practices, in which nature is involved from the beginning to the end, how can we strip away the involvement of nature and locate culture in people? Human and nature is a kind of symbiosis, symbiosis is not only a mutually promoting relationship, but also a value goal of common prosperity. Symbiosis implies a reverence for life, an admiration for growth, and a respect for the wholeness of man and nature. Whether it is awe, admiration or veneration, it is the reflection of the relationship between man and nature in human consciousness, the essence is a symbiotic culture of man and nature, and symbiotic culture is an ecological cultural phenomenon, which is the future trend of social culture.

The vision of the community extends from human to nature, which is not only a reflection on the past "human civilization", but also a scientific construction of the relationship between human and nature in the future society. The community is a cooperative, mutually beneficial, and two-way prosperous relationship, the relationship between human beings and nature is a community that includes the regularity of nature and the subjective initiative of human beings, and it contains the moral relationship, interest relationship and cultural relationship of symbiosis and coexistence between human beings and nature. Regarding nature as a part of human life and the reason for survival and development; Realize the essence unity of the ethics of "love"; Treating nature with reciprocity and mutual benefit. Culturally, it tends to the "life" of nature and the "prosperity" of society. Ecological civilization can finally come when ethics, values and culture are integrated into the construction of ecological civilization society in a new form.

6. Conclusion

Industrial civilization has brought material prosperity and technological progress to the world, that mankind has fallen into alienation while enjoying the fruits of civilization, and that this alienation is multiple, namely, the alienation of civilization, society and human alienation. Civilization is a manifestation of progress, but industrial civilization has exacerbated the state of conflict between man and nature, from the perspective of civilization, society is increasingly separated from nature and becomes a simple community of destiny for all mankind that can control nature at will, man also becomes an absolute subject detached from nature and alienated into an incomplete human being. Ecological civilization is a brand-new stage of human civilization. The new form of civilization is a revision of the relationship between industrial civilized man and nature, ecological civilization needs to reshape the relationship between man and nature and deconstruct the pure human nature of the community, to restore nature to the community and build a new value relationship and ethics between human beings and the nature community. Xi Jinping's idea of a community with a shared future for mankind embodies the relationship between man and nature and between people, and offers China's theories and solutions to global ecological problems, giving the key to the substance of the problem of man and nature in matters that concern the fate of all mankind, this is China's progress and its contribution to the times.

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