

Introduction on the Implementability of the Communist Social System

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Abstract: The major social systems in the world today all aim for fairness as their pursued goal. Whether it is Western democracy or Eastern democracy, the obedience of the minority to the majority is a common rule for both. The flaw lies in imposing the consensus of a part of people on others. And truth is absolute fairness, meaning unanimous consensus, which lies herein as the key that truly drives social progress today. Although truth must have absoluteness and immutability, and does not exist in reality, and belongs to the category of metaphysics, it has continuity with relevant objective things in reality, and its intrinsic mechanism is inertia. Based on this, I initially created the "Trialism on Things' Limits", which resolved the dilemma that truth had no place to reside in dualism and could only be passed over ambiguously, and expanded the philosophical view of materialism to the category of metaphysics. This means that the communist social system is based on the current democratic systems (which belong to dualism) both in the East and the West to add unanimous consensus as a third aspect, and a unity of opposites is formed by virtue of the absoluteness of truth together with the democracy and centralism in reality. With the reasonable return of methodology from dualism to trialism, ambiguity breeds chaos while consensus harbors peace; this is a new connotation provided for how to implement the community with a shared future for mankind on the basis of theoretical innovation.

Key words: trialism; truth; inertia; continuity; communism; unity of opposites

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Introduction

I am over seventy years old, and looking back on this life, the highlight has lain in discovering

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that there is continuity between truth and the relevant objective things in reality, and its intrinsic mechanism is inertia. Based on this, I initially created the "Trialism on Things' Limits", which resolved the dilemma that truth had no place to reside in dualism and could only be passed over ambiguously, and expanded the philosophical view of materialism to the category of metaphysics. As the third aspect, truth must have absoluteness and immutability, and does not exist in reality, and belongs to the category of metaphysics. The principle of seeking limit in mathematics, gradually approaching the limit value by the way of infinite subdivision, is abstracted from the physical processes of identifying truth. Herein, the truth is equivalent to the limit value in mathematics. ^[1]

Most of the existing authoritative theories are summarized on the premise of dualism based on a research method of reasoning from science to philosophy (that is, crossing the river by feeling stones). Given that truth has no place to reside in dualism and is in the dilemma that is passed over ambiguously, only experimental facts can be used as criteria, and even the most basic objective law in the universe can be ignored, that is, everything in reality is in a process of change. As a result, there are inevitably some errors, which need to be tested by a process of reasoning from philosophy to science under the premise of the trialism. And truth, as the starting point of the reasoning process, not only is a unanimous consensus without ambiguity, but also has absoluteness and invariance. By virtue of the fact that there is continuity between truth and the relevant objective things in reality, the conclusion must be correct as long as there is no problem with the process of reasoning. This conclusion can be called a consensus rooted in truth and obtained through reasoning. ^[2]

The major social systems in the world today can be distinguished by Western democracy and Eastern democracy, and the goal pursued by both is fairness. Whether it is Western democracy or Eastern democracy, the obedience of the minority to the majority is a common rule for both, while the difference lies in political manipulation. The former focuses on "the strong formulate rules and take priority", while the latter focuses on "democratic centralism". In conclusion, the flaw of both is imposing the consensus of a part of people on others.

Therefore, whether the democracy where the minority is subordinate to the majority or the centralism where the strong make decisions can hardly obtain the consensus rooted in truth through reasoning. As a result, the consensus rooted in truth and obtained through reasoning is in the dilemma and can only be passed ambiguously. Ambiguity breeds chaos and consensus harbors peace. This means that under a social system of dualism, the transition between peace and war can only

follow the law of quantitative change leading to qualitative change, presenting periodic changes that are either A or B.

The truth, namely absolute fairness or unanimous consensus, lies herein as the key that truly drives social progress today. Under the social system of the trialism, people can, by virtue of the continuity between truth and the relevant objective things, reach the consensus rooted in truth and obtained through reasoning. As ambiguity disappears, war can hardly begin. Once the consensus rooted in truth and obtained through reasoning gradually replaces the current social rule of the minority's obedience to the majority, it will signify that we have crossed the threshold into communist society. Compared with the existing disadvantage in various democratic systems today both in the East and the West that the higher the level of democracy, the lower the GDP growth, this is a qualitative change. A higher degree of consensus means higher productive forces, enabling more reasonable and efficient "concentrate on accomplishing major tasks" and better safeguarding humanity's pursuit of a better life.

Marx's communism coming to China can truly be said to have been a worthwhile trip. Nurtured by traditional Chinese culture, such as the "three begets all things" in the Tao Te Ching and "the golden mean is virtue" from Confucius, it has evolved into the trialism and will regain rebirth. The term "communism", with the prefix "com" in it, derives from Latin and signifies "common", which can express two levels of meaning in Chinese: "common ownership" implies democracy and fairness, while "consensus" will lead to higher productivity. ^[3] ^[4]

In other words, the Communist social system is based on the current democratic systems (which belong to dualism) both in the East and the West to add unanimous consensus as the third aspect according to the principle that it must form the qualitative opposites ^[5] with the opposing two aspects in reality, that is, a unity of opposites is formed by virtue of the absoluteness of truth together with the democracy and centralism in reality. This is a new connotation provided to realize a community with a shared future for mankind on the basis of theoretical innovation. That is to say, the Communist social system is oriented towards all mankind.

The key point of what has been discussed above is to understand how truth (which does not exist in reality) produces continuity with the help of the inertia of objective things.

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共产主义社会制度的可实施性导论

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摘要：当今世界上主要的社会制度，都以公平为追求的目标。无论是西方民主还是东方民主，少数服从多数是二者共同的规则。其缺陷在于把部分人的共识强加给他人。而真理就是绝对公平，意味着一致共识，这才是真正推动当今社会进步的关键所在。虽然真理必须具有绝对性和不变性，在现实中并不存在，归属于形而上学的范畴，但它与现实中相关客观事物具有连续性，其内在机理是惯性。据此，初创了《物极三元论》，解决了真理在二元论中无处栖身，只能含混而过的窘境，把唯物主义的哲学观拓展到形而上学的范畴。这意味着，共产主义社会制度就是在东西方现行民主制度（属二元论）的基础上，增加一致共识作为第三元，凭借真理的绝对性，与现实中的民主和集中一起而形成的对立统一体。随着方法论由二元向三元的合理回归，含混启动乱，共识蕴和平，这是在理论创新的基础上为如何实施人类命运共同体所提供的新内涵。

关键词：三元论；真理；惯性；连续性；共产主义；对立统一

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