

The Theoretical Connotation and Integration of the Second Integration in the Perspective of Social Viewpoint

Gaoming Liang^{1,a,*}

¹*Dalian Jiaotong University Lvshun Campus, No. 216 Xingfa Road, Lvshun Economic and Technological Development Zone, Dalian, Liaoning Province, China*

a. 3175378104@qq.com

**corresponding author*

Abstract: From the perspective of social view, we systematically sort out the historical background of Marxism' "second integration", and profoundly understand the profound, innovative, developmental and pluralistic value implications of the "second integration". We should also deeply understand the profound, innovative, developmental, and pluralistic value implications of the "second combination". The traditional Confucian view of society with "Mingde" as its cultural gene and the concept of free human association in the perspective of humanity as a whole have greatly enriched the theoretical connotation of the "second combination". Based on the above rich theoretical connotation, we have taken the "one center", i.e., the social concept of "the world is public" as the center, the "two basic points", i.e., moral cultivation as the fundamental basis of the relationship between oneself and the group, and the "two basic points", i.e., the moral cultivation as the fundamental basis of the relationship between oneself and the group. From "one center", i.e., centering on the social concept of "the world is public", "two basic points", i.e., moral cultivation as the fundamental basis of the relationship between oneself and one's group, and "harmony and difference" as the principle of interaction and integration, we are actively searching for the way of integration and the path of practice of the "second union" under the perspective of the social viewpoint.

Keywords: Confucian traditional social outlook, concept of free human association, second union.

1. Introduction

The combination of Marxism and Chinese traditional culture is a process from a "high degree of fit" in terms of theoretical characteristics to an "organic combination" in terms of practical structure. By grasping the dialectical relationship between "root" and "soul", adhering to the prerequisite thinking of Marxism, and deeply understanding the national needs of cultural localization, the civilization of Chinese modernization is formed. Among them, the Marxist view of society is highly compatible with the Confucian traditional view of society, which is both compatible with each other and integrated with each other, which is a valuable reference for the free and comprehensive development of the individual and the emancipation of the human society. In view of this, this paper attempts to systematically summarize and scientifically explain the theoretical connotation of the "second combination" from the perspective of social view, focusing on the Chinese Confucian traditional social view and the Marxist concept of the association of free people, from the perspective of "one

center", i.e., "the world is for all", to "the world is for all". The "one center", i.e., the social concept of "the world is public" as the center; the "two basic points", i.e., moral cultivation as the fundamental basis of the relationship between oneself and one's group, and "harmony and difference" as the principle and guideline of interaction and integration, systematically grasp and discuss the concept of "the second union". The "two basic points", i.e., moral cultivation as the fundamental basis of the relationship between oneself and one's group, and "harmony and difference" as the principle of interaction and integration, systematically grasps and discusses the integration path of the "second combination".

2. Era background and value implication of "the second union" in the view of society

The Third Plenary Session of the Eleventh Central Committee of the Communist Party of China (CPC), held in December 1978, set off a historic wave of reform and opening up, and began a new process of rural reform in China. From the first practice of "contracting production to the household" by villagers in Xiaogang Village, Fengyang, Anhui Province, to the formal establishment of the "household contract responsibility system", traditional Chinese culture has realized its innovative development at the level of social outlook, and played a role in social psychological transformation, value mobilization and other social dimensions in the context of the practice of the advanced class. In 2012, when socialism with Chinese characteristics entered a new era, General Secretary Xi put forward for the first time the theoretical concept of the "second union" of Marxism in his speech celebrating the 100th anniversary of the founding of the Communist Party of China (CPC). The theoretical concept of the "second union" was first put forward by General Secretary Xi in his speech at the congress celebrating the centennial of the CPC. The introduction of the "second combination" has clarified the theoretical connotation of the combination of Marxism and Chinese traditional culture and the way of integration, greatly enriching and deepening the basic connotation and contemporary value of the Chineseization of Marxism.

Along with the great leap from the feudal society with small peasant economy to the socialist society, the "inner binding force" of the moral community in the old society was no longer subject to the class exploitation and oppression of the peasants by the landlords, and it manifested its powerful enthusiasm and initiative in production. On the basis of the traditional view of society, traditional Chinese culture has realized its unique creative transformation, gradually developing the old "internal binding force" into the "new" peasant's spirit of initiative. This spirit of initiative, which is derived from the traditional principle of "the wealth of the nation is based on agriculture", fundamentally establishes the subjectivity of peasants in the process of agricultural production, prompts the transformation of the rural social psychology from passive to active, and mobilizes and inspires the vast number of peasants to independently and consciously carry out vigorous production and practical activities, and at the same time also reflects the essential requirements and proper meaning of socialism. At the same time, it also reflected the essential requirements and proper meaning of socialism. In the early days of the People's Republic of China, the government, through the implementation of land reform, completely eliminated the oppressive and exploitative relationship between landlords and peasants; and after the completion of the three major reforms, the basic socialist system was successfully established. In the process of rural reform, the rise of the people's communalization movement greatly inhibited the enthusiasm and creativity of the people's labor and production, locking the vibrant productive forces into the narrow "institutional cage" of the people's communalization. Marx once pointed out in "Capital": "The real community should be the union of free men, the state is a false community.[1]"From the level of the Marxist view of society, people's communalization is a false community, not an association of free people based on the "responsibility system" of "production to the household". Therefore, an effective rural production method should

return the autonomy of production to the people, so that the people can really become free men in production and labor.

According to Lenin, "Vibrant and creative socialism is created by the people themselves.[2]" On the issue of rural land reform, the historical experience and lessons of the people's communization movement were fully absorbed, and the peasants were freed from the rigid "institutional cage". From a social point of view, this is precisely due to the positive application of the individual's "intrinsic binding force" in traditional Chinese culture, which has been creatively transformed into the peasants' own pioneering spirit. When comparing the Chinese and Western societies, Mr. Liang Shuming believed that the traditional Chinese society was characterized by "ethical principles and separation of occupations", with only one cycle of governance and one cycle of chaos in the early days, and no revolutions, and that the social order was based on "indoctrination, rituals and customs, and self-reliance"[3]. In short, the traditional Chinese view of society is based on the Confucian ethical foundation of "ruler and subject, father and son, husband and wife, brother and friend," with the cultivation of the body as the "inner binding force" of the moral norms, which is promoted to the family, The concept of social order and governance is spontaneously formed at the family, collective, social and national levels. On this basis, traditional social relations such as family-blood relations and neighborhood relations, which were not exploited by the old classes, made the "internal binding force" of the individuals in the moral community inherent in the old society burst out with powerful productive enthusiasm, which in turn evolved into the people's spirit of creativity. For the "new" peasants, under the background of a peasant land ownership system, without the oppression and exploitation of the exploiting class, they think more about the interests of their families, neighbors, the rural collective and the state. They formed a relationship of "responsibility and obligation" with each other based on a moral community. Traditional Chinese culture is the key to releasing and giving full play to this "inner binding force".

Rural villages across the country actively promote and disseminate local folk culture, taking into account local geography and customs, and encouraging farmers to participate in cultural and artistic activities such as opera and dance, so as to enhance their sense of cultural belonging and identity. Traditional culture, as a familiar "medicine", encourages farmers to accept and adapt to the new mode of production at the socio-psychological level, and to become "new" farmers with a real sense of subjectivity. "Pay enough for the state, keep enough for the collective, and the rest is your own." The concept of Xiaogang villagers further proves and sublimates the new realm of traditional Chinese culture in the social outlook. This highly pioneering spirit of "production to the household", "to the household" production responsibility system to "a single spark, can start a prairie fire" trend covered most of the land of the new China. By the end of 1981, more than 90% of the production teams in the countryside had set up different forms of agricultural production responsibility systems, and in 1983, Document No. 1 of the Central Committee of the Communist Party of China (CPC) formally established the "Family Contract Responsibility System" as one of the strategic decisions of rural reform[4]. So far, in agricultural production, the peasant, who was a family unit, really acted as a relatively independent economic entity, a "free man" with the right to take the initiative in production, to contract and manage the land and tools and other means of production of the collective economic organization. The process of evolving from the old view of society, which was full of constraints and exploitation, to the new view of society, which is highly creative, not only realizes the creative transformation and innovative development of the excellent traditional Chinese culture at the level of social view, but also provides a reliable theoretical foundation and practical path for the conscious expression and application of the "second combination" of Marxism.

Since socialism with Chinese characteristics entered the new era, the "second combination" of Marxism was first put forward and consciously expressed in the speech celebrating the 100th anniversary of the founding of the Communist Party of China (CPC) in 2021, and the report of the

20th CPC National Congress in 2022 reads: "Chinese excellent traditional culture has a long history and is profound and refined. It is the crystallization of the wisdom of Chinese civilization, which contains the principles of "the world is for the public, the people are the foundation of the state, governance is based on virtue, reforming the old and introducing the new, appointing only the virtuous, unity of mankind, continuous self-improvement, carrying things in a virtuous manner, preaching faith and cultivating harmony, and kissing one's neighbor with kindness and goodwill[5]. It can be seen that, on the basis of the combination of Marxism and Chinese reality, along with the further modernization and internationalization of China's economic and social governance system, "the world is for the public," "the people are the foundation of the state" With the further modernization and internationalization of China's economic and social governance system, excellent social governance concepts and wisdom such as "the world is public," "the people are the foundation of the state," and "governance is based on virtue" have been constantly re-drawn and consciously expressed from the historical texts of Chinese excellent traditional culture, and the "second combination" of Marxism has come into being ---- i.e., the combination of Marxism with the Chinese excellent traditional culture.

From Confucianism's idea of "cultivating one's moral character, perfecting one's family, and ruling the world" to the concept of free and comprehensive development of the free human association, from the conception of a commonwealth society in which "the world is a commonwealth" to the lofty ideal of a communist society, the "second combination" realizes the social perspective of Marxism. The "second union" has realized innovative development and creative transformation in the context of social outlook. From the perspective of the great rejuvenation of the Chinese nation, the "second union" is the revival and innovation of the excellent traditional Chinese culture, and the reconstruction of a unique form of civilization that is constantly evolving and diversified and inclusive. Because of this, the value of the times nurtured by the "second combination" of Marxism is profound, innovative, developing and diversified, which is not only reflected in the "high degree of fit" in the theoretical qualities, but also deepened in the "organic combination" in the structure of the practice of modernized social governance in Chinese style. It is not only reflected in the "high degree of conformity" of theoretical qualities, but also deepened in the practical structure of Chinese modernized social governance.

3. The theoretical connotation of "the second combination" in the view of society

3.1. The Cultural Gene and Value Implications of "Ming Ming De" in the Traditional Confucian View of Society

"In ancient times, those who wished to realize virtue in the world first ruled their country. Those who wished to rule their own countries first organized their own families. Those who wished to unify their families first cultivated their bodies." [6] It can be seen that from the cultivation of the body to the Qi family, and then to the governance of the country and the world, is the "bright virtue" in the individual, the family, the community and the national level of the promotion and sublimation of the process, which runs through all aspects of the traditional Chinese social production activities, specifically manifested in the three major basic concepts ---- that is "Cultivate oneself and establish virtue", 'educate people with family virtue' and 'rule the country with virtue'.

"Mingde" is the origin of value in the coordinate system of traditional Chinese social view, and 'cultivating one's body' as the first step of 'Mingde' is the origin of 'Mingde'. As the first step in the process, "cultivating one's moral character" is the source of the origin of "Ming De". Cultivation of one's moral character in traditional farming societies is mainly reflected in the words "cultivation" and "reading", with "cultivation" meaning plowing and "reading" meaning working. As early as the Spring and Autumn and Warring States Periods, the belief and value orientation of "cultivating and

studying to pass on to the family" appeared. In a social group, "cultivating one's moral character" is not only an inevitable way to build up a moral community, but also the underlying logic of value realization in the traditional social outlook. When the effort of "cultivating one's moral character" is sufficient, the concept of "cultivating one's moral character" can be practiced, which has a high moral identity and binding force in the group, and builds a small-scale moral community. In the moral community, each individual has a corresponding ethical position, bears the corresponding responsibility in the moral sense, and has a set of stable, undeclared and consciously observed ritual order among each other, the underlying logic behind which is the internal binding force spontaneously formed by "Ming Ming De".

"Ming Ming De" began to play a further role in internal affairs and management of others in the dimension of 'Qi Jia', and thus a 'family' built on the moral community was born. The "family" is by no means a small family in the modern sense of the word, but a clan or lineage with many generations living under the same roof. The existence of the clan, in its essence, is the expansion and continuation of "Ming De", which is based on blood relations. When the members of the clan take "Ming Ming De" as the root, and adhere to the basic concept of "family moral education", it will form the excellent value standard ---- family style and family training that is used everyday without being realized.

As the scale of the clan continues to expand, "Ming Ming De" can be further sublimated in the dimension of "governance". The definition of a moral community changed from an abstract and obscure concept to a land area and geographic boundaries that could be divided and measured, and social production activities such as agriculture and commerce, as well as related administrative departments and even armies, had taken shape, forming a small state. As the rulers continued to practice the concept of "ruling by virtue", family customs gradually evolved into the unique folkways of a region. When one side of the state has a more solid economic foundation and widely implements the popular customs, the people of the other side of the state will spontaneously develop a desire for a better life and a tendency to value it. When the conflicts intensified to the extreme, the feudal rulers, through a certain degree of war and other means, annexed the weaker states and finally realized the unification of the "world". Up to this point, "the world" existed independently as a grand and diversified moral community.

In traditional Chinese agrarian society, the term "the world" is a unique political concept based on a variety of geographic environments and diverse ethnic groups, with the dual meanings of geographic space and political power. Thanks to the full development of "Mingming de" in the dimension of "leveling the world", compared with "the state" as a tool of domination, "the world" is more of an acceptance of "the world" and "the state" as a tool of domination, and "the world" is more of an acceptance of "the world" than "the state". "is more about accepting and accommodating diversified social groups, with "seeking common ground while reserving differences" as the core value of centralization. This inclusive political characteristic has enabled the full integration and development of local folkways and customs, resulting in the formation of a unique Chinese cultural system, and "Ming De", as a cultural gene in the Chinese cultural system, is a source of value for social production and development. Mr. Gu Yanwu once said, "The rise and fall of the world is the responsibility of all men." [7] This profoundly embodies the dialectical relationship between the world and the people, the rise and fall of the "world" is not only the disappearance and destruction of a national regime, but also the demise of a moral community and cultural system. Behind any nation or country is a moral community and its unique cultural system constructed by a single "bright and virtuous" individual. The responsibility of a man is more a sense of moral responsibility and cultural mission born from the cultural gene of "Ming Ming De".

However, due to the confinement and limitation of the strict feudal hierarchy, the beautiful vision of "Ming Ming De" has become distorted and deformed under the exploitation and oppression of the class, and gradually fostered a sense of moral responsibility and cultural mission.

However, due to the confinement and limitations of the strict feudal hierarchy, the beautiful vision of "Ming De" became distorted and deformed under the exploitation and oppression of the class, and gradually gave rise to all kinds of cultural dregs, such as the "Three Obediences and Four Virtues" and the "Eight-legged Scholarship" and other social rites and systems that suppressed human nature and bound the mind. Eight-legged Scholarship" and other social rituals and systems that suppressed human nature and bound the mind. In the process of promoting Chinese modernization, the traditional virtues and socialist core values that we advocate and practice are precisely the reintroduction and secondary processing of the value concept of "Ming Ming De" in the traditional social outlook. In the new era, "Ming Ming De" has completely got rid of the class exploitation and oppression of feudal society, and has burst out with vigor and vitality, so that the people can regain the values that they have been using every day without being aware of them, and thus its value implication is far-reaching, developing and innovative.

The traditional social concept of Confucianism reflects a traditional social civilization structure built on the foundation of the value of "Ming De", from the individual to the family to the national dimension, and constructed layer by layer. From "cultivating one's moral character" to "aligning one's family" to "ruling the country" and "leveling the world", the formation of traditional Chinese agrarian society is a process of "clear virtue". The process of the formation of traditional Chinese farming society is a moral community formed by "Mingming de", a set of consciously undeclared rituals and orders in a subtle manner, and eventually evolved into the daily use of the family style and family training, folkways and folklore, and family and national cultures. In short, the theoretical connotation of "Ming Ming De" in the individual, family and national dimensions is reflected in the three basic concepts of "cultivating oneself and establishing virtue", "educating people with family virtues" and "ruling the country with virtue". The three basic concepts of "Cultivating Virtue in the Family" and "Ruling the Country with Virtue" have far-reaching and unique value connotations.

3.2. The Marxist concept of free human association in the perspective of all human beings

Based on the analysis and generalization of the structure of the traditional Confucian view of society, the emergence of a new and advanced social form, the association of free men, marks a new stage in the process of human civilization. The concept of free human association not only reveals to us the inherent and objective laws of social development, but also points out the historical direction and practical path of how the proletariat of the world can unite to lead and carry out the class struggle, and depicts a blueprint of the future that is full of hope and beauty from the perspective of the whole of mankind.

Along with the disintegration of the feudal peasant economy, the increasingly fierce competition among the bourgeoisie in the age of capitalist industry, and the deteriorating conditions of the working class, the creation of advanced productive forces not only failed to restore and emancipate the essence of man, but also further intensified class division and antagonism, and aggravated the yoke that bound the workers on the basis of the multiplication of capital and wage labor. The bourgeoisie tore off the veil of warmth and affection that had covered family relations and turned them into purely monetary relations.[8]The so-called pecuniary relationship, which takes the superficial form of hired labor, is in its essence a violent chain of value exploitation. The two ends of the chain connect two social classes, the oppressor and the oppressed, rather than two free and independent, equal and mutually supportive people. From this it can be seen that the laborer still participates in the practical life of society in a relationship of oppressor and oppressed, and is not independent from the cage of class exploitation. The question of the nature of man still remains at the level of survival rather than at the level of the full development of free individuality. The values of the social class are entirely derived from the narrow labor value of machine production, obliterating the spiritual pursuit and ultimate value of human social development, which is a serious departure from the original intention of the

concept of free and comprehensive development of human beings, and dooms the inherent contradictions of the capitalist society to become the "gravediggers" that will lead to its demise, and will be replaced by a society that is not free and fully developed, but rather one that is free and fully developed. In its place will be a completely new form of society - the association of free men.

From the perspective of Marxist philosophy, the idea of the association of free men has a profound philosophical dialectical meaning. The comprehensive development of free people is an important prerequisite and social foundation for the existence and expansion of the union, while the construction of the union provides the necessary conditions and platforms for the comprehensive development of free people. The so-called "freedom" means that human beings are able to achieve self-mastery, realize their own purposes and wishes through their own activities, and realize the objectification of their essential power. [9]The "free man" in the classic Marxist writings has got rid of the narrow trap of the struggle between the spiritual will and the objective law, and become an independent individual who is able to correctly recognize and grasp the external objective law, give full play to the subjective initiative, and carry out practical transformation in order to satisfy the needs of his own development and realize his own value. Independent individuals who carry out practical transformation. The author believes that the three basic connotations of a free man include: scientific development, rational relationship and conscious happiness. The essentialization of human being is not only limited to the internal establishment of abstract independent consciousness, but also the external manifestation of the social attribute of "the sum of relations". Therefore, the union of free people becomes an inevitable trend and fundamental requirement for the construction of rational relations between free people and the external world, for making active and conscious labor a real source of happiness, and for realizing the scientific and comprehensive development of the individual and the community. The so-called "union" refers to a collective formed by connecting individuals and individuals without class, without exploitation, free and comprehensive development, and a stage for people's free and conscious activities.[10]Under the mechanism of free people association, the sense of individuality and the sense of "community" value are balanced and unified, and the individual mobility is further sublimated into the mobility "for others", which reveals the mutual and conscious activities among free people. The individual initiative is further sublimated into the initiative of "for others", which manifests the unique advantages of interdependence, mutual recognition and joint maintenance of "community" values among free people.

From this, we can see that with the value of collectivism as the foundation of the value of free and comprehensive development, with the public economy as a strong guarantee of joint labor, and with equality, harmony and justice as the principles and purposes of social life, this enables workers to take what they need, to show their abilities, to explore their potentials, to realize their values, and to jointly participate in the production and life of the society on the basis of equality and justice, so as to achieve the effective interaction and dynamic correlation between human beings and nature, between human beings and human beings, and between human beings and society. The ideal state of effective interaction and dynamic association between human beings and nature, human beings and people, and human beings and society can be achieved.

Based on the systematic summarization and critical transcendence of the concept of "association of free people" put forward by Marx, the 18th Party Congress formally put forward the concept of "community of human destiny" in 2012, and General Secretary Xi Jinping pointed out the importance of "building a community of human destiny" in the report of the 20th Party Congress in 2022. In 2022, General Secretary Xi Jinping pointed out in his report to the 20th Party Congress that "building a community of human destiny is the future of all peoples of the world" and listed "promoting the building of a community of human destiny" as one of the essential requirements of Chinese-style modernization.[11]With the further development of economic globalization, facing the question of "where will mankind go from here", the Chinese Communist Party, united and led by the Chinese

people, has given Chinese wisdom and Chinese proposal ---- that is, "building a community of human destiny". The Chinese Communist Party, united and led by the Chinese people, has given the Chinese wisdom and Chinese program of "building a community of human destiny. In the face of global problems such as widening wealth gap, resource shortage, environmental pollution, geopolitical conflicts and so on, the connotation and extension of the community of human destiny has expanded from the political field to the economic, ecological, cultural, security and other related fields that are closely related to the fate of mankind, and it has become a self-transcendence and contemporary practice for the "association of free people", and has provided a way to solve these global problems. It has become the self-transcendence and contemporary practice of the "Union of Free Men", and has provided a brand-new way of thinking for solving these global problems. This is highly consistent with the internal logic of "natural community - illusory community - real community", which essentially reflects the evolutionary process of the gradual development of productive forces to the great enrichment of social goods and the high degree of harmony in social relations. From the perspective of mankind as a whole, the community of human destiny is not only a realistic portrayal of the concept of the association of free people, but also an important transitional social form from the utopian abstract community to the communist society.

The Marxist party of the new era is in the transition from an illusory community to a real community, and must always adhere to the fundamental guidance of the basic principles of Marxism, firmly grasp the historical opportunity of the "two combinations", and realize the creative transformation and innovative development of traditional Chinese culture, so as to make the concept of the community of free men rooted in a stable and fertile practical soil, and to make the concept of the community of free men rooted in a stable and fertile practical soil. This will enable the concept of free human association to take root in a stable and fertile practical soil, and bring original theoretical achievements, valuable experiences and practical programs for the liberation of all mankind.

4. The way of integration of the "second union" from the social perspective

The emergence and evolution of an ideology and culture must be closely related to the empirical content of social life practice, and must have a high degree of compatibility with the process of historical development. On the basis of the products of pre-modern culture, rational criticism and self-transcendence of the old system of values and concepts are the necessary conditions for the inheritance and development of advanced theories. Traditional Chinese culture provides Marxism with compatible social concepts, individual moral norms, and the social interaction method of "harmony and difference"; while Marx's concept of free human association breaks the inherent class limitations of traditional Chinese culture and gives it a scientific and lively value of the times. The author believes that the key to the integration of the two lies in "one center and two basic points", "one center" is the center of the social concept of the world as a commonwealth, and "two basic points" refers to the moral cultivation as the key to the social interaction. The "two basic points" refer to moral cultivation as the fundamental basis of the relationship between oneself and one's group, and "harmony and difference" as the principle of interaction and integration, aiming at the pursuit of individual development and the overall progress of society.

First, centering on the social concept of the world as a commonwealth, it forges a sense of community among the Chinese nation, focuses on building a community of human destiny, and transcendently realizes the free and comprehensive development of all human beings. The superiority of the traditional Confucian view of society in a small-peasant economy lies in the concept of "the world as a commonwealth", which transcends the limitations of bloodline and geography. The social concept of "the world is for the common good" pursues the values of public over private, equality and mutual assistance; the basic rights and interests of disadvantaged groups, such as widows, widowers

and orphans, are safeguarded; and the people can achieve a kind of relative well-being through the full and free exercise of their natural nature. This is similar to the spirit of free and comprehensive development of each individual in the communist society of "free association of people". The social ideal of "the world for the common good" is not only the beautiful vision and aspiration of the Chinese people, but also the value of the liberation of the world's people and the free and comprehensive development of all mankind. The horizontal expansion of Chinese culture in the geographical territory and the vertical depth of its historical origin have fully demonstrated a three-dimensional and diversified civilization community, the Chinese nation. In the context of globalization, how to build a discourse system of socialist ethnic theory with Chinese characteristics and how to forge a sense of community of the Chinese nation has become an important issue of the times for China as a cultural power and a unified multi-ethnic country. Along with the continuous deepening of reform and opening up, China should improve the creativity, explanatory power and influence of the national theory of "the world is for the common good", strengthen the unity within and between nationalities, and realize the beautiful vision of the unity of the Chinese nation, so as to consciously play the role of "peacebuilder" in international relations and lead the world in the role of "peacebuilder". In this way, they will consciously play the role of "peacebuilders" in international relations and lead the cause of human emancipation in the world to ultimate victory.

The forging of a sense of community among the Chinese nation has elevated the cause of the nation to a new level of common destiny for all mankind, aiming to pursue the free and comprehensive development of all peoples and all mankind, and to realize the fairness, justice, harmony and sustainable development of human society. In the process of realizing the cause of human emancipation, each country faces many challenges and global problems. For example, the hegemonic politics of the West has seized the sovereign interests of countries, and the policy of controlling aid under the banner of the "recovery program". In the face of the common challenges of mankind, the building of a community of human destiny has become the future and destiny of all peoples of the world. The concept of community of human destiny has transcended the limitations of regions, national boundaries, races and genders, eliminated the barriers of ideologies and social systems, and enriched the scientific connotation and practical logic of the concept of free association of mankind, thus realizing the self-transcendence of free and comprehensive development of the whole mankind. 21st Century China has continuously deepened its vision of globalization, strived to build a new type of international relations with win-win cooperation at its core, and implemented the concept of globalization governance of "common cause, common construction and sharing". On the 23rd of this year, under the witness of Foreign Minister Wang Yi, a member of the Political Bureau of the Central Committee of the Communist Party of China (CPC), various Palestinian factions signed the Beijing Declaration on Ending the Divide and Strengthening Palestinian National Unity (hereinafter referred to as the "Beijing Declaration"), thus reaching an important consensus on unity and reconciliation. This is a "starting point" for a political solution to the Palestinian issue, and a "key to peace" that China has provided for the Middle East. [12]From the Beijing Treaty to the Beijing Declaration, China has witnessed a great historical leap from "the man in the rain" to "the man with the umbrella". From the social ideal of "the world is public" to the forging of a sense of community among the Chinese nation to the vivid practice of a community of human destiny, the "second union" realizes the transcendent significance and value of the free and comprehensive development of all mankind.

Secondly, by taking moral cultivation as the fundamental basis of the relationship between oneself and one's group, the free and comprehensive development of all mankind is creatively realized through rational and proper handling of social interactions. As mentioned above, the traditional Confucian view of society reflects a traditional social and civilization structure built on the value of "Ming De", from the individual to the family to the national dimension. This structure not only emphasizes the organic unity between personal cultivation, family harmony, social development and

national governance, but also requires Chinese people to consciously fulfill their role obligations in various human relationships in order to achieve self-perfection and moral realization. Therefore, under the structure of the traditional Confucian view of society, how to deal with social relations has become a unique "people's learning" - the way of life. Traditional Confucian moral norms such as "benevolence, righteousness, courtesy, wisdom and trust" and "warmth, goodness, respect, thrift and obedience" have become a universal norm of social interaction, and have exerted a subtle influence on the Chinese people's way of thinking about the group and the self.

Traditional Chinese social interaction is not limited to the group-self relationship between man and man and between man and society, but is further creatively extended to the unique relationship between man and self, and between man and nature. Specifically, in dealing with the relationship with oneself, it emphasizes the cultivation of one's body and mind, advocating "prudence and self-reflection, and the realization of knowledge through material things", "the sky walks with health, and a gentleman strives for continuous self-improvement", etc.; in the relationship between man and other people, it advocates "those who love others love others", advocating "those who love others love others", and advocating "those who love others love others". In the relationship between human beings and others, we advocate "the benevolent man loves others", "do not do unto others what you would not have them do unto you", "words must be trustworthy, actions must be fruitful", "a gentleman is a metaphor for righteousness", etc. In the relationship between human beings and nature, we advocate "the unity of heaven and mankind". In the relationship between man and nature, advocating the "unity of heaven and mankind", the pursuit of harmony between man and nature; in the relationship between man and society advocate "the world for the common good" of the commonwealth society, emphasizing "old as we are old and the old, and the young as we are young and young people". In terms of the relationship between people and society, it advocates a commonwealth society in which "the world is the common good", emphasizing that "the elderly should care for the elderly and the young should care for the young. These highly advanced ideas all focus on individual moral cultivation as the fundamental basis, through self-cultivation and family harmony, the formation of good folk customs and social order, so as to achieve social stability and national prosperity.

However, due to the backward production relations and social productive forces of the historical period, the traditional customs and good manners instead became a monstrous tool used by the feudal rulers to control and enslave the oppressed classes, forming a narrow community based on human dependence. Marx's interpretation of the true community and the historical perspective of the relationship between the individual and the community completely got rid of the cage of class exploitation under the feudal hierarchical system, and made the moral cultivation in Chinese culture return to the scientific track of the free and comprehensive development of human beings. The so-called "virtue" is the core factor that enables individuals to become self-satisfied and independent, and to return to the essence of social human beings. General Secretary Xi Jinping pointed out that "Marxism grasps the essence of human beings from the perspective of social relations, and Chinese culture also places human beings in the context of the family, the country, and the world, and both are opposed to viewing human beings as isolated individuals".[13] It can be seen that Marx's precise grasp and understanding of the nature of human beings has the scientific character of historical practice and the epochal character of keeping pace with the times. The traditional Chinese culture, which is centered on moral cultivation, has precisely made up for the gap in the way of dealing with social relations, creatively infiltrating "virtue" into the handling of social relations at all levels, and creating fertile moral soil for the realization of the free and comprehensive development of human beings. This fully demonstrates the high degree of compatibility between Marxism and Chinese traditional culture, and also provides a new perspective and value base for establishing national cultural confidence and opening up new horizons for the modernization of Marxism.

Thirdly, "harmony and difference" is the principle of communication and integration, and by overcoming cultural resistance across regions, time and space, and languages, we can form an open, tolerant and eclectic cultural organism, and systematically realize the free and comprehensive development of all human beings. "Harmony and Difference" is from the chapter of "The Analects of Confucius - Zilu": "Zi said: 'Gentlemen are in harmony but different, while small people are in agreement but not in harmony.'"[14]It can be seen that the term "harmonious but different" initially refers to the way of interpersonal communication between two different social groups, namely, the gentleman and the villain. Based on the modern cross-cultural communication perspective, "Harmony and Difference" is a scientific research method based on the logic of development. When modern scholars are faced with social science problems with multiple objects, they often use both horizontal and vertical comparisons. From the perspective of the logic of development, whether it is a horizontal comparison between different kinds of things or a vertical comparison between things of the same kind, it implies the mutual connection, mutual reference and mutual integration between things in different regions and different historical periods, and also reflects the independent formation process, unique developmental vein and historical value of things themselves. This concept is further extracted and summarized as the idea of "harmony and difference". Therefore, the idea of "harmony and difference" is not only a dialectical thinking with rich philosophical meaning, but also an important guiding principle in the process of cultural dissemination and exchange, with an irreplaceable core value. Taking "harmony and difference" as the principle of interaction and integration to build a sound and vibrant cultural organism can enhance mutual understanding and respect among different cultures, reduce the differences formed by the combined effects of geographic environment and historical background, and thus achieve cultural intercommunication and civilizational cross-fertilization with minimal resistance, thus creating a benign and interactive environment for the free and comprehensive development of all human beings. The process of the Chineseization of Marxism is to create a cultural atmosphere of benign interaction for the free and comprehensive development of all mankind.

The process of the Chineseization of Marxism is the process of creating a new cultural organism and forming a Chinese-style modern cultural form.[15]Therefore, the process of constructing a new cultural vital body is the process of promoting the Chineseization of Marxism. A "vibrant, all things are developing" cultural organism must take Marxism as a scientific theoretical guide to activate and utilize the source of Chinese excellent traditional culture as a living water and a treasure trove of ideas. This is the inevitable requirement for the excellent traditional Chinese culture to adapt to the modern society and the spirit of the times, and to hold high the great banner of cultural confidence. Among them, for the inheritance and promotion of Chinese excellent traditional culture, through digital media, artificial intelligence and other modern technologies, empowering traditional culture, encouraging the development of cultural and creative industries, creatively integrating traditional cultural elements into modern products and services, promoting the creative transformation and innovative development of traditional culture, and developing a number of cultural and creative industries with Chinese characteristics and characteristics of the times. The author believes that the key to whether a cultural and creative product can penetrate into the hearts of the people and be welcomed by the masses lies in whether it can cater to the social psychology of the masses, lead the social values, and awaken the traditional cultural memories that have been sealed in the hearts of the people for a long time. Such a combination can not only make the historical and cultural heritage on the shelves, with affinity and appeal, out of the cold display cabinets, really into the daily life of the people, but also make the people's hearts produce a sense of cultural belonging and sense of identity, for the development of the Chinese nation's cultural self-confidence into a source of living water for the Chinese modernization construction of cohesion. In the sense of the free and comprehensive development of all mankind, benign cultural exchange is not the ultimate goal, but the necessary link

in the path of integration between two cultures, i.e., "collision-integration-adaptation-innovation", which is the value of constructing the value of the cultural life form and the spiritual purpose. The essence of the path of integration is the transition from the interaction and fusion of "harmony and difference" to an organic cultural community based on the concept of "harmony and symbiosis", which is also the proper function of the "second combination" in building the cultural foundation of the superstructure. This is also the proper meaning of the "second union" in constructing the cultural foundation of the superstructure.

5. Conclusion

Along with the deepening of Chinese modernization and economic globalization, the value implication of Marxism's "second union" is profound, innovative, developing and diversified, especially the integration of traditional Chinese culture and Marxism's concept of free human association under the perspective of social view. The development strategy of "One Belt, One Road" and China's foreign policy of "seeking common ground while reserving differences" fully demonstrate the vitality and creativity of China's modern civilization. From the traditional Confucian social concept of "the world is for all" to the advanced concept of the community of human destiny to the Marxist concept of the association of free people, the "second combination" transcendently, creatively and systematically provides the Chinese civilization and civilization with the concept of "the world is for all" for the free and comprehensive development of all human beings. The "second union" transcends, creates and systematically provides for the free and comprehensive development of all mankind the social ideal of "the world is public", the interaction paradigm of moral cultivation and the cultural integration principle of "harmony and difference" of the excellent traditional culture, strengthens the scientific and theoretical guidance of Marxism, opens up a new realm of the Chineseization of Marxism, and further consolidates Marxism's "commonwealth of mankind". It has strengthened the scientific and theoretical guidance of Marxism, opened up a new horizon for the modernization of Marxism, and further consolidated the historical status and mass foundation of the "second combination" of Marxism.

References

- [1] Zhang Yunyi. [Zhang Yunyi. Interpretation of the "high degree of compatibility" between Marxism and Chinese traditional culture [J]. [J]. Ideological Education, 2023(07):11-18.
- [2] Lenin. The Complete Works of Lenin (Volume 33) [M]. Beijing: People's Publishing House, 1985:53.
- [3] Zhang Guanlei. The Ideal Society as a Moral Community [D]. East China University of Science and Technology, 2016.
- [4] Xue Qingchao. The "Second Combination" and the Opening of a New Frontier for the Periodization of Marxism - From the New Period of Reform and Opening-up to the New Era of Socialism with Chinese Characteristics[J]. Unified Front Studies, 2023, 7(04):60-79.
- [5] Xi Jinping. Holding High the Great Banner of Socialism with Chinese Characteristics and Striving in Unity for the Comprehensive Construction of a Modernized Socialist Country - Report at the 20th National Congress of the Communist Party of China [N]. People's Daily, 2022-10-26.
- [6] Translated and annotated by Chen Xiaofen and Xu Zongru. The Analects of Confucius - The University - The Mean [M]. China Bookstore, 2015:250.
- [7] Gu Yanwu, author. Huang Rucheng, Collected and Interpreted . Luan Baoqun and Lu Zongli, proofreading. Zhi Zhi Lu ji xue [M]. Shijiazhuang: Huashan Literature and Art Publishing House, 1990.
- [8] The Communist Manifesto / by Marx, Engels; compiled by the Bureau of Compilation and Translation of the Writings of Marx, Engels, Lenin and Stalin of the Central Committee of the Communist Party of China. -Beijing: People's Publishing House, 2014.12 (2023.5 reprint):30.
- [9] Yang Liu. The Philosophical References of "Relational Reason"-Based on the Embedding of Marx's Idea of Free Human Association[J]. South China Journal, 2023,(10):6-9.
- [10] Pi Fanghong. Free People's Union: The Ultimate Goal of the Communist Movement [J]. China Military to Civilian, 2023,(19):123-125.

- [11] Xi Jinping. *Jointly building a "community of human destiny"* [J]. *Seeking the truth*, 2021(1):4-13.
- [12] Wang Kingston, Chen Xiaoru. *Palestinian factions sign Beijing Declaration, China provides "key to peace"* [N]. *China Youth Daily*, 2024-07-26(006).
- [13] Xi Jinping, "Speech at the Symposium on Cultural Inheritance and Development," *Seeking the truth* 2023 :17.
- [14] Li Xueqin, ed. *The Thirteen Classics - Commentary on the Analects of Confucius* [M]. Beijing: Peking University Press, 1999.
- [15] Chen Xin, Liao Xiaodan. *The New Cultural Vitality Created by the "Second Combination"-A Perspective on the History of Sino-foreign Cultural Exchanges* [J/OL]. *Journal of China University of Mining and Technology (Social Science Edition)*, 1-13.