



The Dimension of the Political Philosophy of A Community of Shared Future for Mankind

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ABSTRACT: Western theories of international justice ignore the diversity of culture and ideological tradition in the international community. On the contrary, the idea of A Community of Shared Future for Mankind embodies the essence of Chinese traditional culture of "harmony in diversity", recognizes and respects the national feelings of people of all countries, and emphasizes the common rights of people of all countries. It is an accurate judgment of the current era and international development, providing a wise Chinese plan for

eliminating the sharp ideological opposition, easing the contradictions and differences between the North and the South. The advocating of a community of shared future for mankind may promote the establishment of a new international order of equal cooperation and mutual benefit, which will lead the whole world to a better future.

KEYWORDS: political philosophy, international justice, a community of shared future for mankind.

I. INTRODUCTION

The international community is at a critical crossroads. On the one hand, countries are more interdependent than ever before in globalization, no country or region can be separated from the world, and the trend of peace and development is unstoppable. On the other hand, unilateralism is rising imminently, and thousands of people around the world are struggling with extreme poverty, frequent wars and raging diseases, facing the threat of death all the time. Under this severe reality and common challenges, sticking to the Cold War logic and

Western centralism will not help solve the problem, instead, it will deepen the political estrangement, cultural exclusion and economic gaps between countries, thus aggravating international injustice. These global problems human faces cannot be solved by any country alone, while global action, global response and global cooperation must be carried out. That is why China promotes A Community of Shared Future for Mankind to enhance world peace and development. This idea provides wise Chinese discourse for the realization of international justice.

II. The Picture of Western International Justice as a Utopia

The theory of justice needs to pay attention to feasibility. John Rawls, one of the most distinguished contemporary western political philosophers, warned people that political philosophy is not separated from society and the world as some people think. The arguments of political philosophy are also linked to political practice. As Rawls argues, [1]. "Only ideologues and visionaries fail to experience deep conflicts of political values and conflicts between these and nonpolitical values. Profound and long-lasting controversies set the stage for the idea of reasonable justification as a practical and not as an epistemological or metaphysical problem". Yao Dazhi, a renowned scholar in China,

also emphasized that [2]. "the principle of justice should be desirable..... at the same time, the principle of justice should also be feasible, which should be reflected in the social system and political order where people live, and should become a principle that people can not only look forward to but also abide by, otherwise it will become an illusory utopia."

When demonstrating the theory of international justice, we must pay attention to the coordination and combination of the desirability and feasibility of the theory, which is a key link ignored by many western scholars. [3] The cosmopolitan theory of international distributive justice represented



by Charles Beitz tries to apply some liberal distributive justice principles to the international level in a unified way, ignoring the great diversity of culture and ideological traditions in the international community, so it is impossible to reach a consensus among people of all countries. In the ideal world of human society constructed by Rawls, i.e., the society of peoples, [4]. the “liberal peoples” mirroring

western countries are at the core, and other peoples need to develop towards the goal of “liberal peoples”. Therefore, other peoples need to accept the assistance and even interference of “liberal peoples”. Without equality and justice, Rawls' law of peoples cannot come into reality. It can be seen that the picture of western international justice is just a utopia that lacks feasibility and cannot be realized.

III. A Community of Shared Future for Mankind: an inclusive discourse of international justice

Today, humanity lives in a world with different cultures, races, religions and different social systems, and people of different countries have formed a community of shared future. The concept of

The concept of A Community of Shared Future for Mankind embodies the essence of Chinese traditional culture of “harmony in diversity”. There is an old saying in The Analects of Confucius: “Gentlemen are harmonious but diversified, while villains are the same but not harmonious.” The premise of “harmony” is that diverse civilizations and cultures are compatible and complement each other, and achieve harmonious coexistence and development through dialogue and communication. The Convention on the Protection and Promotion of the Diversity of Cultural Expressions, adopted by UNESCO on 20 October 2005, recognizes in the form of international law that cultural diversity is an essential characteristic and common heritage of humankind, which gives humankind more choices and thus creates our colorful world. Cultural diversity is indispensable for peace and security at the local, national and international levels and is a major driving force for the sustainable development of all countries. To meet common challenges and move towards a better future, we need both economic, scientific and technological strength and cultural civilization strength. The concept of A Community of Shared Future for Mankind, which draws on the essence of “harmony in diversity”, is precisely for asking Western developed countries to abandon such views as “The End of History” and “The Clash of Civilizations”, face up to the trend of multipolarization in the world, understand the profound truth in Zhongyong, one of the famous books of Chinese classical philosophy, that “all things are bred together without harming each other, and the roads are parallel without contradicting each other”, and recognize the legitimate interests and demands of developing countries. Developed and developing countries should learn from each other's strong points to offset their own weaknesses, cooperate to cope

A Community of Shared Future for Mankind is an accurate judgment of the current era and international development, which shows the common interests and values of mankind, and emphasizes the compatibility and mutual understanding of countries with different civilizations, different social systems and different stages of development.

with the current common crises and challenges, and work together to move towards a shared bright future.

The concept of A Community of Shared Future for Mankind embodies the recognition and respect for the national feelings of people of all countries. [5]. As John Mill argues, a Nationality is united by common sympathies. This feeling of nationality may be the effect of identity of race and descent. But the strongest of all is identity of political antecedents; the possession of national history, and consequent community of recollections; collective pride and humiliation, pleasure and regret, connected with the same incidents in the past. People in developing countries have been on the road of seeking national independence and prosperity, and some even made great sacrifices. It is through arduous practice that people of all countries have chosen the social system and development path in line with their own national conditions and reality, which embodies the painstaking efforts and wisdom of generations, is the common historical memory and common emotion that people of all countries are proud of, and internalizes it into an indispensable and important part of their cultures. Obviously, they deserve recognition and respect from western countries. As some scholars have pointed out, [6]. any theory of international justice must be coordinated with the important interests of people of all countries-self-esteem, and people of all countries must be allowed ample space to choose their views of justice and formulate distribution policies accordingly. If this political and economic autonomy is not allowed, people's self-esteem will be hurt. If the application of a theory of international justice violates people's self-esteem, people will not choose this theory. Whether it is the western cosmopolitan theory of international distributive justice or Rawls'



Law of Peoples, it is nothing more than trying to impose a certain Western model on other countries, and its essence is western centralism, which naturally cannot be recognized by the people of developing countries. The concept of A Community of Shared Future for Mankind with “harmony in diversity” as its ideological origin respects and understands the characteristics and needs of countries with different civilizations, different social systems and different stages of development, seeks common ground while reserving differences, works together and creates a better future, which fully conforms to the principle of equal dignity and respect for all cultures required by The Convention on the Protection and Promotion of the Diversity of Cultural Expressions, and is a great contribution of China to contemporary international ethics and international law.

The concept of A Community of Shared Future for Mankind embodies the emphasis on the common rights of people of all countries. Human rights are the rights that human beings enjoy or should enjoy. Human rights are not innate, but produced historically. Human rights also developed historically, showing the process from simplicity to richness, from individual rights to collective rights and even the common rights of the whole mankind. Human rights are no longer limited to civil and political rights, such as the right to personal freedom and security, but also include economic, social and cultural rights, such as the right to health, the right to a certain standard of living (including food, clothing and housing), the right to education, etc., and even include the environmental rights and the right to development advocated by developing countries. However, western developed countries ignore the interests of people in developing countries to solve the problems of food and clothing, ensure health and develop economy, and stick to the rigid western-style human rights discourse. The logic of human rights argumentation behind it has serious defects in essence. Western scholars often start from the dichotomy of negative rights and positive rights, and think that civil and political rights are negative rights, while economic, social and cultural rights are positive rights. Positive rights require others to do positive things, while negative rights only require others to restrain or avoid certain things. However, it is wrong to define human rights according to the dimension of positive/negative rights, because both of them correspond to positive and negative

IV. CONCLUSION

At present, mankind is facing a huge global crisis. Environmental problems have always been “The Sword of Damocles” hanging over human

obligations. [7]. For example, the right to security corresponds to three obligations: the obligation not to eliminate people's security (the obligation to avoid deprivation); The obligation to protect people's safety from deprivation by others (the obligation to protect); The obligation to provide security for those who cannot provide security by themselves (the obligation to help). Similarly, the right to health also corresponds to the following three obligations: the obligation not to eliminate people's health (the obligation to avoid deprivation); The obligation to protect people's health from deprivation by others (the obligation to protect); Obligation to provide health measures for those who cannot provide health measures themselves (the obligation to help). Civil and political rights and economic, social and cultural rights correspond to these three obligations, and the objection that the former is superior to the latter is untenable. Therefore, economic, social and cultural rights are also precious basic human rights that cannot be ignored.

Compared with the human rights discourse of western scholars and politicians, promoting and protecting a wide range of human rights, including the right to life and health, is the self-contained intention of A Community of Shared Future for Mankind. Respecting “harmony in diversity” and the national feelings of people of all countries, it inevitably requires understanding the human rights rationales of people of all countries and their independent choice of development path. Countries and cultures that treat individuals as responsible and cooperative members of different groups and therefore balance individual and collective rights with equal emphasis on rights and responsibilities cannot treat human rights as individual rights and freedoms alone. The rationale of human rights from the perspective of A Community of Shared Future for Mankind emphasizes that the international human rights cause should be governed by all countries through consultation, and the achievements of international human rights development should be shared by all countries for mutual benefit, instead of becoming a patent for a few countries to entertain themselves or even a tool to suppress and sanction other countries.

heads, which makes people nervous. The countries and populations affected by the global food crisis are growing year by year. The global health crisis caused by the spread of various major infectious diseases, including AIDS, is a serious threat to human health



and social development. These problems have a greater impact on people in less developed countries. Because they are not only more vulnerable to infectious diseases due to lack of drugs, but also far less likely to use clean water, basic sanitation facilities, and basic immunization services than those in developed countries. How can we solve these crises and realize a fair and just world? A Community of Shared Future for Mankind is one of the wise answers given by the China. As the Chinese discourse of international justice, A Community of Shared Future for Mankind provides a wise Chinese plan for eliminating the sharp ideological opposition, easing the contradictions and differences between the North and the South, and promoting the establishment of a new international order of equal cooperation and mutual benefit, which will lead all countries to a better future.

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