

# The Chinese Cultural Root of the Community of Common Destiny for All Mankind

Zhaohu Chen  
Linyi University  
Linyi, Shandong, China

**Abstract**—The community of common destiny for all mankind is an important part of Xi Jinping's general manager's thought of governing the country, it has reproduced the essence of Chinese traditional culture of which is the "Unity between Heaven and Man, proceeding according to the right path", "the world is as one community, Great Harmony of the world", "harmony is to be prized, countries can be coordinated", "affability is but not adulation, taking hold of two extremes to determine the Mean", and "the doctrine of the Mean, to go beyond is as wrong as to fall short" and so on. It has enriched China's independent foreign policy of peace, to solve the global challenges facing all mankind, to construct new international relations as the core of win-win cooperation.

**Keywords**—the community of common destiny for all mankind; unity between Heaven and Man; the world is as one community; harmony; affability is but not adulation

## I. INTRODUCTION

Since taking office, Chinese President Xi Jinping has inherited the spiritual essence of the Chinese diplomatic strategy in past dynasties, deeply understood and attached great importance to the Chinese traditional culture. Facing the new opportunities and new challenges in the new situation, he has carried out nearly a hundred times to explain the community of common destiny for all mankind from different levels. The community of common destiny for all mankind is an important part of Xi Jinping's general manager's thought of governing the country, and one of the important contents of the contemporary Chinese diplomatic strategy. It has unanimously agreed with the international community, including the United Nations, which demonstrates the important contribution of the Chinese concept and the Chinese program to the global governance [1].

The Chinese nation has been assiduously pursuing and carrying forward the important and harmonious thinking of peace, concord, harmony, kindness, gentleness and reconciliation in the course of the development of the history of human civilization over the past five thousand years. These ideas are deeply rooted in the souls of the Chinese people, nurtured the precious spiritual qualities of the Chinese nation, and improved the lofty realm of thought of the Chinese people. It can be said that the Chinese traditional culture is the indomitable spiritual home that the Chinese

nation never give up, but also the material wealth that the Chinese people have passed on one after another.

The Chinese traditional culture is the root of the community of common destiny for all mankind. It has reproduced its essence of which is the "unity between Heaven and Man, proceeding according to the right path", "the world is as one community, Great Harmony of the world", "Harmony is to be prized, countries can be coordinated", "affability is but not adulation, taking hold of two extremes to determine the Mean", and "the doctrine of Mean, to go beyond is as wrong as to fall short". This is the inheritance, promotion and flourishing of Chinese traditional culture, and comes down in one continuous line with the contemporary independent foreign policy of peace, the opening strategy of mutual benefit and win-win and so on.

The construction of the community of common destiny for all mankind is a new symbol of Chinese civilization to the world, but also China's greatest contribution to today's international community, in order to let the world further understand China, let China go further into the world. It has epoch-making historical significance and practical significance to solve the global challenges facing all mankind, to build new international relations as the core of win-win cooperation, to safeguard the peace, development, security and stability of the nation, region and world.

## II. CONTEXT

### A. Unity between Heaven and Man, Proceeding according to the Right Path

"Unity between Heaven and Man is according to the san category" [2] it is embodied in the ideological system of Confucianism, Taoism and Buddhism, which embodies the intrinsic value and spiritual essence of Chinese traditional culture. "Unity between Heaven and Man" thinks that the universe is an organic unity of the cycle of life, all things between Heaven and Earth are allelopathy, and move among force and soft; the processes of life are followed by life and death, and go round and begin again. Everything is interrelated, interactive and born, not be confused and barred by the surface of the form. They operate in accordance with the objective laws of the existing operation, and always explore their own innate nature, the origin of life,

and ultimately direct life to the ideal state of immortality, compassion and eternity.

In the specific social practice, “Unity between Heaven and Man” requires human beings to consciously follow the law of the development and operation of the universe, to respect the natural obedience, reasonable development, conservation and protection, balanced utilization. Individuals should cultivate one's original nature, find one's true self, return to the true, be fraternal and compassionate. Groups should be honest and trustworthy, courteous treatment, amiable and accessible, ambitious and generous minded. The government should be people-oriented, governing by virtue, benevolent and enriching people, logical administration and harmonious people. The state should be equal to sovereignty, mutual respect, mutual non-aggression, and peaceful coexistence. In other words, Heaven, Earth, and Man should coexist with each other, and jointly maintain the harmony and unity of the universe as a whole.

At present, the survival and development of human society has been caught in the prisoner's dilemma, the natural environment continues to deteriorate, ethnic disputes and conflicts are escalating, interpersonal relationship is alienated and extraordinary, and terrorism is rampant and incessant, politics, economic, culture, security, environment and many other areas closely linked. Therefore, all countries must correctly deal with the relation between human beings and nature, society, state and themselves, others and groups, to consciously repair the moral decline and rules of defects in the process of social development, to curb the infinite expansion of the various desire driven by interests, to promote the good energy of the human nature, to maintain the integrity and unity of the Earth's ecosystem.

Today's society is increasingly becoming the community of responsibility, interests and destiny that “you have me, I have you”. In the face of unprecedented development opportunities and global challenges, any country, nation and individual can't pay attention to one's own moral uplift without thought of others, leave out of consideration. Each country can only “proceed according the right path”[3], live in harmony with Heaven and Earth, unite in the same boat, share responsibility and power, so as to promote the transformation of the global governance system and promote the sustained development of economy and society. All countries will only abide by international rules, maintain the purposes and principles of the Charter of the United Nations, and work hand in hand, strive to forge ahead in an effort to promote the benign interaction among countries and build a better home for human society.

#### *B. The World Is as One Community, Great Harmony of the World*

The living environment of human society is related to the vital interests of each person, but also to the development prospects of each country. “In the implementation of the right path, the world is shared by all, the noble and capable people of character are chosen, to stress one's integrity and cultivate one's harmony. This is called the ideal society.” [4] This is the highest ideology of the Chinese dynasties and the

highest standards of governance of the state and society. The “world” in Chinese traditional culture is a social living space with “people's hearts” as the core and infinite continuity. As Mencius said: “There is a way to get to the world, to get the people, and the world is got. There is a way to get the people, to get their hearts, and the people are got. There is a way to get their hearts, it is simple to collect for them what they like, and not to lay on them what they dislike.”[5] That is to say when the king gets the world, which is the size of “people's hearts” rather than the number of territory, because he can get the world with virtue, no virtue and not.

Confucius realized that “all within the four seas (the world) are his brothers.” [6] Mencius also mentioned that “he is affectionate to his parents, and lovely disposed to people generally. He is affectionate to people generally, and kind to creatures.”[5] They took the world as their duty, and depending on the world as a big family, advocated the love of their loved ones to all the people in the whole society. In the description of the good vision of “Great Harmony of the world”, they put “Great Harmony” and “benefitting the people”, “enriching the people”, “reassuring the people” and so closely linked, full of infinite longing for a bright future of mankind. They respected “investigation of things, extension of knowledge, sincerity of thoughts, rectification of hearts, self-cultivation, regulation of families, governance of the country, and order of the world” [7] They are eager to eliminate the social evils and hidden pitfall, to achieve the ideal goal of “Great Harmony” in society.

The development and continuation of the ancient Silk Road in China is the practice and attempt of this ideal society, which not only promotes the exchange and cooperation of economy, trade and culture between China and the world, but also has great influence on the economic and social development of all countries in the world. Today, the initiative of “the Belt and the Road” is the inheritance and the promotion of the ancient Silk Road. Through the policy communication, facilities unicom, trade flow, capital circulation, and people close, China sets up the cooperation platform of extensive consultation, joint contribution, and shared benefits, to construct the cooperation mechanisms at different levels and in different fields. It is to promote peace and development in all countries and regions in the world, to create favorable conditions for the construction of the community of common destiny for all mankind.

With the thorough development of world multipolarization, the deepening of economic globalization, the degree of mutual ties and interdependence of countries has been deepened unprecedentedly, and the destiny of China and the world is more closely related. China has always adhered to and pursues the ideals and beliefs of “Great Harmony of the world”, and fully implements the development concept of “innovation, coordination, green, open and sharing”. We warmly welcome the people of all countries to take the “express” or “ride” of Chinese rapid development, to forge ahead hand in hand and act together to make the world a better place and make people more happy life. This is the strong cornerstone that the Chinese nation is flourishing lastingly and standing forever in the world's national forest. It is also the inevitable trend of

mankind to gradually fair, just, free and democratic ideal society.

### C. *Harmony Is to Be Prized, Countries can Be Coordinated*

The security and stability of the international community depends on the construction and maintenance of the international order. "In practicing the rules of propriety, harmony is to be prized." [9] "Harmony" is the ultimate goal pursued by all social activities of human beings. It has a strong cohesive force and centripetal force, and is the foundation of the development and existence of things. There is no unified world without "harmony", and there is no harmonious existence between Heaven and Earth, because the harmony between living bodies maintains the unity of the universe as a whole. Only "harmony" can mediate and integrate all aspects of the contradiction, so that it will continue to balance the development of dynamic direction. And thus it has promoted the mutual inclusion of all aspects of things, to achieve the harmonious state of the unity of things as a whole.

The development of human society is a historical process of continuous differentiation and continuous integration, either by the way of peace of the culmination of fusion, and "one subdues men by virtue" [5]; or by the way of war of the merger of force, and "one subdues men by force" [5]; or both of them, the formation of a vassal state, a city-state and even a huge empire. And the formation, development and growth of the Chinese nation, and the principles that "things of the people are identified, countries can be coordinated" [8] are inseparable. It is regarded as an important part of the governance, the people's good and evil, and the people's support and opposition has being regarded as the first element, and thus compose the historical chapter of the great integration and unification of the Chinese nation.

With the rapid development of modern information technology, the world today seems to have formed a huge "global village", but the social system and development model of each country has its own characteristics. To this end, the Chinese government put forward the concept of peripheral diplomacy of the "intimacy, sincerity, benefit, tolerance", the Chinese-African foreign policy of the "truth, reality, intimacy, sincerity", the Asian security concept of "Commonness, integration, cooperation, sustainability", the correct view of righteousness and benefit of "simultaneous development of righteousness and benefit, and righteousness for the first", as well as the spirit of the Silk Road of "peace and cooperation, openness and tolerance, mutual learning and mutual reference, mutual benefit and win-win" and other new ideas. All of which embodies the traditional idea of "harmony is to be prized, countries can be coordinated".

The community of common destiny for all mankind is put forward in order to deal with the increasingly serious global challenges, to enhance the consciousness of coexistence of all mankind, to respect the rights for countries to choose autonomously their social system and path of development, to promote mutual exchanges and cooperation among countries, to explore a cooperation way suitable for the sustainable development, mutual benefit and win-win of

mankind in common. This is the Chinese wisdom in dealing with contemporary international relations, but also the Chinese program to improve the system of the global governance. It has always run through all fields of communication between China and other countries, and has strengthened the all-round development of relations between China and the world.

### D. *Affability is but not Adulation, Taking Hold of Two Extremes to Determine the Mean*

Chinese traditional culture advocates that "the superior man is affable, but not adulatory; the mean is adulatory, but not affable." [6] And "different things can be harmonious with each other to produce all things, if all things are consistent, then the world will no longer develop." [9] It believes that "harmony" is the coordination and unity of the development of the diversity of things, which is the inheritance and connection of different things. It is to achieve the whole harmony and unity of principles on the basis of mutual recognition of differences. "Consistence" is the mutual participation of the development of the difference of things, which are the various synergies of different things. It is to promote the benign interaction between things on the basis of mutual recognition of unity, to meet the basic requirements of the development of things.

In the process of the development of human history, the world has gradually formed a different ideology, culture and values, each country showed a distinctive national characteristics and survival characteristics. Chinese traditional culture has created a Chinese characteristic that the Chinese people with their large virtue supports things and with their great magnanimity forgives men, which attaches great importance to the peaceful coexistence and friendly exchanges among countries. "If remote people are not submissive, all the civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be contented and tranquil." [6] While recognizing the diversity of the development of world civilization, the Chinese nation respects the value orientation between different civilizations, accurately grasping the point of development of things. "He takes hold of the two extremes and determines the Mean, and employs in his government of the people." [3] And then he takes a modest and feasible approach to the best effect to solve the problem.

In the era of globalization, exchanges and cooperation among countries have expanded further and become more and more dependent on each other. Although the development of the world's civilization is not the same, but each country should proceed from the actual situation of their own country to adhere to seek common ground while reserving differences, to learn from others' strong points and close the gap. "He will select the good qualities and follow them, the bad qualities and avoid them." [6] It is by no means unprincipled to flatter or fawn upon the rich and powerful people. At the same time, he is full of confidence of the way of existence and development model, and unswavers and not compromise for the major problems of principles and the core interests. It is necessary to unite the will of the people, but also to create the image of the country.



Each country has the inevitable factors for its survival and development, but also the results of civilization worthy of respect and cherish. The construction of the community of common destiny for all mankind is not to cancel the differences among countries, imposing a unified value and development model, but to make full use of the current peaceful environment and development opportunities under the premise of mutual recognition of differences, to promote interoperability and interconnection, reciprocity and mutual benefit among countries, to promote eclecticism, tolerance and mutual reference among countries. Each country can get the right place or arrangement in the development, to promote the prosperity and progress of human civilization, to safeguard the peace and stability of the international situation.

### III. CONCLUSION

China puts forward the idea of the construction of the community of common destiny for all mankind, among which "the Doctrine of the Mean" is one of the main methods. Chinese traditional culture believes that "perfect is the virtue which is according to the Doctrine of the Mean" [6] It stresses fairness and peacefulness, and impartiality, pursuing a realm of peace and harmony that "let the states of equilibrium and harmony exist in perfection, and a happy order will prevail through Heaven and Earth, and all things will be nourished and flourished." [3] It specifically performances as the principle of life that "you are not to do to others as you would not wish done to yourself" [6], and "you wish to be established yourself, seek also to establish others; you wish to be enlarged yourself, seeks also to enlarge others" [6]. It must resolutely put an end to the extreme phenomenon of "going beyond is as wrong as falling short", because "going beyond" and "falling short" will destroy the state of the unity of "harmony".

As a "stakeholder" responsible for the world, China, while seeking rapid development of its own interests at the same time, will certainly let the world share China's opportunities and seek healthy development, so that they can live well and let others sharing the progress of the development of human civilization. In dealing with international relations, China grasps the intersection of national interests, to prevent two tendencies of "going beyond" and "falling short", to avoid extreme or polarization, to reasonably solve the ethnic contradictions and conflicts of interests, It should constantly promote the system of global governance towards the development of democratization and legalization, to construct new international relations as the core of win-win cooperation.

The Chinese nation is deeply influenced by the ideology that "He who pretends benevolence by force is the leader of the principedom..... he who practices benevolence by virtue is the sovereign of the empire" [5], and always unswervingly adhere to the road of peaceful development, the pursuit of the ideals and beliefs of peace, concord and harmony. It exaggerates foreign good-neighborly and reciprocal friendship, never agree that the national strong will seek hegemony, never keen on aggression and expansion, and never seek the sphere of influence. China has always adhered to the principle of non-interference in the internal affairs of

other countries, never at the expense of the interests of other countries, will not impose its own will on others, never harm others to benefit itself and do harm to a neighbor. And it strives to shape an image of the world's civilized country of political clarity, economic development, cultural prosperity, social stability, ecological soundness.

China has always been a firm force in safeguarding world peace and development, resolutely opposes the mentality of the Cold War and zero-sum game, and will never give up its legitimate rights and core interests. The Chinese people will never make trouble for anyone nor afraid to do anything, never take their core interests to do the transaction, never swallow the bitter consequences damage to national sovereignty, security and development interests. China insists on multilateralism and does not engage in unilateralism, not to resort to force or threat of force, through the peaceful way of dialogue and consultation, to resolve differences and disputes among nations, to go out of a new road of international contacts of "dialogue rather than confrontation, partnership rather than alliance".

As Toynbee, a famous British historian, said, "the unification of the world is the way to avoid the collective suicide of mankind. At this point, the most fully prepared among all ethnic groups now is the Chinese nation, which has cultivated a unique thinking method over the past two thousand years." [10] This kind of "unique thinking method" refers to the Chinese traditional culture as the center of "harmony". It conforms to the inevitable requirement of the development of the times, and conforms to the inevitable trend of the progress of human history. It provides valuable spiritual wealth and theoretical source for the construction of the community of common destiny for all mankind, and embodies the close combination of the Chinese historical civilization and contemporary diplomatic thought with epoch-making historical significance and practical significance.

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