

# On the Community with A Shared Future for Mankind: theoretical origins, connotative practices, and transcendent significance

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**Abstract.** With the in - depth development of globalization, the modern international system has gradually taken shape, bringing many new risks and challenges and putting forward new requirements for human development. Against the backdrop of global turmoil and multiple crises facing the world, building a Community with a Shared Future for Mankind has become the key and inevitable solution. The concept of the Community with A Shared Future for Mankind has extensive sources, rich connotations, and far - reaching significance. It is a top - level design put forward by China from the perspective of the overall development of the times and comprehensive consideration of the overall interests of the people of the world. It is also a practical need to scientifically respond to the changes in the world, the times, and history.

**Keywords:** Community with A Shared Future for Mankind, China's responsibility, inheritance and innovation

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## 1. Theoretical origins of the Community with A Shared Future for Mankind

### 1.1. Theoretical basis provided by Marx: the development venation of the community theory and the formation of world history

Marx examined the entire history of human development and pointed out that since the birth of humanity, humans have always existed in communities, which provide the field of existence for people. "Man is by nature a political animal, not only a gregarious animal, but an animal that can only become independent in society. [1]" In Marx's view, from the natural community to the association of free people, human society has experienced a process of rapid development of productive forces, and history has gradually become a world history of universal connection.

The natural community is the original form of human society. In ancient times, humans were closely connected with nature, and the internal relations were maintained by blood or geographical relations. The productivity was low economically, with basically no surplus products and exchange phenomena. The social relations among people were equal, and food distribution was fair. With the rise of agriculture, animal husbandry, etc., the food source became more stable, the population continued to increase, the division of labor became more refined, and the sprout of private ownership emerged. The natural community gradually disintegrated and collapsed, transforming into a higher-level social form.

Marx profoundly pointed out that the development of productive forces is the core element of the evolution of social forms. It not only promotes the division of labor within a nation, causes changes in ownership and people's ways of communication, but also further leads to the society breaking through the limitations of traditional forms, resulting in "the power that arises from society but places itself above society and increasingly alienates from society, that is, the state. [2]" The state claims to represent the common interests of the whole society, but in fact, it only safeguards the interests of the ruling class. Precisely for this reason, Marx believed that "the false community formed by the union of individuals in the past was always independent of the individuals; since this community is a union of one class against another class, for the ruled class, it is not only a completely illusory community but also a new yoke. Under the conditions of a true community, individuals obtain their freedom in and through their union. [3]" In his view, in the past, individuals belonged to the community only when in class relations. The relationship between people was actually a class relationship, and the established community was a false one opposed to individuals, which would inevitably limit the free and all-round development of people.

Based on the examination of past history, Marx put forward his envisioned association, that is, a true community in which free individuals are united. The association of free people is the condition for the free development of all individuals. "The laborer has an objective existence independent of labor. The individual regards himself as the owner and the master of the conditions of his own reality. The individual regards other individuals in the same way, and, based on this premise... the individual either regards other individuals as co - owners of property, that is, as the embodiment of public property. [4]" In a true community, each individual can have his or her talents and potential recognized by society, and truly become a real existence with the subjectivity of possessing and dominating his or her own essence. As described in *The Communist Manifesto*, "In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all. [5]" In Volume I of *Das Kapital*, Marx reiterated this idea, believing that the organizational form of future society will be an "association of free people." Building this "true community," achieving the ultimate liberation of all mankind, and enabling everyone to obtain all - round development are the highest goals of future social development.

The evolutionary venation of the social existence form from the natural community through the false community to the true community is a process in which human life develops from the regional and national to the global and world-wide, and it is also a process of the formation of world history from the perspective of historical materialism. "The old local and national seclusion and self - sufficiency have been replaced by intercourse in every direction, universal interdependence of nations. [5]" Marx believed that with the improvement of productive forces and the expansion of the scope of practical activities, the space for communication among people has become increasingly broad, and all nations will enter the stage of world history, and human history will transform into world history.

The Community with a Shared Future for Mankind is precisely a practical response to the development trend of world history put forward in the context of the in - depth development of globalization and the unprecedented deepening of the interdependence among countries and nations. Although the two ideal blueprints of the association of free people and the Community with a Shared Future for Mankind were put forward more than a hundred years apart, they have a relationship of inheritance and development. The association of free people provides the ultimate goal guidance for the Community with a Shared Future for Mankind, and the Community with a Shared Future for Mankind is a phased and specific action plan towards the state of the association of free people under the current conditions of the times.

## 1.2. Chinese traditional cultural genes: from the Chinese national community to the Community with A Shared Future for Mankind

In more than five thousand years of practice, the Chinese nation has created and continued excellent traditional Chinese culture, which is the crystallization of the wisdom of the Chinese nation and the root and soul of the Chinese nation. "Excellent traditional Chinese culture is the cultural root of the Chinese nation. The ideological concepts, humanistic spirit, and moral norms it contains are not only the core of the thoughts and spirits of the Chinese people but also of great value in solving human problems. [6]" Different from the culture, which one-sidedly emphasizes the individual and dichotomizes the subject and the object in the worldview, as the only uninterrupted civilization, the Chinese nation has always adhered to the attitude of seeking common ground while reserving differences and harmony and co-existence. It believes that everything in the universe is interdependent and interconnected, and has always had a global vision, thus forming the Chinese National Community.

The "harmony" culture has gradually deepened in history, evolving from the harmony of music to the level of interpersonal relations and then rising to the field of national affairs. During the Western Zhou Dynasty, Shi Bo put forward "Harmony generates things, while uniformity leads to stagnation," expounding on the relationship between "harmony" and the development of things. Later, the "harmony" culture was continuously enriched and developed. For example, Confucianism advocated "In the application of rites, harmony is to be prized," and Taoism advocated "All things carry yin and embrace yang, and through the blending of qi, they achieve harmony." In *The Analects of Confucius*, it is said that "The gentleman aims at harmony, not uniformity. The mean man aims at uniformity, not harmony." It advocates achieving harmonious co-existence and mutual tolerance on the basis of respecting differences, laying the main tone of the traditional Chinese "harmony" culture and providing value guidance for the stability of social order. At the same time, the "harmony" culture has greatly influenced China's diplomatic concept. The international concept of "harmonizing all nations" shows an obvious orientation of harmonious development, promoting the formation and maturity of the peaceful foreign policy.

The "concept of all under heaven" is one of the most unique and general concepts in ancient Chinese thought. It advocates building a universal order that opposes hegemony and promotes harmonious co-existence. It has shaped the Chinese nation's view of the country, the world, and civilization, reflecting the Chinese people's ideal state of moral and civilized order. "All under heaven is the king's land; all within the sea - bound are the king's subjects" reflects the people's understanding of the vast space at that time. After the Han Dynasty, the "concept of all under heaven" was deeply integrated with Confucian thought, becoming the core concept of traditional Chinese political culture, and its connotation has been continuously expanded with the increase of foreign exchanges. "When the Great Way prevailed, a just society was shared by all; the worthy and the capable were selected, and good faith and harmonious relations were emphasized." "The great harmony of all under heaven" is the ideal pursuit of ancient China, and "helping others when in prosperity" shows the Chinese nation's family-country sentiment and cultural mission of taking the world as its own responsibility. As General Secretary Xi said, "Peace, harmony, and amity are the ideals that the Chinese nation

has been pursuing and passing on for more than 5,000 years. There is no gene for aggression or hegemony in the blood of the Chinese nation. [7]"

The Chinese National Community is not only a historical community constructed in this general environment but also a community of shared destiny in which all ethnic groups are closely united and inseparable from each other. In May 2014, General Secretary Xi Jinping first clearly put forward the important assertion of the "Chinese National Community," emphasizing the need to "strengthen the great unity of the Chinese nation. In the long - term and fundamental sense, it is to enhance cultural identity, build a common spiritual home for all ethnic groups, and actively cultivate the awareness of the Chinese National Community. [8]" The Chinese National Community firmly safeguards the interests of its own nation, has no intention of harming the interests of other nations, and advocates "letting each beauty be its own beauty" and then "sharing the beauty of all." In the future, the Chinese National Community will eventually be integrated into the larger global proposition of the Community with a Shared Future for Mankind. The two are closely linked and mutually reinforcing, jointly promoting the process of realizing the Chinese Dream of the great rejuvenation of the Chinese nation.

### 1.3. The realistic basis of the world: the severe test of the great change unseen in a century

With the formation of the world market, the material conditions and ideological concepts of modernity, especially the concept of national sovereignty, have gradually spread to various countries and regions. Modernity concepts such as capital, modern science and technology, and nationalism have been continuously deepened globally, awakening the national consciousness of peripheral countries and triggering anti-colonial movements one after another. After the two World Wars, the international pattern was disrupted and reorganized, and colonialism came to an end. However, the birth of an international community that respects sovereignty and equality and the realization of an ideal international order cannot be achieved in a short time. It will inevitably go through a long process full of various cruel struggles. The old international order still has a profound impact, at the same time, the international status of developing countries is increasingly rising, the power of the Third World has risen, and the basic principles and political spirit of the Charter of the United Nations are being accepted by more countries and regions, reflecting the initial formation of a global community.

Today, the world is at a crucial moment of great changes unseen in a century, with both opportunities and challenges. On the one hand, peace and development remain the themes of the times. On the other hand, various global problems emerge in an endless stream, and there is an urgent need to strengthen the modernization of the global governance system and governance capabilities. The COVID-19 pandemic in 2019, the Russia - Ukraine conflict in 2022, etc., have all highlighted the increase of "black swan" and "grey rhino" events in the world and the integrated destiny of all ethnic groups that are closely linked. In terms of international politics, the trend of multi - polarization is obvious, and the traditional political pattern is facing major adjustments. Geopolitical conflicts are frequent. The unilateralism and protectionism of some countries seriously damage the international order, trigger a trust crisis, and limit the role of international organizations. In the global economic field, economic globalization has increased the economic interdependence of countries, gradually forming a community of interests. However, inflation, debt risks, trade protectionism, etc., are hindering the process of trade globalization. The problems of unbalanced development and polarization between the rich and the poor are serious. In terms of scientific and technological development, the information technology revolution has brought about tremendous changes, but it has also given rise to a series of new situations and problems, such as artificial intelligence affecting employment and gene - editing technology causing controversy. In terms of the ecological environment, environmental pollution, climate deterioration, and the loss of biodiversity threaten human health and sustainable development. In the field of public safety, traditional and emerging security threats are intertwined, the risk of health security has increased, and non - traditional security threats such as terrorism, transnational crime, and cyber security have risen.

"The earth is the common home of humanity and, so far, the only home of humanity. [9]" From the Age of Discovery to the popularization of the Industrial Revolution, the earth has become more and more integrated into a whole. When global disasters come, no country can stay out of it. What we are facing now is the opposition between humanity as a kind of being and the undifferentiated turmoil of the whole, which knows no national boundaries, ethnic groups, or races and is a severe test directly threatening all people. In order for humanity to continue to move forward steadily towards the realization of freedom and liberation in the 21st century, the birth of the concept of the Community with a Shared Future for Mankind has become inevitable.

## 2. The gradual emergence, scientific connotation, and China's responsibility of the Community with A Shared Future for Mankind

### 2.1. The proposal and maturity of the concept of the Community with A Shared Future for Mankind

As a "new concept of community that takes into account regional, national, and global levels and accommodates communities at regional, national, and world levels, [10]" the proposal, enrichment, and development of the Community with a Shared Future for Mankind is a gradual process that conforms to historical trends and caters to the trends of the times.

In September 2011, the white paper China's Peaceful Development issued by the State Council Information Office pointed out that "Countries with different systems, types, and development stages are interdependent and their interests are intertwined,

forming a community of shared destiny in which 'you are in me and I am in you'. [11]" In 2013, when delivering a speech at the Moscow State Institute of International Relations, General Secretary Xi Jinping stated that "Humanity lives in the same global village, in the same space - time where history and reality converge, and is increasingly becoming a community of shared destiny in which 'you are in me and I am in you'. [12]" This was the first time the great initiative of building a Community with a Shared Future for Mankind was put forward. In September of the same year, General Secretary Xi Jinping proposed the joint construction of the Belt and Road Initiative, creating a practical platform for the Community with a Shared Future for Mankind. At the 70th session of the United Nations General Assembly in September 2015, General Secretary Xi Jinping further elaborated that "We should inherit and carry forward the purposes and principles of the Charter of the United Nations, build a new type of international relations with win-win cooperation at its core, and build a Community with a Shared Future for Mankind, [13]" which was widely recognized by all countries.

The theory of the Community with a Shared Future for Mankind has gone through a period of gradual emergence, increasing maturity, and a leap towards comprehensiveness and clarity. The report of the 20th National Congress of the Communist Party of China clearly pointed out that "China has always adhered to the purpose of its foreign policy of maintaining world peace and promoting common development, and is committed to promoting the building of a Community with a Shared Future for Mankind. [14]" In June 2024, at the commemorative conference marking the 70th anniversary of the Five Principles of Peaceful Co-existence, General Secretary Xi delivered an important speech titled "Carry Forward the Five Principles of Peaceful Co-existence and Jointly Build a Community with a Shared Future for Mankind," proposing to "make unremitting efforts towards the lofty goal of building a Community with a Shared Future for Mankind" and strive to "make new and greater contributions to maintaining world peace and promoting common development. [15]" From the simple proposal of the concept to its gradual deepening and elevation to a systematic theoretical proposition, and then to its implementation in global development initiatives such as the Belt and Road Initiative, the concept of the Community with a Shared Future for Mankind has become clearer and more complete, and has demonstrated endless vitality in practice.

## 2.2. Connotation analysis of the Community with a Shared Future for Mankind and China's practices

Building a Community with a Shared Future for Mankind aims to create a world that is "lasting peaceful, universally secure, commonly prosperous, open and inclusive, and clean and beautiful. [16]" As a responsible major country, China has made numerous contributions to the construction of the global village and played a leading exemplary role.

### 2.2.1. Political connotation: abandoning power politics and advocating multilateral dialogue

Countries around the world vary in size, power, and development speed, yet they all form part of human political civilization. Each country has the right to participate equally in international affairs and the obligation to maintain international security and stability. The Community with a Shared Future for Mankind advocates that all countries respect each other's sovereignty and territorial integrity, treating all countries as equals regardless of size, strength, or wealth gap. It abandons the Cold - War mentality and zero-sum game, and resolves international disputes through dialogue and negotiation, jointly promoting the development of the global governance system towards a more just and reasonable direction. Based on the purposes and principles of the Charter of the United Nations, countries should establish partnerships of equality and jointly participate in the decision - making of international affairs.

China has always adhered to the concept of peaceful development, actively participated in international affairs, adhered to the global governance concept of extensive consultation, joint contribution, and shared benefits in international organizations such as the G20, and promoted multilateral cooperation. China also advocates building a new type of international relations featuring mutual respect, fairness, justice, and win - win cooperation, and has put forward the Five Principles of Peaceful Coexistence, the neighborhood diplomacy principle of "amity, sincerity, mutual benefit, and inclusiveness," etc. With the Belt and Road Initiative as a practice, it provides an equal participation platform for countries with different development levels and cultural backgrounds along the line, helps them enhance their national strength and international discourse power, and effectively promotes the transformation of global governance towards democratization, contributing to world peace and prosperity.

### 2.2.2. Security connotation: responding to security threats and maintaining world peace

The issue of security is a long - standing proposition that has always influenced the survival and fate of human society. The Community with a Shared Future for Mankind advocates a concept of common, comprehensive, cooperative, and sustainable security, encourages countries to work together in the same boat, strengthens international security cooperation, establishes multilateral security mechanisms, and jointly maintains world peace and stability.

"No country can seek absolute security for itself by its own efforts, nor can any country gain stability from the turmoil of other countries. The law of the jungle, where the strong prey on the weak, is not the way for countries to get along. A war-like approach is a hegemonic practice that will only end up shooting oneself in the foot. [13]" In the context of globalization, security issues present a complex situation. As the country that deploys the most peacekeepers among the permanent members of the United Nations Security Council, China has made important contributions to restoring peaceful and stable order in places like South Sudan

and Mali. In terms of international arms control and disarmament, China advocates the complete prohibition and destruction of weapons of mass destruction, supports the Treaty on the Non-Proliferation of Nuclear Weapons, and recognizes the maintenance of global strategic stability through multilateral and bilateral dialogue and cooperation. During the COVID-19 pandemic, China shared information, carried out cooperation, provided aid supplies, and dispatched expert groups to assist the international community in a timely manner. When combating terrorism and transnational crimes, China actively established cooperation mechanisms with neighboring countries and the international community. At the same time, China advocates a multilateral network governance system and promotes cybersecurity cooperation by hosting the World Internet Conference, etc., to ensure the common and universal security of the world in all aspects.

### *2.2.3. Economic connotation: upholding openness and inclusiveness and achieving inclusive and balanced development*

Economic strength is an important indicator for measuring a country's development level and a crucial part of ensuring people's well-being. The concept of the Community with a Shared Future for Mankind emphasizes building an open world economy, promoting the liberalization and facilitation of trade and investment, opposing trade protectionism, and advocating the optimization of resource allocation through strengthening the cooperation and connection of the global industrial chain and supply chain, promoting the interconnected development of national economies, creating more development opportunities for all countries, narrowing the North - South gap, and promoting the balanced development of the global economy.

Since joining the WTO, China, adhering to the principle of extensive consultation, joint contribution, and shared benefits, has, under the institutional advantages of the socialist market economic system, given play to the dual forces of "the invisible hand" and "the visible hand," strived to create a standardized pattern that takes into account both efficiency and fairness, and constructed an open, inclusive, balanced, and inclusive economic cooperation framework, leading to a rapid economic take-off. The opening of the market and low tariffs have attracted a large number of high - quality foreign goods and enterprises, stimulating the vitality of the domestic market, promoting the optimization and upgrading of industries, and facilitating the supply - side structural reform. At the same time, China has continuously created a fair trade environment, improved trade efficiency, and ensured the circulation of global goods and services with its strong manufacturing industry and vast consumer market. After the 2008 global financial crisis, when the world economy was sluggish, China stabilized the domestic economy through a large-scale economic stimulus plan and injected strong impetus into the recovery of the world economy, becoming an important engine of world economic growth. In addition, China has developed rapidly in the digital economy field. Relying on advanced digital technologies such as 5G, big data, and artificial intelligence, it actively conducts digital trade cooperation with other countries and promotes the development of cross - border e - commerce. Expos such as the China International Import Expo provide a platform for enterprises from various countries to showcase products and technologies, strengthening economic and trade exchanges and technological communication among countries.

### *2.2.4. Cultural connotation: respecting cultural diversity and abandoning cultural hegemony*

Today, more and more countries have realized the value of cultural diversity and started to strengthen exchanges and participate in the practice of cultural heritage protection. The concept of the Community with a Shared Future for Mankind holds that all cultures have their unique values. We should respect cultural differences, advocate civilized dialogue, downplay differences and contradictions in social systems and political systems, appreciate different cultures with an attitude of understanding and tolerance, actively integrate national cultures into the world, and jointly promote the innovative development of human culture through mutual learning and absorption, forming a situation of the co - existence and co - prosperity of diverse cultures and enriching the connotation of human civilization. General Secretary Xi pointed out that "In building the Belt and Road, we should ensure that exchanges overshadow estrangement, mutual learning prevails over clashes, and co - existence triumphs over superiority among civilizations, so as to promote mutual understanding, mutual respect, and mutual trust among countries. [19]"

China has always been actively engaged in promoting the construction of the Community with a Shared Future for Mankind in the cultural field. As early as the Qin and Han dynasties, the Silk Road was used as a channel for trade and cultural exchanges. Material cultures such as silk, porcelain, and tea, as well as ideological cultures such as Confucianism and Taoism, were spread to Central Asia, West Asia, and even Europe. At the same time, China absorbed foreign cultural elements such as music and religion, promoting the in - depth integration and diversified development of Eastern and Western cultures. Today, in the cultural industry, Chinese enterprises have carried out in - depth cooperation with foreign companies such as those in Hollywood to jointly produce films, TV shows, and animations that integrate multiple cultures. In terms of cultural heritage protection, China has assisted Cambodia in restoring Angkor Wat and held seminars to share experiences. At the same time, China also showcases the charm of characteristic cultures such as Peking Opera and martial arts, tells Chinese stories well, and spreads Chinese voices to the world through holding cultural years, dispatching art troupes to perform overseas, and establishing Confucius Institutes, promoting cultural exchanges and mutual learning.

### 2.2.5. Ecological Connotation: Achieving Harmony between Man and Nature and Promoting Green Development

The Earth is the common home of all mankind, and the deterioration of the ecological environment is closely related to the survival and development of each individual. All countries need to reach a consensus on green development, place environmental protection at the core of their national development strategies, strengthen international cooperation in the field of ecological protection, and jointly address global ecological problems such as biodiversity reduction, forest degradation, and marine pollution. The concept of the Community with a Shared Future for Mankind emphasizes green development and the common protection of the ecological environment, advocates that all countries in the world work together to build an ecological security barrier for the Earth, achieve harmonious co-existence between man and nature, abandon the traditional destructive development model, and shift to a green and sustainable development model.

"Building an ecological civilization is crucial for the future of mankind. The international community should work together to explore a path of global ecological civilization construction, firmly establish the awareness of respecting, conforming to, and protecting nature, and adhere to the path of green, low-carbon, circular, and sustainable development. In this regard, China has an unshirkable responsibility and will continue to make its contributions. [13]" China adheres to implementing the Paris Agreement, formulates green policies, promotes the green transformation of industries, incorporates ecological civilization education into the national education system, and strengthens the protection and restoration of the ecosystem. At the same time, it strengthens cooperation with countries along the line in the field of ecological environment, vigorously develops renewable energy technologies, and exports them to other countries to assist in the construction of clean energy facilities and drive the development of the international green industry.

## 3. The transcendent significance of the Community with A Shared Future for Mankind

The concept of the Community with a Shared Future for Mankind is deeply rooted in the fertile soil of outstanding traditional Chinese culture, carrying the Chinese nation's long-standing vision of an ideal political ecology and a beautiful society. This concept not only inherits and develops Marxist theory but also creatively transforms and innovatively develops traditional wisdom. It embodies the Chinese nation's unremitting pursuit of universal harmony and harmonious co-existence among nations. Moreover, it is an effective strategy to address real-world problems, demonstrating the mission and responsibility of a major country.

In today's ever-changing era, with various risks and challenges emerging in an endless stream, the concept of the Community with a Shared Future for Mankind provides a solution to break the deadlock for the world. It is the crystallization of Chinese wisdom to address global issues and lead humanity towards a bright future. Its proposal is of groundbreaking significance, which can be specifically reflected in three aspects of transcendence.

### 3.1. Historical dimension

In the theory and practice of traditional international relations in the past, the self-centered concept of national interests dominated. Countries often regarded maximizing their own national interests as the primary goal. In handling international affairs, they habitually engaged in competition based on the zero-sum game mindset. This narrow understanding of interests frequently plunged the international community into the vortex of interest conflicts. Although some protectionist measures can safeguard the interests of relevant domestic industries in the short term, from the long-term logic of global economic operation, they are essentially a self-defeating act. It not only disrupts the free-flow order of global trade but also severely damages the trust and partnership among countries, easily triggering trade wars and ultimately harming the overall development of the global economy and the common interests of all countries.

"A market lacking morality can hardly support the edifice of global prosperity and development. [13]" In sharp contrast, the concept of the Community with a Shared Future for Mankind fundamentally transcends the traditional concept of interests. It emphasizes that in the context of the in-depth development of globalization, countries are interdependent in economy, exchange in culture, and mutually influenced in the ecological environment. No country can develop in isolation. In the process of pursuing their own development, countries must fully consider the legitimate demands of other countries and guide their actions with a more macroscopic perspective. The historical shift in value orientation from the supremacy of individual interests in the past to the priority of common interests under the concept of the Community with a Shared Future for Mankind means that countries need to shift from pursuing short-term and partial interests to pursuing long-term and overall interests, and achieve common development through win-win cooperation.

### 3.2. Realistic dimension

Traditional geopolitical theory attaches great importance to the influence of factors such as geographical location and resource endowment on national strength and international relations. The uneven distribution of resources in different regions often leads to contradictions and conflicts between resource-rich and resource-scarce regions. Countries will maximize the use of their geopolitical advantages and avoid their own disadvantages in competition, and wars and conflicts between regions occur from

time to time. Historically, European powers frequently launched wars to compete for raw material sources, markets for dumping goods, and spheres of influence, which is a vivid example. The proposal of the concept of the Community with a Shared Future for Mankind provides new ideas for breaking through such geopolitical restrictions. Through the Belt and Road Initiative, countries in different regions such as Asia, Europe, and Africa are closely connected. They jointly participate in infrastructure construction, promote trade and personnel exchanges, and drive the economic development of the regions along the line. This cross - regional cooperation model breaks through the barriers caused by traditional geopolitics, builds an interconnected network, realizes the optimal allocation of resources on a larger scale, and promotes the coordinated development among regions.

Culture, which is often based on politics and economy, is often restricted by space and confined to a certain area. Different geographical environments, historical backgrounds, social and political factors have shaped the unique language systems, religious beliefs, customs, etc. of different countries and ethnic groups, creating the rich diversity of world culture. However, if these differences are not properly recognized and treated, they will lead to misunderstandings and confrontations, causing cultural antagonism. For example, some Western countries misunderstand Islamic culture, equating the actions of individual extremist organizations with the entire Islamic culture, which has triggered cultural conflicts and led to local political unrest. The concept of the Community with a Shared Future for Mankind adheres to the principle of respecting cultural diversity, resists the wrong view of cultural centrism, abandons the mentality of cultural imperialism from a macroscopic perspective, breaks through cultural barriers, and "more actively and proactively learns from all excellent civilizational achievements created by humanity"[18], striving to build a new form of human civilization.

### 3.3. Future dimension

In the traditional international pattern, a few developed countries, relying on their first - mover advantages, dominate the rule - making and decision - making in political, economic, cultural and other fields, and have constructed a global governance system centered on their own interests. Since modern times, the international order has successively experienced the "Westphalian System", the "Vienna System", and the "Versailles-Washington System". After the end of World War II, against the backdrop of the rise of the Soviet Union, the "Yalta System" was formed internationally. This was the control and readjustment of the world political and economic pattern by the three major powers of the United Kingdom, the United States, and the Soviet Union, marking the formation of a Cold War competition situation in which the two major blocs of the United States and the Soviet Union vied for hegemony on a global scale. Developing countries have long been on the periphery of the international stage, lacking sufficient influence, and their development demands and voices are difficult to be heard and valued. This imbalanced governance system and international order show serious incompetence in the face of global challenges.

As a diplomatic concept with the characteristics of a major country, the concept of the Community with a Shared Future for Mankind transcends the "balance of power" and "hegemony" order formed in modern international relations, providing a new direction and ideas for reshaping the international pattern and reforming the governance system. Following the wisdom of "If you want to establish yourself, help others establish themselves; if you want to succeed, help others succeed" from traditional Chinese culture, this concept advocates the establishment of a new type of international relations with win-win cooperation as the core, calls for a new concept of diplomacy, and attempts to build a more fair, reasonable, and inclusive governance framework. It emphasizes that every country has the right to participate equally in global governance, reflecting humanity's value orientation of pursuing universal harmony and a harmonious and peaceful world. This is not only conducive to promoting the continuous rise of emerging economies and developing countries and accelerating the trend of political multi - polarization but also helps to break the single pattern dominated by traditional powerful countries. The renewal of this international order will lay a solid foundation for global peace, stability, and sustainable development.

## 4. Conclusion

In general, the concept of the Community with a Shared Future for Mankind has a profound theoretical foundation. It originates from Marxist community theory and world - history theory, draws on the wisdom of outstanding traditional Chinese culture, and at the same time conforms to the actual development needs of the world. From its gradual emergence to the rich practice of its multi-dimensional connotations, China has always taken on the role of a responsible actor, contributing Chinese solutions to global development in various fields such as politics, security, economy, culture, and ecology. "Learning from history and creating the future, we must continuously promote the building of a Community with a Shared Future for Mankind... The Communist Party of China is concerned about the future and destiny of humanity and advances hand in hand with all progressive forces in the world. China has always been a builder of world peace, a contributor to global development, and a defender of international order! [7]" People of all countries in the world have every reason to believe that China, which has never colonized or launched an aggressive war against other countries, is a truly responsible major country that has the world in mind and considers the common interests of all mankind. It is a reliable international partner worthy of trust and in - depth interaction and a solid force for jointly building a beautiful future. The extraordinary transcendent significance demonstrated by the concept of the Community with a Shared Future for Mankind is an ideal answer to today's global problems and a guiding lighthouse for implementing the development concepts of innovation, coordination, green development, openness, and sharing. In the future, countries should move forward in mutual

assistance, uphold the concept of the Community with a Shared Future for Mankind, replace the Cold-War mentality with mutual benefit and win - win results, resolve contradictions and conflicts with openness and inclusiveness, jointly write a new chapter in human development, and create a better world.

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