

Observed the development of human rights value in the cross-strait

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Abstract

Asian governments refused to recognize the concept of human rights is universal norms of human rights, this view is consistent with China's official policy, which is to say the so-called Asian values. Singapore's former Prime Minister Lee Kuan Yew is generally believed that first proposed the "Asian values". He mentioned that in 1992: "East Asian countries such as Japan, Korea, Taiwan, Hong Kong and Singapore in the development process, the population values and social behavior are very important factors. For example sacrifice personal interests to pursue group interests, it is the rapid development of regional power". He also mentioned that "western democracy cannot be promoted in Asia, due to the countries in Asia have their own core-value".

With the growth of China's political and economic strength, China's attitude on many international issues become more and more tough, whenever freedom of expression, protection of human rights in the international dispute, China vestments argument and explanation, but after thinking, economy development of China's development achievements, but also a core element of country toward hegemony, and indeed the outcome of China's economic development, the fact that it could not be undone. China has always claimed to be the world's "peaceful rise", but the current China's economic rise is not built on balanced economic growth, a high degree of environmental pollution, expanding armaments and comprehensive suppression of freedom, democracy and human rights and other multiple and complex factors above Therefore, the probability of future Chinese "hegemony rise" is probably much larger than the "peaceful rise". Although China's achievements in economic development is obvious to all the world and can not be ignored, but universal values of human rights of all the democratic countries of the world also advocated. Research questions of this paper is to discuss if China's one-party dictatorship of the social structure can really practice Western-standard universal Movement and trends, and even predict, and the possibility of Chinese-style practice of human rights values in the future development of human rights and protection.

Chapter 1 introduction

BC January 20, 2011 in the morning, “Chinese president Hu visits US” to debut this meeting by the world's attention, because this is the first time in the country in recent years¹, Chinese leaders is to visit the United States, and may also be Hu Jintao before leaving office after the last country in his capacity as Chairman of the Chinese visit the United States, but also the 44th US President Obama and Chinese dissident Liu Xiaobo, were awarded the Nobel Peace Prize in 2009 and 2010, the two leaders first official meeting, discussions on economic development between the two countries to make cooperation with the currency exchange rate, but also on issues related to human rights and development to make the discussion. Chairman of the House Human Rights Subcommittee, said Chris Smith, Nobel Peace Prize laureate Obama, and “imprisoned Nobel Peace Prize winner met with political leaders”, if dare not openly demand the release of jailed Peace Prize winner, will be “very difficult imagine”.²Last

but Hu did not publicly explain this sensitive issue, only in the press conference, said: "China recognizes and respects the principle of universality of human rights, but at the same time, in dealing with the issue of human rights should take into account different national conditions, China is in reform process in developing countries, economic development is faced with many challenges. China will continue to improve the living standards of the Chinese people, promoting democracy and the legal system. China is willing to with other countries on mutual respect, non-interference in each other's internal affairs under the principle of conduct on human rights issues exchange and dialogue, enhance understanding, and expand consensus and narrow differences."³ "Finally, the two leaders acknowledged that Sino-US differences on human rights issues Nan Xiao, but promised to continue to" sincere and frank way "to resolve the dispute.

Refused to universal norms of human rights come in handy, of course, is the government's concept of Asian human rights, in particular, this view is consistent with China's official

¹ China Times: < Chinese president Hu emphasize cooperation when visiting US, the focus of human rights Economic Cooperation> URL: <http://news.chinatimes.com/realtime/110104/112011012000833.html> (Browse Date: January 17, 2015)

² Taipei Central News Agency General News: < Chinese president Hu visits US, human rights issues will be hard to break > URL: [http://www.cna.com.tw/ShowNews/Detail.aspx?PNewsID=201101190120 & pType0 = aOPL &](http://www.cna.com.tw/ShowNews/Detail.aspx?PNewsID=201101190120&pType0=aOPL)

pTypeSel = 0 (Browse Dates: January 2011 17).

³Taipei Central News Agency General News: <Hu to clarify it to avoid the issue of human rights > at: [http://www.cna.com.tw/ShowNews/WebNews_Detail.aspx?Type=Popular & TNo = 1863 & ID = 201101200006](http://www.cna.com.tw/ShowNews/WebNews_Detail.aspx?Type=Popular&TNo=1863&ID=201101200006)

policy in this regard⁴, that is to say the so-called Asian values. Made origin "Asian values", generally considered to be former Prime Minister Lee Kuan Yew of Singapore first proposed. He said in a public interview in 1992: "East Asian countries such as Japan, Korea, Taiwan, Hong Kong and Singapore in the process of development, its population values and social behavior is important"⁵. East Asian values such as sacrifice personal interests to pursue group interests, is the driving force of the rapid development of the region. "The researchers advocate Asian values related proposition after finishing as:

First, the cultural relativism of the individual and the community - a community in the Chinese family value critique of individualism: the world is diverse, race around the physical structure of a gap, cultural distinctiveness and diversity of thousands of years evolved. Because human rights because human existence, their thinking and reaction will be affected education, living environment and customs and so on, all residents of different regions of values which determine the order of importance of life⁶. In Chinese culture, the

importance of family and community is individualistic concept of human rights is based on the opposition, former Prime Minister of Singapore Lee Kuan Yew said: "in opposition to American-style individualism, individual East Asian community as a family members, cannot be cut as a separate existence. As an extension of the home country of the spirit, it cannot replace the function of the family".⁷ US drugs, drug abuse, violent crime, the high divorce rate and the proliferation of firearms, it is advocated consequences individualism planted.

Second, having unique national cultural rights: The practice of human rights and development is part of Western history, economic and cultural background conditions arising, does not apply to the Asian region. Such as the Bangkok Declaration of 1993: "Stressing that the historical background of different countries, cultural traditions and differences in economic development, and therefore must consider the human rights implications of national and regional considerations as well as the uniqueness of the historical, cultural and religious backgrounds of different countries".

Third, the right to conduct sovereignty belongs to the state affairs: Any human rights grounds,

⁴Davis, translate by Deng Wenche, Edited by Michael C. human rights and Chinese values, (Taipei: Oxford University, 1997) , p.4 .

⁵ Zhuo Chunying: "Introduction to Human Rights Thought", Taipei: Red Ant Books, (2007), pp. 6-7.

⁶ Zhuo Chunying: "Introduction to Human Rights Thought", Taipei: Red Ant Books, (2007), pp. 6-7.

⁷ Chen Yaohua: "Human rights are not exotic - Intercultural Philosophy human rights inquiry" (Taipei: Five South, 2010).p.125

requires countries to achieve the behavior of Western human rights standards, is a kind of cultural imperialist aggression and interference in the internal affairs of an excuse. Domestic human rights belong to the internal affairs of countries, it does not allow other countries to interfere. Stanford University, the famous scholars of international relations Stephen Krasner said: organized hypocrisy. False equality belies the reality of the strong bullying the weak, the principle of the supremacy of national interests, so that power can justifiably pursuit of self-interest maximization, you can also avoid moral responsibility for the maintenance of the common interests of human society⁸.

Fourth, the country's economic development than on Civil and Political Rights: China in 1991. The white paper says the eat for Chinese people is the most basic needs, and therefore, "civil and political rights" for the poor, not only make no sense, but also the luxury rights. That is to meet the basic needs of the people, social order and stability, be possible to enjoy power. Therefore, in the process of economic development, for the sake of efficiency and profit, through the national force led to the removal of the political order instability is necessary.

Jack Donnelly believes that modern Western

countries and non-Western countries, there is a big difference for individual human rights view, is the traditional Western values of protection of individual rights, other individuals, groups or authority are not infringe on individual rights, but the ideas and non-Western countries different traditional mode of thinking⁹. Oriental Confucian culture, although also implies the concept of human rights, such as Confucius and Mencius of "people-oriented, boat followed the king of light", "people are the foundation, the solid Bunning", and so-called "love thinking", "has behaved, do not impose on others", but the lack of explanation and the clear preference of civil rights rather than individual rights, coupled with China's long feudal monarchy in authoritarian culture, emphasis on ethics and obligations, pay attention to etiquette, law-abiding, not only suppress the individual concept of human rights, and the rights will "struggle for power" equate, so the negative attitude towards human rights¹⁰. Asian events often occur in human rights violations, many governments to "Asian culture" refused to implement the Universal Declaration of Human Rights, the ideal of universality of human rights is not easy to achieve, even in the Asian economies more

⁸Li Long shang, Zhang Yian translation, Martin Jacques with, *When China Rules the World*, (Taipei: Linking, 2010), p. 15.

⁹Peter R. Baehr, "Universalism Versus Cultural Relativism," *Human Rights : Universality in*

Practice (New York : ST.Martin's Press, 1999) , pp.13.

¹⁰Dan Zhao Wei: " Four elements to obstruct individual rights – A case study in national schools " a bimonthly educational research, No. 65 (1999), pp. 14-24.

prosperous and democratic country such as Taiwan, Singapore, South Korea, etc. , there are still many restrictions and regulations of the people's fundamental rights, human rights or the safeguard mechanism is not established, it is clear efforts in Asia have yet to achieve human rights¹¹.

Chapter 2 Research Questions

China hosted the Olympics in 2008, let the whole world see the value and the presence of Chinese cultural soft power, the Chinese film director Zhang Yimou is Olympic opening ceremony led, more than fifteen thousand performers to participate in the entire program is full of Chinese features, with a variety of confident, calm and easy to understand performance mode, show the world China's historical development and cultural characteristics. After the Olympics, most countries believe that China will be the Olympic Games to a new realm, almost undefeatable, the next Olympic host country is the United Kingdom, it has been declared: the 2012 Olympic Games will be a lot of simple activities¹². In addition, China's stunning economic strength, it is inconceivable that in recent years a number of economic data are a

record high, the most significant is the total GDP in 2010 surpassed Japan for the first time, ranking second place in the world. According to China's National Bureau of Statistics, 2010 GDP in China amounted to RMB 397,983 million, annual growth rate of 10.3%, compared with 2009, continued to rise 1.1 percent, GDP has officially overtaken Japan as the world's second largest economy. According to optimistic forecasts, by 2030 China will overtake the US as the world's largest economic power. Even faster to China's current economic development model transformation direction, the main can be divided into two major manufacturing and consumer level. In the manufacturing level stressed to promote the optimization and upgrading of industrial structure, enhance the capability of independent innovation, promote energy conservation and carbon reduction and environmental protection, and deepening reform and opening. In the consumer level it is to actively expand domestic demand, home appliances through the car to the countryside and Ten Thousand Villages market works vigorously to boost domestic consumption. Improving market access and expanding domestic consumption, short-term stable development of China's economy, is expected to make a long-term industrial upgrading and independent innovation road more smoothly, because the industrial upgrading and independent innovation research and development needs of the market as a backup,

¹¹ Lin Jiafan: "Taiwan and the development of international standards of human rights," New Century Forum think tank, No. 45 (2009, p. 9)

¹² Li Long shang, Zhang Yian translation, Martin Jacques with, When China Rules the World, (Taipei: Linking, 2010), p. 468.

the lack of market support and test refining, industrial upgrading and independent innovation is impossible to develop and implement¹³.

With the growth of China's political and economic strength, China's attitude on many international issues become more and more tough, whenever freedom of expression, protection of human rights in the international dispute, China has a total explanation, however, is China's achievements in economic development, the national element toward hegemony, and China's economic development does have its model, which is the fact that cannot be undone. China has always claimed to be the world's "peaceful rise", but the current China's economic rise is not built on balanced economic growth, a high degree of environmental pollution, expanding armaments and comprehensive suppression of freedom, democracy and human rights and other multiple and complex factors above. Therefore, the probability of future Chinese "hegemony rise" is probably much larger than the "peaceful rise". Although China's achievements in economic development is obvious to all the world, but also the universal values of human rights advocated

by all the democratic countries of the world, such as Professor Huang Mo who is in Zhang Foquan Human Rights Research Center of Soochow University mentioned in 2003: "human rights universal of human rights in the world does not mean that the charge has been guaranteed, the early 21st century has no idea of the political elite dared to openly oppose human rights, mostly specious discourse to disguise evil"¹⁴ earlier in 2000 at the national human rights Commission on a forum, Huang Mo said: "Asia's vast population dense, both different religions, values of the society are not the same, difficult to generalize into a single Asian values. At the same time, the concept of authoritarian government and policy, by resistance forces within society, intelligentsia and professional classes most strongly, Asian values cannot last long".¹⁵ Therefore, this article would like to study the problem is that the social structure such as China's one-party dictatorship, whether the universal practice of sports and fashion, and even to predict the future development and protection of the human rights cause, Chinese-style human rights values of the possibility of practice .

¹³Maxiang You: <The outlook of China's economic development mode transformation - as seen from the perspective of market integration ', "the South China Institute of Asia - the New Century Taiwan's political and economic development of East Asia and Teaching Research Project Forum" website: <http://proj.ncku.edu.tw/seataiwan/010125/5.pdf> (Browse date: May 17, 2011).

¹⁴Huang Mo: "Human rights education outline map: from universal value of human rights talk," the idea of human rights education and instructional design Taipei: Society and Citizen Moral Education (2003), page 4.

¹⁵Huang Mo: "National Human Rights Commission, the Asian and Asian Values", the National Human Rights Commission Symposium, (2000), page 2.

Chapter 3 Transformation of human rights in China

1. From 1989 Tiananmen to 2011 Jasmine movement

June 4, 1989 Tiananmen Square massacre, China's authoritarian government destroyed the democratic movement, while human rights abuses, when the army tanks run over by pro-democracy activists, tyranny and expose the brutal nature of the world, worldwide condemnation, then the passage of time, the CCP's political and economic strength has been gradually move towards hegemony, its human rights policy is also more detailed and flexible. February 2011, China Following the Jasmine Revolution Tunisia, Egypt and Libya revolutionary uprising, but also through the Internet, calling on China in many places, Macao, Hong Kong and Taiwan regions and some overseas Chinese authoritarian regime, freedom of expression and human rights of people dissatisfied with the more peaceful way of protest, no crowd gathered to protest, nor Scream revolutionary slogans, the crowd just gently, pray or just take a walk. But according to reports, Chinese official in related activities, or the use of large numbers of police, to ease the flow of people and traffic and prevent conflicts on the grounds that the scene onlookers driven severance, and take away protesters armed with jasmine and individual people, Chinese and foreign media reporters repeatedly been arrested or detained in the

venue have been sending a large number of police closely monitor attempts to prevent unauthorized people gathered. From 1989 to 2011, after 23 years of transformation, China's repression of free speech means at the expense of people's lives from the transition to a more flexible disperse and persuasion, but really make Chinese revolution towards democratization it? Perhaps the time is not ripe, but China has accumulated decades of experience with the National Human Rights western debate, the operation in human rights issues is more calm, internal emphasis on the prevention of peaceful evolution, quickly extinguished the flames all revolutions, while educating people China cannot be arbitrary; External no longer dogmatic to “human rights in the internal affairs of” and “cultural relativism” as an excuse to deal with the West, emphasizing the Confucian culture emphasizes community, and the sovereignty and cultural differences as a basis for the exchange of dialogue with the West, in order to establish human rights consensus, and thus shape the so-called land of China in the human rights perspective, the purpose of the refusal of Western human rights and democracy. Tunisia's Jasmine Revolution because of high unemployment, bleak national economy, and the occurrence of the people's revolution to overthrow the authoritarian regime, but China is in control of the country on the path of democratic development, so that the height of

the country's economic development, the Chinese Government believes that prior to democratization there should be a hard economic development as the foundation, to avoid falling into a similar predicament of Indian democracy, only a few wealthy elite, while most poor people.

2. From Western to China: the human rights value

Today, the development of China surprised the West Country and threats, and the significance of universal values is China's modernization model is not past the Western model of Western liberal democracy. China's economic development model is to have one-party dictatorship and the market economy do combine highly, whether national leadership system, academia and civil society, and even the recent Western arguments, all that China's modernization is not the path with Western architecture can be discussed. Conventional Western democratization and capitalist development model for countries with modern standards, but their religion, or colonial mercantilism, let Western countries in the past predatory colonial resources to hegemony strong stance intervention or violations of other countries. The Chinese performance was completely different, there is no traditional maritime expansion, while the mainland as a base to the Middle Kingdom mentality to implement progressive expansion, gradually affect nearby countries, thereby affecting the

whole world, perhaps limited by selfishness, the Western mainstream elite do not believe one hundred years of relative success of modern Western model and value, may be replaced by an entirely different mode of China, has always believed that liberal democracy, market economy and multicultural society of modern human society and globalization the only way that all non-Western societies of Western civilization will eventually nurtured towards modernization.

Although Confucianism was deemed hinder China's modernization, the spirit of the May Fourth Movement of Westernization negative value of Confucianism, the Cultural Revolution, when the "four olds, four new legislation" will be deemed to Confucianism and to eradicate the old days, but 1990s revival of Chinese culture began in nationalist sentiment and the ground under the double impact of thought, Confucian culture can be found in China on behalf of China value and become the development, "Chinese capitalism" basis, it is the spirit of Chinese modernity index¹⁶. China's rise will reshape the meaning and mode of modern Chinese culture is nurtured by the unique history and geographical environment, and after thousands of years of refinement, the traditional Chinese social order is a reasonable pecking

¹⁶ZHOU Zhi-jie: " Offbeat or not? Discussion of Chinese modernity", National Taiwan University - Teaching Chinese mainland telecommunications, No. 80 (2007), page 16.

order governance system, when the Chinese people's cultural superiority gradually restored, the radiation power of Chinese culture will once again expand and become an important driving force restructuring world order¹⁷.

Chapter 4 Universalism and relativism of human rights

1. Human rights values of binary oppositions

Although the universal value of human rights has long been, but still face challenges and differences in non-Western cultures pluralistic system of cultural values brought about. World Conference held in 1993 at the Vienna Conference of Human Right, Declaration at the meeting show that: all human rights is a global, indivisible, interdependence and associated¹⁸. Such a proposition seems to represent the universal human rights of have gained international recognition, but it was an additional text of the Declaration: human rights issues should be measured according to the characteristics of national and regional particularities and various cultural, historical and religious backgrounds, also revealed

cultural differences implied controversial human rights values¹⁹. Most of the research literature does not explain the specific areas of human rights, the term usually refers to the universal values originated by the West, because the development of the concept of human rights in Europe began in the Enlightenment, leading to human rights values equivalent to Western values, as industrialization and modernization and colonialism, for non-Western countries that are considered to be committed to the modernization of the invasion and the so-called sovereign interference hegemony. Based on national, racial and cultural differences are derived from different values, so the protection of human rights should be adapted to local conditions and practices, human rights issues must consider the characteristics of diverse backgrounds of the situation, region, culture, beliefs coupled with assessment would only be appropriate²⁰.

International human rights norms to non-Western civilizations and conflicts in the region to generate run-localization process, thereby causing non-Western region of Western

¹⁷Li Long shang, Zhang Yian translation, Martin Jacques with, *When China Rules the World*, (Taipei: Linking, 2010), p. 14.

¹⁸ Albuquerque, "Chronicle of an Announced Birth, *The Coming into Life of the Optional Protocol to the International Covenant on Economic, Social and Cultural Right :The Missing Piece of the International Bill of Human Right*." (Catarina de, 2010), Vol.32, No.1:144-178

¹⁹Takeda Miki son: "nature of economic, social and cultural rights of the International Covenant on history and law," *Taiwan International Law Quarterly*, Volume 3, 1 (2006), pp. 281-282.

²⁰ Weiss, Thomas G, Forsythe, David P, Coate, Roger A, and Pease, "The United Nation and Changing World Politics. Clorado " :Westview Press (Kelly-Kate, 2009), p.129-152.

universalism and relativism of dichotomy confrontation²¹, two types of differences are described as follows.

Universalism	Relativism
Development and promotion of human rights as the goal, that the human rights values should not change the national cultural differences, should be detached from the above conditions, culture, beliefs, values become universally recognized, non-Western and therefore should accept Western values as the main international human rights norms.	Convinced that human rights should be the particularity of national cultural value, from the international human rights norms of the Western philosophical tradition does not reflect universal values, due to the obvious cultural differences between Eastern and Western traditions, Western countries advocate of universal human rights is equivalent to the force applied to the mainstream of Western values in the traditional culture of the East, unless the international human rights norms can also be incorporated into the main specifications of Asian values, otherwise not be

²¹ Shih, Chih-yu "Human Right and Human Welfare" (Opening the Dichotomy of Universalism and Relativism, 2002), p.13-24

	truly "universal" human rights ²² .
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Donnelly believes that modern Western countries and non-Western countries for individual human rights of opinion, is a former traditional values of protection of individual rights, other individuals, groups, or both cannot be authoritarian violations, such as Fig personal gain is clearly against the concept of social and no different traditional mode of thinking in Western countries²³. Chinese Confucian culture in the long monarchy authoritarian society, emphasis on ethics and obligations, pay attention to law-abiding, in recognition of the large sacrifice I finished my sentiment, not only suppression of individual human rights concept will equate the rights and struggle for power, thereby It seems, China's human rights should hold negative attitudes²⁴. Perhaps the above dichotomy is more arbitrary, but if simply to be addressed on a cultural perspective of human rights relativism and universalism, universal values of human rights activists believe that the West is no sub region, belongs to all common

²²Chou, Chih-chieh "Impacts of International Human Right Regimes on International Politics after the September 11th Event" (Chinese political Science Review 2004) No36: p190-227

²³Baehr, Peter R. "Human Right: Universality in Practice" (New York: ST Martin's Press, 1999), p.13

²⁴Wang Yujing: "Analysis of Confucian and Islamic When: Western universal human response to Asian values", the National Development and Research, Vol. 7 1 (2007), pp. 27-28.

human culture, on the contrary, advocates relativist attention on the consistency of existing international human rights norms and local cultural traditions and norms.

2. Human rights relativism examples

Domestic cultural differences lead to the universal values of human rights cases criticized, highly democratic Taiwan to discuss the recent abolition of the death penalty, December 10 2009 Taiwan's legislature ratified the Convention, "the International Covenant on Civil and Political Rights" and "economic, social and cultural rights the international Covenants on Human Rights "to let Taiwan move towards a new era of the rule of human rights, as disclosed in the international Covenants on Human Rights of the safeguards, have the force of domestic laws, administrative, judicial or executive as the investigation, the trial can be applied directly, important that people be present in the relevant provisions of the proposed convention disclosed safeguards fundamental rights, according to national criminal violations of the rights to resist, and then seek compensation, however, the "international Covenant on Civil and political rights" expressly provided in Article 6 of the Convention any party may not invoke this section to delay or stop the death penalty, so the Taiwanese government really should take gradual abolition of the death penalty stance. Besides the two conventions Enforcement Act

of Taiwan's Article 8, in accordance with the contents of government agencies at all levels should the provisions of the two conventions, reviewing laws and administrative measures, the provisions of the two conventions are discrepancies, shall within two years after the implementation of this Law, the completion of the Act, amendment or repeal and administrative measures to improve the system (set). But in Taiwan, which abolished the death penalty against the situation, public opinion has always been in favor of abolishing the death penalty, but also to scrap the death penalty impasse. Thus, human rights and the West cannot explain Taiwan scrap the death penalty controversy because of its universal value cannot fit the mainstream view of a region of cultural traditions, historical experience with civil society, only more tolerance, human rights values flexibility to make human rights play real influence.

Chapter 5 conclusion

1. Human rights Gradualism in China

The Tiananmen massacre, the Jasmine revolution, religious persecution of Falun Gong, Tibetan independence and the bloody repression of the brutal Burmese military government support and other violations of universal human rights, and many people with speech or article expose China's negative behavior and with "inciting subversion of state power" charges suffered arrest detention. In fact, China's constitution guarantees covering

civil and political rights, but also specify the guarantee of freedom of speech, assembly and association, but give the basic rights of the people at the same time, but attached conditions of the law, such a strange constitutional framework, did not let the people really enjoy basic human rights. In China, freedom of expression, assembly and association and other civil and political freedom must comply with various restrictions set by national governments, the legal and regulatory obligations which forced the people to establish very broad, covered the criminal laws and decrees relating to national security, clamping arms are the people freedom of expression and therefore was convicted people very much. China by the one-party dictatorship, the government and the party are the only legitimate interpretation of foreign public institutions, while China's foreign total to stage theory, the right to life, the right to development to explain the value of its human rights development, emphasizing cultural differences and national particularity to explain its universal values of human rights violations related behaviors.

In the past it has always been to "interference in internal affairs and violation of the sovereignty" to face world condemnation for its clamping religion, freedom of speech, but the Chinese in AD 1997 and 1998, has signed a summer "Economic, Social and Cultural Rights, the International Covenant"

and "citizen and political rights, the international Covenant "wanted the world to know China's willingness to accept international supervision and audit on human rights issues with the transaction, the paper believes this is China towards democracy and universal human rights of a catalyst. In 2011, Anglo-American and French troops battled in Libya at that time the Chinese Foreign Ministry statement: "About the situation in Libya, China has always been in favor of the use of force in international relations, and stands for dialogue, negotiation and other peaceful means to resolve the disputes and differences that the international community joint efforts to encourage the parties to achieve a ceasefire as soon as possible, to avoid conflicts caused by the escalation of violence greater humanitarian disaster, Libya to resolve the current crisis through political and diplomatic means to promote the easing of the situation in Libya "as soon as possible"²⁵. While the final policy on Libya abstained, the United Nations sent troops to acquiesce approvals Kadhafi, but after coalition air strikes in Libya two days after US troops began to "hegemony" Chinese state media criticism, Chinese Foreign Ministry spokesman called on behalf of the Government bombing must stop military

²⁵Kimo CNA News : 〈 China: disapprove the use of force in international relations 〉 ,
<http://tw.news.yahoo.com/article/url/d/a/110329/5/2owv3.html> 。

actions in Western countries have caused heavy civilian casualties in Libya, will bring greater humanitarian crisis, China expressed opposition to the use of force in international relations, civil war in Libya should support a peaceful solution. China to attitude and tolerance powers set forth in the international advice to more mature diplomacy and flexibility to protect national interests, so that the views of countries in the world that China is constructive.

2. Local culture and international human rights values: Human Rights in China Thinking

China believes that the concept of human rights from the West, and the West to non-Western countries snobbish hegemony diffusion tools and reason, which is due to the development of the concept of human rights from the Enlightenment in Europe, resulting in human rights values equivalent to Western values, along with the modernization and colonial aggression toward non-Western countries. China has made dazzling achievements in the reform and opening up, and most of East Asia, Latin America is committed to the successful modernization of the State, especially the so-called newly industrialized countries or developing country, we could not agree more explanation did to the Western concept of human rights and Hegemony aggression, and even instrumental use of human rights, as the national interests of action.

China since reform and opening up in 1979, after the 1989 Tiananmen Square massacre to the present world economic power, which faces the reaction of the international human rights universal pressure from discrepancies with the national conditions of hostility, into the international economic powers to discuss status the connotation of human rights and norms, except 1997, 1998 genus has signed two international conventions on human rights, in March 2001 the Chinese National People's Congress also formally approved the "economic, social and cultural rights, the international Convention" and China since the United Nations human rights since the Council has been established in 2007 as a member of such a progressive model of development of human rights, let us noteworthy. While China's economic development, the inherent spirit of Chinese culture as the foundation, to promote human rights in the concept of value, so that the world's most populous country can move forward so relatively stable, although the freedom of expression, democracy and the rule of law, environmental protection etc. perhaps the world has not kept pace with the universalism, but driven by high economic development, perhaps in the near future, it will be reflected in its results.

3. Symbiosis local culture and international norms: Construction of Chinese human rights perspective

In the binary point of view of human rights and

universal values in the localization and development, human rights must not fall into the myth originated in the West, while the value of human rights symbiotic narrow space, the West might pay in active governance of global human rights, but past history test and implement mechanisms of human rights also in the establishment of the United Nations, was gradually developed, and is behind the frustration of many human beings make "massive human rights violations" and "genocide." Therefore, we should discuss human rights values and how placed on the development of fundamental human rights values to shape the country as a direct or indirect legitimacy, or even need to study ways and means of multiple, which pulled out of issues of their respective concern and research the method of the current development of China's human rights make more circumspect observation and interpretation.

China is still the national government cut right to life and the right to development as a priority objective of the current human rights protection, and thus the practice of civil and political rights on the international gap still not completely comply with the global universalism, in fact, the Chinese model of development of human rights not simply native, when China accepted some degree of stimulation, it will amend, transformation and enhance the protection of human rights and development on the ground. In addition, with the height of the

country's economic development and rising international status in recent years, the Chinese government is committed to creating harmony and welfare of the community, is another international human rights conventions, "the economic, social and cultural rights" implementation, so confident and systematic the human rights model of development in the foreseeable future, the value of Chinese human rights community will work together to develop international human rights, or even to show the essence of the right to speak of human rights.

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