



Political ecosystem, eco-politics and the community of shared life¹

Ecossistema político, ecológica e comunidade de vida compartilhada

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Abstract: The governance scheme of building a community with a shared future for mankind, adopts the enhancement of shared future for mankind as the starting point, foothold and destination, which is fundamentally different from the western governance model that adopts the laissez-faire as the starting point, foothold and destination. To be more specific, it intends to build the political Ecosystem, boost the Political ecological equilibrium and pursue the sustainable development and all-round development of human beings.

Key words: Political Ecosystem, Eco-politics, a Community with a Shared Future for Mankind, Tradition.

Resumo: O esquema de governança da construção de uma comunidade com futuro compartilhado para a humanidade adota a melhoria do futuro compartilhado para a humanidade como ponto de partida, ponto de apoio e destino, fundamentalmente diferente do modelo de governança ocidental que adota o laissez-faire como ponto de partida, ponto de apoio e destino. Para ser mais específico, pretende construir o ecossistema político, impulsionar o equilíbrio ecológico político e buscar o desenvolvimento sustentável e o desenvolvimento integral dos seres humanos.

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Palavras-chave: Ecosistema político Ecopolítica, uma comunidade com futuro compartilhado para a humanidade, tradição.

From May 18th to 19th, 2018, the national conference of ecological environment protection had been held in Beijing. Xi Jinping stressed in his speech that “building an ecological civilization is of fundamental importance for the sustainable development of the Chinese nation” and “good ecology represents the prosperity of civilization and bad ecology represents the decline of civilization”³ On June 30th, 2014, the Political Bureau of the CPC Central Committee convened the 16th collective learning on strengthening and enhancing the work style and institutions, while Xi Jinping stressed on the conference that “we must create a sound political environment, namely, a good Political Ecosystem”. In November, 2013, when conducting the *Explanatory Notes for the Decision of the CCCPC on Some Major Issues Concerning Comprehensively Deepening the Reform* on the 3rd Plenary Session of 18th CPC Central Committee, Xi Jinping pointed out, “We need to realize that our mountains, waters, forests, farmlands and lakes form a community of life. The lifeline of the people comes from the farmland, that of the farmland comes from the water, that of the water comes from the mountain, that of the mountain comes from the earth, and that of the earth comes from the tree.” Xi Jinping made the analogy between the Political Ecosystem and natural ecology, and also between the ideal status of state governance and beautiful & harmonious ecological environment reflecting China’s long-standing wisdom of unity of man and nature, and also proposed the Chinese solutions of building the Community of Shared Life.

First, Building the Governance System with reference to Ecosystem

On the conference of celebrating the 80th Anniversary of the Victory of the Red Army’s Long March, Xi Jinping delivered a speech and pointed out, “Ordinary people are the heaven and earth. If we forget and are detached from the ordinary people, we will become the water without a source, and a tree without roots, and will end up nowhere. We must adhere to the Party’s Mass Line, always maintain our flesh-and-blood links with the general public, and always accept their criticism and supervision. We must always concern about how to solve the sufferings of the people in our heart and always think about how to enrich the people in our brain, so as to enable our Party to always win the trust and support from the mass, and enable our career to always have the endless source of strength.”⁴ During the revolutionary age, Chairman Mao Zedong once said, “Our CPC members are like the seeds, while the mass are like the land. Wherever we go, we must unit

3 Xi Jinping, Fight a Good Battle against Pollution and Push Ecological Civilization to a New Level http://www.xinhuanet.com/politics/leaders/2018-05/19/c_1122857595.htm

4 Xi Jinping, *The Governance Of China* (Volume 2), Foreign Languages Press, 2017, 22.

ourselves with the mass there, and take root and blossom among the mass.”⁵ After the foundation of People’s Republic of China, Chairman Mao Zedong further said, “The relationship between the CPC and the mass is like the relationship between fish and water. If the relationship between the CPC and the Mass is not properly handled, it is impossible to establish the socialist system. Even if the socialist system is established, it is impossible to be consolidated”⁶ Obviously, the CPC intends to build the governance system through the analogy between Political Ecosystem and natural life, and between governance system and ecosystem.

1. Governance way is the natural way.

As shown in the saying “Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Dao. The law of the Dao is its being what it is.”⁷, it is the outstanding feature of China’s state & world governance wisdom that the national governance objective shall be built with reference to the natural order. As said in the *Book of Changes*, “Heaven is lofty and honourable; earth is low. (Their symbols), Qian and Kun, (with their respective meanings), were determined (in accordance with this). Things low and high appear displayed in a similar relation. The (upper and lower trigrams, and the relative position of individual lines, as) noble and mean, had their places assigned accordingly.....The attributes expressed by Qian constitute the male; those expressed by Kun constitute the female.”⁸. Therefore, the dignity of heaven and man and the humbleness of earth and woman is the natural order, which further produces the political and social order, “Heaven and earth existing, all (material) things then got their existence. All (material) things having existence, afterwards there came male and female. From the existence of male and female there came afterwards husband and wife. From husband and wife there came father and son. From father and son there came ruler and minister. From ruler and minister there came high and low. When (the distinction of) high and low had existence, afterwards came the arrangements of propriety and righteousness.”⁹. In other words, people are born to be different, with the distinctions of male & female, husband & wife, father & son, and ruler & minister. Therefore, they vary with the highness & lowness, and nobleness and humbleness. As said in *Three Character Classic*, “Our Duke of Zhou, drew up the *Rites of Zhou*, in which he set forth the duties of the six classes of officials; and thus gave a settled form to the government”¹⁰. China’s history with a record began from Shang

5 Mao Zedong, *Selected Works of Mao Zedong* (Volume 4), People’s Publishing House, 1991, 1162.

6 Mao Zedong, *Manuscript of Mao Zedong after the PRC Foundation* (Volume 6), Central Party Literature Press, 1992, 547.

7 Translated & annotated by Tang Zhangping & Wang Zhaohua, *Book of Laozi*, Zhonghua Book Company Limited, 2014, 95.

8 Translated & annotated by Yang Tiancai & Zhang Shanwen, *Book of Changes*, Zhonghua Book Company Limited, 2011, 561.

9 Translated & annotated by Yang Tiancai & Zhang Shanwen, *Book of Changes*, Zhonghua Book Company Limited, 2011, 675.

10 Translated & annotated by Li Yi’an & Zhang Limin, *Three Character Classic, Surnames*,

dynasty, while China's history with the definite annals began from the first year of the Gonghe Regency of Western Zhou dynasty, namely, the year 841 BC. Through summarizing the historical experiences recorded by Xia and Shang dynasties, and with reference to the natural order of the dignity of heaven and the humbleness of earth, the Duke of Zhou established the relatively complete governance system.

Of course, “*Rites of Zhou*” and “Governance System” of Zhou Dynasty are not completely finished by Duke of Zhou. Instead, they are the Confucius's summary of governance systems inherited from Yao, Shun, Yu, Xia, Shang and Zhou dynasties, incorporated with the Confucius's value selection of country management and world peace. Confucius said, “I may describe the ceremonies of the Xia dynasty, but Qi cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Song they still continue. I have learned the ceremonies of Zhou, which are now used, and I follow Zhou.”¹¹. Confucius also said, “The Zhou Dynasty has viewed and developed the two former Xia and Shang dynasties. What a wonderful culture and civilization Zhou has! So I follow Zhou.”¹². In other words, Confucius did not simply accept the political ideology and system of Zhou dynasty. Instead, he had comprehensively studied all the historical literature of Xia and Shang dynasties, and thought that the Zhou dynasty's governance ideology and system had referred to the two former Xia and Shang dynasties. Therefore, the Zhou dynasty's governance ideology and system were relatively reasonable and comprehensive, and worthy of following, while the Confucius had actually inherited and developed the “*Rites of Zhou*” that he admired. In fact, he thought “The Yin dynasty followed the rituals of the Xia; wherein it took from or added to them may be known. The Zhou dynasty has followed the rituals of Yin; wherein it took from or added to them may be known. Some other may follow the Zhou, but though it should be at the distance of a hundred ages, its affairs may be known.”¹³. In fact, our human beings may summarize the historical successful experiences and failure lessons of country management and world peace, and further extracts the governance ideology and system that may still be accepted and applied after a hundred ages.

2. Natural way is growth way.

The contents recorded in *Book of Documents* included the Yao, Shun and Yu's experiences and ideology of “world peach” before the establishment of state, and the Xia, Shang and Zhou's experiences and ideology of “state management” after the establishment of state. It was said in the *Book of Documents: Book of the Zhou Dynasty*

Thousand Character Classic, Disciple Gauge & Poems of One Thousand Writers, Zhonghua Book Company Limited, 2011, 22.

11 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 30.

12 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 32.

13 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 24.

Great Plan, “The Son of Heaven is the parent of the people, and so becomes the sovereign of all under the sky.”¹⁴, which stressed the Son of Heaven who was the Supreme Ruler, actually had the same parenting duties as the parents. It was also said in the *Book of Documents· Book of the Zhou Dynasty· Great Speech*, “Heaven, for the help of the inferior people, made for them rulers, and made for them instructors, that they might be able to be aiding to God, and secure the tranquillity of the four quarters (of the kingdom).....Heaven compassionates the people. What the people desire, Heaven will be found to give effect to.”¹⁵ Meanwhile, it was also said, “Heaven sees as my people see; Heaven hears as my people hear.”¹⁶ Therefore, the Mandate of Heaven was actually the public will, and the Son of Heaven was actually the public servant. It was said in the *Book of Documents· Book of the Zhou Dynasty· Announcement to the Prince of Kang*, “(Heaven’s) appointments are not unchanging. Think of this, and do not make me deprive you of your dignity. Make illustrious the charge which you have received; exalt (the instructions) which you have heard, and tranquillize and regulate the people accordingly.”¹⁷ In other words, if the Son of Heaven cannot represent the public will, realize the public wishes, and let the mass live a happy, safe and healthy life, he will lose the Mandate of Heaven and will not be the Son of Heaven any more.

Obviously, although the heaven and people, ruler and common people had the high and low distinctions, which were not the relationship between exploitation and oppression. Instead, it’s a relationship between parenting and growth. Laozi even thought that the ruler and common people had the high and low distinctions, namely, it was like the superior heaven and inferior earth, and it was the order of natural growth. Therefore, The sage should “go inactive in world affairs, go wordless in doctrine, and let things take their own course without imposing their will. Since they have done nothing, they do not claim credits”¹⁸. The ruler should neither act as per his own will nor impose his own will upon other people. Instead, he just completed the task required by the reproduction & growth of everything which was conducted as per their own laws. Therefore, the ruler could neither claim credits, nor thought their reproduction & growth were contributed by him, nor became arrogant. It was similar to that it was the duty of the heaven to spread the sunshine and rains upon the earth, the duty of the earth to bear the reproduction & growth of everything and the duty of everything to be reproduced and grown between the

14 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 149.

15 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 431.

16 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 434.

17 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 195.

18 Translated & annotated by Tang Zhangping & Wang Zhaohua, *Book of Laozi*, Zhonghua Book Company Limited, 2014, 8.

heaven and earth. Therefore, the world governance of the sage was just like the earth that borne and parented the growth of everything, so as to achieve the unity of man and nature and the harmony & everlasting of heaven and earth. This was the natural governance wisdom. The growth of everything took their own laws, as the saying went, “It is that the Dao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them. It produces them and makes no claim to the possession of them; it carries them through their processes and does not vaunt its ability in doing so; it brings them to maturity and exercises no control over them; - this is called its mysterious operation”¹⁹. This was the great virtue that should be learned by the sage.

3. Governance is just participating in the transforming and nourishing powers of Heaven and Earth.

Confucius said, “He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it”²⁰. In the opinion of Confucianism, in fact, there were no ruler and subjects, while the people who are living between the heaven and earth was the same as everything between the heaven and earth. Although there were differences between species, they were just “forming a ternion with heaven and earth”²¹, namely, the process of participating in the transforming and nourishing powers of Heaven and Earth. Xunzi said, “the heaven has the changing seasons, while the earth has its rich materials and human beings can govern and utilize the season of the heaven and the rich materials of the earth, which is called assisting in the transforming and nourishing powers of Heaven and Earth”²². The so called “human beings can govern and utilize the season of the heaven and the rich materials of the earth” means to govern the heaven and earth, namely, “forming a ternion with heaven and earth”.

The good governance status is good harvest, prosperous state and peaceful people. If the attitude of the superior to the inferior is the oppression and arrogance, and the attitude of the inferior to the superior is humble and subservience, it is similar to the heavy rain pouring down from the sky, the flood occurring to the ground, or burning in the scorching sun, thirsty fields, failed growth of everything and failed reproduction and growth of the mass, which is the chaos resulted from the natural calamities and man-made misfortunes, instead of the normal governance status. It was record by the *Analects of Confucius* that when the duke Jing of Qi, asked Confucius about government, the Confucius replied, “There is government, when the prince is prince, and the minister is minister; when the father is father,

19 Translated & annotated by Tang Zhangping & Wang Zhaohua, *Book of Laozi*, Zhonghua Book Company Limited, 2014, 206.

20 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2011, 15.

21 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 335.

22 Wang Xianqian, *Xunzi Commentaries*, Zhonghua Book Company Limited, 2013, 364-365.

and the son is son”²³. In other words, the ruler and minister shall fulfill their own duties and powers, but they shall also have their own dignity and morality, so do the father & son, husband & wife, brothers and friends, so as to form the good family, country and social orders of “how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity”²⁴. It was definitely said in the Doctrine of the Mean, “The superior man does what is proper to the station in which he is; he does not desire to go beyond this. In a position of wealth and honor, he does what is proper to a position of wealth and honor. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dis-satisfactions. He does not murmur against Heaven, nor grumble against men”²⁵. Meanwhile, it was proposed in the *Great Learning*, “As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith”²⁶. When everything has its own place and play its own role, it is called great order across the land.

Therefore, actually, “There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son” is not simply to defend the feudal hierarchy system, but to emphasize the necessity of social division of labor. The Mencius said, “The business of the handicraftsman can by no means be carried on along with the business of husbandry,” and “Then, is it the government of the kingdom which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business.....Some labour with their minds, and some labour with their strength. Those who labour with their minds govern others; those who labour with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them. This is a principle universally recognized”²⁷. This is the labor division in the court and at home. The

23 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 257.

24 Translated & annotated by Fang Yong, *The Works of Mencius*, Zhonghua Book Company Limited, 2015, 96.

25 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 310.

26 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 24.

27 Translated & annotated by Fang Yong, *The Works of Mencius*, Zhonghua Book Company

Mencius thought the properly governed state should be “Now if your Majesty will institute a government whose action shall be benevolent, this will cause all the officers in the kingdom to wish to stand in your Majesty’s court, and all the farmers to wish to plough in your Majesty’s fields, and all the merchants, both travelling and stationary, to wish to store their goods in your Majesty’s market-places, and all travelling strangers to wish to make their tours on your Majesty’s roads, and all throughout the kingdom who feel aggrieved by their rulers to wish to come and complain to your Majesty”²⁸. Obviously, the Mencius intended to build a society where the officers, farmers, handicraftsmen and merchants can properly play their own roles and every industry is prosperous and flourish, and where “The people are the most important element in a nation; the spirits of the land and grain are the next; the sovereign is the lightest”²⁹. Xunzi Said, “When people are living in the world, they must have the social group. However, if they are combined into the social group without any restriction of rank and status, the fight will occur. Once the fight occurs, the turmoil will occur. Once the turmoil occurs, they will get into trouble. Therefore, the lack of rank and status is the greatest tribulation of human beings, while the existence of rank and status is rank and status is the fundamental interests of the mass. The emperor is the hub that controls the rank and status”³⁰. Therefore, for all aspects of our human life, there must be social division of labor, which will necessarily cause the differences in social status. The emperor is only the builder and defender of social order.

The ancient Chinese people began from the “Able to assist the transforming and nourishing powers of Heaven and Earth”³¹, and built the state governance system of “everything co-exists in the same universe but has variable form and structure. They cannot actively cater for people’s needs, but they are useful to the human beings”³². Si Maqian proposed the following governance system in the openings of *Comprehensive Mirror in Aid of Governance*, “The Son of Heaven is in command of the Three Ducal Ministers; Three Ducal Ministers are in command of the dukes; Dukes are in command of the ministers and high officials; The ministers and high officials are in command of the scholars and the mass. The superior shall be in command of the inferior, while the inferior shall be subject to the superior. The superior in command of the inferior is similar to that the human heart and abdomen control the movement of his hands and feet, and that the root and trunk of the tree govern the branches and leaves. The inferior serving the superior is

Limited, 2015, 96.

28 Translated & annotated by Fang Yong, *The Works of Mencius*, Zhonghua Book Company Limited, 2015, 13.

29 Translated & annotated by Fang Yong, *The Works of Mencius*, Zhonghua Book Company Limited, 2015, 289.

30 Wang Xianqian, *Xunzi Commentaries*, Zhonghua Book Company Limited, 2013, 212.

31 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 335.

32 Wang Xianqian, *Xunzi Commentaries*, Zhonghua Book Company Limited, 2013, 207.

similar to that the human hands and feet protect the heart and abdomen, and the tree branches and leaves cover the foot and trunk. Thus, the superior and inferior can protect each other and the country can maintain prolonged stability”³³.

Second, Perfect the governance practice as per the requirements of ecological civilization

It was proposed in the Book of Rites, “No change in the ways of heaven is allowed; nor any extinction of the principles of earth; nor any confounding of the bonds of men”³⁴. It was proposed in *Book of Laozi*, “May not the Way (or Dao) of Heaven be compared to the (method of) bending a bow? The (part of the bow) which was high is brought low, and what was low is raised up. (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency. It is the Way of Heaven to diminish superabundance, and to supplement deficiency. It is not so with the way of man. He takes away from those who have not enough to add to his own superabundance. Who can take his own superabundance and therewith serve all under heaven? Only he who is in possession of the Dao!”³⁵ In other words, the Way of state governance is to realize the Way of heaven, namely, the Way of ecological balance of “diminish superabundance, and supplement deficiency”. Nevertheless, it is still “participating in the transforming and nourishing powers of Heaven and Earth”. Therefore, “Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech. All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no resting in it (as an achievement)”³⁶.

1. Develop the nature as per the natural laws

Xi Jinping said, “The human development activities must respect, follow and protect the nature. Otherwise, we will suffer from the natural revenge, which is irresistible. Human beings are born from the nature and coexist with the nature. Therefore, any damage to the nature will be finally born by ourselves”³⁷. The nature is the source of life, namely, “All things depend on it for their production, which it gives to them, not one refusing obedience to it. When its work is accomplished, it does not claim the name of having done it. It clothes all things as with a garment,

33 Si Maguang, *Comprehensive Mirror in Aid of Governance* (Volume 1), Zhonghua Book Company Limited, 2011, 2-3.

34 Translated and explained by Wang Wenjin, *Translation & Explanation of Book of Rites* (Volume 1), Zhonghua Book Company Limited, 2001, 198.

35 Translated & annotated by Tang Zhangping & Wang Zhaohua, *Book of Laozi*, Zhonghua Book Company Limited, 2014, 292.

36 Translated & annotated by Tang Zhangping & Wang Zhaohua, *Book of Laozi*, Zhonghua Book Company Limited, 2014, 8.

37 Xi Jinping, *The Governance Of China* (Volume 2), Foreign Languages Press, 2017, 53.

and makes no assumption of being their lord”³⁸, and “If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him”³⁹. If our human beings exploit the nature as per the natural laws, we will get our living necessity from the nature. Otherwise, “He who offends against Heaven has none to whom he can pray”⁴⁰.

The *Book of Rites•Chapter Yueling* (Proceedings of Government in the Different Months), made the detailed introduction about the astronomical & geographical features of four seasons, namely, spring, summer, autumn & winter, and their separate three months, namely, the first, second and last month of each season, and also definitely pointed out the proper and improper behaviors of the Son of Heaven, Ministers, and Subjects every month. For instance, for the first month of Spring, “In this month the vapours of heaven descend and those of the earth ascend. Heaven and earth are in harmonious co-operation. All plants bud and grow. The king gives orders to set forward the business of husbandry”, “Prohibitions are issued against cutting down trees” and “Nests should not be thrown down; unformed insects should not be killed, nor creatures in the Womb, nor very young creatures, nor birds just taking to the wing, nor fawns, nor should eggs be destroyed”⁴¹. In other words, spring is the growth season when the crops begin to be sowed and the natural trees, birds and animals shall be allowed to grow by themselves, instead of being cut down or killed. On the whole, we can see the proper time to do such thing. For instance, cutting down trees is definitely regulated in the *Book of Rites•Chapter Yueling* as follows, “In the first month of spring, prohibitions are issued against cutting down trees. In the second month of spring, no cutting down of large trees. In the last month of summer, orders are given to the foresters to go among the hills and examine the trees, and see that the people do not cut any down or lop their branches. In the last month of autumn, the plants and trees become yellow and their leaves fall, on which the branches are cut down to make charcoal. In the second month of winter, when the shortest day has arrived, they fell trees, and carry away bamboos, (especially) the small species suitable for arrows”, namely, cutting down trees shall be made in the proper season, instead of in any season⁴². If the order of the nature is violated, for instance, “If in the first month of spring the governmental proceedings proper to summer were carried out, the rain would fall unseasonably, plants and trees would decay prematurely, and the states would be

38 Translated & annotated by Tang Zhangping & Wang Zhaohua, *Book of Laozi*, Zhonghua Book Company Limited, 2014, 129.

39 Translated & annotated by Tang Zhangping & Wang Zhaohua, *Book of Laozi*, Zhonghua Book Company Limited, 2014, 138.

40 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 32.

41 Translated and explained by Wang Wenjin, *Translation & Explanation of Book of Rites (Volume 1)*, Zhonghua Book Company Limited, 2001, 198.

42 Lectured by Qian Mu and recorded and collected by Ye Long, *Economic History of China*, Beijing United Publishing Company, 2014, 102.

kept in continual fear. If the proceedings proper to autumn were carried out, there would be great pestilence among the people; boisterous winds would work their violence; rain would descend in torrents; orach, fescue, darnel, and southernwood would grow up together. If the proceedings proper to winter were carried out, pools of water would produce their destructive effects, snow and frost would prove very injurious, and the first sown seeds would not enter the ground”⁴³. These things are thought to be the most important things of state governance. Mencius once said to King Hui of Liang, “If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests only at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and mourn for their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of royal government”⁴⁴. As said by the Mencius, the state governance must solve the relationship between the economic development, people’s well-being and resources and environment.

Xi Jinping Stressed in his speech delivered at the the national conference of ecological environment protection, “the ecological environment is not only the important political issue that is related to the mission and objectives of the CPC, but also the significant social issue that is related to the people’s livelihood”; “The mass are eagerly looking forward to accelerating the enhancement of ecological environment quality”; and “We shall actively respond to what the mass are concerned about, expecting about, and anxious about, greatly promote the ecological civilization construction, provide more excellent ecological products, and continuously satisfy the mass’s growing demand on the beautiful ecological environment”⁴⁵.

2. Adhere to the people-centered development idea

“Benefits to the people are the fundamental principle of state governance”, was the sentence quoted from *Huainanzi • A Compendious Essay* by Xi Jinping who delivered a speech at the Workshop of Learning and Implementing the Spirit of 5th Plenary Session of the 18th CPCCC Attended by the Provincial-and-Ministerial-Level Leading Cadres. The Chinese people always think that the priority of state governance is to handle the mountains and rivers and exploit the topographical advantages, so as to benefit the people. Han Feizi said in the *Five Vermin*, “In ancient

43 Translated and explained by Wang Wenjin, Translation & Explanation of Book of Rites (Volume 1), Zhonghua Book Company Limited, 2001, 198.

44 Translated & annotated by Fang Yong, The Works of Mencius, Zhonghua Book Company Limited, 2015, 5.

45 Xi Jinping, Fight a Good Battle against Pollution and Push Ecological Civilization to a New Level, http://www.xinhuanet.com/politics/leaders/2018-05/19/c_1122857595.htm

age, there were less people and more birds and beasts, while the people could not stand the invasion of birds, beasts, insects and snakes. Then, a sage appeared. He instructed the people to build the wooden nest on the tree, so as to prevent from the invasions of the beasts. The mass respected and supported him very much, so they elected him to be the emperor, and called him Youchaoshi. Then, the people ate the fruits of the wild plants, swan-mussel and clam that had the foul smells and did harm to the intestines and stomach. Many people became sick. Then, another sage appeared. He instructed the people to drill wood to make fire, so as to eliminate the foul smells in the food. The mass respected and supported him very much, so they elected him to be the emperor, and called him Suirensi. In the middle age, there were great flood everywhere. Gun and Yu dredged the rivers running into the sea⁴⁶. The people elected the Youchaoshi and Suirensi as the emperors, because they solved the conflicts between mankind and nature, and enabled them to survive. Three Sovereigns and Five Emperors did the same thing, while Emperor Yu combating the flood was the most famous example. It was said in the *Commentary of Zuo*, “the Emperor Yu divided the entire China where his footprint had covered into Nine Provinces of China, open the water and land accesses, and provided houses for the mass, and the ancestor temple for worship ceremony. Meanwhile, the livestock, birds and beasts also had the rich grasslands for reproduction and growth, while they harmoniously coexisted with the mass, without any interference to each other”⁴⁷. Emperor Yu established the state governance started from Qi of Xia, which was the ecological politics that everything was in its right place. It not only included the people’s livelihood and welfare, but also included the natural ecological balance. Since then, in the event of the occurrence of any natural disaster or human disaster, it meant that the state was not properly governed, and it was the fault of the emperor.

From the Emperor Yu combating the flood, to the First Emperor of Qin building the Great Wall, Emperor Wu of Han connecting the western regions, and Emperor Yang of Sui constructing the Beijing- Hangzhou Grand Canal, all the greatest emperors in Chinese history had been enthusiastic about the handling of mountains and rivers. At present, the People’s Government of China has completed more splendid super engineering, for instance, Three Gorges Project, South-to-North Water Diversion Project, West-East Natural Gas Transmission Project, Eight Vertical and Eight Horizontal High-speed Railway Network, Super Grid, Hong Kong- Zhuhai- Macau Bridge and etc. All of these super engineering are the works that will benefit the mass throughout the ages. From the Chinese point of view, it is the most significant for state governance to take root on the motherland, enhance the materials conditions of national economic development, and give full play to all sources of social wealth, so as to benefit the mass. Anyone who can better

46 Translated & annotated by Gao Huaping, Wang Qizhou and Zhang Sanxi, *Book of Han Feizi*, Zhonghua Book Company Limited, 2015, 698.

47 Li Ling, *Vast Kingdom of Yu, the Great*, SDX Joint Publishing Company, 2016, 1-2.

benefit the mass, will be supported by the mass and obtain and consolidate the ruling position.

When meeting the Chinese and foreign press after the closing of 18th National Congress of the Communist Party of China, President Xi Jinping definitely pointed out, “The aspirations of the people to live a better life must always be the focus of our efforts”. On the 1st Plenary Session of the 18th Central Committee of the CPC, Present Xi Jinping pointed out, “The final method of testing the achievements of all our works is to check whether the mass get the actual benefits and whether the people’s living standards are enhanced, which is the essential requirements for upholding the principle that the Party was founded for the public good and that it exercises state power for the people, and which is also the important guarantee of the continuous development of the cause of the CPC and the people”.

3. Build the harmonious society as per the golden mean principle

The Mencius said, “Opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth, and advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men”⁴⁸. Therefore, the most significant thing of state governance is to realize the social harmony. It was said in *Book of Documents·Book of Yu Dynastysty·Canon of Yao*, “Emperor Yao was reverential, intelligent, accomplished, and thoughtful - naturally and without effort. He was sincerely courteous, and capable of (all) complaisance. The bright (influence of these qualities) was felt through the four quarters (of the land), and reached to (heaven) above and (earth) beneath. He made the able and virtuous distinguished, and thence proceeded to the love of (all in) the nine classes of his kindred, who (thus) became harmonious. He (also) regulated and polished the people (of his domain), who all became brightly intelligent. (Finally), he united and harmonized the myriad states; and so the black-haired people were transformed. The result was (universal) concord”⁴⁹. It demonstrated that Emperor Yao was considered as the model of the future “self cultivation, family harmony, country management and world peace” advocated by the Confucianism. The state governance should start from ourselves, while we should strengthen our moral cultivation and be subject to the Mandate of Heaven and public opinions. The conversations regarding state governance made between Emperor Shun and Yu were recorded in the *Book of Documents·Book of Yu Dynastysty·Counsels of Great Yu*, stressing that the state could not be properly governed, until the sovereign, ministers and subjects united all efforts for a common purpose. Yu, the Great said that he would respectfully inherit the noble characters and glory traditions of King Yao and Shun, and spread their culture, morality, politics and education all over the

48 Translated & annotated by Fang Yong, *The Works of Mencius*, Zhonghua Book Company Limited, 2015, 63.

49 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 5-6.

world. Thus, “If the sovereign can realize the difficulty of his sovereignty, and the minister the difficulty of his ministry, the government will be well ordered, and the black-haired people will sedulously seek to be virtuous”⁵⁰. Only when the united all efforts for a common purpose, and jointly overcame the difficulty, the government will be well ordered. Emperor Yu said that the state governance conducted by Emperor Yao made the following effects, namely, “Good words will nowhere lie hidden; no men of virtue and talents will be left neglected, away from court, and the myriad states will all enjoy repose. (But) to obtain the views of all; to give tip one’s opinion and follow that of others; to keep from oppressing the helpless, and not to neglect the straitened and poor”. In other words, the widespread of good virtue, the appointment of the sage, and world peace rely on Emperor Yao’s own noble quality of self-sacrifice, courteousness, affection and love. Emperor Yu was sincerely convinced and said, “The virtue (of the ruler) is seen in (his) good government, and that government in the nourishing of the people”⁵¹. When Emperor Shun decided to demise his throne to Emperor Yu, he said, “The mind of man is restless, prone (to err); its affinity to what is right is small. Be discriminating, be uniform (in the pursuit of what is right), that you may sincerely hold fast the Mean”⁵². Emperor Shun intended to warn the Emperor Yu to stick to the moral integrity and sincerely hold fast the Mean. Emperor Shun also said, “Of all who are to be loved, is not the ruler the chief? Of all who are to be feared, are not the people the chief? If the multitude were without their sovereign Head, whom should they sustain aloft? If the sovereign had not the multitude, there would be none to guard the country for him. Be reverential! Carefully maintain the throne which you are to occupy, cultivating (the virtues) that are to be desired in you. If within the four seas there be distress and poverty, your Heaven conferred revenues will come to a perpetual end”⁵³. Therefore, in fact, the Confucian political ideal was the unity of Emperor and subjects, so as to realize the peace and prosperity of the state and the mass.

“The mind of man is restless, prone (to err); its affinity to what is right is small. Be discriminating, be uniform (in the pursuit of what is right), that you may sincerely hold fast the Mean” or “You may sincerely hold fast the Mean” was the highest requirement upon the following emperors. At present, the horizontal inscribed board of “You may sincerely hold fast the Mean” was still hung in the middle of Hall of Central Harmony of Forbidden City. The “Hall of Central Harmony” and “You may sincerely hold fast the Mean” fully demonstrated that the

50 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 352.

51 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 355.

52 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 361.

53 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 362.

Chinese ancient political ideal was neither monarchy, nor democracy. Instead, it was republic.

Third, Build the governance ideal of community of shared life

In fact, in ancient China, there was no special theory of state governance, while the state governance was integrated with the Order of Heaven and Earth, and the mankind was also integrated with everything. Of course, there was neither special Philosophy, nor special Social Sciences, namely, all theories were integrated. “self cultivation, family harmony, country management and world peace” was the knowledge pursued by Chinese scholars of the past dynasties.

1. The whole world as one community (a public and common spirit ruled all under the sky)

In the *Book of Documents·Book of Xia Dynasty·Tribute of [Great] Yu*, it recorded the governance of mountains and rivers conducted by Emperor Yu, finally “On the east, reaching to the sea; on the west, extending to the moving sands; to the utmost limits of the north and south - his fame and influence filled up (all within) the four seas”⁵⁴. However, “The mind of man is restless, prone (to err); its affinity to what is right is small”. Emperor Yu did what was said in “Be discriminating, be uniform (in the pursuit of what is right), that you may sincerely hold fast the Mean”, and handed it down to his son, Qi of Xia, who created the foundation of Xia dynasty. However, the son of Qi, Tai Kang abandoned the fine traditions of Emperor Yu, and finally lost the kingdom. In the *Book of Documents·Book of Xia Dynasty·Songs of the Five Sons*, five younger brothers of Tai Kang quoted the Instructions of Yu, the Great to criticize Tai Kang. The first said, “It was the lesson of our great ancestor: The people should be cherished, And not looked down upon. The people are the root of a country; The root firm, the country is tranquil”⁵⁵. This intended to warn the emperors who governed the state to be close to the mass, instead of being distant from the mass. He who won the popular support, conquered the world. Jie of Xia and Zhou of Shang lost the popular support because they were distant from the mass. As a result, they lost the Mandate of Heaven. Finally, “If within the four seas there be distress and poverty, your Heaven conferred revenues will come to a perpetual end”. In the *Analects of Confucius*, it was thought that such sentences “The Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end”⁵⁶ were said by both Emperor Yao to Shun, and Emperor Shun to Yu. Therefore, the emperor did not have the

54 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 91.

55 Translated & annotated by Wang Shishun and Wang Cuiye, *Book of Documents*, Zhonghua Book Company Limited, 2012, 369.

56 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 238.

absolute dictatorial power. Instead, the emperor could not obtain the power until he had fulfilled the obligations. The duke Ding asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, “A prince should employ his minister according to the rules of propriety; ministers should serve their prince with faithfulness”⁵⁷. Mencius said to the king Xuan of Qi, “When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as another man; when he regards them as the ground or as grass, they regard him as a robber and an enemy”⁵⁸. The Confucianism demonstrated the rationality that the state governance system should divide the people into the ruler/subject relationship, which neither mean the rationality of the oppressor/ the Oppressed relationship, nor mean the rationality of the exploiter/ exploitee relationship. The Confucianism stressed the People’s Republic where the emperor, ministers and subjects played the special functions of their own.

It was said in the *Book of Rites-Li Yun* (also known as: “Ceremonial usages; their origins, development, and intention”), “When the Grand course was pursued, a public and common spirit ruled all under the sky; they chose men of talents, virtue, and ability; their words were sincere, and what they cultivated was harmony. Thus men did not love their parents only, nor treat as children only their own sons. A competent provision was secured for the aged till their death, employment for the able-bodied, and the means of growing up to the young. They showed kindness and compassion to widows, orphans, childless men, and those who were disabled by disease, so that they were all sufficiently maintained. Males had their proper work, and females had their homes. (They accumulated) articles (of value), disliking that they should be thrown away upon the ground, but not wishing to keep them for their own gratification. (They laboured) with their strength, disliking that it should not be exerted, but not exerting it (only) with a view to their own advantage. In this way (selfish) schemings were repressed and found no development. Robbers, filchers, and rebellious traitors did not show themselves, and hence the outer doors remained open, and were not shut”⁵⁹. In fact, such “Grand Union” world was the peaceful world where the people had the coordination and distribution of responsibilities, and lived in harmony. The “ultimate state governance” desired by Laozi was as follows, “In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it). Though they

57 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 14.

58 Translated & annotated by Fang Yong, *The Works of Mencius*, Zhonghua Book Company Limited, 2015, 151.

59 Translated and explained by Wang Wenjin, *Translation & Explanation of Book of Rites*, Zhonghua Book Company Limited, 2001, 287.

had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to don or use them. I would make the people return to the use of knotted cords (instead of the written characters). They should think their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment. There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it”⁶⁰. Laozi highly praised the “governance by doing nothing”, and strongly objected the “Meritocracy”, but he also pursued the “Human Harmony”.

Since modern times, Kang Youwei had wrote the the *Book of Great Unity* for the Hundred Days Reform, and Sun Yat-sen looked forward to the “Grand Union” of “a public and common spirit ruled all under the sky”. Chairman Mao Zedong said in the *On the People’s Democratic Dictatorship*, “Kang Youwei wrote the the *Book of Great Unity*, but he did not find and it was impossible for him to a road to Grand Union”⁶¹. The construction objectives of his socialism and communism was to find a road to Grand Union. Although Deng Xiaoping pursued the “Well-off” society, but “well-off” was the way to “Grand Union”. When clarifying the shared development concept of the five major development concepts, Xi Jinping definitely mentioned, the status of “Well-off” society and “Grand Union” society was depicted concretely and vividly⁶². Why? Because the theories of “well-off” society and “Grand Union” society were not the fantasy completely divorced from reality. Instead, they were the highest generalization of governance experiences inherited from all the dynasties in Chinese history, since the Xia, Shang and Zhou. The “Well-off” society and “Grand Union” society were the Phosphorus of state governance. Any state governance against such direction would fail, while any state governance in such direction would succeed.

2. *Unity of man and nature*

“Grand Union” was the Chinese state governance ideal, but the Chinese actually had the higher level ideal than state governance, namely, “World Peace”. The Confucius expected to adopt the following governance manner, namely, “Above, he harmonized with the times of Heaven, and below, he was conformed to the water and land. He may be compared to Heaven and Earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining. All things are nourished together without their injuring one another. The

60 Translated & annotated by Tang Zhangping & Wang Zhaohua, *Book of Laozi*, Zhonghua Book Company Limited, 2014, 299.

61 Mao Zedong, *Selected Works of Mao Zedong (Volume 4)*, People’s Publishing House, 1991, 1471.

62 Xi Jinping, *The Governance Of China (Volume 2)*, Foreign Languages Press, 2017, 214

courses of the seasons, and of the sun and moon, are pursued without any collision among them”⁶³. Xun Zi looked forward to the following ideal, namely, “all stars in the sky rotate around each other, while the sun and moon shine alternately. Four seasons take turns to control the solar terms, while Ying and Yang make the mass production of everything, and wind and rain are generally applied to everything. Everything is born from the harmonious air of Ying and Yang, and grow up due to the nutrition of wind and rain”⁶⁴. The ideal of “country management” and “world peace” were exactly the same. “Heaven, in its motion, (gives the idea of) strength. The superior man, in accordance with this, nerves himself to ceaseless activity.” “The (capacity and sustaining) power of the earth is what is denoted by Kun. The superior man, in accordance with this, with his large virtue supports (men and) things.” The strength of heaven and the capacity and sustaining power of earth were the necessary virtue that should be obtained by the gentlemen who governed the country. The gentlemen pursued the ideal of “Make a mind for Heaven and Earth, set up the Tao for human beings, restore the lost teachings of the past sages, and build a peaceful world for all future generations.” The ancient Chinese thought that we could neither seek the political order by separating ourselves from the natural order, nor seek the properly governed “Kingdom of Heaven” by separating ourselves from the “Secular World”.

Plato wrote in his *The Republic*, “The philosopher holding converse with the divine order, becomes orderly and divine, as far as the nature of man allows”⁶⁵. Then, “And if a necessity be laid upon him of fashioning, not only himself, but human nature generally, whether in States or individuals, into that which he beholds elsewhere, will he, think you, be an skillful artificer of justice, temperance, and every civil virtue?”⁶⁶ In such manner, “A human being who in word and work is perfectly moulded, as far as he can be, into the proportion and likeness of virtue—such a man ruling in a city which bears the same image”⁶⁷ The Plato’s “divine order” was the order of “elsewhere/ another world”, which was developed into the God’s world in Christianity during the Middle Ages of Europe. The philosopher who beholden in another world became the priest, while the mass was always human beings living in a underground den, had their legs and necks chained so that they could not move, and could only see before them, being prevented by the chains from turning round their heads. After the Renaissance and Enlightenment, the divine order of the God was not politically accepted, while the European countries carried out the governance system of separation of church and state. It was the so-called “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s”,

63 Translated & annotated by Chen Xiaofen & Xu Ruzong, *The Analects of Confucius, The Great Learning & The Doctrine of the Mean*, Zhonghua Book Company Limited, 2015, 352.

64 Wang Xianqian, *Xunzi Commentaries*, Zhonghua Book Company Limited, 2013, 365.

65 [Ancient Greek] Plato, *The Republic*, Commercial Press, 1986, 255.

66 [Ancient Greek] Plato, *The Republic*, Commercial Press, 1986, 255-256.

67 [Ancient Greek] Plato, *The Republic*, Commercial Press, 1986, 253.

namely, the Kingdom of Heaven was the God's Heaven, and the country was the people's state. Hence, the state was completely the human politics and was not related to Heaven and Earth any more. As said by Rousseau in the first subject of *Social Contract*, "Man is born free, and everywhere he is in chains"⁶⁸. Therefore, the goal that mankind pursued was to break the chains. Due to existence requirements, the mankind faced the chain of family and father's governance. Rousseau thought, "As soon as he reaches the age of rationality, being sole judge of how to survive, he becomes his own master"⁶⁹. The westerner were free from the the chain of cave, the imprisonment of the church, and wants to further be free from the chain of the family and will become a free man. Hence, individual freedom has already become the starting point of every governance. Any collective action must obtain the individual agreement at first. Therefore, the state was forced to be the "evilness", while the individual freedom became the highest "goodness". Subject to the impact of the Theory of Organism and Evolutionary Theory, the westerner treated the individuals as the individual biological organisms, and the basic elements to constitute the materials. They were selfish and competed for existence. "It is not the strongest of the species that survive, but the one most responsive to change" was the "natural order", while the basic function of the state was to protect the "equal freedom"⁷⁰ of individual competence, and free competition was the fundamental force of evolution. Nazi Germany applied the Theory of Organism and Evolutionary Theory to the international relationship, thinking that the state itself would also pursue its own existence space, the same as the biological organism, and followed the principle of "It is not the strongest of the species that survive, but the one most responsive to change", which wore the veil of false justice for the dog-eat-dog "Law of the Jungle". The defining characteristics of the western political philosophy adopted the pursuit of individual freedom as the objective and the compliance of free competition as the principle.

Actually, the westerner considered the family, state and nature as the restrictions upon the human freedom, while the human beings must get rid of the constraints of family, state and nature for their own freedom. They should establish the family based on free love, establish the state based on free competition and conquer the nature through the science & technology. Thus, it completely eliminated the existence of "a Community with a Shared Future", leaving the "Fight Club" of free competition only. However, the ancient Chinese considered the family, state and nature as the basic guarantee of existence, development and freedom, and would like to obtain the existence, development and freedom from the family, state and nature. In the Chinese opinion, the divide order was not the order of another world that could only be seen by the philosopher and theologian. Instead, it was the natural order existing

68 [French] Jean-Jacques Rousseau, *The Social Contract*, Commercial Press, 1980, 8.

69 [French] Jean-Jacques Rousseau, *The Social Contract*, Commercial Press, 1980, 9.

70 [British] Herbert Spencer, *Social Statics*, Commercial Press, 1996, 113.

between the Heaven and Earth that could be seen by everyone. The defining nature of such natural order was not the countless individuals of free competition. Instead, they were the complementary, orderly, harmonious whole.

3. Shared and Governed by All

The essential difference between the Chinese political ideal and western political ideal was to start from safeguarding the individual freedom or the community of shared future, and end at the kingdom of heaven or nature. On September 28th, 2015, Xi Jinping delivered a speech entitled *Working Together to Forge a New Partnership of Win-win Cooperation and Create a Community of Shared Future for Mankind* at the General Debate of the 70th Session of the UN General Assembly, stressed that the mankind might utilize nature and even try to transform it. But we were after all a part of nature. We should care for nature and not place ourselves above it. He proposed to pursue harmony between man and nature and achieve sustainable development of the world and the all-round development of man⁷¹. Meanwhile, he also proposed to “build a new type of international relations featuring win-win cooperation, and create a community of shared future for mankind”⁷². On January 17th, 2017, he delivered a keynote speech entitled *Jointly Shoulder Responsibility of Our Times, Promote Global Growth* at the opening plenary of the 2017 annual meeting of the World Economic Forum in Davos, and pointed out, “Today, mankind has become a close-knit community of shared future. Countries have extensive converging interests and are mutually dependent”⁷³. On January, 18th, 2017, he also delivered a speech entitled *Work Together to Build a Community of Shared Future for Mankind* at the United Nations Office at Geneva, definitely provided the China’s proposition, namely, build a community of shared future for mankind and achieve shared and win-win development⁷⁴. On February 10th, 2017, the 55th UN Commission for Social Development (CSocD) approved the resolution “Social dimensions of the New Partnership for Africa’s Development” by consensus, which called for more support for Africa’s economic and social development by embracing the spirit of “building a human community with shared destiny.” The Chinese concept of “building a human community with shared destiny” was incorporated into a UN resolution for the first time. On November 1st, 2017, the meetings of the Committee of Disarmament and International Security of the 72nd Session of UN General Assembly (the First Committee) concluded at the UN headquarters, which had passed the two safety resolutions of “Further practical measures for the prevention of an arms race in outer space” and “No first placement of weapons in outer space”, and again written the Chinese-proposed concept of “building a community of shared future for mankind” into such two

71 Xi Jinping, *The Governance Of China* (Volume 2), Foreign Languages Press, 2017, 524.

72 Xi Jinping, *The Governance Of China* (Volume 2), Foreign Languages Press, 2017, 522.

73 Xi Jinping, *The Governance Of China* (Volume 2), Foreign Languages Press, 2017, 481.

74 Xi Jinping, *The Governance Of China* (Volume 2), Foreign Languages Press, 2017, 539.

resolutions, which was also incorporated into a UN safety resolution for the first time. The World Economic Forum 2018 centered around the theme of “Creating a Shared Future in a Fractured World”. At present, the Chinese-proposed concept of “building a community of shared future for mankind” has already been widely accepted as the significant concept of enhancing the state and global governance and promoting the peace and development for mankind, while such proposition is sourced from the wisdom of government management and world peace passed down from thousands of years.

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