

The Ethical Dimension of the Community of Human Destiny

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Abstract: The value concept of a community with a shared future for mankind has aroused heated discussion in the academic circle since it was put forward, showing that the international pattern of blessing and disaster interdependence and resonance symbiosis has gradually formed under the background of globalization. In the face of global crises and risks, it has become an inevitable world historical trend for all countries in the world to become a community of common destiny. The concept of a community with a shared future for mankind put forward by China makes a value analysis of the wrong thoughts and ideas in the past history, focuses on the well-being of all mankind, and constructs a future ethical framework with a high degree of cultural consensus for the world from the perspective of global ethics, aiming at seeking the liberation of all mankind and conforming to the historical trend of the world. It provides a new international order principle for all countries in the world and forms a new development model, which has become the value cornerstone of the current era and the future historical development process.

1. Introduction

The issue of a community with a shared future for mankind has aroused extensive discussion since it was put forward, and research on its ethical dimension has also emerged in an endless stream. The Community of Shared Future for Mankind has won the support of all countries with the concept of "win-win cooperation, co-construction and sharing". It has to be said that this is not only a major country plan in the face of the current international situation, but also a human future development expectation for the development of world history. Its core concept is rooted in China's thousands of years of traditional culture, which contains rich essence of Chinese culture. In the chapter of "Book of Rites" and "Liyun": "The way of the road is also, the world is public". It profoundly points out that the direction of social development lies in "public." There are also poems that clearly state the friendly exchanges of "friends in the sea, if the world is next to each other" Zhang Zai and others put forward the idea of "people and things," and the symbiosis of all things. It is beyond doubt that the ethical value of traditional culture has been inherited and demonstrated in the community of human destiny. The spirit of reform and openness of ' Zhou is an old state, and his life has been renewed ', ' Tian Xingjian gentleman is constantly striving to become stronger ', and ' terrain Kun gentleman carries things with great virtue ' has opened up the great practice of creating

Chinese civilization, which makes Chinese civilization the only splendid civilization in human history that has lasted for more than 5,000 years and has not been interrupted. The analysis of the ethical value of the community of shared future for mankind, the ethical interpretation of the current situation of social development, the ethical review of biased thoughts and expositions, and its value pursuit and ethical dimension of real human liberation are more worthy of our study.

2. Inevitable choice of global ethics

The community of human destiny has the value implication of global ethics, which is an inevitable choice as a whole. Globalization covers the high-speed circulation and integration of information, technology, talents and funds, which not only makes social interaction more frequent and close, but also breaks the narrow geographical restrictions, ' makes the presence and absence entangled, and makes long-distance social events and social relations intertwined with local scenes, becoming an opportunity for resource sharing. [1]. Marx once said: ' Only by getting rid of national and regional limitations can we have a practical connection with the production of the whole world (also with spiritual production), and can we promote the emergence of world history [2]. And because of the' extensive international exchanges caused by the competition with the more developed industrial countries, it is enough to make the industrial underdeveloped countries Chen Sheng similar contradictions '. Therefore, the generalization of communication creates contradictions while expanding production. At this time, the need for global ethics is not only the formation of a ' global village ' in the process of globalization, but also the need to seek a mutually beneficial development model. It is an inevitable globalization choice after a keen analysis of the current situation. The story of the death of the lips is no longer alarmist, we need to seek the best solution for the world.

From the perspective of the international situation, while cooperating and coexisting, wars and games never stop, and the risk of uncertainty increases. As stated in the Declaration on Interdependence : A New Global Ethics, adopted at the Tenth World Congress of the International Humanitarian and Ethical Conference in 1998, our planet is interdependent, and whatever happens in one part of the planet affects the rest. In recent years, the economic crisis, environmental issues, natural disasters, nuclear proliferation, food issues, national security issues, cyber security issues, terrorism, etc., traditional security threats and non-traditional security threats are intertwined. These threats are faced by all countries in the world. The power of a country alone can only be a drop in the bucket, and the problem cannot be solved. The globalization of the economy has also made countries a part of this common interest. Any country's problems will break the chain. The earth is the common home of human beings. At this time, no matter which country should be united and help each other. China's attitude towards international issues has long been very clear. We do not make a boss, but we will never escape from problems. We will certainly assume the responsibility of a big country and will never be alone. To some extent, the relationship between the country and the world is the relationship between the part and the whole, and the two are difficult to separate from each other and achieve each other.

Moreover, the capitalist world's expansion of modernity, as well as the legacy of the disease, not only hinder the solution of global problems, but also wantonly spread into a cancer. Globalization has become a trend that cannot be ignored and irreversible. It is also an urgent need of the times to seek a community of shared future for mankind that is united and win-win. In Marx's exposition, the capitalist mode of production has rapidly opened up the world market, accelerated capital accumulation and capital appreciation, trade and exchanges have become more frequent, broken the traditional national and geographical restrictions, and achieved the development blueprint of the world history of Western European countries. However, the monopoly production mode of

capitalism is not the future of social and historical development. The lack of workers' initiative, the annihilation of human nature and the confinement of personal development all indicate the destruction of this system. The current world is still a world under the evolution of capital logic. No matter how the new mode of production and social environment change, the past capital logic and the current globalization will still blend. The difference is that the object of capital service is capitalists or people themselves. Capital is a dead form of labor, which realizes capital appreciation by squeezing the surplus labor of workers. Under this mode of production and ownership, capitalist countries ignore the challenges of globalization and are guided by 'self-interest'. In this case, the characteristics of anti-globalization have begun to sprout again, and some countries have tried to safeguard their own interests.

The value implication of the community of shared future for mankind dominates 'symbiosis' and 'win-win'. Build a new system, stand in the perspective of globalization to promote global justice and ethical values. Hesse, a Swiss writer and Nobel laureate in literature, said: 'We should not serve war and destruction, but serve peace and understanding', resolve disputes and contradictions, eliminate wars and conflicts, and make the country and the world safe. As early as the Boao Forum for Asia in 2015, it proposed four insistences on building a community of common destiny: 'Insist on mutual respect and equal treatment among countries; adhere to win-win cooperation and common development; adhere to the realization of common, comprehensive, cooperative and sustainable security; adhere to the different civilizations inclusive, exchange and mutual learning'. The four adherences constitute the connotation of the community of human destiny and show that the ultimate value orientation of the community of human destiny is 'symbiosis'. Different from the selfish nationalism of Western capitalist countries. In the speech celebrating the fortieth anniversary of reform and opening up, we once again emphasized: 'Actively promote an open world economy, build a community with a shared future for mankind, promote the reform of the global governance system, take a clear stand against hegemonism and power politics, and continuously contribute China's wisdom, China's plan, and China's strength to world peace and development'.

3. Future ethics in the formation of world history

In Marx's works, with the continuous development of the division of labor, the continuous improvement of productivity, the expansion of social interaction, regional history continues to move towards world history. In the early period of capitalism, the state of local and national self-sufficiency and self-restraint was replaced by the mutual exchanges and interdependence of all aspects of all ethnic groups [3], the world market began to form, which was the inevitable trend of social development at that time. Under the background of contemporary globalization, the era of new opportunities and challenges and new revolution is coming. The new pattern of world history is forming, and the deepening of world history is showing an inevitable trend. No matter which period, we all see that the world history is constantly generated, which is beyond doubt and unstoppable. Marx said in the 'Communist Manifesto': 'The demise of the bourgeoisie and the victory of the proletariat are equally inevitable'. World history is constantly being generated. While criticizing the current capitalist system, we should establish an ideal social form as a value pursuit. On this timeline, the community with a shared future for mankind must focus on all mankind and actively promote the development of the entire society in order to realize the real world history in the evolution of history.

World history will not end. Today is an era of great changes in the world that has not been seen in a century, and has entered a new historical stage. From the end of the 18th century to the middle of the 20th century, the industrialized mass production and the development of the world market in

Europe have accumulated a lot of capital for capitalism and become the world hegemony. In the middle of the 20th century, the United States gradually became powerful. By the end of the 20th century, the Soviet Union collapsed, and the world pattern had undergone subversive changes. The United States became the only superpower, and no country could compete with it. However, with the development of history, developing countries have gradually grown. Capitalism's own problems have led to an endless stream of capitalist economic crises, and social problems have also erupted. In the 2008 financial crisis, East Asian countries responded with solid and strong measures. The U.S. debt is too high, not solid economic conditions in the crisis suffered a lot of losses. Emerging economies have begun to become a pillar on the world stage, the world pattern and hegemony of the United States have begun to decay, and China has achieved good interaction with the vast number of developing countries.

There has been a saying in history that the victory of the Western countries in the Cold War meant 'the end of history'. Francis Fukuyama once thought that human history would end with liberal democracy. However, with the development of world history, the expansion of capitalism and the existence of private ownership have increasingly shown its disadvantages, and the vitality of socialism is still strong and fuller. The history after the so-called 'end' still follows the original trajectory. Liu Yu said in the introduction of "the end of history and the last man": Today, there are still different levels of ideology in the world, such as the rise of the Chinese model is a powerful example [4]. The subsequent argumentation only shows that the 'China model' is a development model that adapts to China's special national conditions, rather than being exported as a 'universal principle of legitimacy'. Fukuyama himself also pointed out in the book that each stage of historical development is completely different. It is self-evident whether the conclusion of the end of history is correct. Today's society is not completely dominated by market economy and capitalism, which is not the highest peak of human social development.

Even today, the hegemonic thinking and cold war thinking of the United States over the years still exist, which we cannot deny. However, it is necessary for the community of human destiny to conform to the law of world historical development. The future state proposed by China is related to the well-being of all mankind. Insisting on transforming game into cooperation, adhering to a high sense of responsibility and firm ideals and beliefs must be the embodiment of global ethical values in the generation of human history.

4. The value consensus of pluralistic civilization

From the perspective of value identity, globalization has made the entire cultural market a platform for the intersection of multiple civilizations. The community of human destiny strives for an equal and respectful attitude, so that the cultural advantages of all countries can be brought into play, the greatest degree of cultural identity can be obtained, and the value symbiosis can be sought.

American scholar Huntington once said that after the end of the cold war, countries have developed a new model of confrontation and coordination to deal with and understand world politics, which is the "clash of civilizations." He believes that there will not be a global empire in the world, but it is possible to have a world where multiple cultures and civilizations coexist. He believes that the post-Cold War world is a world containing seven or eight civilizations [5], and those possible conflicts and wars are probably due to the conflicts of different civilizations. However, in 1997, he brought up the topic again, explaining that his discussion of the clash of civilizations was intended to attract attention and thus promote the 'dialogue of civilizations'. And he said: 'If humankind will one day develop a world civilization, it will be gradually formed by opening up and developing these commonalities. Therefore, in addition to the 'avoidance principle' and the 'common mediation principle', maintaining peace in a multi-civilized world also requires a

third principle, namely the 'commonality' principle: the people of all civilizations seek and expand the values, systems and practices shared with other civilizations [6]. This is the value pursuit contained in the community of human destiny. The clash of civilizations will indeed cause wars and other national problems, but this is still a one-sided exaggeration. The period when the Western world dominated the world history is almost over, and the value concept of dominating the world will no longer apply to the present and even the future world. The concept of a community with a shared future for mankind holds a completely critical attitude towards this theory. There is no perfect civilization in the world, and there is no civilization without merit. There is no distinction between high and low civilizations. The cultural differences of all countries in the world have formed a diverse cultural market. Each civilization paradigm gives us a key to understanding the civilization era and the structure and development form of human society. The inclusiveness and creativity of culture cannot be obliterated. In the dynamic development of world history, exchange and mutual learning are far more important than conflicts. Both history and reality show that arrogance and prejudice are the biggest obstacles to the exchange and mutual learning of civilizations. Only by abandoning them can we cultivate an equal view of civilization and form values that respect different civilizations. [7].

On the other hand, it is the promotion of universal values, that is, a false and confusing concept of cultural hegemony that seeks symbiosis, eliminates all differences, and makes it a state of identity. In recent years, the United States empire has insisted that this cultural concept is what China preaches, and even believes that it is a manifestation of Chinese cultural colonization. However, the difference is that the 'common value' is that the people actively seek the values, systems and practices shared with other civilizations and become the civilization of all mankind. This kind of human civilization is a total form of civilization, rather than a single form of civilization. It is a new form of civilization in the era of globalization. It is neither a country's civilization nor a whole civilization, but a consensus of civilization formed by different civilizations [8]. This tells us that the concept of 'humanity' in the community of shared future for mankind is not a convergence without choices and boundaries.

David Miller once pointed out that various groups within the existing state-religious groups, ethnic groups, groups defined by gender or sexual orientation, are increasingly adhering to their independent cultural identity. What we need now is a more free and flexible cultural atmosphere that recognizes diversity. People's sense of identity will be shaped by skin color, language, religious beliefs, common experiences, political achievements and legal systems. This sense of identity will become the basis of our trust, understanding and unity. The national boundary only provides a relatively closed space to make this sense of identity easier to form. But look at the development trend of social history and the international situation, we know that we must seek a global ethical value. In the 1950s, Lester Pearson once said: 'Mankind is entering an era in which different civilizations must learn to live together in peaceful interaction, learn from each other, study each other's history, ideals, arts and culture, and enrich each other's lives. Otherwise, there will be misunderstanding, tension, conflict and disaster in this crowded narrow world' [9]. In this era of peaceful development, in order to avoid conflicts and wars, we must first avoid wars caused by clashes of civilizations. In the keynote speech at the Asia Civilization Dialogue Conference in 2019, a new discussion was made on this. He put forward a blueprint for the exchange and mutual learning of civilizations taking Asia as an example. He believed that morality, religion, knowledge, art, philosophy and so on are the multi-level and multi-faceted manifestations of culture, which produce collisions of different values in the construction of a community of shared future for mankind, and allow the existence of other cultural forms. He also proposed mutual respect and equal treatment; beauty of beauty, beauty and common; open and inclusive, mutual learning; with the requirements of advancing with the times and innovative development, we should insist on

promoting the community of shared future for mankind to create conditions for the exchange and mutual learning of civilizations, so as to make the global ethical value a reality, not a political ideal.

5. The value pursuit of human liberation

The community of shared future for mankind has set up the expected value goal for the ultimate liberation of mankind and the union of real free people, which is in line with Marx's theory of human liberation and the thought of 'community'.

The concept of human nature provides spiritual support for the community of human destiny. The future society must be developed by the cooperation of all countries. Cooperation is far from the totality of human beings. It belongs to the complete and huge system of human beings and is the process of action for the coexistence of human beings.[10] The essence of human beings is considered to be the sum of all social relations, and the essence of human beings must be revealed in production and life. The level of development of productive forces determines the degree of social interaction. The independence of people based on the dependence of things in the early days was incomplete. People form a natural community with blood, language, habits, and geography. At this time, the level of productivity is low, and naturally ethnic groups seek symbiosis. As early as the 18th and 19th centuries, Western countries entered the stage of mass production of machines, social interaction expanded, social relations between people became more complex, and the essence of human beings was highlighted in this process. However, this is only the one-sided development of human nature, because the owners of the means of production are the bourgeoisie, and workers are only the exploited labor objects. Due to the one-sided division of labor and mechanical operation, their real human nature is imprisoned, and the production mode of machine industry 'makes workers more and more one-sided and more dependent'.

On this basis, the drawbacks of capitalism becoming a false community based on material dependence gradually emerged. Capital expansion requires a lot of labor. The formation of the world market has brought them, along with this mode of production, to all parts of the world. They rely on violent means to plunder, capital dumping, and colonial expansion worldwide, forcing other countries to accept the institutional system they respect. However, this kind of money-oriented capitalist system is not beneficial to the proletariat and workers. Workers become the victims of the big machine factory, are squeezed clean in a fixed single position, and can only obtain the most basic means of living. At this time, the workers were not only enslaved by the bourgeoisie, but also dominated by the products they created. The more products they produced, the more thoroughly the bourgeoisie squeezed them, and the more those products could not serve themselves. Under the logic of capital, the pursuit of personal interests by the bourgeoisie and the cover of people's common interests are bound to be replaced. People need to rebuild a union of free people who make people generally develop and live a happy life.

In his exposition, Marx emphasized that the future society is a communist society. It is necessary to establish a real 'free man's union' on the basis of highly developed productive forces, realize the liberation of the proletariat, eliminate the one-sidedness caused by the division of labor and the imprisonment of human beings, so that the essence of human beings can be liberated to the maximum extent and the all-round development of human beings can be realized. The free and comprehensive development of everyone is the premise of the free development of all people. Only by truly getting rid of the dependence between people and things, people and people, and eliminating the distortion of human nature by capital logic, can we no longer have any class differences, no longer have any worries about personal means of living, and for the first time be able to talk about the freedom of real people, talking about the kind of life that is consistent with the natural laws that have been recognized. [11].The development direction of human history is the '

real community ', and the common humanity is the ethical basis for the construction of the community. Common human nature and human feelings can establish common ethical values. The construction of a community with a shared future for mankind is based on the development of human nature. It divides the scope by ' category ', transcends the traditional ' species thinking ' and breaks the regional restrictions, and seeks an ' ethical community ' that is conducive to all mankind.

6. Conclusion

As early as the end of the 20 th century, some scholars discussed the issue of global ethics and believed that a new global ethics should be built. UNESCO has also launched the "World Ethics Plan." However, these ideas and plans have not yet reached a good consensus on the value identity of Chinese and Western countries, so they have not been successfully constructed. The community of human destiny has been accepted by many countries in this era, which is an urgent need for the development of social history. All countries know that ' human beings must seek a common solution to the problems that determine their own destiny, that is, to understand tacitly: we are all on the same boat. 'Therefore, the fate of the world must be mastered by the people of all countries. Things within the sovereignty of each country can only be managed by their own governments and people, and things in the world can only be jointly negotiated by governments and people. This is the democratic principle of dealing with international affairs, and the international community should abide by it together. The requirements of five different fields, namely, a world of lasting peace, a world of universal security, a world of common prosperity, an open and inclusive world, and a clean and beautiful world, constitute the value pursuit of a community with a shared future for mankind. It is the current general trend to build a new global ethical value, form a fair and just world order, eliminate geographical and ethnic restrictions, transform the concept of a community with a shared future for mankind into practical practical operation, and truly become the ethical pattern of human liberation in the continuous generation of world history.

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