

## Introduction to the Implementability of the Communist Social System

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Cite: J. Ding, "Introduction to the Implementability of the Communist Social System," Crystal Journal of Physics, vol. 2, no. 1, pp. 1-02, 2026.

Received: January 24, 2026; Accepted: February 04, 2026; Published: February 10, 2026

### Abstract

The major social systems in the world today all aim for fairness as their goal pursued. Whether Western 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 part of the people on others. And truth is not only absolute fairness, but also means 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, war can hardly begin because ambiguity disappears. The higher the proportion of consensus, the higher the productive forces. As a result, we can more reasonably and efficiently do that "concentrate on accomplishing major tasks" in a long-term peaceful environment to escort the pursuit of a better life for humanity.

### Key words

Trialism, Truth, Inertia, Continuity, Communism, Unity of Opposites

PACS: 01.70. +w; 45.20.D-; 01.75. +m; 01.90. +g

### Introduction

I am over seventy years old, and looking back on this life, the highlight has lain in discovering 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. In reality, everything is always in the process of change, and the only constant is the change itself. As the argument of this article, this is a truth. Truth must have absoluteness and immutability, and does not exist in reality, and belongs to the category of metaphysics. Every truth cannot be proved by empirical methods, but rather is a unanimous consensus reached by gradually approached through repeated practice

based on objective facts. Therefore, any hypothesis that can be confirmed by the means in reality is an objective fact in the process of change.

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. In other words, "Practice is the sole criterion for testing truth" corresponds to the process of seeking limit in mathematics, while the truth corresponds to the limit value in mathematics. As for the term "abstract," when used as a verb, it corresponds to the process of seeking limit in mathematics, and when used as a noun (must be no ambiguity), it corresponds to the limit value [1]. Most of the existing authoritative theories are summarized on the premise of dualism by using the research method of rea-

soning from science to philosophy—that is, truth is tested by practice, or as the saying goes, "crossing the river by feeling the 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 the argument of this article—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 Trialism. And truth, as the starting point of the reasoning process, not only is a unanimous consensus without ambiguity, but also has absoluteness and immutability. 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 (unanimous) 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 Western 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 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 Trialism and will regain rebirth [3,4]. 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. 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 with the two opposing 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 [5]. 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 (that does not exist in reality) produces continuity with the help of the inertia of objective things.

## References

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