

A Study on Cultural Research about the Community of Human Destiny: With the Point of “Love” in Confucianism and Mohism

Ming Qin¹, Yan Guo^{2,*}

¹DalianMinzu University, Liaoning, 116622, China

²Dalian University, Liaoning, 116622, China

*Corresponding Author

Abstract:

This paper focuses on the thought of "community of human destiny" with the background of existing researches and tries to explore its ideological origin from the level of cultural tradition. In terms of etymology, "The Community of Human Destiny" is a composite concept formed by the combination of "Human Destiny" and "The Community", namely, that human destiny is shared by wholly human. From the cultural perspective, "The Community of Human Destiny" has a profound cultural foundation, both Confucianism and Mohism spirit are connected closely with this thought. The Confucian family principle in traditional Chinese culture takes "self cultivation - family harmony - governing the country - world peace" as the developmental path, among which self-cultivation is the fundamental task. The whole way progressively with the beginning of the self-construction of internality and then extrapolate to the construction of the world. Mozi's principle of benefiting the world directly gives the forms of how people relate to each other, that is, by means of "mutual respect", to "mutual benefit" propels to realize the mutualistic symbiosis in the world. Through above analysis, the results is that the idea of "the community of human destiny" can be understood as the creative development of traditional cultural heritage in the modern and contemporary times.

Keywords: *The community of human destiny, The confucian family principle, Self-construction, Mutual respect, Mutual benefit*

I. INTRODUCTION

"The Community of Human Destiny" was first proposed by Chinese leaders in 2013. It is an important part of China's governance philosophy, an inevitable outcome of China's history and reality, and also the shared aspiration of people around the world. It is China's plan to lead the world towards peace, development and cooperation, and which also has global significance beyond nationalism and ideology. "The Community of Human Destiny" manifests with the deep roots of Chinese traditional culture, such as the view of "family- country- world" in the traditional culture, or the idea of harmony, or the spirit of unity and so on. There is a relationship of inheritance that cannot be ignored between Chinese traditional culture and the proposal of the community of human destiny. In this sense, we can think that the idea of "The Community of Human Destiny" is the revival of Chinese traditional culture in new times.

Based on the anthropological interpretation of “The Community of Human Destiny”, this paper focuses on the connection between the thoughts of Confucianism and Mohism on love in the Pre-Qin period and “The Community of Human Destiny”.

II. THE ANTHROPOLOGICAL INTERPRETATION OF “THE COMMUNITY OF HUMAN DESTINY”

Fundamentally speaking, the core idea of “The Community of Human Destiny” emphasizes as follows: The integrity of human beings is closely related to each other. It is a symbiotic relationship between each other which means the whole human have led to highly interdependence with each other. From the word formation, “community of human destiny” is a composite concept of “human destiny” and “community”. Among them, “community” represents the form, that is, the combined form of “human destiny”, while “human destiny” defines the specific content of “community”, which distinguishes it from other types of “community”. Such as the Scientific Community (Mitchell.Polanyi), the Knowledge Community (John.Raggi), Community of Practice (Leve and Wenger), etc.

Etymologically, the English word “Community” is derived from the Latin prefix “Com” (which means “together”, “common”) and the Etruscan word “Munis” (“to bear”) ^[1], meaning “to bear together”. What to undertake specifically is “human destiny”, which means that the community with a shared future for mankind is a “community” that bears the destiny of mankind as a whole. Then, whether human beings can be regarded as a whole, constituting the content of “human destiny” undertaken by “community”. Then, can human beings be regarded as a whole, constituting the content of “human destiny” undertaken by “community”? This refers to the “class characteristics” of “man”, that is, “man” is distinguished from other things as a “class”. Marx said, “the class characteristics of man are free and conscious activities”, which shows that “man” consciously and freely regards himself as the existence of the whole “class”. In this regard, Marx used many similar concepts, such as “class existence”, “class essence”, “class consciousness”, that is, “man is a class existence” ^[2]. Conversely, we can also say that “class” is the living state and lifestyle of “people”. “Class essence” of “man” confirms the possibility that “human destiny” constitutes a unified whole. Accordingly, we can interpret the reality that “human destiny” constitutes a unified whole from the view of anthropology. Harari ^[3], an emerging Israeli historian, proposed that human beings broke through 150-theory through cognitive revolution. The 150-theory implies that once a population of any species, such as chimpanzees, exceeds 150, there will be a war which will bring the population back down to 150 and form a relatively stable population. Why can the cognitive revolution break through 150-theory? According to Harari, the cognitive revolution enabled humans (Homo sapiens) to develop intersubjectivity, that is, humans (Homo sapiens) can believe in each other's fictions as a collective force. This is the reason why Homo sapiens (in the modern sense of the human race) can beat other races and become the only race on earth, that is, homo sapiens (race) can complete the unity of the whole race. This affirms to some extent the ability and reality of human wholeness. According to Marx, “the essence of man is not an abstraction inherent in a single person. In its reality, it is the total of all social relations.” ^[4]. How to understand the totality of all social relations? People are always in a certain social relationship, and isolated individuals cannot really exist. For example, Kamala, the Wolf child in India, does not really belong to human beings in a strict sense. The essence of man is reflected in all social

relations, which also proves the class attribute of man in fact. The "six-degree separation theory" proposed by social psychologist Milgram in 1967 is also evidence of this view, that is, in the interpersonal network, any two strangers can establish contact through "relatives and friends of relatives and friends", which can be achieved by up to five people. This proves theoretically that the connection of human beings as a whole is completely possible.

In conclusion, whether Marx's interpretation of human nature, Harari's inter subjectivity formed by cognitive revolution, or Milgram's six-degree separation theory, all show that the overall connection of human destiny is both possible and realistic. In fact, from the perspective of cultural history, the cultural roots of the community of human destiny can be said to be diverse, including the genes of Chinese traditional culture and the influence of Western civilization, especially Marxism. However, in view of the idea that "human destiny community" is the overall symbiosis and common prosperity of all people in the world, its source can be traced back to the Confucian "Family Principle" and the Mohist Thought of "Benefiting the World" in the Pre-Qin period.

III. SYMBIOSIS: CONFUCIAN“FAMILY PRINCIPLE”

The whole of humanity includes the whole of humanity, that is, all people under the sky, that is, the whole world. Here comes the first concept of “**the heaven**”. In Chinese traditional culture, the concept of “**the heaven**” has a unique position: first it is a geographical concept, means that the whole of all land, namely the "land of the world" in the Chinese ternary structure of "heaven, earth and man", which is similar to the concept of the "world" we are talking about now. This so called "What the heaven covers, what the earth contains" (“*The Doctrine of the Mean*”). Secondly, it is also a psychological concept. The world belongs to the son of Heaven, and the heart of the people are its essence, that is, "those who win the heart of the people win the world". Specifically, being an emperor is not necessarily the son of heaven. Whether an emperor can be regarded as the son of heaven depends on whether he can win the support of the people. As for how to win the support of the people, it naturally puts forward the specific requirements of loving the people as own son. “The son of heaven is all around the world and takes the world as his home” (Han dynasty. Yi Cai “*Arbitrariness. Volume I*”) and "the son of heaven takes the world as his home" etc. all say that the son of heaven takes the world as his own duty and regards the world as his family. This shows that there is also an ethical/political significance about the concept of “Tian Xia”. As for why loving the people like a son can win the world, one of the important reasons lies in the concept of isomorphism between family and country in Chinese traditional culture. Mencius said, "the foundation of the world lies in the country, the foundation of the country lies in the home, and the foundation of the family lies in the body" (“*Mencius. Li Lou Shang*”).

It can be seen that in Chinese traditional culture, the family, the country and the world are a continuous community starting from the self, and the "family" is used as an intermediary to connect the individuals and the world, among which "family (love)" is the key. The state is the expansion of the family, which emphasizing the homogeneity of the internal structural mechanism between the family and the state, and emphasizing the importance of the family in social organizations. "The family is the smallest country, and the state is thousands of families". As Shuming Liang said: "in Chinese people's mind, ownership is the

property near, the world far away, and most of the other things are ignored." [5]. In this sense, the concept of state in ancient Chinese was very weak. No matter from the geographical significance, psychological significance, or even political and ethical significance, the concept of "Tianxia" that transcends the country and nation in a broader sense. It is not only a world outlook, but also a methodology. Tingyang Zhao believes that "The heaven" is the real foundation of Chinese philosophy [6]. Family is the starting point and the foundation, and "The heaven" (the world) is the end point, and the country is the synthesis of family. Furthermore, the principle of family is the basis of Chinese traditional culture, in which "Qin Qin" (family love) is the beginning point. From the individual, path with the family, and then to the state, with the finality of the whole world, from the world back to the state, to the family and the individual, it is a conceptual system of circular mutual proof. Fundamentally, it is a self-evolving process of human nature.

In the Confucian tradition, "family" is the starting point for reaching the "world". Even for their self-cultivation, it is also based on family life. Confucius and Mencius call this emotion derived from family life and based on blood relationship "love", that is, "humaneness". A series of family ethics norms based on "benevolence" realize the harmony of the whole family. The Confucius said, "And surely proper behavior towards parents and elder brothers is the trunk of Goodness" (*The Analects of Confucius book I*); Mencius bluntly said, "The plaintive note is due to the poet's feeling of intimate concern for his parent. To feel this is benevolence"; (*the chapter 11 of Mencius*) "The content of benevolence is the serving of one's parents" "What is the important duty? One's duty towards one's parents" (*the chapter 9 of Mencius*) and so on, all express that the foundation of benevolence lies in relatives, that is, the harmonious relationship in the family. "Harmonious family" which based on "family love", starts from the family but not ends in the family. It is extensible and extends to the outside of the family, even to distant unfamiliar regions, and finally to the whole world. Of course, its energy level is constantly weakened in the process of extrapolation, which reflects the "partiality" of Confucian love. This principle of partiality is just the specific expression of the principle of family nature, but also based on the natural objective factual description of human nature itself.

Why can the "family nature" of Confucianism be extended outward? This is related to the social view of "isomorphism between family and country" in ancient China. In the view of Confucianism, the basic unit of society is the family rather than the individual. The individual is only a part of the family and an organic part of the family. The whole family and even the family are a symbiotic relationship: if you lose it, everyone close to you loses it; if you win it, everyone close to you wins it. The whole society composed of small families constitutes a big family. The ruler is the biggest "father", and the greatest requirement for the ruler is "loving the people as own son". However, even the "son of heaven" will be difficult in the face of the following difficulties. In the last part of Mencius,

Tao Ying asked, "When Shun was Emperor and Gao Yao was the judge, if the Blind Man killed a man, what was to be done?"

"The only thing to do was to apprehend him."

"In that case, would Shun not try to stop it?"

"How should Shun stop it? Gao Yao had authority for what he did."

"Then what would Shun have done?"

“Shun looked upon casting aside the Empire as no more than discarding a worn shoe. He would have secretly carried the old man on his back and fled to the edge of the sea and lived there happily, never giving a thought to the Empire.”

Facing the fact that his father killed someone, as the son of heaven, Shun finally chose to preserve the family on the premise of minimizing social losses. On the one hand, it shows that even if the emperor pursues "loving the people like a son", he can only choose the partiality of love to protect his father better than others; On the other hand, it also shows that when Confucianists face the dilemma that must choose one between natural law and social law, they will choose the former. The Confucius' Analects recorded that, "The Duke of She told Confucius, 'In our part of the country there is an Upright Gong. His father stole a sheep, and the son bore witness against him.' Confucius replied, 'In our part of country, the upright is different from that. A father is sheltered by his son, and a son is sheltered by his father. Uprightness lies in this.'" In this regard, ZhongxinFan believes that the concealment of relatives is not only a unique phenomenon of Chinese tradition, but also one of the common characteristics of Chinese and Western culture, which also reflects the common choice that different countries and nationalities must take when solving the unavoidable contradictions in human society^[7]. From the perspective of philosophy, Confucius has amazing similarities with philosophers such as Socrates, Aristotle, Plato and Hegel on the issue of "intimacy and mutual concealment"^[8]. However, as XiaomangDeng pointed out in "the new criticism of Confucian ethics", Confucius' principle (mutual concealment between relatives) is put forward as a moral obligation. Mutual concealment between relatives is not allowed to be violated, or it will be recognized as immoral; while concealment in the west is only an individual right, it is not a moral obligation, but can be done. Concealment can be allowed, but it is not immoral if it is not done^[9]. In fact, as a coin has two sides, the harmony of family in Confucius has both positive and negative aspects: the positivity comes from the factual description of human nature itself focusing on the family. It emphasizes the selfish side of human nature, but too much emphasis on this selfish nature often leads to cronyism and reflects negativity. This is also completely consistent with Marx's dialectical thought. Factually, it is precisely because the emphasis on the principle of family nature is easy to produce a negative side, Confucian scholars pay special attention to self-cultivation and family harmony, to truly realize the governance and peace of the world, which also means, through self-cultivation to avoid falling into the dilemma of family and country.

The Confucian family principle based on the family embodies the symbiotic relationship in the whole family, which is identical with the symbiotic principle of the community of human destiny, that is, in theory, the ideal harmonious relationship in the family model can be used to reflect the harmonious relationship between people in the world. However, Confucianism chooses family when dealing with the contradiction between family and the world, which reflects the limitations of the principle of family. As a matter of fact, there is nothing wrong with putting family first, if it does not contradict the whole world, or it takes the world as the premise. When there is a contradiction between the family and the world, taking the family as the first choice reflects its shortsightedness in a certain extent. If every family completes the family at the expense of the whole society, the foundation of family existence will no longer exist. In the agricultural society, family can become the foundation of the harmonious development of the whole society, but in the globalization of today, the premise that the principle of family can still play a positive role is consistent with the principle of "benefiting the world". In this sense, the emphasis of the community

of human destiny on the symbiotic relationship between people in the world is precisely a transcendence of the negative aspects of the family principle. In Chinese traditional culture, Mozi's thought of mutual benefit makes up for this deficiency of Confucianism, and then provides another cultural resource for the construction of the community of human destiny in the world dimension.

IV. MUTUAL BENEFIT: MOHIST PRINCIPLE OF "BENEFITING THE WORLD"

Mozi, as a small handicraftsman at the bottom of the society, calls himself "bitch" (*"Gui Yi"*). This class identity determines that his theories represent some thoughts of this class. Zehou Li pointed out that "some ideological characteristics of the working class of Chinese small producers can be said to have been presented in Mozi or this book in a systematic theoretical form"^[10]; He also lived at the turn of the Spring and Autumn period and the Warring States period when "those who are hungry cannot eat, those who are cold cannot wear clothes, and those who work cannot rest". In view of the cruel social reality, Mozi made it clear that the reasons are "the son loves himself and does not love his father, so he loses his father and benefits himself; the younger loves himself and does not love his brother, so he loses his brother and benefits himself; the minister loves himself and does not love the king, so he loses his king and benefits himself" (*"Part one of universal love"*), that is, "people in the world do not love each other." (*"Part one of universal love"*) In view of the current state of society and the analysis of its causes, Mozi put forward his ten ideological propositions, including: *"Honoring the worthy (Shang Xian)"*, *"Identifying with one's superior (Shang Tong)"*, *"universal love"*, *"Against offensive warfare (fei gong)"*, *"Moderation in expenditure (jieyong)"*, *"Moderation in funerals (jiezhang)"*, *"Against music (Feiyue)"*, *"Against fatalism (feiming)"*, *"The will of heaven (Tianzhi)"*, *"Explaining ghosts (Ming gui)"*, etc., of which *"universal love"* is the core and fundamental. As Qichao Liang said, "although there are ten guiding principles of Mohism, in fact, it comes from only one concept, that is, universal love"^[11].

What is "universal love"? That is, "I love everyone, and everyone loves me", that is, "if someone loves the other, the people will love him" (*"in universal love"*), that is, altruistic love of "love comes first and love comes later". Specifically, in Mozi's view, "love others firstly than receive the loves from others. If you don't love others, there will no one love you" (*"Xiaoqu"*). Love, only love all people regardless of up and down, intimacy, height, noble and humble, distance and distance, is the real love. If you don't love, if you don't love someone, you are not loved. It can be said that Mozi's universal love is a kind of love that transcends individuals, families, whole family, and countries. It is a universal love without difference. Mozi's "universal love" includes "family love", which is not only a universal love without family, but also a universal world love or human universal love. Of course, this "de familiarization" is not without "family love", but it is no longer highlighted. Factually, Mozi also said, "the country of love is like loving your own country, the home of love is like loving your own home, the relatives of love are like loving your own relatives, and the body of love is like loving your own body." (*"in universal love"*) In Mozi's ideological system, it is human nature to love oneself, family, and country. There is no need to explain or emphasize. But it is not human nature for loving others, other families, and other countries. It is precisely because of this lack of love that the world will be "chaotic". Because of this that Mozi emphasizes the world view of loving and benefiting the world.

Why does Mozi advocate "universal love"? Mozi said, "The meaning is that one who loves will be loved by others and one who benefits will be benefited by others" (*"in universal love"*), he also said that "Do I first make it a point to love and benefit other men's parents, so that they in return will love and benefit my parents" that is, people should first love the relatives of others to obtain certain benefits, and then others repay my relatives with love to obtain certain benefits. The fundamental purpose of Mozi's "universal love" is "benefit", emphasizing mutual help and mutual benefit between people^[12]. Among them, the most fundamental "benefit" is the great benefit of the world, not the small benefit of a family. Mozi said, "now if we seek to benefit the world by taking universality as our standard, these with sharp ears and clear eyes will see and hear for others and those with a knowledge of the Way will endeavor to teach others. Those who are old and without wives or children will find means of support and be able to live out their days; the young and orphaned who have no parents will find someone to care for them and look after no parents will find someone to care for them and look after their needs. When all these benefits may be secured merely by taking universality as our standard, I cannot understand how the men of the world can hear about this doctrine of universality and still criticize it!" (*"part two of universal love"*) It can be seen that "the universal love" advocated by Mohism is not empty love, which connects with "benefit", "justice", "non warfare" and "the will of heaven". "The will of heaven" takes "heavenly ambition" as the fundamental basis of "universal love", because the nature of heaven is that "Heaven loves the world universally and seeks to bring mutual benefit to all creatures." "The will of heaven" "sets forth one after another the sun and moon, the stars, and constellations to lighten and lead them; it orders the four seasons, spring, fall, winter, and summer, to regulate their lives; it sends down snow and frost, rain and dew, to nourish the five grains, hemp, and silk, so that the people may enjoy the benefit of them. It lays out the mountains and rivers, the ravines and valley streams, and makes known all affairs to ascertain the good or evil of the people. It establishes kings and lords to reward the worthy and punish the wicked, to gather together metal and wood, birds and beasts, and to see to the cultivation of the five grains, hemp, and silk, so that the people may have enough food and clothing. From ancient times to the present this has always been so....." Here, "The will of heaven" can not only meet the needs of people all over the world but also has absolute ability to reward the virtuous and punish the violent, so it can be used as the absolute standard to judge right and wrong, good, and evil. However, the theoretical weakness of Mohist Thought of "universal love" also lies in taking "The will of heaven" as the basis of "universal love" and "Heaven" as a personalized God. ZehouLi said that this kind of autocratic domination of personality God is the third pillar in Mozi's thought, which is important as "benefit" and "universal love"^[10]. However, under the ideological background of "the master never talked of prodigies, feats of strength disorders or spirits" and "respect for the Spirits keeps them at a distance", Mozi attempts to seek "The will of heaven" as the fundamental basis for "universal love" and "mutual profits" was ultimately unsuccessful. Mohism is powerless to explain why "Heaven" can universally and equally love "people all over the world". Its root lies precisely in the De-familiarization interpretation of universal love, which makes it lose the practical experience foundation and become the water without a source.

To sum up, the Mohist in the Pre-Qin period advocated a "de-familiarization" thought of "universal love", which included "family love" in "universal love". The advantage of Mohist "universal love" is that it is a kind of universal love. Youlan Feng said "this is the only way to protect the world."^[13] However, it is precisely because of the "de familiarization" of "universal love" that it has lost its empirical basis in real

life, and "the will of heaven" on which it is based finally appears weak. This explains the reason why Mohism declined soon after its rise. But to some extent, the universal love in the Mohist just makes up for the cronyism caused by the partial love of Confucianism. The complementarity of the two just reflects the human nature based on home and the development of human rationality with the world as its own responsibility. At the same time, it also reflects the essence of the thought of "the community of human destiny".

V. SUMMARY: "HEAVEN" IS BELONGING TO THE WHOLE HUMAN

On February 10, 2017, the concept of "building the Community of Human Destiny" was written firstly into the UN resolution, which fully reflects the universality of this concept, and which has been continuously recognized and accepted by the people of the world. The fundamental reason is that with the emergence of economic globalization, the whole global village has become our common living environment and is the only resource we can use and enjoy. On one hand, the Internet era can integrate almost all mankind. Even if you don't want to enter the Internet era, the era will bring you in. Of course, we all enjoy factually all the convenience brought by the Internet era. On the other hand, with insufficient and unbalanced development, it will eventually affect everyone in the world. Environmental problems, genetic problems and virus problems have been required to be borne by all mankind, so mankind can truly realize that human destiny has become a whole in fact. In fact, the ultimate consequences of seeking the interests of a small country at the expense of the interests of the people of the world will also be borne by the people of the world. In this way, it affirms the inevitability of the same era of human destiny from both positive and negative aspects.

To sum up, the thought of "community of human destiny" involves rich and diverse contents. Fundamentally speaking, it refers to the formation of an interdependent body with connected lifelines, interdependent rise, and fall, and common good and evil. The subject is the whole of mankind; The relationship is interdependence, symbiosis, common prosperity and shared weal and woe; The scope is all over the world. From the perspective of culture, we can regard it as the great integration of Confucian thought of emphasizing family harmony and Mohist Thought of loving everyone in the world. It is different from the ancient Greek city-state community because its characteristic is that all citizens in the city-state participate in the management of the whole city-state. It is also different from the Roman Empire, the British Empire and now the United States and other national communities, because they take the supremacy of national interests as the principle. The United Nations tries to surpass national interests and become a higher-level community, but its original intention or ability does not really become a world concept beyond countries. It can only be a negotiation institution between countries. It is even different from Marx's "free man union", because it is a communist society that "overcomes the union of one class against another". This de classification construction is based on the premise of class existence. The proposal of the community of human destiny is mainly to surpass the concept of state and nation and truly become the concept of the world, that is, the concept of "world", which surpasses the cosmopolitanism of the state geographically and has the cosmopolitanism of the cultural system.

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