

On the Conflict and Reconciliation between Individual and Community - - Based on the Investigation of Human 's ' Class ' Characteristics

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Abstract:The essence of human is the organic unity of human 's ' class ' characteristics, group attributes and individual attributes. Investigating people from the perspective of human 's ' class ' characteristics is not only a deep questioning of human nature and destiny, but also an analysis of the essential differences between people, which is the fundamental purpose of studying human nature and the key to exploring the relationship between individual and community. Therefore, this paper emphasizes the interdependence and mutual influence between the individual and the community from the " class " characteristics of human beings, analyzes the tension between the individual and the community, and discusses how to realize the reconciliation between the two, so as to establish a more harmonious symbiotic relationship between the individual and the community.

1.Foreword

The conflict and reconciliation between the individual and the community is a complex and important philosophical issue, which directly involves the balance between the individual 's pursuit of their own interests and the responsibility of participating in the community. Based on the ' class ' characteristics of human beings, we can recognize the interdependence between individuals and communities, and achieve a more harmonious symbiotic relationship through culture, values and ethics, as well as education and dialogue. In practice, it is necessary to constantly balance the interests between individuals and communities to ensure that social stability and individual freedom are taken into account. Therefore, the reconciliation and symbiosis between the individual and the community is an eternal challenge and an eternal goal.

2.The difference and commonality of human existence provide the premise for the formation of the relationship between individual and community.

The difference and commonality of human existence jointly promote the formation of the relationship between individual and community. Differences make this relationship challenging and complex, but commonality provides people with resonance and common foundation, which is conducive to cooperation, coordination and reconciliation between individuals and communities. Understanding and balancing the two is the key to promoting social harmony and individual freedom.

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2.1.Difference is the basic reason why people become individuals.

The reason why an individual becomes an individual is that each individual has different characteristics from other individuals, just as there are no two identical leaves in the world^[1]. The difference between people not only refers to the individual physiological differences, such as physical strength, intelligence, personality, etc., more important is the difference of people 's social attributes. Under different social relations, there are differences in individual social status, ideas, behaviors and so on. It can be said that the difference of human existence is mainly due to the social attributes of human beings. From the perspective of human as a ' class ', although biological genes cause each individual to have different characteristics, fundamentally speaking, their natural nature is not different, and it is under the influence of acquired environment that individuals show great differences. Therefore, the difference between people is mainly due to the social attributes of people, and in different stages of social development, this difference will show different characteristics.

The existence of differences will inevitably lead to the formation of opposite forms. The so-called ' opposition ' refers to the conflicts and contradictions between individuals due to the different degree of satisfaction of needs. In the real society, whether it is in the material aspect, or in the spiritual and cultural aspects, there is a widespread problem of how to distribute the benefits^[2]. One person gets more means that the other person gets less. In this way, contradictions and conflicts will inevitably

occur between individuals because of the uneven distribution. Therefore, the existence of the community has a very important practical necessity. Because on the one hand, the existence of the community promotes the cooperation between individuals by connecting individuals, so as to obtain the means of production of material life and meet people's basic needs. On the other hand, the community can coordinate the interests between individuals and individuals, thus maintaining the whole social order.

2.2.The commonality between individuals makes the formation of community possible.

The commonality between individuals plays an important role in the formation of the community, because it provides a platform for connecting individuals, establishing a sense of belonging and promoting cooperation. Commonality makes it easier for people to form a community, so as to better meet common needs and aspirations. This commonality is also one of the key factors for the stability and development of human society.

The existence of human beings is different, but also has the community, and it is precisely because of the commonality between individuals that the formation of the community is possible. The greatest commonality between people lies in the common living environment, common activity venues, etc., and because of some commonality, different communities have been formed. For example, in the community formed by nature, due to the low development of productive forces, people are on the weak side in the game with nature. Individuals cannot obtain the necessary means of production and living through their own alone strength, nor can they rely on their own strength to cope with foreign aggression. For the purpose of meeting the needs of their own means of subsistence and ensuring their own safety, people began to form groups and eventually form a community. In this community, the community distributes the individual's means of living equally, so as to maintain the consistency of individual interests and common interests, and the community can exist. However, due to the different commonality, different forms of community have been formed, such as the Asian community and the Germanic community. Because of the different natural environment of life, the two have formed different forms of community. In the abstract and false community of capitalism, although the community at this time is false, it is still formed based on various commonalities of individuals. As far as the monetary community is concerned, Marx believes that in capitalist society, money becomes the general entity on which all people depend for survival, and it is also the product of the community of all people. It is the common goal pursued by everyone. Based on this understanding, Marx believes that money is a community.

For the 'false community', Marx believes that in capitalist society, the national community represents the common interests of the bourgeoisie, and the individual only has formal independence, freedom and equality, but even so, the national community is still based on commonality, because only through the community can

people obtain the means of life and production, in order to obtain spiritual satisfaction in a certain sense. In the future stage of communism, the real community is built on the basis of people's commonality.

Therefore, it can be seen that it is the difference of human beings that gives birth to the formation of the community, and the commonality of human beings ensures the formation of the community. The difference and commonality together constitute the foundation of the existence of the community.

3.The individuality and sociality of human beings give birth to the unity of opposites between individual and community.

The individuality and sociality of human beings are also interdependent and unified, and the opposite and unified relationship between individuality and sociality shapes the dynamics of human society. Individuals can realize their potential and meet their needs only in society, and the stability and prosperity of the community also depend on the participation and contribution of individuals. This unified relationship makes the opposition between the individual and the community not eternal, but can be reconciled by balancing individual rights and social responsibilities, respecting individual differences and establishing common values.

3.1.The conflict between individual and community comes from the dual attributes of human individuality and sociality.

Individuality refers to each person's unique characteristics, needs, desires and abilities. Everyone is an independent individual, with their own identity and autonomy. This tendency to emphasize individuality makes individuals pursue freedom, independence and the right to meet individual needs, which may lead to opposition to the community. Sociality means that human beings are social animals, and their existence and development depend largely on social connections and communities. Sociality emphasizes the fact that people are interdependent in society and emphasizes the importance of cooperation, sense of belonging and collective action. Sociality makes the connection between individuals and communities, thus promoting the stability and development of society^[3]. The opposition between individuality and sociality is manifested in the tension between the individual's impulse to pursue his own interests and independence and the individual's need to follow rules, morality and social conventions in society. Such conflicts may be manifested as conflicts of interest, power struggles or moral and ethical disputes between individuals and communities.

The reason for the problem of the relationship between the individual and the community lies in the two basic attributes of human existence, namely, individuality and sociality. In the dimension of human individuality, people seem to have a potential pursuit of individual independence, individual freedom and the realization of

personal value. Even in the most primitive society, this kind of personality still exists, but the personality at that time has not yet matured, so it is covered by the value of the community. In the social dimension of human beings, individuals can never live without the community, and always have to connect with other individuals. Whether it is family, clan, cell, tribe or country, it is the basic condition for maintaining their survival. In the past, thinkers often separated the individual from the society when exploring the essence of human beings, but in fact, the individuality and sociality of human beings are unified.

3.2.The contradiction between individual and community runs through the development of human society.

In the long historical development of human beings, the individual attributes and social attributes of human beings have not changed, but with the development of human civilization, the individuality of human beings is growing and the social attributes of human beings are gradually increasing. However, there is always a contradiction between the individual and the community. The fundamental reason is that for the individual, whether it is a naturally formed community or an abstract and illusory community, it always exists as an 'external' thing. Although the community is a necessary condition for the existence of individuals, 'people's own social integration has always been opposite to them as something imposed on them by nature and history'. Therefore, there is such an illusion between the individual and the community, that is, the relationship between each other is 'either-or' and absolute opposition.

If we emphasize the individual freedom of the individual, it means to weaken the power of the community^[4]; if we emphasize the role of the overall unity of the community, it means that the individual's free personality should be sacrificed to some extent. The fundamental reason for this phenomenon is that people's understanding of the two is limited by 'what they desire and fear for'. That is to say, people's understanding of 'individual' and 'community' is restricted by subjective emotions and value attitudes. They regard these two as independent entities, while ignoring the 'individual' and 'social' characteristics of human beings, and these two characteristics coexist in the structure of human life. If we grasp the relationship between the individual and the community from the way of human practical existence, we can see that the relationship between the individual and the community is the relationship between the two basic attributes of human beings. The contradiction between the two is actually the tension between the two basic attributes of human individuality and sociality. Of course, people here refer to 'real people'.

In a word, the individuality and sociality of human existence are the inherent basic attributes of people, and the contradiction of human existence. It is these two basic attributes that give birth to the contradictory relationship between the individual and the community. Taking this as a starting point to grasp the relationship between the two,

we can break the opposing thinking mode and realize the symbiotic relationship between the two.

4.How to realize the symbiosis and reconciliation of individual-community

The symbiosis and reconciliation between the individual and the community is a long-term process. The individual is the basic unit of the community. If the community leaves the individual, it does not have any practical significance. The community is the basis for the survival and development of the individual. If the individual leaves the community, it cannot exist and develop. The individual and the community should be a symbiotic relationship. Only when people's independence, subjectivity and consciousness are greatly improved, human society will inevitably develop into a society where individuals and communities truly 'coexist and coexist'. At this stage, the value and dignity of human beings are constantly highlighted, the independence and subjectivity of human beings are constantly affirmed, and the community becomes a real and true community.

4.1.The independence and subjectivity of human existence

The so-called "independence" of human beings is a kind of relative independence based on the "human itself." "Subjectivity" refers to the establishment of the subject status of human beings, that is, individuals become the masters of themselves, things and society. For individuals, only by obtaining independence and subjectivity can they be called real individuals and truly obtain their own essence. In other words, the reason why people become people and individuals become individuals is precisely because of their acquisition of independence and subjective status. Among them, the awakening of individual subject consciousness is the key to people's independence and subjectivity. 'Subject consciousness' refers to the independent and unique consciousness of human beings as the subject.

Like animals, human beings are also the existence of classes. Unlike other animals, human beings have 'class characteristics', so what does this 'class' characteristic refer to? Labor is the general essence that distinguishes human beings from animals. From the perspective of the relationship between the individual and the community, the individual's production activities constitute the foundation of the existence of the community, the individual's existence or the different forms of labor carried out by the individual determines the essential characteristics of the community, and the mutual cooperation between the individuals promotes the continuous development and evolution of the community.

First of all, the acquisition of human's independent consciousness. From the perspective of the development of human history, individuals have recognized the existence of 'self' since the emergence of human society, but this existence is established in people's investigation of God and things. In other words, the individual at this time exists as a 'self' as an appendage of the gods, objects

and the ruling class, rather than as a subject. Only when people have a sense of autonomy can they realize their own existence as the subject and gradually gain subjectivity. Secondly, self-consciousness. The self-consciousness here emphasizes the individual's understanding of his own ability and value. Because they are different in these aspects, they realize that they are unique in the world, affirm their own abilities, and are full of hope for their future. Finally, citizen consciousness. In the modern political society, the individual's 'subject consciousness' is mainly manifested as 'citizen consciousness', that is, people clearly realize that they are the subjects of social political life and public life, citizens with the consciousness of rights and obligations, rather than insignificant objects.

4.2. There is a natural 'coexistence' relationship between the individual and the community.

Before the acquisition of human independence and subjectivity, the relationship between the individual and the community shows a naturally 'co-existence' relationship. Although the attributes of people as individual subjects have not yet been formed at this time, the collective subject attributes begin to appear when nature is transformed by connecting with others into a collective. Although the community at this time is in the ontological position and is the object of individual attachment, the two still show a 'co-existence' relationship. The emergence of "modern individuals" with independent personality and subjective consciousness has changed the relationship between the two, which appears in front of people with a "co-existence" appearance containing obvious differences and contradictions.

Although the development of modern society has made the individual's personality continue to increase, the individual's opposition has been greatly improved, the individual's self-consciousness has gradually matured, and the community has gradually weakened or even blurred, but the individual still cannot get rid of the community and become an absolute individual existence. This is because with the gradual enhancement of people's independence and subjectivity, the differences between people are more obvious, and the prominence of differences will inevitably lead to the ambiguity of commonality. But even so, people are still connected through specific bonds such as capital, labor, etc., and still maintain a 'unified' relationship. Different from the above mentioned natural 'coexistence' relationship, this 'unity' is a kind of 'coexistence' full of contradictions and oppositions.

'Relational rationality' requires people to understand the real nature of human beings from the 'co-existence relationship', understand the meaning of human existence from the 'interactive relationship', and then grasp the way of existence of individuals and communities. The so-called "co-existence" refers to the fact that people are always in the same broad space-time body in all aspects and elements related to people, people and the surrounding environment, people and their survival and development.

In terms of human survival, 'co-existence' is a historical development. The basis of human survival and development is the production of material means of living^[5]. To carry out this production, it is necessary to exchange material with the surrounding natural environment, and also to interact with others, communities or communities. With the development of social productivity, people's production tools, production methods, and forms of communication will inevitably change. These changes will inevitably have a profound impact on people's ideas and lifestyles, and will inevitably affect the form of the community and the natural environment. In other words, 'co-existence' emphasizes the historical process of co-existence, mutual struggle, mutual compromise and co-evolution between human beings and all aspects related to their survival. When Marx explored the relationship between individual and community, he also adhered to the position of co-existence ontological philosophy. In this position we can get such a conclusion that every individual wants to get the comprehensive development, want to get real freedom, it is inseparable from the 'co-existence' with others.

To understand the meaning of human existence from the 'interactive relationship' is to establish the status of the 'subjectivity of others' of real people. Different from the 'substantive' thinking that 'subjective rationality' denies the value of the community and the 'objective rationality' denies the role of the individual, 'subjectivity for others' emphasizes respect for other community members, confirms everyone's moral responsibility for others, and obtains their own free development for the purpose of the free development of others. In this mode of thinking, individuals plan an ideal social model or community form through the joint community, and this model supports the development of each individual's personality^[6]. In contrast, in the capitalist civil society based on the separation of people, in the relationship between people, especially the relationship between the bourgeoisie and the working class, the bourgeoisie regards the working class as a 'non-interactive' existence, and the corresponding community is only to safeguard the interests of the bourgeoisie. In this way, the working class is in a state of constant exploitation. On the contrary, in the communist society where producers jointly control social wealth, there is a profound 'interactive relationship' between individuals and between individuals and communities. Taking "relational rationality" as the leading factor, the construction of "free man's union" transcends the division between individual subjectivity and community. In the relationship of mutual condition and interdependence between individual and community, the internal unity of individual freedom and community freedom is realized, and a new form of human society is formed.

Acknowledgments

This paper is one of the phased achievements of the '2023 Inner Mongolia University high-level talent research start-up project' (10000-23112101/108).

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