

The Confucian Ideal of A Cosmopolitan Society and A Shared Future for Mankind

Yijie Fu^{1, a}

¹School of Marxism, Yan 'an University, Yan 'an, Shanxi Province, 716000, China

^a2939466755@qq.com

Abstract

Unlike the historical period when the ideal of a "commonwealth" society was proposed and discussed, which could never go beyond the limitations of that era and historical conditions, the CPC adheres to the "soul" of the basic principles of Marxism and the "root" of the excellent traditional Chinese culture, and reaches the convergence of "tradition" and "modernity" through inheritance and innovation, in order to give a shared future for mankind a "cultural root". The CPC adheres to the "soul" of the basic principles of Marxism and the "root" of the excellent traditional Chinese culture, and achieves the fusion and convergence of "tradition" and "modernity" in the course of inheritance and innovation, in order to give a shared future for mankind a "cultural foundation". "The Communist Party of China (CPC) insists on the principle of being open to the whole world. The CPC adheres to the sentiment of having the whole world in mind, and realizes the sublimation of the traditional culture's concept of "commonwealth of the world" and the inheritance of Marxism's idea of "true community" with the concept of a shared future for mankind, completing the transformation of the "Western-centeredness" of the world. It has transcended the zero-sum game thinking of "Western-centrism", embodies China's responsibility and bearing as a major international country, and continuously promotes dialogue and exchange of world civilizations, mutual learning and mutual appreciation, making new contributions to the progress of human civilization and the peaceful development of the world.

Keywords

A shared future for mankind; commonwealth society; association of free men; second union.

1. Introduction

"What kind of world to build and how to build it" is an important common issue facing human society. In January 2017, President Xi Jinping delivered a keynote speech titled "Building a shared future for mankind" at the United Nations headquarters in Geneva, comprehensively and systematically elaborating on the concept of a shared future for mankind, the core connotation of which is to "to build a world of lasting peace, universal security, common prosperity, openness and inclusiveness, cleanliness and beauty." [1] The "a shared future for mankind" is a new theoretical paradigm fundamentally different from that of traditional Western civilization. The "a shared future for mankind" is a new theoretical paradigm fundamentally different from the pattern of world interaction in the vision of traditional Western civilization, and is committed to transcending the community of interests under the traditional mode of interaction and shaping a community of spirit in which the coexistence and co-prosperity of cultural diversity is the fundamental pursuit. [2]

The outstanding traditional Chinese culture, nurtured by more than 5,000 years of civilized history of the Chinese nation, has accumulated the deepest spiritual pursuit of the Chinese

nation, represents the unique spiritual identity of the Chinese nation, is the rich nourishment of the Chinese nation's unceasing growth and development, is the outstanding advantage of contemporary China's development, and is the foundation of our firm footing in the world's cultural turbulence. 2021 July 1, in his speech at the conference celebrating the 100th anniversary of the founding of the CPC, President Xi formally proposed to combine the basic principles of Marxism with the Chinese traditional culture, i.e., the "second combination". [3] The concept of "a shared future for mankind" has been put forward creatively on the basis of the traditional Chinese idea of "commonwealth of nations" and in the context of globalization. On the basis of the traditional Chinese idea of "commonwealth of nations", and in the context of globalization, the concept of a "a shared future for mankind" has been creatively put forward, providing a Chinese proposal for solving the problems of mankind. As President Xi emphasized: "To open up and develop socialism with Chinese characteristics on the basis of the profound foundation of more than 5,000 years of Chinese civilization, combining the basic principles of Marxism with China's concrete realities and excellent traditional Chinese culture is the way to go." [4]

2. The Idea of "Commonwealth" in Traditional Chinese Culture and Its Historical Evolution

The ancient Chinese concept of the world is not just a geographical concept, but also a political and cultural one, with the ultimate goal of realizing the "commonwealth of the world". The memory and remembrance of the beautiful society of the three ancient dynasties in the Book of Songs, the Book of Songs and the Book of Changes provided the ideological basis for the ideal of the commonwealth, which was further developed and elaborated by Confucian scholars, resulting in a more systematic and complete socio-political ideal, which is centrally embodied in the Book of Rites, where it is written: "The Way of the Great Dao is also carried out, but it is also a political concept and cultural concept. "The Way of the Great Dao is also practiced, and the world is a public place. The world is a commonwealth. We select the virtuous and the capable, and we teach faith and cultivate harmony, so that people do not have to be alone with their relatives, and do not have to be alone with their children, so that the old have an old age, the strong have a use for their strength, the young have a place to grow up, and the widowed, the lonely, the sick and the invalid have a means to support them. Men have their share, and women have their home. If the goods are abandoned on the ground, they do not have to be hidden in themselves; if the power is not out of the body, it does not have to be for oneself. Therefore, if the plan is closed but not emerging, the thefts and robberies do not take place, so the external doors are not closed, which is called Datong. The idea of Datong put forward by Confucius, "The way of the road is also, the world is public", is the political ideal and ultimate goal of the ancient Chinese administrators.

The ideal of the commonwealth in the Rites of Passage is an important part of Confucianism, which depicts an ideal social state characterized by public ownership of power and property, selection of the virtuous and the capable, and the practice of faith and harmony. This ideal is not only Confucian, but also a social ideal and value ideal unique to the Chinese nation. The core of the Datong ideal lies in the realization of a society in which "the world is a commonwealth", in which power and property are publicly owned, in which people manage the society by electing the virtuous and capable, and in which honesty and harmonious interpersonal relationships are emphasized. This ideal is not only a vision of the future, but also a reminiscence and a longing for a better social state in the past. In the Rites of Passage, the ideal of "Datong", together with the ideal of "Xiaokang", constitutes the Confucian system of social ideals. Since the concept of "Datong" was formally put forward in the Book of Rites, it has had far-reaching impacts on Chinese politics, society and culture in different periods of history. As

the historical environment and the political and economic structure of society have changed, its ideological connotation has been accepted by many thinkers, who have continued to enrich and elaborate on it.

In the Han Dynasty, Confucianism was revitalized with new changes. With the gradual replacement of "the teachings of the sages" by "the position of the son of heaven", the ideal value of the commonwealth also faded away, but based on the high status of Confucianism, the idea of the commonwealth was still found in the discourses of Dong Zhongshu, He Xiu and others. For example, the idea of "thinning out the wealth of the rich and the poor" and "restricting the use of land for mergers and acquisitions" was adopted by Dong Zhongshu and He Xiu. Since the founding of the Han Dynasty, land annexation has existed, which not only restrained the development of social economy, but also created a large number of poor people and rich landlords in confrontation, aggravating the inter-class crisis. Dong Zhongshu's economic reforms, which included the early progressive ideas of equality and harmony, were the inheritance and development of Confucius' idea of "commonwealth". At the end of the Eastern Han Dynasty, the intellectuals who were more concerned about the social crisis noticed the fundamental contradictions of the feudal society and their intensification, and they were clear that the result of the intensification of the contradictions might lead to the demise of the Han Dynasty, and He Xiu's "Three Worlds Saying" was put forward under such circumstances, and its essence was the "Peaceful Times". Its essence is a rational pursuit of a "peaceful and prosperous world". In the highest stage of the "Three Worlds" idealized by He Xiu, the world is one family, the social order is maintained by the public moral principles recognized and followed by all mankind, there is no violence in the society, and harmony is the norm of the society, which implies the good wishes for the unity of the whole world, harmony and tranquility, which is the best wish of the world. Harmony is the norm of society, implying the good wishes of unity, harmony and tranquility, which is a new expression of Confucius' Cosmopolitan Society.

In the Song Dynasty, Roy Cheng, Cheng Yi, and Zhu Xi and others elaborated on the idea of the commonwealth, emphasized the combination of rationalism and the idea of the commonwealth, and put forward a more systematic theoretical framework. Behind this economic and cultural development and prosperity, there were deep social contradictions and crises. On the one hand, the Song rulers pursued a program of favoring all officials and implemented the system of "special reward", which resulted in redundancy of officials and aggravated political corruption. On the other hand, the destruction of the "equal land system" made the private land ownership of landowners recognized in the legal sense, and the means of acquiring land by granting land according to the "equal land" order no longer existed in the past, which changed the way of the feudal land occupation system and aggravated the development of land annexation. At the same time, the Song Dynasty adopted the tolerant policy of "not suppressing annexation" and "not setting up the field system", which led to the landlord class to annex and plunder the land crazily, and made the contradiction between the landlord class and the peasants more and more intense. Against this background, the establishment of a fair and reasonable talent selection and land distribution system became the consensus of the elite class at that time. Er Cheng believed that the criteria for talent should be virtue and talent, with virtue as the main criterion and talent as the main criterion, which embodied the fairness of selection, and was the practice of "selecting the virtuous and the capable" in the Cosmopolitan society. Zhu Xi recognized the uneven distribution of the means of production caused by the rich and poor class antagonism and contradiction, from the practice of the proposed "economic boundary law" program, in an attempt to alleviate the fierce land annexation and the deepening of the inequality between the rich and the poor. This is in fact a manifestation of the economic idea of "public".

After the modern era, with the introduction of Western ideas, Confucian cosmopolitanism also underwent a certain transformation. The Taiping Heavenly Kingdom's cosmopolitanism was

influenced by Christianity, trying to establish a society of equality and fraternity under the Heavenly Father. In addition, Kang Youwei and others combined the ideology of Cosmos with modern political concepts, and under the guidance of the concept of equality, the political subject of Cosmos was defined as every individual, so as to save the Cosmos by means of government by the people and for the people.[5] In the Book of Cosmos, he put forward more specific proposals for social reform, including the establishment of a "public government", the elimination of inequalities in class, race and gender, the abolition of private ownership and the improvement of the social security system. Kang's vision of the commonwealth was based on the inheritance and development of traditional Confucianism, and constituted a system of ideas of the commonwealth that was full of the colors of Oriental culture and world consciousness.

Sun Yat-sen's ideal of the commonwealth was part of the Three Principles of the People, which he mentioned in his Letter to Inuyao Yi: "The aim of the Principles of the People's Livelihood is to arrive at a new communist society which is different from the ancient communist system; the Principles of the People's Livelihood are socialism, communism, and the commonwealth." The abolition of monarchical dictatorship and the establishment of a democratic republican government, as the goal and ideal blueprint of the Xinhai Revolution, embodied the transformation from theory to practice. Dr. Sun's ideal of the commonwealth has special significance and value, not only as a position of the bourgeois democrats, but also as an interpretation and application of the traditional Chinese idea of the commonwealth.

3. The Intellectual and Cultural Origins of The A Shared Future for Mankind

The emergence of the concept of a shared future for mankind was no accident, but depended on a clear body of practice, which injected a constant flow of vitality into it through its practical activities. From the point of view of materialist history, culture is not static, but is a fluid and changing historical existence that evolves with the continuous development of social practices. The concept of a shared future for mankind is gradually generated in such practices, inheriting and developing the Marxist idea of community and integrating the Confucian concept of "one world, one people"[6].

3.1. The "soul" of the basic principles of Marxism gives "life" to a shared future for mankind

"The more completely the primitive isolation of peoples is eliminated by the increasing perfection of the modes of production, by intercourse, and by the division of labor among the different peoples which naturally results from that intercourse, the more history becomes world history." [7] Marx and Engels, on the basis of their theory of world history, painted for the world a common vision of mankind, namely, the "union of free men". Based on the theory of world history, Marx and Engels portrayed to the world a common vision of mankind, that is, the "community of free men". The Marxist idea of "community" is essentially a doctrine of how human beings can achieve emancipation and free development, believing that "it is only in community that the individual can acquire the means for the full development of his talents, that is to say, it is only in community that individual freedom is possible." [8] Marx summarized the forms of development of "community" according to the different stages of the development of human society, including the naturally formed community - the abstract community and the illusory community - the real community. He believed that "in place of the old bourgeois society with its classes and class antagonisms, there will be such a union, where the free development of each individual is the condition for the free development of all." [9] This "true community" is also what Engels called the "communist union", that is, the highest social form for the future development of human society, the communist society, which, according to Engels, is characterized by the transformation of the means of production from private ownership to

social ownership. Its basic characteristic is the transformation of the means of production from private ownership to social appropriation, which, according to Engels, "is the leap of mankind from the kingdom of necessity into the kingdom of freedom".[10].

Marx's idea of true community has commonality with the value of "Datong" pursued by the traditional Chinese concept of the world, but the difference is that Marx's true community overcomes the inherent contradictions of capitalist society and is based on highly developed socialized mass production. In Marx's view, in order to realize a shared future for mankind, it was necessary to raise the level of development of social productive forces, balance the degree of distribution of social wealth, and allow all countries in the world to share in the dividends brought about by the development of productive forces. In addition, they also pointed out the importance of "unity", stressing that "united action, at least united action of civilized nations, is one of the first conditions for the liberation of the proletariat".[11].

Today, the globalization of human interaction is deeper and broader than ever before, and the interconnections and interdependence of countries are more frequent and closer than ever before [12] In this process, the cultural treasures of all peoples are gradually becoming the common wealth of all mankind. In this process, the cultural treasures of various ethnic groups have gradually become the common wealth of all mankind, and the one-sidedness and limitations of culture have gradually been dissolved, so that a pluralistic and inclusive world cultural system is taking shape. This transformation not only breaks the traditional closed, national and regional restrictions, but also provides a broad space for the multicultural subjects to jointly explore the construction of a new "association of free people" on the basis of mutual respect and communication. A shared future for mankind is intrinsically consistent with the "association of free people". The goals of the two are the same. Human development is embodied in the development of certain social relations, and everything that people do is, in the final analysis, aimed at realizing human development. The fundamental purpose of building a shared future for mankind is to "turn the aspirations of the peoples of the world for a better life into a reality", to "enable everyone to enjoy prosperity and well-being" and to promote the realization of comprehensive human development. Therefore, the concept of a shared future for mankind and the Marxist idea of "community" both transcend the limitations of nation-States and national cultures, reflecting the common values of all humankind, and are highly compatible with each other.

3.2. The "roots" of the excellent traditional Chinese culture give a shared future for mankind its "cultural foundation".

Culture has a bearing on the foundation and destiny of a nation. General Secretary attaches great importance to the excellent traditional Chinese culture, emphasizing that the Chinese way has a profound cultural heritage, with "spiritual qualities and forms of development that speak of benevolence, emphasize the people's principle, abide by the principle of honesty and integrity, advocate justice, promote harmony and seek common ground". [13] For example, the concept of a shared future for mankind, which China strongly advocates, originated in the ancient Chinese concept of "commonwealth of the world" and the goal of common governance. For example, the concept of a shared future for mankind, which China strongly advocates, has its origins in the ancient Chinese concept of "commonwealth of the world" and the goal of shared governance. Every principle of communism seems to be linked to the Confucian ideal of commonwealth, for example, "no need to hide goods for oneself" embodies the practice of communal ownership, "the strong have uses" embodies "each one does what he can", and "strength is not used out of strength" embodies "each one does what he can". The principle of "the old, the young, the widowed, the widower, the widowed, the widowed, the widowed, the orphaned, and the lonely" reflects the principle of "distribution according to need", and the social pursuits of "the world is a common good" and "the practice of trust and harmony" are

related to the ideal beliefs of communism. The social pursuit of the public good and the pursuit of trust and harmony are in line with the ideals and beliefs of communism. Ancient sages already had the sharing concept of "to help the whole world if you are able to do so"; the sense of worldly concern of "worrying about the world first and rejoicing after the world's happiness"; the sense of mutual assistance of "taking care of other people's children as one's own children and taking care of other people's elderly people as one's own children". "The world's humanistic concern of "each beauty is beautiful, beauty is beautiful, beauty is beautiful, beauty is beautiful, the world is the same".

It is through the casting of the excellent traditional Chinese culture that the sense of community of destiny has been transformed from a community of ethnic destiny, a community of national destiny, a community of regional destiny to a shared future for mankind. [14] Chinese culture embodies the wisdom and strong sentiment of "the world for the common good". Unlike the West, which engages in global governance for its own selfish reasons, China's participation in global governance prioritizes the concept of "the world for the common good" and is responsible not only for itself but also for the world. "The common good of the world is the universal expectation and will of mankind for a better society." [15] The idea of universal commonwealth in the excellent traditional Chinese culture is a remarkable cultural creation of the ancient Chinese people, and a cultural construction with the most elegant and most elegant pattern. The idea of universal commonwealth in the excellent traditional Chinese culture "is an outstanding cultural creation of the ancient Chinese people, the cultural construction of the Chinese culture that has the most weather and the most pattern, and the oriental thinking that is different from the mainstream concepts of the West, which is inherited and carried forward in the contemporary times, and provides a new thinking and a new vision for the future development of the world, as well as a new methodology and a new path for the promotion of global governance". Path" [16].

Chinese civilization has a prominent peaceful nature. Peace, harmony and concord are concepts that have been handed down by Chinese civilization for more than 5,000 years. The concept of harmony and coexistence with other actors in the outside world is an important gene of Chinese culture. The concept of "harmony" emphasizes harmonious coexistence and harmonious differences. This concept applies not only to the relationship between human beings and nature, but also to the relationship between nations, advocating the harmonious resolution of conflicts and the realization of a win-win situation. The concept of a shared future for mankind also emphasizes openness, inclusiveness and common prosperity, and advocates exchanges and mutual understanding among civilizations, which is intrinsically linked to the concept of "harmony and difference" in the concept of "harmony".

Chinese civilization has a strong sense of national inclusiveness and cultural adsorption. In their pursuit of the social ideal of "commonwealth", the Chinese people have always paid attention to actively learning from the advanced elements of foreign civilizations. From the eastward spread of Buddhism in the Han Dynasty and the "I Confucianism" in the Yuan Dynasty, to the "Eastward Progression of Western Learning", the New Culture Movement and the introduction of Marxism-Leninism into China in modern times, to the ever-expanding openness to the outside world after the launching of the reforms, Chinese civilization has continuously developed itself and pushed forward the development of "the common good" society in an inclusive manner. The Chinese civilization has been developing itself through accepting and absorbing ideas, and has been pushing forward to realize the ideal of a "commonwealth" society step by step. Today, in terms of worldview, methodology and value objectives, the Cosmopolitan Society can provide useful inspiration for building a shared future for mankind. In the face of a more complex world situation, the idea of a shared future for mankind has more realistic practical significance.

4. Towards A Second Union: The CPC Links Its "Roots" and "Soul"

Because of the constraints imposed by class positions and socio-historical conditions, the ancient Chinese philosophical doctrine of the "commonwealth" failed to accurately grasp the objective laws of socio-historical development and had certain historical limitations. The understanding and elaboration of the cosmopolitan society by every thinker who discussed the ideal of "Cosmos" was constrained by the thinker's worldview and the economic and social background of the era in which he lived, and his aim was to speak out for the interests of a certain class. Therefore, although the "commonwealth society" itself is not class-oriented, thinkers throughout the ages have used super-class, abstract slogans to cover up their own class position and the nature of their service to the landlord class and the feudal rulers in their discussions of the social ideals envisioned by the class they represent. This kind of slogans further led to the ideal of a commonwealth society, which was only a world conceived by them under the condition that the original relations of production remained unchanged, and did not reflect the high development of the productive forces. The programmatic document promulgated by the Taiping Heavenly Kingdom, the "Heavenly Mou System", advocated that "all fields should be ploughed together, all meals should be eaten together, all clothes should be worn together, and all money should be used together", that "there should be uniformity everywhere, and no one should be left unsatisfied or unheated", and that "no one should be privy to anything under the sun, and everything should be returned to the Lord". The ideal society of "all the people of the world are free from selfishness, and everything belongs to the Lord" is a typical egalitarian fantasy of the peasant class. Therefore, although the idea of a commonwealth society is more realistic and reasonable than the "utopian" type of social ideal, it only roughly puts forward some principled ideas.

Nonetheless, as a synonym for ideal society, the Pax Romana does have certain similarities and affinities with the Marxist ideal of a communist society. There is a deep fit between Marxism and Chinese traditional culture, which provides a precondition for the embedding of the soul of Marxism. However, "the combination is not a platter, not a simple physical reaction, but a profound chemical reaction that creates a new organically unified cultural life form". This is a clear example of the "second union". The concept of the commonwealth of nations is a clear example of the "second union", but the union is not naturally organic, and the concept of the commonwealth of nations must be creatively transformed and innovatively developed in order to realize the organic union.

The spread and development of Marxism in China cannot be achieved without drawing on the nourishment of the excellent traditional Chinese culture. For this reason, apart from the fact that in the early days the Chinese Communists regarded traditional Chinese culture as an important obstacle to the spread of Marxism and adopted a rather fierce tendency of denying traditional Chinese culture, after realizing that they shouldered the task of anti-imperialist and anti-feudal democratic revolution, the Chinese Communists began to take the initiative in exploring the compatibility and integration of the two. It can be said that the process of the Chineseization of Marxism is the process of combining Marxism with Chinese traditional culture [17] In October 1938, in his report to the Sixth Plenary Session of the Sixth Central Committee of the Communist Party of China, Mao Tse-tung first put forward the proposition of the Chineseization of Marxism, and articulated a clearer view of traditional culture: "We are Marxist-historians, and we should not cut off history. From Confucius to Sun Yat-sen, we should summarize and inherit this precious heritage." [18] This critical inheritance has given the CPC, as a proletarian party, the spirit of being open to the world advocated by Confucian scholars. Comrade Mao Zedong, in his essay "On the People's Democratic Dictatorship", proposed: "Through the People's Republic to socialism and communism, to the elimination of classes and the realization of the commonwealth of the world." [19] This is a remarkable insight and

brilliant exposition of the Chinese Communists in combining the ideal of communism with the ideal of the "commonwealth" of the Chinese nation.

Only the Chinese Communists can truly realize "union" and lead their people to ultimately realize the ideal of a "commonwealth" society. This is because the CPC has always adhered to Marxism as its guide to action, and has always taken the liberation of all mankind and the realization of communism as its highest program; at the same time, it is also the inheritor and developer of the excellent traditional Chinese culture, and has led the Chinese nation to rejuvenation by upholding the ideal sentiment of "the world is the common good in the conduct of the great way". Specifically, the CPC denies both "cultural retroism" and cultural radicalization and "wholesale westernization", and instead uses the scientific theories of Marxism to supplement the inadequacies of traditional Chinese culture, creatively transform and deconstruct the excellent traditional culture, and make it a successor and promoter of traditional culture. Instead, the CPC uses the scientific theories of Marxism to supplement the shortcomings of traditional Chinese culture, creatively transform and deconstruct the excellent traditional culture, and give it new vitality. The CPC clearly stands on the side of the fundamental interests of the working class and the whole people, thus solving the problem that scholars of the past generations have been confined to the interests of their own class and have been unable to realize theoretical breakthroughs. Based on the materialistic view of history, the CPC has adopted the ideal of "Cosmos", but it has removed the utopian color of the ideal of "Cosmos" and given a theoretical interpretation of revolutionary practice and economic change. The Communist Party of China (CPC) also devised and practiced practical steps for realizing the ideal of "Cosmos" of communism, which gradually became a reality in China. From the proposal of a minimum program at the Second National Congress, to the "two-step approach to the Chinese Revolution"; from the three-step approach to modernization, to the "two-hundred-year" goal; from the building of a moderately prosperous society in all respects, to the launching of a new journey to build a modernized socialist country in all respects. The Chinese Communists, in the course of their century-long history of leading China's revolution, construction and reform, have made the realization of the Chinese dream of the great rejuvenation of the Chinese nation and the realization of the ideal of a "cosmopolitan" communist society a reality, step by step.

5. Promoting the Building of A Shared Future for Mankind Carries The Spirit of The Chinese Communist Party, Which Is Mindful of The World

Confined to a region of the state construction and political system design is not the whole content of national governance, with transnational, transnational "the world for the common good, the four seas one family" spirit of the world is also the title of the meaning of the spirit, this spirit has always been throughout the Communist Party of China's foreign policy strategy, President Xi pointed out: "the concept of building a shared future for mankind and the five principles of peaceful coexistence are the same, , both reflecting the Communist Party of China for the new greater contribution to the world. "The concept of building a shared future for mankind and the five principles of peaceful coexistence are in the same vein, both embodying the CPC's global sentiment of making a new and greater contribution to mankind." [20] The concept of "a shared future for mankind" is the latest fruit of this spirit.

At the beginning of the founding of the People's Republic of China, in order to strengthen ties with the Soviet Union and other socialist countries and to resist hostile forces such as the United States of America, China put forward the slogan "Great unity of the world's people", which expresses the strong will of the Chinese people to seek unity and solidarity on a world scale, and the proletarian struggles of each country are part of the common struggles of the proletariat of the whole world. The struggle of the proletariat in each country is part of the

common struggle of the proletariat of the whole world. In his later years, Comrade Mao Zedong put forward the theory of the "three worlds", calling for and supporting the unity of the countries and peoples of the "third world" in opposing hegemony and promoting the peaceful development of all mankind. These ideas of the Chinese Communists embody the most thoroughgoing principles of internationalism and demonstrate the broadest vision and the noblest pursuit of the working class to build a "union of free men".

After the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China (CPC), the CPC accurately grasped the trend of the times of peace and development, realized a strategic shift in the focus of the work of the CPC and the State, made the major decision to open up to the outside world, and pushed for the establishment of a new international order in order to create a peaceful and stable international environment for the reform and opening up of the world and the construction of socialist modernization. After the reform and opening-up process, the CPC "actively promotes the multipolarization of the world and the democratization of international relations, pushes for economic globalization in a direction conducive to common prosperity, unequivocally opposes hegemonism and power politics, and firmly defends the interests of the vast number of developing countries". [21] Promote the building of a harmonious world of lasting peace and common prosperity.

In March 2013, during his first visit to Russia after being elected President of China, President Xi pointed out: "In this world, the degree of interconnection and interdependence among countries has deepened as never before, and human beings are living in the same global village, in the same space and time where history and reality meet, and have become more and more a community of destiny in which you are among us, and we are among you." [22] In September 2015, during the general debate of the 70th session of the United Nations General Assembly, Xi re-emphasized that "we should inherit and carry forward the purposes and principles of the United Nations Charter, build a new type of international relations centered on win-win cooperation, and create a shared future for mankind." [23] In February 2017, "building a shared future for mankind" was included in the United Nations resolution by the United Nations Commission for Social Development; in October 2017, a shared future for mankind was included in the Party's constitution; in December of the same year, at the high-level dialogue between the Communist Party of China (CPC) and the world's political parties, President Xi further interpreted "a shared future for mankind". At the high-level dialogue between the CPC and the world political parties in December of the same year, General Secretary made a further interpretation of "a shared future for mankind": "A shared future for mankind, as its name suggests, means that the future and destiny of every nation and country are closely linked, and that they should be in the same boat through thick and thin and share the same honor and disgrace and endeavor to make the planet we were born on, and grew up on, into a big, harmonious family, and turn the aspirations of people from all parts of the world to a better life into a reality. The aspirations of the peoples of the world for a better life will become a reality." [24]

The concept of "a shared future for mankind" was born out of a commitment to cooperation in dealing with extraordinary global crises and the development of the scientific and technological revolution, and is clearly relevant and problem-oriented. Since the formation of the Westphalian system, international relations have been dominated by Western countries, with power as the norm of international politics, colonization and plunder as the tools, and social Darwinism as the philosophy, forming a system structure of center and periphery. This unfair system continues to this day, causing the world to suffer from peace deficits, security deficits, development deficits, ethnic conflicts, environmental pollution and other problems. With the deepening of economic globalization, the era of global governance has come. In response to the development trend of the times and the need to safeguard its own interests, China has shifted from unconsciousness to self-awareness, and has gradually participated in global governance.

The proposal for a shared future for mankind is based on China's unique cultural values, and from the perspective of its responsibility as a great power, China has put forward a new practice that is different from Western-centeredness and of greater significance to the world. The proposal of "a shared future for mankind" embodies the "insistence on thinking about the world" and "insistence on problem orientation" in the "six musts" of the 20th Party Congress report. and "insisting on problem orientation" in the "six musts" of the 20th Party Congress report.

6. The "Second Union" Gives New Historical Significance to The Community of A Shared Future for Mankind

The "second combination" successfully solved the problem that modern China, including the May Fourth period, had adopted a dichotomy or mechanical reconciliation in dealing with traditional culture and Western thinking, and that the "Western thinking" used was theoretically unscientific, and therefore unable to deconstruct the old conceptual system and bring about fundamental changes in Chinese society. Therefore, they could not deconstruct the old conceptual system and could not bring about fundamental changes in Chinese society. With the victory of the Chinese revolution and the development of Chinese modernization, the traditional Chinese concepts of "commonwealth", "well-being", "harmony" and "the world as a whole" have been given a new theoretical connotation by the Chinese modernization of Marxism. It is this new connotation that gives new historical significance to a shared future for mankind and pushes it to make new and greater contributions to the progress of mankind.

From the perspective of building the economic foundation of a shared future for mankind, "a shared future for mankind" has put forward a series of important initiatives focusing on the universal and urgent problems of all countries in the world, but how to implement them into the life of each individual, so that people can actually feel the "community". How to realize the existence of "community" in each individual's life and make people feel the existence of "community" is to find the answer in the theory of Marxism. Only by realizing the social appropriation of the means of production can there be an equal relationship between people, a broad sentiment of "one family in all seas", and a "leap from the kingdom of necessity to the kingdom of freedom". The world today is still in an era of coexistence between the capitalist and socialist systems, but we cannot ignore the fundamental differences between the capitalist and socialist systems, nor can we ignore the basic contradictions inherent in the capitalist mode of production. It must be recognized that in today's international community, competition and cooperation have always existed side by side between our country and the capitalist countries, and that the public-owned economy is the greatest advantage that has made our country invincible in the competition. The basic socialist economic system, with public ownership as the mainstay, will provide an example for other developing countries in the world to follow, and a powerful theoretical weapon for all oppressed peoples and exploited classes in the world to transform their economies and societies.

From the point of view of the main body of practice in building a shared future for mankind, "the main body of force in building a shared future for mankind is the Governments, political parties, political organizations of different countries and the people of the world, who are in favour of peace, justice, progress and development".[25] The human being must therefore be given full play to his or her subjectivity. Therefore, in the process of building a shared future for mankind, the subjectivity of the people must be emphasized. The fundamental characteristic of culture lies in the subjectivity of the people; the Communist Party of China was born of the people and prospered for the people, and the people's nature has always been the most distinctive theoretical character of the Party's innovative theories [26](b) The ontological significance of practice in history was shown by Marx and Engels in The Holy Family. In The

Holy Family, Marx and Engels demonstrated the ontological significance of practice in history, which is the history of activity, of practice and of culture. Further, the people who can consciously and actively "pursue their own ends" can only be the people in the context of the materialist conception of history, the people being the subject of historical practice and, intrinsically, of cultural practice [27]. A shared future for mankind demonstrates a global sentiment for the equitable enjoyment of the fruits of global development by all peoples of the world. A shared future for mankind demonstrates the global sentiment of equitable access to the fruits of global development for all peoples of the world, and is a broad application of "people-centred development" in the world [28]. A shared future for mankind is a people's subjectivity. The people's subjectivity implied in a shared future for mankind is aimed at realizing the autonomous creativity of the subject people in the political, security, economic, civilization and ecological spheres through equal interaction among different ethnic groups, countries and regions, and on the premise of the world's people's diverse needs for survival, development and enjoyment, thereby awakening the common subjectivity of all humankind.

7. Conclusion

Promoting the building of a shared future for mankind is a centralized manifestation of the CPC's insistence in the new era on embracing the world [29]. "A shared future for mankind" organically combines the highest ideals of communism with the current program of action of the Chinese Communist Party, the principles of internationalism with adherence to independence and self-reliance. "A shared future for mankind", which organically combines the highest ideal of communism with the current programme of action of the Chinese Communist Party, and the principles of internationalism with the principle of independence and self-reliance, is a development of the excellent traditional Chinese idea of "commonwealth of mankind" and a creative combination and innovative development of the communist ideal of the "association of free men" with the excellent traditional Chinese idea. It is also a creative combination and innovative development of the communist ideal of the "union of free men" and the excellent traditional Chinese thought.[30] A shared future for mankind has adapted to the trend of socialized mass production in the development of global productive forces, taken the initiative to change the lagging and dysfunctional global governance system, and actively constructed a more just and rational world political and economic order [31] The new concept of shared governance and the new concept of open and inclusive markets and the new concept of competition for peaceful and harmonious development of the world will certainly promote a new type of global production relations. The active construction of a new type of global relations of production based on a new concept of governance based on common cause and sharing, a new concept of markets based on openness and inclusiveness, and a new concept of competition based on the peaceful and harmonious development of the world will surely contribute to the faster and higher enhancement of the development of the global productive forces, as well as to the lasting peace and development of the world's prosperity.

References

- [1] Xi, J. (2021). Building a shared future for mankind. Seeking Truth, 1.
- [2] Liu, T. (2024). The "Matrix" Resource for the Cultural Construction of a shared future for mankind. Shandong Social Science, 1.
- [3] Xi, J. (2021). Speech at the Conference to Celebrate the 100th Anniversary of the Founding of the Communist Party of China. People's Daily, July 2.
- [4] Xi, J. (2023). Speech at the Symposium on Cultural Inheritance and Development. Seeking the truth, 17.

- [5] Chang, D. (2020). On the Evolution of the Interpretation of the Political Subjects in the "Datong" Chapter of the Rites of Passage. *History of Chinese Philosophy*, 5.
- [6] Shao, F. (2017). Study on 's Thought of "a shared future for mankind" and Its Contemporary Value. *Socialist Studies*, 4.
- [7] Marx, K., & Engels, F. (2009). *Collected Works of Marx and Engels* (Vol. 1). People's Publishing House, p. 541.
- [8] Marx, K., & Engels, F. (2012). *Selected Works* (Vol. 1). People's Publishing House, p. 199.
- [9] Marx, K., & Engels, F. (2012). *Selected Works* (Vol. 3). People's Publishing House, p. 422.
- [10] Marx, K., & Engels, F. (2012). *Selected Works* (Vol. 3). People's Publishing House, p. 671.
- [11] Marx, K., & Engels, F. (2012). *Selected Works* (Vol. 3). People's Publishing House, p. 451.
- [12] Xi, J. (2018). Speech at the Conference Commemorating the 200th Anniversary of the Birth of Marx. People's Publishing House, p. 22.
- [13] Xi, J. (2023). Bringing the Study of the History of Chinese Civilization to a Deeper Level, Enhancing Historical Consciousness and Firming Cultural Confidence. *Seeking Truth*, 17.
- [14] Ma, Z. (2023). The Peacefulness of Chinese Civilization: Cultural Underpinnings of the Idea of the Community of Human Destinies. *Journal of the Central University for Nationalities (Philosophy and Social Science Edition)*, 4.
- [15] Liu, D. (2017). The world is public: the socialist gene in Chinese ideology and culture. *Studies on Mao Zedong and Deng Xiaoping Theories*, 3.
- [16] Yu, X. (2023). From "Clash of Civilizations Theory" to "Cultural Harmony Theory" - Chinese Wisdom for Building a "Community of Human Destinies The Chinese Wisdom of Building a shared future for mankind. *Journal of Tsinghua University (Philosophy and Social Science Edition)*, 38.
- [17] Qi, W. (2022). "Combining with Chinese Excellent Traditional Culture": A New Understanding of the Historical Practice of the Chineseization of Marxism. *Theory and Reform*, 2.
- [18] Mao, Z. (1991). *Selected Works* (Vol. 2). People's Publishing House, p. 534.
- [19] Mao, Z. (1991). *Selected Works* (Vol. 4). People's Publishing House, p. 1471.
- [20] Xi, J. (2024). Carrying Forward the Five Principles of Peaceful Coexistence and Working Together to Build a shared future for mankind - Speech at the Conference Commemorating the 70th Anniversary of the Publication of the Five Principles of Peaceful Coexistence. *People's Daily*, June 29.
- [21] Resolution of the Central Committee of the Communist Party of China on the Significant Achievements and Historical Experience of the Party's Centennial Struggle, People's Publishing House, 2021 edition, p. 21.
- [22] Xi, J. (2013). Follow the Advancing Trend of the Times and Promote World Peace and Development - Speech at the Moscow Institute of International Relations. *People's Daily*, March 24.
- [23] Xi, J. (2015). Joining hands to build new partners for win-win cooperation and concentrating on building a shared future for mankind - Speech at the general debate of the 70th UN General Assembly. *People's Daily*, September 29.
- [24] Xi, J. (2017). Joining hands to build a better world - Keynote speech at the high-level dialogue between the Communist Party of China (CPC) and the world's political parties. *People's Daily*, Dec. 2.
- [25] Chen, Y., & Yu, M. (2023). The Development from Marx's Idea of "World History" to 's Great Idea of "a shared future for mankind". *Teaching and Research*, 4.
- [26] Jiang, W., & Xia, W. (2022). The construction of people's subjectivity: the theme of cultural construction under the leadership of the Communist Party of China. *Journal of Southwest University for Nationalities (Humanities and Social Sciences Edition)*, 2.
- [27] Marx, K., & Engels, F. (2009). *Collected Works of Marx and Engels* (Vol. 1). People's Publishing House, p. 295.
- [28] Lang, H., & Zhang, J. (2019). Research on the Implications of People's Subjectivity and Path of a shared future for mankind in the New Era. *Chongqing Social Science*, 1.

- [29] Ding, J., & Li, Z. (2023). The Course, Achievements and Experiences of the Communist Party of China's Adherence to the Chest of the World. *Socialist Studies*, 5.
- [30] Wang, W. (2020). The Relentless Pursuit of a Sublime Ideal: From the Social Ideal of "Cosmos" to the Great Concept of "a shared future for mankind". *Marxist Studies*, 5.
- [31] Zhou, W. (2021). The Political Economy Implications of a shared future for mankind. *Marxist Studies*, 4.