

Exploring the Common Construction of Doctors and Patients under the Epidemic Situation from the Perspective of Marx Community

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Abstract

Marx's exploration of the community is not an empty talk out of reality, but a practice, based on the laws of human social development, based on reality, and concerned about the true liberation of mankind itself. The correct ideological theory comes from reality and is higher than reality. Only in this way can we better play a guiding role in practice. In the context of the New Coronary Pneumonia epidemic, we have seen a harmonious community of doctors and patients formed under special conditions. It is worthy of our analysis of the development of the path and logic of the trend from the individual of patients and patients to the community of fate from the perspective of the Marx community. To explore the rationality and rich ideological connotation of the community of the fate of doctors and patients from a theoretical perspective also helps us to enhance our deeper understanding of the theory of the community of human destiny from the basic principles of Marxism.

Keywords

Marx Community Thought; Coronavirus disease; Community of doctors and patients.

1. Introduction

The starting point and end point of Marx's community thought is the pursuit of individual freedom and comprehensive development. When the alienated division of labor makes a community different from its freedom and comprehensive development hinder the advancement of history, the people must change their history through revolution. Marx and Engels said: "For practical materialism, that is, communists, the whole problem lies in revolutionizing the existing world and actually opposing and changing existing things." [1] Marx does not recognize that the relationship between the community and the individual is a strictly religious relationship, as Hegel thought, but a similar relationship between means and ends. Marx believed: "The essence of man is the true community of man." [2] That is to say, only the community that provides the necessary conditions for human freedom and development is the true community of mankind that Marx supports, otherwise it is the illusory community that Marx criticized. Just like in "German Ideology", Marx mentioned many times that the illusory community is a distorted social relationship caused by individuals succumbing to the division of labor and private ownership. "Community is the way and result of the practical activities of generations of people." [3] Therefore, Marx's study of the community can also be understood as the study of the relationship between the individual and the community.

The real community that Marx considered transcends the form of natural community and illusory community, especially the sublation of illusory community. It comes from the fact that capitalism also breaks through the shackles of capitalist production relations on human personality and instead promotes the illusion of individual liberation. Its vague nature and sociality are fully demonstrated. In Marx's concept of free men's association, freedom and

development are the core principles that Marx wants to express. Freedom and development are the prerequisites for each other. Everyone's freedom and development are also the basic force for the continuous development of social productive forces. There is no difference in personal labor status, no old-style division of labor, and highly developed productivity provides a solid material foundation for the overall development of people. In a true community, individuals can control their own social relations and production, individual independence, group unity and active, real relations are fully liberated, and finally individual free development becomes a condition for collective free development. This is not only a characteristic of communism, but also freedom. The core content of the human union.

2. Concept and Formation of This Community

2.1. Understanding of the Concept of This Community

When it comes to a community of shared future for doctors and patients, this concept seems to have been extended from the concept of a "community of shared future for mankind" that has been enthusiastically studied by scholars over the years. First of all, the concept of "community of shared destiny" in the community of shared future for doctors and patients should be mentioned in general [4]. Jaspers's so-called "path of a community of destiny", if applied to modern medicine, refers too the possibility of new understanding of medical skills and the relationship between doctors and patients beyond the path of medical knowledge. Under the dual dominance of modern scientism and modern capitalism, in the combined effect of these two dominant forces, the doctor-patient relationship has been alienated to a very large extent into an extremely rigid subject-object relationship. The patient is not only an object generally benefited from modern technology, but also a target that is generally calculated by modern capital. Whether it is about medical technology or medical capital, the doctor-patient relationship is undergoing a profound process of depersonalization.

Everyone generally agrees that the new crown pneumonia epidemic has put us in a special state. In this special state, we are subjectively or objectively in a community with a shared future for doctors and patients. Although we can quote Marx's words, "Human nature not only creates a unilateral and exclusive pursuit of happiness, but also creates a mutual pursuit of happiness between both parties." [5] to demonstrate that after the special state passes, people will maintain a higher level of harmony in the doctor-patient relationship, but after all, as the epidemic passes, the cohesion and unity in the special state will gradually fade from people's consciousness. In contrast, through the original concept of community, we can more truly demonstrate the conceptual possibility of a "doctor-patient community of destiny" from the original phenomenon of the doctor-patient relationship. Of course, the way of thinking of these two theories is not binary opposition, one or the other, because after all, diseases are always in a special state. If the epidemic is a special state of society, then the disease is also a special state of the survival process for everyone. It is precisely based on such a special daily state that outside the epidemic, doctors and patients should also form a community of destiny.

2.2. How A Community of Shared Future for Doctors and Patients Was Formed

The new crown pneumonia epidemic is not only a social event, but also related to the survival of everyone. It puts everyone in a special state of existence, makes everyone face the finite life, and causes various social problems and various social problems. The neglected ethical issues have all been revealed. The social crisis and survival incidents triggered by the new crown virus pneumonia epidemic have also allowed us to think more about the ethical reality around us. Among them, the doctor-patient relationship is particularly worth talking about, because it is precisely this relationship issue that caused the whole society to worry and worry before the epidemic, but it showed the most tragic colors and the most moving pictures in the epidemic.

The latent and infectious nature of the new crown virus pneumonia has endangered the safety of the community and directly affects the lives of each of us. The special thing about the fight against the "epidemic" is that the medical staff are at the forefront. They are the soldiers and heroes in this war worthy of the name, not just metaphors. Among them are danger, patience, courage and sacrifice. It is undeniable that the soldiers in white are taking the risk of being infected to treat patients and contain the development of the epidemic. At the center of the epidemic, the "retrogrades" are under tremendous psychological pressure and are carrying out extremely high-intensity work under conditions where materials and personnel are extremely scarce. In this special state, the doctor-patient relationship must surpass the pure interest relationship. It can be said that the new crown virus pneumonia epidemic has sublimated the doctor-patient relationship into a relationship of a community of shared destiny in a special state.

3. The Overlap and Limits

Combining the concept of a community with a shared future for doctors and patients, if the idea of a community with a shared future for mankind is based on Marx's community theory, then the concept of a community for doctors and patients can be regarded as a continuation of it, and there are many overlapping concepts. Of course, modern Western academia has conducted various studies on the community. For example, the British sociologist Sigmund Bowman has studied the "decline" of the traditional community, the "delocalization" of the individual, and the reconstruction of the modern social community. [6]

Doctors and patients can form a community of destiny, in the final analysis, because they are facing the finiteness that as human beings must face, facing the irresistible fate of birth, old age, sickness and death. Therefore, we can all empathize with each other in the epidemic. But in the modern society where scientism prevails, the fundamental finiteness in this concept of community is often overlooked. And when Marx clearly put forward the concept of "illusory community" in "German Ideology", he said: "It is precisely because of this contradiction between special interests and common interests that the common interests adopt the national and actual individual interests. An independent form that is separated from the interests of the whole, while taking the form of an illusory community." [7] The conflicts of interest mentioned by Marx in the concept of the illusory community are also consistent with the current limited conflicts in the community of shared future for doctors and patients. It is in this kind of community model that has gathered into an independent state of interest. In this state, the positive effects of contradictions have been greatly condensed, and this contradiction has been transformed into an incomparably united force.

And once we escape from this special situation and return to the background of a scientific society, there will be another factor that seriously damages the community of shared future for doctors and patients, beyond the principle of free market, which is the limited existence of this community of shared future. Because, on the one hand, scientism fundamentally dilutes the consciousness of individual fate, on the other hand, it also makes patients and their families often have high expectations for modern medicine, and when irrational expectations are not met, disappointment will be through The distrust caused by the market mechanism is transformed into anger, causing the deterioration of the doctor-patient relationship. In fact, Marx also said in his theory of community: "The bourgeoisie, due to the rapid improvement of all means of production and the extremely convenient transportation, has drawn all nations, even the most barbaric nations, into civilization. My face creates a world for myself." [8] Hidden behind the power of science and technology, the power of knowledge that we strongly admire, is the attempt to conquer the natural society with modern science and technology and hold the destiny in the hands of mankind. Through science and technology, man has regained the control

of his own destiny from the hands of natural forces. At this time, the concept of human destiny has been dispelled, and it has become the final result as willpower and power. Therefore, as Engels said, "Our entire dominance over the natural world lies in that we are stronger than all other creatures and can understand and correctly use the laws of nature." [9]

The increase in human capacity means an increase in responsibility. Advanced biology and medical technology provide a basis for expanding the finiteness of modern human destiny, because our body is an inextricable natural existence, and birth, old age, sickness and death are also the ultimate finiteness we accept. Therefore, a community of shared destiny between doctors and patients also means recognizing the limitations of science and technology and returning to the concept of disease and life and death in harmony with nature. Modern transcendence ideological impulse has brought unbearable professional pressure to medical and health related personnel. From this perspective, we can better understand this passage of Jaspers: "Doctors and patients are both human beings. As human beings, they are companions with a shared fate. Doctors are neither just technicians nor just It is an authoritative expert, but as a survivor facing another survivor, a doctor is also a short-lived human existence with others. However, there is no other ultimate solution to the contradiction between doctors and patients." [10]

4. Conclusion

To borrow from William McNeill's "Plague and Man", the "smart virus" is not meant to ultimately eliminate humans, but to finally reach a symbiosis and balance with humans. [11] The community of shared future for doctors and patients under the epidemic is at the core of the current environment and determines the overall progress of the fight against the epidemic. Combining the thoughts of Marx's community to talk about this epidemic, the spirit of life and death between doctors and patients constituted a strong community of destiny, which became one of the fundamental forces in effectively fighting the epidemic. It also provided many references for how to build a harmonious community of destiny for doctors and patients after the epidemic.

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