

# The Research on Philosophical Foundations of the One Belt and One Road Initiative: Theoretical Background<sup>1</sup>

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*This paper aims to analyse the current theoretical background related to the philosophical foundations of the Belt and Road Initiative, which is represented in current publications. The Belt and Road Initiative is not only an important innovation in China's ideological discourse but also a "new strategy, new project, and new practice" in China's diplomatic strategy and global governance. Philosophy-based analysis framework can effectively clarify its ideological context, value orientation and practical orientation: historically, human emancipation constitutes the value orientation and practical significance of the Belt and Road Initiative; ontologically, the Belt and Road Initiative is a contemporary interpretation and Chinese discourse of the "community of free people," which is of great significance for dispelling the charm of the "false community" and building a "true community." From the axiological point of view, the Belt and Road Initiative takes global justice as its fundamental value pursuit, which transcends Western "liberal cosmopolitanism." It creates principles and rules of justice and the support of justice mechanisms for the "ideal justice philosophy" towards "real justice vision." The philosophies embedded in the Belt and Road Initiative show unity: human liberation is the core theme, and the ultimate pursuit of the Belt and Road Initiative, the community with a shared future for humankind is the structure and path of the Belt and Road Initiative, and global justice is the basic value and practical orientation of the Belt and Road Initiative.*

*Keywords: the One Belt One Road Initiative, ideological discourse, human liberation, human community, philosophy of justice*

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## Introduction

“Internationally, the most lacking structural power in China is the right to speak” (Wang, 2006). Western developed countries have long been in a dominant or even monopolistic position at the ideological output level, while China is competing in international soft power, especially ideological competition, relatively in a passive position. The Belt and Road Initiative has an irreplaceable “discourse meaning,” and its dissemination and construction play an irreplaceable role in enhancing the influence, attractiveness and competitiveness of China’s ideological discourse. At the same time, the One Belt and Road Initiative as the “new strategy, new project, and new practice” of China’s diplomatic strategy and global governance fully demonstrate the intellectual strategy of global governance with “Chinese characteristics, Chinese style, and Chinese vibe:”

1. The One Belt and One Road Initiative has established a long-term cooperation mechanism to deepen regional economic cooperation and its institutionalization.
2. The One Belt and One Road Initiative has condensed the value consensus for the promotion of rational consultation and equal dialogue among all countries—the spirit of the Silk Road and the principle of “common consultation, joint contribution, and shared benefits.”
3. The One Belt and One Road Initiative effectively renew and highlights the Chinese discourse, which has important strategic significance for shaping China’s identity as a major responsible country.
4. The One Belt and Road Initiative has opened up the Chinese road of human liberation, the Chinese model of the human development community, and the Chinese logic of global justice on the theoretical discourse and practical path.

The strategic concept and long-term layout of the One Belt and One Road Initiative contain profound philosophical logic. The inheritance and development of Marx’s philosophy of liberation, community philosophy, and justice theory are the core philosophical thinking contained within it. Simultaneously, the One Belt and One Road Initiative have inherited and promoted China’s traditional philosophical wisdom for thousands of years, including the international application of the Silk Road spirit and the demonstration of China’s great power in the era.

### 1. View of History: The Ultimate Philosophy of Human Liberation

Human liberation is the core theme and ultimate pursuit of the One Belt and One Road Initiative, with concrete and realistic people constituting the logical starting point of the One Belt and One Road Initiative and the noumenon of its thinking and “service.” Human liberation is the fundamental aspiration of actual humans in the historical evolution. The One Belt and One Road Initiative based on human beings also gradually constructs its theoretical discourse and practice logic from the perspective of human liberation. The One Belt and One Road Initiative regard human beings’ liberation as the internal driving force and the ultimate goal of historical evolution. Therefore, it has implemented historical materialism’s materialisation in its diplomatic strategy-profoundly embodying the law of development of human society contained in historical materialism.

*(1) Human liberation: the value and practical interest of the One Belt and One Road Initiative*

Human liberation constitutes the “core theme and fundamental value appeal” of Marx’s basic theory (Liu, 2015). Marx’s philosophy of liberation is a transcendence of traditional German speculative philosophy. It abandons the historical idealism of the “other world” that takes abstract humanity and “isolated” individuals as the historical starting point and thinking and establishes “the science of realistic people and their historical development” — historical materialism. Historical materialism not only provides a “great tool of knowledge” for the proletariat but also provides a powerful ideological weapon and practical force for the political emancipation, economic emancipation and ideological criticism of humankind. Marx’s philosophy of liberation achieved “clarification and revolutionary transformation of social reality” with the help of historical materialism and placed the communist movement on the realization of “material guarantee and theoretical conception of free individuality” (Liu, 2012). The One Belt and One Road Initiative contains profound liberation philosophies, but it is different from the “universal” and “eternal” human development trajectory and future prospects advocated by Western liberal social thoughts. It is an epochal inheritance and contemporary elaboration of Marxist liberation philosophy and constitutes the latest theoretical achievement and practical exploration of Marxist liberation philosophy. Specifically, the connotation and publicity of the One Belt and One Road Initiative for the philosophy of liberation are mainly embodied in two levels.

First, the One Belt and One Road Initiative takes human liberation as its value purpose. Human liberation constitutes the theoretical cornerstone and value support of the One Belt and One Road Initiative. The One Belt and One Road Initiative is by no means an abstract “castle in the sky.” On the contrary, it is built on a solid and advanced value concept—the foundation of human liberation. First of all, the One Belt and One Road Initiative is a full manifestation of the concept of “human freedom and comprehensive development.” Advocating and advancing the One Belt and One Road Initiative is to “focus on the fundamental issue of development, to release the development potential of all countries, and to achieve economic integration, development linkages, and great results.” Therefore, the One Belt and One Road Initiative is not a replica of the “Marshall Plan.” The former takes the realization of common development and comprehensive development of humankind as its basic goal. At the same time, the latter is “essentially a political and security strategy,” placing human development under international struggle and political game. In short, the One Belt and One Road is a road to prosperity, based on the practical application of the concept of “human free and comprehensive development” (Jin, 2015). Second, the One Belt and One Road Initiative advocates “returning to people themselves,” eliminating social relations that oppress people, and actively constructing international contacts that “serve people.” At present, the overall productivity of humankind has not yet reached the state of “full flow of material wealth,” and the relationship between people and forms of international communication is largely subject to the capitalist logic of the market economy. As a result, the international order has evolved into a game between capitals. The diplomatic rules and trade rules that should serve people have been alienated into international political struggles and civilized conflicts. Marx believes that “any liberation is to make the world of mankind, that is, all kinds of relationships, people return to man himself.” The One Belt and One Road Initiative is a correction of international exchanges that are “externalized to man” and advocates that “civilization exchange transcends civilization barriers, civilization mutual learning transcends civilization conflicts, and civilization coexistence transcends

civilization superiority” (Zhang, 2017). Therefore, the One Belt and One Road Initiative is the value paving and positive traction of the future vision (that is, individuals who develop in an all-round way—their social relations as their own common relations are also subject to their own joint control) constructed by Marx.

Second, human emancipation constitutes the practical purpose of the One Belt and One Road Initiative. The One Belt and One Road Initiative not only inherits Marx’s philosophy of liberation in terms of values, but also actively implements the basic principles of the theory of human liberation on the road of implementation and practice, and promotes the process of human liberation: First, human liberation constitutes the practical principle of the One Belt and One Road Initiative. The Silk Road spirit of “peaceful cooperation, openness and tolerance, mutual learning, mutual benefit, and win-win” constitutes the One Belt and One Road Initiative’s implementation principles. Secondly, the One Belt and One Road Initiative adopted the “five links” as its practical approach and achieved significant results: political communication continued to deepen; facility connectivity was complemented; effective improvement and long-term development of unimpeded trade; diversification of financial communications, expansion; deepening and diversification of people-to-people bonds.

*(2) Strategic meaning: bid farewell to western logic and build the “Chinese model” of human liberation*

Western logic cannot undertake human emancipation’s historical mission, and human emancipation needs to open up a new model. Western capitalist countries dominated by the United States rely on their advantages in economic scale, military strength, and science and technology to continuously instill their “universal values” into the world and use this to promote their development logic. From a practical perspective, Western logic has become the dominant model of world development, and neoliberal thoughts also occupy the core position of the entire world discourse system — in addition to the monopoly of economic discourse, it also includes strong control over cultural values, political systems, and political ideals. The emergence of the “Washington Consensus” with “free trade, free market, and total private ownership” as its core features is a typical product of Western logic; however, Western logic has not helped the countries in the world receiving “treatment” get rid of their growth difficulties, and it is even more impossible to support the historical mission of human liberation. (Liu, 2015) A series of problems have been highlighted and expanded under the “charm” of Western logic: globalization is restricted by political games and economic confrontation and reduced to appearance; “Western-centric theory” is still on the rise, and world development lacks “integration”; the poverty problem is still serious; global governance is showing “fragmentation, extremeization, and populism,” and the world is irreversibly entering a risky society (Wang, 2017).

The One Belt and One Road Initiative is a subversion of Western logic and a manifestation of Chinese logic. The One Belt and One Road Initiative is not only a foreign policy initiated by China on the world stage, but it also contains a path of civilization evolution with Chinese logic. In essence, it is an “incubator” and an “architect” for a new model of world development and the path of human liberation. Western logic has long been accumulated, and hard to return on the world stage. The One Belt and One Road Initiative is a transcendence of Western logic. It effectively discards the limitations of Western logic dominated by neoliberalism and opens new dawn for human emancipation.

First, the One Belt and One Road Initiative actively advocates “inclusive globalization” and launched the 2.0 version of economic globalization, creating a more inclusive, cooperative and shared world economic environment and international development order for human liberation. Xi Jinping pointed out that the road to a rejuvenation of the Chinese nation “must be an inclusive development following the laws of society” (Xi, 2017). In other words, inclusive development constitutes the core value and characteristics of the “China Model” (Tang et al., 2017). The One Belt and One Road Initiative is a vivid manifestation and actual manifestation of inclusive development. It advocates breaking the Western-led globalization model and building a new “inclusive globalization” system. “Inclusive globalization” is a transcendence of the traditional globalization model dominated by the West: First, “inclusive globalization” advocates overcoming differences in ideology, cultural values, and social systems, and enhancing cooperation and sharing between countries; Western logic advocates applying the political and economic systems of Western countries directly to developing countries, ignoring the diversity of world civilizations and the differences in historical traditions. Secondly, “inclusive globalization” advocates abandoning the Western logical concept of the political game and economic confrontation, abandoning the political oppression and economic exploitation imposed by developed countries on developing countries by globalization; it regards the One Belt and One Road Initiative as a hub for the effective connection between the Chinese dream and the world dream, actively builds a diversified strategic cooperation platform between countries, and strengthens mutually beneficial cooperation, consultation and sharing in the globalization process (Zhao & Liu, 2014). In short, the One Belt and One Road Initiative is a transcendence of traditional globalization under the dominance of capital logic, a sublation of game politics and antagonistic economy, and a subversion of the “Western-centrism,” which is bound to build equal economic rules for globalization and inject continuous impetus into the advancement of human liberation. Finally, the One Belt and One Road Initiative is the unity of people’s nature and peace, that is, “political people’s nature based on the interests of the people” and “peacefulness of international exchanges with human liberation as the ultimate goal” which is advocated by the One Belt and One Road Initiative is the fundamental characteristics of the “Chinese model” (Zhang, 2011). Therefore, at the national level, the One Belt and One Road Initiative will be conducive to the realization and enhancement of people’s interests; in international exchanges, the One Belt and One Road Initiative advocates adhering to the “Five Principles of Peaceful Coexistence,” upholding the theme of peace and development, ensuring the stability of the world situation and normalizing cooperation with the country.

Second, the One Belt and Road Initiative shoulders the realistic responsibility of promoting the innovation of human civilization, enabling human liberation to reach a higher level of human civilization from a higher historical starting point (Wang, 2017). The evolution of human society is profoundly historical, and the degree of realization of human development (including material satisfaction, ownership of rights, and enrichment of the spiritual world) “must not exceed the economic structure of the society and the cultural development of the society restricted by the economic structure.” Therefore, the capitalist ideology and its institutional arrangements under cover of “universal values” are the products of history, temporary in nature, and not universal and eternal human evolutionary logic (Zhong, 2011). The One Belt and One Road Initiative is a new exploration of human evolution at a new historical starting point and in the context of the times. Its construction has a series of positive effects on promoting the innovation of human civilization: First, in political civilization, the

One Belt and One Road Initiative has built an “extensive, open, and comprehensive” operation platform for global “collaborative and cooperative” public governance, and it is a concentrated expression of the “Chinese Plan” of global governance. Man is a natural “political animal,” and sociality constitutes the essential attribute of man. Therefore, human civilisation’s evolution is essentially the transformation and evolution of social systems, and political civilization is an important support for the effective evolution of human civilization. Relying on the principle of “consulting, co-constructing, and sharing,” the One Belt and One Road Initiative can effectively resolve international political conflicts and effectively bridge the differentiation effect between countries caused by differences in political systems, thereby ensuring the development of political civilization. It can avoid ideological conflicts and build global governance on the basis of consultation and dialogue. Secondly, in terms of economic civilization, the One Belt and One Road Initiative is an effective counterattack to the phenomenon of “de-globalization,” and its long-term promotion is conducive to the construction of globalization in the sense of “integration.” Affected by factors such as “polarized development pattern,” “recession of traditional power mechanism,” “systematic malpractice of structural imbalance,” and “historical shocks and international conflicts caused by globalization,” the wave of “de-globalization” follows one after another and intensifies. At the same time, the One Belt and One Road Initiative has brought a “new landscape” to globalization: breaking the “center-periphery” globalization pattern, enabling developing countries to step out of the margins and gradually move toward the centre of the world stage, thus truly realizing the common progress and shared development of diverse civilizations (Li, 2017).

## **2. Ontology: The era of community wisdom is manifested**

A community with a shared future for humankind is the One Belt and One Road Initiative’s structural pattern and realisation path. Ontology solves the problem of how to treat and deal with human existence and its structure. Among them, the overall view of human existence and social relations constitutes the core issue of ontology. The One Belt and One Road Initiative does not regard people as abstract individuals who are “isolated.” On the contrary, the One Belt and One Road Initiative considers human existence and communication structure from the perspective of a community and advocates dispelling the charm and control of the “false community” on human society and building a “community of free men” that meets contemporary needs and historical conditions—a community of shared future for humankind.

(1) *The One Belt and One Road Initiative: The contemporary exposition of the “community of free men” and the Chinese discourse*

Man, as a kind of existence, must rely on the community to realize its essential confirmation. (Hu, 2017) Marx’s “realistic” and “practical” human confirmation is based on the interrogation and criticism of capitalist civil society. It is believed that civil society is governed by capital operation and alienated labour. In the state of meeting, “the inevitability of nature” becomes the only medium through which people connect with each other, and human nature is frequently missing. The “realm of necessity will heavily fetter individuals in a “materialized” society,” and they will also lose their value attachment and historical conditions to the “realm of freedom.” In this regard, Marx pointed out that the liberation of people must depend on the gestation and maturity of the community. Only in this way can “individuals obtain the means to develop their abilities in an all-round way, that is, only in the community can there be individual freedom.”

Therefore, the true way to realize the verification and return of human nature is to eliminate the old social state of class and class antagonism and to achieve a “community of free people” constructed by “free individuality based on the overall development of individuals and their common social productive capacity becoming their social wealth.”

The One Belt and One Road Initiative is a contemporary interpretation of community philosophy, a realistic critique of abstract and “solitary” individualism and nationalism, effectively deepening and innovating Marx’s community philosophy. Industrialization and marketization in modern times have brought human society from the traditional nation-state into the era of community in adversity. However, this road is mixed with many uncontrollable, uncertain, and even highly risky social factors. Breaking away from the human nature and social relations constructed by the “real community” will result in human freedom being forced to submit to the logic of capital, human nature being enslaved by private ownership, and social relations being eroded by commodity fetishism. Although the liberal self-concept advocated by Western countries has promoted the awakening of individual self-awareness and the legal ownership of freedom rights, this self-concept cannot interpret the value pursuit of comprehensive human development and universal liberation and has even created confrontation and enslavement among diverse civilizations. It is based on an international perspective and has thoroughly surpassed and subverted the “self” of liberalism: on the one hand, the One Belt and One Road Initiative advocates the construction of an equal rights grid, a win-win interest framework and an inclusive and mutual-learning global civilization system. On the other hand, the One Belt and One Road Initiative advocates to effectively crush the “hegemony dream” of European and American powers by building a solid “community with a shared future for mankind,” which transcends the Western logic of “balance of power,” “hegemony concept,” and “conspiracy of homogeneity of civilization.” The One Belt and One Road Initiative contains profound community philosophies, which is a realistic spread of a rich community structure: first, the One Belt and One Road Initiative emphasizes the “symbiosis, tolerance and mutual learning” of human civilization and the “sharing, commonality and mutual benefit” of human development; secondly, the community emphasizes that “individuals belong to a structured and organized group or unit” (Heller, 1990). While the One Belt and One Road Initiative is an effective organizational strategy and organizational mechanism, finally, the One Belt and One Road Initiative is a coordinated action for the common interests of humankind and the “basic good,” highlighting the homogeneity of humankind itself. The One Belt and One Road Initiative is a contemporary interpretation of the “community of free men” and Chinese discourse. This is not only reflected in its transcendence of Western liberal values and its comprehensive understanding of community philosophy but also reflected in its correct view of justice and benefit formed by the reasonable inheritance of China’s excellent traditional culture, as well as the international society’s “communicative commons” formed by the contemporary development of the “community of free people.” The former emphasizes “mutual benefit and win-win, and righteousness for profit,” and the latter emphasizes breaking the “colonization of the lifeworld” by instrumental rationality and promotes the emancipation of humankind develops towards the rationalization of the relationship (Wang, 2002).

*(2) Strategic value: Dispel the charm and control of “false community” on human society, and provide a realistic path for the construction of a “community with a shared future for mankind.”*

Contemporary global governance is subject to multiple factors such as “anti-globalization,” geopolitics, cultural and religious differences, and is in a state of “fragmented” and “risky” governance; this leads to “fragmented” and “risky” global governance caused by the charm and control of the “false community.”

The so-called “false community” refers to “individual freedom only exists for those individuals who develop within the scope of the ruling class,” therefore, individual freedom and the right to develop in an alienated society manipulated by capital logic is restricted. Today’s globalization is still dominated by the capital logic of Western capitalism. In other words, contemporary globalization is the spreading process of “false communities,” which has created a heavy shackle and cage for the construction of rationalized human communication and the promotion of the process of human liberation. In this regard, dissolving the shackles of the “false community” on human society and building a vibrant “real community” have become an important path to promote the development of globalization in a balanced and inclusive direction. The One Belt and One Road Initiative is a sublation of the “false community.” Its fundamental goal is to build a community of shared interests and shared responsibility for humankind with a shared future.

### **3. Axiology: Philosophy of Justice in the Context of Globalization**

The advocacy of global justice is an important part of the One Belt and One Road Initiative’s ideological discourse and has become a powerful “weapon” to enhance China’s ideological discourse power. Global justice is the basic value and practical orientation of the One Belt and One Road Initiative. In other words, the One Belt and One Road Initiative is to use the philosophy of justice to judge international issues and design the order of international exchanges. The philosophy of justice embedded in the One Belt and One Road Initiative is a transcendence of the liberal justice philosophy: Liberal justice philosophy emphasizes “rights prior to good,” and focuses on the construction of procedural justice and pays less attention to substantive justice, and even excludes distributive justice (for instance, Jeck believes that distributive justice is not legal, it is an artificial trampling of natural and legitimate rules).

(1) *The unity of procedural justice and substantive justice: the philosophy of justice embodied in the One Belt and One Road Initiative*

Justice is not only a kind of good virtue, but also a kind of institutional arrangement—“the main social system distributes basic rights and obligations, and determines the way in which the benefits generated by social cooperation are divided” (Rawls, 1971). Marx upholds the position and method of historical materialism, has historically and critically unmasked and disenchanting justice and formed Marx’s philosophy of justice. For Marx, “the principle of justice is specific to every society” (McLaren, 2008), opposing abstract justice judgments and utopian illusions. Marx’s philosophy of justice is also realistic, profoundly critical and forward-looking: on the one hand, Marx bases itself on the dual enslavement of the proletariat’s material and spirit by alienated labour and criticizes the multiple moral, economic, and political “nonsense” of capitalism “justice,” so that “the more wealth a worker produces, the poorer he is. The more commodities a worker creates, the cheaper he becomes.” The logic of capital and alienated labour even creates the negation of human beings and the “dissociation” of the essence of the class. On the other hand, based on the static deconstruction and dynamic analysis of capitalist production relations, Marx pointed out the historical mission of the proletariat and

the historical evolution of social justice and advocated the particularity of the proletariat's pursuit of justice "is that we want property sharing and that we are communists," that it is the subversion of private ownership and the revolution of the capitalist social system, in order to eliminate the illusion of "capital-labor" equal exchange under the capitalist production relations and to achieve substantive distributive justice and political justice.

Marx's justice theory's inheritance and innovation are the valued support and practical purpose of the One Belt and One Road Initiative. The One Belt and One Road Initiative has fully absorbed the historical materialist standpoints and methods of Marx's justice theory and has fully surpassed the Western conception of justice with liberalism as the core of the discourse through historical and realistic perspectives. This kind of transcendence is embodied in the "dual separation" of procedural justice. Substantive justice-Western justice emphasizes "rights prior to good" and advocates procedural justice as a starting point and market regulation as an intermediary to achieve social justice situation. The One Belt and One Road Initiative advocates that procedural justice and substantive justice should be unified through effective principles and specific mechanisms to achieve the unity of the two in the historical dimension and real space.

*(2) "The philosophical thinking of supposed justice" moves towards "the vision of actual justice": the support of principles, rules and mechanisms*

The philosophy of justice embedded in the One Belt and One Road Initiative, including the advocacy of national distribution justice, the practice of the correct concept of justice and benefit, and the advocacy of a fair international order, manifest the supposed justice in the international context. The transition from the supposed justice philosophy to the "actual" global justice also requires the use of certain media, while global governance is to effectively communicate the supposed philosophy" and the "real justice vision." It is an important medium to promote the transition and transformation of the former to the latter. However, the salient feature of the existing global governance is that the "government-less" governance paradigm advocated by neoliberalism is in a dominant position, causing the systems and rules of global governance to become "fragmented." Their fairness has also fallen into the predicament of lack (Zhang, 2017). Promoting the design of the top-level system of global governance, the updating of governance concepts and the improvement of system supply, and building a more inclusive, standardized, and public global governance model has become the current breakthrough in global governance dilemmas and promotion of global governance system reform and an important measure to achieve global substantive justice (Lu, 2014).

The One Belt and One Road Initiative transcends the Western "liberal cosmopolitan" theory of global governance and profoundly demonstrates China's logic and great power style. The One Belt and One Road Initiative is a governance system that embarks on the path of global justice. It establishes the support of justice principles, justice rules, and justice mechanisms for global justice from "supposed justice philosophy" to "real justice vision." First, the One Belt and One Road Initiative transcends the concept of justice dominated by Western countries and builds more inclusive and fair global justice principles. "Liberal cosmopolitanism is the meta-theoretical basis of Western global governance theory" (Gao, 2016). The governance concept of "liberal cosmopolitanism" has brought a series of governance dilemmas in the practice of global governance, including the monistic governance paradigm that overly relies on "rule governance," "instrumental rationality" kidnapping the interests of global governance and the spread of zero-sum game thinking. (Qin, 2013). The One Belt and One Road Initiative has always adhered to the

principle of “consulting, co-constructing, and sharing,” breaking the envelope of tool rationality and game thinking on global governance, and always insisting on “reducing inequalities and imbalances in global development, so that people from all countries can share the world. The justice principle of “economic growth fruits” is a transcendence of the “law of the jungle,” and it is the contemporary and international development of traditional Chinese justice ethics and Marx’s justice concept (Xi, 2016). Second, the One Belt and One Road Initiative has changed the traditional path of international rule-making and transformed the formulation of international rules from a “Western-led” model to a “consultation and dialogue” model for countries along the road. The injustice of current international rules mainly lies in the monopoly of the power to formulate and interpret international rules by Western developed countries.

In contrast, developing countries are in a weak position. The One Belt and One Road Initiative advocates that countries along the road formulate international rules through equal, mutual respect and mutual trust “consultation and dialogue” and advocates peaceful and cooperative ways to resolve international differences (Wang, 2016). Third, relying on the new model of public governance built by the One Belt and One Road Initiative, it can provide a solid guarantee for global justice. The One Belt and One Road Initiative is an optimization and transformation of the global governance paradigm: the transformation from “gaming governance” or international affairs governance built around international governance issues to a global public governance model (Xue & Yu, 2015). The One Belt and One Road Initiative has not only become a breeding platform for international justice principles and justice rules, but it has also gradually become an effective operating mechanism for global governance. Compared with the traditional operating mechanism, the biggest advantage of this global governance operating mechanism lies in its publicity: first, the One Belt and One Road Initiative emphasizes the diversity of global governance subjects, namely, various international organizations, civil organizations, governments and regional organizations. They are all important subjects of global governance, and the interconnection and negotiation and cooperation of multiple governance entities have become the key to achieving results in global governance; secondly, the One Belt and One Road Initiative emphasizes the openness and diversity of global governance issues and project design, and actively expands the temporal and spatial fields of global governance; finally, the One Belt and One Road Initiative emphasizes the synergy and complementarity of global governance, effectively improving global governance capabilities and governance effectiveness.

## **Conclusion**

The philosophical analysis framework is the key to fully grasp the One Belt and One Road Initiative’s ideological context, values, and practical orientation. The philosophies embedded in the Belt and Road initiative show unity: human liberation is the core theme, and the ultimate pursuit of the Belt and Road initiative, the community with a shared future for humankind is the structure and path of the Belt and Road initiative, and global justice is the basic value and practical orientation of the Belt and Road initiative. The Belt and Road initiative has opened up the Chinese road of human liberation, the Chinese model of the human development community, and the Chinese logic of global justice on the theoretical discourse and practical path. The strategic conception and long-term layout of the Belt and Road initiative contain extremely profound philosophical logic, and the inheritance and development of Marx’s philosophy of liberation, community philosophy, and justice theory are the core philosophical thinking embedded in it. Chinese communists stress theoretical innovation, keeping pace with

times, seeking truth from facts and analyzing specific problems in a case-by-case manner. They combine Marxist's general theory with China's reality and constantly promote theoretical innovation in practice, which is the source of vitality of the theory of Marxism. At the same time, the Belt and Road initiative has inherited and promoted China's traditional philosophical wisdom for thousands of years, including the international application of the Silk Road spirit and the demonstration of China's great power in the era.

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