**Shared Future: How a Community with a Shared Future for Mankind Can Change the World?**

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Building a community with a shared future for mankind is a "Chinese solution" proposed by China to address global governance challenges and promote the overall interests of mankind. This solution has innovated the thinking paradigm of global governance, paints a benign future picture of international order, marks the future direction of major power diplomacy. As well as creates a new form of human civilization, opens up the historical space for the coexistence of the two systems (socialism-capitalism), and corrects the struggle line at the current stage of world history. Building a community with a shared future for mankind is the narrative theme of international relations and international politics in the 21st century, and also constitutes the narrative theme of Marxist world history theory and world universal communication/intercourse theory in the 21st century. In our contemporary times historical materialism attains a new form and reaches a new theoretical height in the new context of economic globalization.

**1. Paradigm shift in global governance thinking**

The dilemma of global governance is a worldwide scenario that humanity is facing in the 21st century. The concept of a community with a shared future for mankind transcends the metaphysical thinking of global governance, the binary opposition between cosmopolitanism and nationalism, and the premise of "West and non-West division", providing the world with a new way of thinking and opening up a new vision for optimizing global governance.

The concept of a community with a shared future for mankind is a meta-philosophical creation of Sinicized Marxism at the level of global governance, which promotes the historical transformation of global governance thinking from monolithic homogeneous thinking to pluralistic thinking, from linear thinking to complex thinking, and from subject-object binary thinking to intersubjective thinking.

With the opening of new sea and land routes, capital broke through the intercontinental boundaries, opened up the world market, and mankind entered world history. The general process of social production became organized globally, forming a global common market and universal world communication/intercourse, and producing a world market system and global governance system that match it.

Therefore, globalization can be divided into two levels: "globalization as a carrier of universal development of productive forces" and "globalization as a norm for universal human communication", namely the "material content (global production system)" of globalization and the "social form (global governance system)" of globalization. Only when the two match each other can the world develop in an orderly manner. However, the capitalist global governance system adapts to the "material content" of capitalist globalization and serves the global proliferation strategy of Western big capital. Entering the 21st century, with the historic end of capitalist globalization and the decisive opening of a new type of economic globalization, the world market players are moving towards diversification, and reconstructing the global order and sharing the benefits of globalization have become the general expectations of all nation-states. The capitalist global governance system no longer adapts to the "material content" of globalization, and globalization has fallen into a general crisis of contradiction between "social form" and "material content". Reforming the "social form" of globalization and promoting revolutionary changes in global governance thinking have become inevitable requirements in the era of globalization 2.0. Building a community with a shared future for mankind provides the world with a new way of thinking and promotes a historic transformation in global governance thinking.

First, shift from homogeneous thinking to pluralistic thinking. Most traditional communities are "homogeneous communities". Community members are selected based on common values, ideologies or spiritual life, or based on common economic, political and military goals. "Exclusivity" is its basic characteristic. For example, NATO, the Warsaw Pact, the European Union and the G7 are all cooperation among "homogeneous" countries. In defending the legitimacy of NATO, Obama pointed out that NATO is a community of values ​​on both sides of the North Atlantic. This "homogeneous" thinking is the basis of the Cold War thinking, an important source of ideological struggle, the culprit of many international disputes, and an important weapon for a few major powers to form cliques and "fight against dissidents". Today, facing global issues, homogeneous communities cannot cope with complex cross-regional and cross-cultural situations alone. The international community needs to unite and act together to solve the problem of global governance.

The community of shared future for mankind is not an entity of single race or cultural homogeneity, nor is it a community of values. It does not draw boundaries based on ideology, does not engage in value diplomacy, does not target specific objects, does not form cliques, and does not form exclusive small circles. "Inclusiveness" is its basic characteristic. Xi Jinping pointed out: "In today's world, human beings live in a world composed of different cultures, races, skin colors, religions and different social systems. The people of all countries have formed a community of shared future in which you are in me and I am in you." This is "a community of a completely new concept, which is not based on the idea of ​​common time, space or identity"; here, there is no "cultural exception", no racial discrimination, no religious exclusion, no party-to-party confrontation, no gangs, and no ideological barriers. It can be seen that this is completely different from homogeneous communities such as NATO and the Warsaw Pact. Of course, the community of shared future for mankind does not form gangs, not to say that we do not want unity, but to say that we do not want alienated unity, the kind of "mechanical unity" that suppresses differences with identity and confronts particularity with universality; what we want is a new type of unity, a unity based on respect for differences and individuality, which Durkheim called "organic unity." The community with a shared future for mankind replaces homogeneous subjects with diverse subjects, Western governance with global governance, and great power governance with joint governance, thus achieving a major shift in governance thinking.

Second, shift from linear thinking to complex thinking. The current international system presents us with a clear center-periphery world structure, and linear thinking dominates the operating mechanism of the international order. Global governance starts from the center and expands to the periphery, and the entire world is placed in a center-periphery structure sequence. The power distribution among community members is a "pyramid" structure, and the internal affairs of the community follow a vertical transmission mechanism from the center to the periphery. The core countries control the economic order, political order, security system and legal system of the entire world, and the peripheral countries have no choice but to obey the will of the center. Since the 16th century, this linear governance model designed based on the control of the world by major powers has always dominated. McLuhan wrote: "Until recently, our institutions and arrangements, including social, political, and economic institutions and arrangements, have only a one-way model... Indulging in the old-fashioned, mechanical, one-way model of expansion from the center to the periphery is no longer suitable for our world today." After the end of World War II, the United States controlled the main world power through the United Nations in politics, the Bretton Woods system in economy, NATO and the alliance mechanism in security, and international conventions in rule of law. Obviously, this linear thinking that expands from the center to the periphery is contrary to the evolutionary trend of the global governance pattern in the 21st century.

The community of shared future for mankind means a major shift in the global governance model and power structure - from a vertical linear governance model to a "global co-governance" model, and from a linear thinking of center-periphery dichotomy to a multi-center, grid-based complex thinking. The concept of a community of shared future for mankind advocates understanding the international system from the perspective of complexity, which is a transcendence of one-way linear thinking. On the world stage today, "the relationship between major powers is constantly adjusting, and multiple power centers are forming." From the perspective of complexity, there is no single center within the community of shared future for mankind, no hierarchical master-slave structure, and no solidified "center-periphery" pattern. The members form a complex, multi-center grid order, and each member is a "node" on the grid, playing an indispensable role. The handling of affairs within the community follows the principle of "equality" and the "democratic" mechanism, and follows the principle of multi-center autonomy. The power thinking of superpowers monopolizing world affairs and dominating the fate of other countries lacks the basis of international morality and is not feasible in reality. Xi Jinping pointed out that "all countries, big or small, strong or weak, rich or poor, are equal members of the international community. The affairs of a country are decided by its people, and international affairs are handled through consultation among all countries." This is the action principle advocated by the community with a shared future for mankind.

Third, shift from subject-object dichotomy to inter-subjectivity. In the traditional world system, core countries are centered on "I" or "we", accustomed to the "subject-object dichotomy" way of thinking, and accustomed to using the "I and him" and "we and them" methods to discuss, think and deal with international affairs. The world is stereotyped into two simple opposing poles of "center and periphery", "advanced and backward", "civilized and barbaric", "allies and enemies", "democracy and autocracy", and "West and non-West". The periphery and the center are in a state of tension. This is related to capitalist civilization. In the world system dominated by capital logic, the essence of relations between countries is "war of all against all". Since the formation of the Westphalian system, due to the disparity in the power of the subjects, communities, international organizations, and transnational institutions have often become tools for manipulation by core countries. The harmony between the "small self" of the nation-state and the "big self" of the community is still an external and illusory harmony. The "small self" is annihilated in the "big self", and the "big self" overrides the "small self". Opposition and confrontation are the norm in the international community.

In the community of shared future for mankind, all countries are equal subjects of communication. Intersubjective thinking replaces subject-object dichotomy thinking. For the first time, community members use the "we" approach to discuss, think and handle international affairs. This is a historic leap in thinking. Different countries regard each other as "one of us, not "them". Sovereign states form a community of shared future for mankind, not out of self-centeredness and the desire to objectify "others", nor out of one-way dependence on "others" in the community, but out of the good wishes of mutual cooperation and common development among community members. The "small self" of the nation-state and the "big self" of the community are no longer an external opposition relationship, but an internal harmonious relationship. Here, "I am us, and we are me", which is a negation of the old international order of subject-object dichotomy and master-slave dependence; here, the "small self" supports the "big self", and the free development of each nation-state constitutes the condition for the development of the community; here, the "big self" achieves the "small self", and the development of the community provides a broad stage and space for the development of the nation-state. Here, the community is not an abstract entity that is above the state and opposed to the "small self", and the nation-state is not the "only one" that is isolated from the community and opposed to the "big self". The "small self" and the "big self", between order and autonomy, and between big countries and small countries are moving towards reconciliation, and human society is ushering in a new era of harmonious coexistence.

**II. China’s Plan for Reconstructing the World Order**

The world needs a new order, and building a community with a shared future for mankind is an original international order concept. The current world order, which is dominated by Western powers, is a "real" community for the core countries in the world system, but a completely illusory thing for the peripheral countries, and a new shackle on the road to a better world. The community with a shared future for mankind is a meta-philosophical creation of Chinese Marxism at the level of international order, and a world-historical conception of the international order in the "new era of globalization". This plan is not only a critical moral ideal, but also a constructive world order plan, which aims to break through the historical inertia of the traditional international political and economic structure, eliminate the center-periphery structure caused by capitalist globalization, break the dependent world system dominated by Western powers, end the hegemonic world order controlled by unipolar forces, and pursue the construction of a fair and reasonable new world order under the premise of decentralization. In the final analysis, the plan aims to adapt to the universal development requirements of global productive forces by adjusting the global superstructure and reforming the current world order and governance system, and build a new world of common development and win-win cooperation. In the 21st century, the international balance of power is rising in the East and declining in the West. The collapse of the current international community order and the establishment of a community with a shared future for mankind are equally inevitable.

Establishing a fair and reasonable international order is the goal that mankind has been striving for. In 1648, the Treaty of Westphalia established the principles of equality and sovereignty; in 1864, the Geneva Convention established the spirit of international humanitarianism; in 1945, the Charter of the United Nations clarified the four purposes and seven principles; in 1955, the Bandung Conference formed the Bandung spirit of "living in peace and seeking common ground while reserving differences", advocating the five principles of "mutual respect for territorial sovereignty, non-aggression, non-interference in internal affairs, equality and mutual benefit, and peaceful coexistence"; and so on. These international conventions and norms have laid the principle foundation for establishing a fair and reasonable international order and provided important guidelines. However, ideals are beautiful, but reality is not ideal after all. The world order constructed by capitalist globalization has long deviated from the development path of "global community" that mankind has been pursuing since the Enlightenment. Under the dominance of capital logic, the hierarchical structure has solidified, and the world picture of mankind building a just order has gradually dimmed.

The current international order is a "center-periphery" structure and a dependent world system dominated by Western powers. This is the manifestation of the hierarchical structure of Western civil society embedded in the "world market". The ultimate controller of this world system is transnational capital. Under the dynamic mechanism of capital, universal exchanges in the world gradually eliminated the decentralized state of means of production, property and population. Capital and property are increasingly concentrated in the hands of a few people, forming the rule of a few capitalists over the majority of proletarians and the rule of central countries over the periphery. "The global community formed under such historical conditions is nothing more than a 'currency community' or 'capital community' based on the perspective of 'civil society'", also known as the "sacred alliance of capital". This community believes in the status view of unilateralism and hegemony, the interest view of the law of the jungle and zero-sum game, the civilization view of Western-centeredness and civilizational superiority, the governance view of one country leading and several parties co-governing, and the security view of unity and self-first. This global "capital community", like "capitalist countries", is essentially a "false" and "impersonated" community. Countries in a core position often disguise their own special interests as the general interests of mankind and their own values ​​as the "universal values" of all mankind. Peaceful development and win-win cooperation only exist for the core countries in the world system. For the vast majority of dependent countries and marginal countries, it is not only completely illusory, but also a new shackle. As early as December 1988, when Deng Xiaoping met with Indian Prime Minister Gandhi, he pointed out: "There are two things to do in the world at the same time, one is to establish a new international political order, and the other is to establish a new international economic order." With the deepening development of economic globalization and the profound changes in the international balance of power, the collapse of the current international community order and the establishment of a new international community order are inevitable. The whole question is what kind of new international order should mankind build. Entering the 21st century, emerging market countries such as China, Russia and India have risen rapidly. The international political system, international economic system and international security system dominated by the United States and the West have become increasingly difficult to change and are increasingly unable to adapt to changes in the international situation. The international community urgently demands the building of a more just and reasonable world order and the opening up of a better development prospect for mankind.

Only by identifying the problem correctly can we "prescribe a prescription". What is the way out for rebuilding the international order? The Chinese solution is to advocate the concept of a community with a shared future for mankind and build a new international community order of "sharing the same breath and the same destiny". Building a community with a shared future for mankind is not based on geopolitical considerations, but is based on the philosophical standpoint of "human society or socialized humanity". It aims to transform and upgrade the "Western" world order and governance system into a "common" world order and governance system by adjusting the global superstructure, so as to adapt to the universal development requirements of global productive forces, enhance the common interests of all mankind, and strive to build a world of common development and win-win cooperation. The community with a shared future for mankind is a new international order advocated by China. It is a continuation of the Marxist view of global order, a transcendence of China's traditional world view, a development of the Chinese Communist Party's world view of keeping a low profile and a harmonious world view, a critical reflection on the existing international order, and an international order view with original value. The direction of building a community with a shared future for mankind is to dissolve rather than continue the center-periphery structure caused by capitalist globalization, to break rather than solidify the dependent world system dominated by the West, to end rather than maintain the hegemonic order dominated by the Anglo-Saxon world, to reform rather than inherit the global governance system dominated by one party and co-governed by several parties, and to build a grid-based, multi-centered new world in the pursuit of decentralization. Only in the new world order of a community with a shared future for mankind can countries obtain the conditions for peaceful development and win-win cooperation.

The community with a shared future for mankind aims to build a fair and reasonable new international order. The community with a shared future for mankind is not a world social entity or a physical world system, nor is it a "modern union of states" formed in accordance with a unified international charter, nor is it an international united front or an international political organization. However, the community with a shared future for mankind itself contains a whole set of cultural concepts for the reconstruction of the world order, and injects Chinese elements into the rational construction of the international order. First, the status concept of equal treatment, mutual consultation and mutual understanding. The earth is the home of mankind, not an arena for national wrestling, nor a court for high and low. We oppose the center-periphery structure and dependence on the world system, and are committed to building a world of identity justice. Second, the security concept of fairness, justice, co-construction and sharing. The biggest problem in the 21st century is the problem of uniting to seek peace and common development. To build a harmonious world of lasting peace and common prosperity, it is necessary to change the old international order that is incompatible with the development of nation-states and create a community environment that makes it possible for nation-states to cooperate and win-win; it is necessary to oppose hegemony and power politics, unilateralism and the law of the jungle, reverse the distorted international relations, and commit to building a safe and just world. The third is the development concept of win-win cooperation, inclusiveness and mutual benefit. All countries live in the same world, oppose the capital logic of winner-takes-all and jungle law, solve the problems of global deprivation and inequality, and strive to build a world of development justice. The fourth is the civilization concept of harmony but difference and inclusiveness. Different civilizations embody the wisdom of different nations. There is no distinction between high and low, good and bad, only differences in strengths and weaknesses and characteristics. Oppose the theory of civilization superiority and the domination of a single civilization, and strive to build a world of cultural justice. The fifth is the ecological concept of respecting nature and green development. The earth is the only home for human survival. Human beings and nature have been a community of life since ancient times. We must completely reverse the path of confrontation between man and nature since the capitalist industrial revolution, achieve true reconciliation between man and nature, and strive to build a world of ecological justice.

The community of shared future for mankind and the Chinese concept it implies, and the re-emergence of the issue of global justice that has been shelved by the West, have become the "cultural metaphor" and direction indicator for the reconstruction of the international order in the new era. As cultural metaphors, these core concepts not only reflect the problems existing in the current international order, but also construct a new framework for the world's cognition of the international order. Through this framework, people begin to understand what a just world order should be and what it should not be, what direction the world should develop in, what kind of road of no return should be avoided, which international exchanges are just and which should be avoided, why the existing international order is unreasonable, and what kind of just world we should build, and so on. These cultural metaphors have laid the ideological foundation for the decisive appearance of the community of shared future for mankind. Through the constructive function of metaphors and the vigorous promotion of emerging market countries, the "reality" of international politics will be constructed in a certain way, faster or slower. The changes in the future international order have reason to be seen as the redescription process of these metaphors, that is, the realization process of metaphors.

Of course, as a new concept of international order advocated by China, building a community with a shared future for mankind points out the direction for the reform, adjustment, transformation and upgrading of the current world order structure, but does not mean subverting the current world system and creating another one. The current world system can still be rejuvenated through reform and improvement. For example, the United Nations and the WTO still have their legitimacy and are still in their prime; the World Bank and the International Monetary Fund can achieve the purpose of serving the world through power reorganization and rule adjustment. Of course, some international organizations with strong ideological colors, such as NATO and the G7, are destined to step down from the altar and withdraw from the stage of history in the post-Western context. This is a major trend of history. If Western countries can face up to the fact that emerging market countries are collectively rising and the international structure is undergoing profound adjustments, and can face up to the fact that the "post-Western era" is coming, they may not be marginalized in the "post-Western" context. What will change is only the way they play their role. China "maintains the international system with the United Nations at its core, the international order based on international law, and the basic norms of international relations based on the purposes and principles of the UN Charter." China is not a "rule breaker" or "order disruptor". On the contrary, "China is a participant, builder, contributor and beneficiary of the current international system. Reforming and improving the current international system does not mean starting from scratch, but pushing it in a more just and reasonable direction". China is becoming the most active driving force in global governance reform and the most constructive factor in the transformation of the international system. China does not recognize the "rules-based international order" advocated by a few countries, does not recognize the hegemonic logic of "might is right", does not agree with the international exchanges of some major powers "starting from strength and position", opposes the monopoly of a few major powers on the formulation of international order and international rules, opposes the arbitrary deconstruction or definition of the international order based on one's own selfishness, and opposes the abuse of public resources for private purposes to trample on the international system and manipulate international rules.

3. Creating a new form of human civilization

The community of shared future for mankind is a new civilizational form in the "post-Western", "post-Cold War" and "post-order" era. It aims to deconstruct human civilization controlled by the logic of capital, compress the historical space for Western-centrism to rule the world, suppress the impulse of universalist values ​​to cross the line, block the global spread of the "confrontation", "selfishness" and "expansion" genes of Western civilization, and block the inheritance of the unjust legacy in the current international order from generation to generation. It has set a civilization benchmark for upholding global justice and building a fair and reasonable new world. The community of shared future for mankind is a meta-theoretical creation of Sinicized Marxism in the sense of world civilization. It is a higher level of human civilization created by China. It is the world spirit grasped by China. It has become a clear banner for China to lead the growth of human spirit and the direction of world history in the 21st century, marking a new height of Marxism in the 21st century.

Since the first industrial revolution, the West has taken the lead in completing the task of modernization, enjoying the fruits of modernization, and successfully creating the Western path of modernization and the Western form of human civilization, thus becoming the center of the world. Since then, "Western-centrism" has become the dominant ideology in the world. Western-centrism has always believed that the modern civilization process that began in Europe is "the only successful and correct development logic". If countries around the world want to embark on the road of civilization and enjoy the fruits of modern civilization, their future task is to move closer to the West and become another "other" of the West. However, Western-centrism is essentially "universality" disguised by "regionality". The Western group pretends to be the representative of the whole world, disguises its own interests as the common interests of the whole world, and "portrays its own ideas as the only rational and universal ideas" and "endows its own ideas with universal forms". This narrow route for the construction of human civilization is destined to fail under the impact of multipolar world forces.

Entering the 21st century, world history has not ended in the "perfection" of Western-centrism. Human civilization with Anglo-Saxon civilization as its background is facing a crisis. Rebuilding human civilization is the common cause of the international community. In the 21st century, Western-centrism suffered a Waterloo after dominating the world for centuries. As Samuel Huntington said, the "inconsistency between the efforts of the United States and the West to promote Western culture globally and the decline of its promotion ability" has risen to become the main contradiction in the world's cultural field today. Today, a single Western civilization cannot continue to be the "source of identity, meaning, stability, legitimacy and hope", and a single Chinese civilization or any other civilization cannot be the "solution" in the new era of globalization. Countries around the world need to work together, follow the principle of "beauty and beauty", uphold the confidence of "self-beauty", embrace the mind of "beauty of others", contribute universally recognized cultural information to mankind, achieve universally followed international communication rationality, and reconstruct a new human civilization that matches the great changes in the world and the general direction of globalism.

To reconstruct a new human civilization, we must proceed from reality, adhere to problem orientation, and face the common problems of the world today. "It was the best of times, it was the worst of times", Dickens' description of the world in the 19th century seems to still apply to the present. Compared with the past, today's world has made great strides forward, but the uncertainty facing the world is increasing, and the world has entered an era of risk. The problems facing the world today are numerous, and they can be summarized as peace deficit, development deficit, security deficit, and governance deficit. The world deficit is a superficial phenomenon, behind which is the concept of civilization, and its origin is philosophy. An unjust world is rooted in an unjust civilization. The generation and expansion of the world deficit are, to a certain extent, closely related to the human civilization constructed by the West. Therefore, to eliminate the world deficit, it is necessary to plan from the perspective of civilization and the height of philosophy, and to construct a new human civilization that conforms to future development trends and builds global consensus.

The world is so big and there are so many problems. To find certainty in an uncertain world, China's contribution to human civilization is to build a community with a shared future for mankind. The community with a shared future for mankind is China's solution to the reconstruction of human civilization, and has "become a clear banner for China to lead the trend of the times and the direction of the progress of human civilization." The community with a shared future for mankind is a new concept of human civilization at the meta-philosophical level. The community with a shared future for mankind implies such a concept: mankind is a big family with a common destiny. We not only identify with the local community, but also with the global community; each country exists as an independent cultural value subject, and also participates in it as a reconstructor of human civilization, contributing its own cultural information to the construction of a community with a shared future for mankind. In terms of value, building a community with a shared future for mankind is to cultivate the concept of "common public good", and all mankind is committed to realizing "public good" and uniting as one; in terms of action, it is to use this as a guide to move towards an ideal world of justice.

As a new type of civilization that is essentially opposed to Western-centrism, the transcendence of the community of shared future for mankind is reflected in the following aspects: in global governance, it transcends the Western governance logic of one-party dominance and several parties co-governance, advocates a global governance concept of consultation, co-construction and sharing, and is committed to building a world of good governance; in global development, it transcends the development rationality of linear evolution and gradient development, advocates a new development concept of innovation, coordination, greenness, openness and sharing, and is committed to building a world of common prosperity; in civilization exchange, it transcends the civilization rationality of Western centrality and civilization superiority, advocates a civilization concept of equality, mutual learning, dialogue and inclusiveness, and is committed to building a world of beauty and common prosperity; in world security, it transcends the security rationality of self-centeredness and solidarity, advocates a new security concept of common, comprehensive, cooperative and sustainable, and is committed to building a world of lasting peace; in international cooperation, it transcends the communication rationality of harming neighbors and demarcating boundaries, advocates an open, inclusive, mutually beneficial and win-win cooperation concept, and is committed to building a world of shared destiny; in international relations, it transcends the relationship rationality of center-periphery and master-slave dependence In terms of justice and interests, we should go beyond the economic rationality of the law of the jungle and zero-sum game, advocate the correct view of justice and interests that puts justice first and takes both justice and interests into consideration, and strive to build a world of cooperation and win-win; in terms of values, we should go beyond the value rationality of universalism and centrism, stop the trend of homogenization in a diversified world, promote the common values ​​of peace, development, fairness, justice, democracy and freedom for all mankind, and strive to build a harmonious and diverse world; in terms of relations between major powers, we should go beyond the power rationality that a strong country must dominate and a major country must fight, advocate a new type of relations between major powers that are free of conflict, confrontation, mutual respect and win-win cooperation, and strive to build a world of universal security; in terms of institutional choice, we should go beyond the institutional rationality of world convergence and the end of history, advocate the institutional view of autonomous choice of social system and development model, and strive to build a world of harmonious coexistence; in terms of ecological environment, we should go beyond anthropocentrism and nature-centrism, advocate the concept of a community of life between man and nature, and strive to build a clean and beautiful world; and so on.

China is the main force in building a new human civilization. In a world dominated by Western-centrism, creating a higher level of human civilization and leading the spiritual growth of mankind and the direction of world history are the inherent meaning of the rise of the Chinese nation. American scholar Michael Barr pointed out that "the rise of China is not only an economic event, but also a cultural event." Driven by emerging market countries, mainly China, non-Western elements in human civilization are increasing, and the weight of Western civilization is weakening. "The world is fundamentally becoming more modern and less Westernized." Emerging market countries "material success has brought about the extension of culture; hard power has derived soft power." The period of blind obedience and fear of Western civilization in the non-Western world has ended, and the period of self-reliance and refutation has begun. The concept of a community with a shared future for mankind is becoming the rationality and civilized rules of international exchanges in an increasingly large scope, and has become a value consensus generally accepted by more and more countries. At the same time, we must also see that a community with a shared future for mankind cannot be built in one day, and the disintegration of Western-centrism cannot be completed in one day. For a long time in the future, the two human civilizations of different natures will enter a new stage of alternation between the old and the new, entanglement between the old and the new, deep game, and rise and fall. We are confident that the concept of a community with a shared future for mankind will play a greater role in guiding the future direction of the world order and reshaping the future form of world history.

**IV. Contemporary Conception of the Two-System Coexistence Paradigm (Socialism-Capitalism)**

Building a community with a shared future for mankind follows the principle of Marx's "two nevers", opens up the historical space for the peaceful coexistence of the two systems and the harmonious coexistence of mankind in the international context dominated by capitalism, and provides a forward-looking conception for building a new paradigm of interaction between the two systems in the "post-Western era".

**Two nevers: No social order is ever destroyed before all the productive forces for which it is sufficient have been developed, and new superior relations of production never replace older ones before the material conditions for their existence have matured within the framework of the old society.**

The practical strategy of building a community with a shared future for mankind has opened up a path for transcending the "false community" (Marx) dominated by capital logic and leading to a "true community" (Marx), and has expanded the space for transcending the closed and narrow "free association" concept and helps us and the world community build an open "world stage".

Building a community with a shared future for mankind is an independent and constructive worldview, which reconstructs the interactive logic and interaction paradigm of the two systems and two roads before the arrival of the "two complete breaks", replans the world picture of long-term coexistence and benign competition between the two systems in the contemporary world wherein the "East rises and West declines" stage of world history, and building a community with a shared future for mankind reshapes the international political ecology of harmonious coexistence of countries with two systems under the contemporary world pattern of "West strong and East weak", which is a "constructive plan" that truly thinks about the future direction of the world from the perspective of all mankind.

Building a community with a shared future for mankind is a meta-philosophical creation of Sinicized Marxism in the theory of interaction between the two systems, and it has written the Chinese version and contemporary form of the Marxist global historical perspective.

**How is rational communication between countries possible?**

Enlightenment thinkers Hume and Rousseau constructed the communication paradigm of "contract theory", in which countries regulate communication behaviors through contracts and build an international community order. Hegel disagreed with the communication paradigm of "contract theory". Hegel believed that it was impossible to reach a contract between countries. **"The relationship between countries is a relationship between independent subjects. They make contracts with each other, but at the same time they are above these agreements."**

In other words, due to the lack of law enforcement machinery and supreme authority above the modern nation state, the contract is bound to become a piece of paper, and world history has fallen into a cycle of "making a contract-abolishing a contract" and "building a group-withdrawing from a group".

Since modern times, the dominant principle of communication between Western countries has not been the spirit of contract, but the principle of national strength. Trade and war have become the two main paradigms of international communication; the dominant paradigm of communication between the West and non-Western countries is not the "contract theory" paradigm, but instead the "suzerain-colony" paradigm. The great Western empires have constructed an imperial colonial system covering the world, forming an unequal universal communication relationship.

After the Second World War, the imperial colonial system collapsed and was replaced by the "core-periphery" international exchange paradigm. In the capitalist world system, capital power is the most important national power, and the power of each country is uneven, forming a pyramid-shaped international power structure. Western powers rely on capital power to occupy the center of the world system, and peripheral countries are in a dependent position, forming an unfair and unreasonable international exchange relationship.

The victory of the October Revolution in Russia in 1917 and the birth of the first socialist country marked the beginning of an era in which capitalism and socialism coexisted. However, Marx did not foresee that capitalism and socialism were destined to coexist peacefully in the global system for a long time, let alone had Marx plan a paradigm of interaction between the two systems. After the emergence of socialist countries, the world was gradually divided into two camps, and world interaction was divided by groups, forming a "Cold War" interaction paradigm.

**"Core-periphery" hierarchical order**

After the disintegration of the Soviet Union, the Cold War ended, and the world returned to the "core-periphery" hierarchical order and international interaction paradigm. The West once again dominated human interaction activities with the power of capital, and socialist countries sought survival and development in the cracks of the capitalist world system.

In the 21st century, China is increasingly moving closer to the center of the world stage. How to reconstruct the interaction order between the two competing systems, how to expand the interaction space between the two systems, and how to achieve peaceful coexistence and win-win cooperation between the two systems on the premise of "adhering to the basic principles of scientific socialism"? This is a global problem facing the current era.

The world today is "still in the historical era pointed out by Marxism" (from capitalism to communism). In other words, today is still in the era of capitalism dominating world history.

In the final analysis, the world today is still in the stage of "two nevers" as judged by Marx. Socialism with Chinese characteristics has entered a new era. Although the world socialist movement has ushered in a major transformation from the trough to revive, although "the international balance of power continues to develop in a direction that is favorable to us", although "time and momentum are on our side", and advantages and opportunities are on our side, from a fundamental point of view, the competition and game between the two systems and two roads in the world is still in a white-hot stage, and it is far from the time to decide the winner.

The turning point of the balance of power has not arrived, and the conditions for solving the victory, defeat, survival and abolition of the two systems once and for all are not yet in place. On the one hand, at present and for a considerable period of time in the future, the dominant force in world history mainly be in the hands of the West, and the international political pattern of "strong West and weak East" will continue.

The realization of the "two inevitabilities" will be a long process.

**"Two inevitabilities" by Marx is demise of capitalism and victory if socialism are both inevitable.**

 On the other hand, we must also see that world history has entered a new cycle of "the rise of the East and the decline of the West", the trend of weakening of the "strong West and weak East" pattern is irreversible, and the trend of the "two inevitabilities" will not change. Looking to the future, before the "two complete breaks" are achieved, China, as the largest socialist country, has the responsibility to reconstruct the interactive logic and communication paradigm of the two systems and two paths (capitalist and socialist paths), and to plan a world vision of long-term coexistence of the two systems.

**How to reconstruct the paradigm of interaction between the two systems?**

 China advocates the building of a community with a shared future for mankind, which proposes a subversive reconstruction of the world's current irrational interaction paradigm, which provides a new solution and opens up new space for the peaceful coexistence and healthy competition between the two systems, two paths, and two ideologies.

 Since the transformation of national history into world history, mankind has begun to form a community of interaction in the world-scale sense. However, the community of interaction driven by capital logic is aggressive, expansionist, and zero-sum.

Capitalist globalization constructs an unequal and hegemonic international order that cannot solve the problem of human destiny. The circumstances of the times determined that the theoretical attitude of historical materialism in the past when exploring the way for the two systems to get along was mainly critical, conflict-prone and deconstructive.

 The historical appearance of building a community with a shared future for mankind has led to a constructive turn in the theory of historical materialism, becoming a "constructive worldview" for rationally planning the interaction between the two systems in the new era of globalization.

General Secretary Xi Jinping pointed out: **"To promote the building of a community with a shared future for mankind does not mean replacing one system with another, or one civilization with another, but rather the greatest common denominator for building a better world for countries with different social systems, different ideologies, different histories and cultures, and different levels of development to share interests, rights, and responsibilities in international affairs."**

Today, the world's economic foundation is the long-term coexistence and competitive development of two production relations and two basic economic systems.

Capitalist private ownership occupies a dominant position worldwide, and public ownership plays a dominant role locally or partially; the world's institutional foundation is the long-term coexistence and competitive development of two systems and two paths. Capitalism continues to explore the rational space for its existence, and socialism gradually demonstrates its superiority.

**The world's ideological foundation is the long-term coexistence and competitive game of two doctrines and two ideologies.**

Bourgeois ideology occupies a dominant position, while socialist ideology has proved its truth in practice; the world's value foundation is the long-term coexistence and mutual competition of two civilizations and two values.

Universalist values ​​continue to maintain their dominant position and occupy favorable terrain. The common values ​​of all mankind will gradually build consensus among countries and compete for the moral high ground. For a long time to come, two production relations, two social systems, and two ideologies will coexist peacefully, be harmonious but different, and jointly promote the development of human society and the progress of civilization.

This is the common context facing mankind. The two systems are fundamentally opposed, but there is also an aspect of peaceful competition, common development, and win-win cooperation. Capitalist factors and socialist factors can coexist in one country at the same time, the capitalist system and the socialist system can coexist peacefully in the world, and capitalist countries and socialist countries can cooperate in the field of global governance.

It is absolutely impossible to try to transcend the development stage, impossible to get rid of the social and historical conditions of the coexistence of the two systems, impossible to try to make a single choice between the two systems, and impossible to seek to build a community with a single economic foundation, a single social system, and a single ideology as the background.

The worst case scenario is that both sides will suffer, and "world history" will come to an end. At this stage, the only possible option is to handle the relationship between the two systems well, especially the relationship between China, the largest socialist country, and the United States, the strongest capitalist country, avoid falling into the "Cold War Trap" and the "Thucydides Trap", and avoid the old path of conflict and confrontation and the hegemony of a strong country.

Building a community with a shared future for mankind is the only possible option. The community with a shared future for mankind has achieved a revolutionary reconstruction of the paradigm of interactions between the two systems, and has found a new path that transcends the confrontation and opposition between the two systems in a unique way. Building a community with a shared future for mankind has opened a new era in world history in which different civilizations and social systems can coexist peacefully, seek common ground while reserving differences, develop together, and cooperate for mutual benefit.

The community with a shared future for mankind is a great creation in international political life and a new paradigm for the community of human interaction. The community with a shared future for mankind follows the basic spirit of Marx's "two nevers", has a profound insight into the historical trend of the long-term coexistence of the two systems, reconstructs the interactive logic and interaction paradigm of the two systems, two doctrines, and two roads in the "rise of the East and decline of the West" current stage of world history, and reshapes the new international political ecology of the harmonious coexistence of the two systems in the history of human interaction.

 Of course, the construction of a community with a shared future for mankind is not to reconcile the contradictions between the two systems, not to whitewash the peace, but to create a new path for the two systems to interact with each other for permanent world peace. Under the international economic conditions where the capitalist system is dominant, under the international political conditions where there is a lack of international organization guarantees and institutional arrangements, and under the international public opinion environment where bourgeois ideology and Western-centric thinking still dominate major global issues, the construction of a community with a shared future for mankind is an arduous century-long project that cannot be accomplished in one fell swoop. Today the community with a shared future for mankind is transformed from an idea into reality, from an ideal blueprint into a global action plan, and world history truly enters the "Esperanto era" from the "English era" and "American English era". There is still a long way to go.

**V. A Program of Action to Lead World History**

World history is a long and big process, and each era has its own mission and program. The West created world history.

The West's land conquest strategy, interest grabbing strategy, cultural colonization strategy, system export strategy, peaceful evolution strategy towards the newly born socialist countries, and color revolution strategy have all been upgraded to global action programs. Building a community with a shared future for mankind aims to correct the direction of the world's historical process in the "post-Western" era, curb historical countercurrents such as unilateralism, protectionism, and populism, and correct the direction of the international community in the current era.

It is the goal of the current stage of world history and a common program for achieving win-win development, shared interests, shared responsibilities, shared security, and harmonious coexistence in the world in the era of "re-globalization." Building a community with a shared future for mankind is based on the premise of breaking through the historical countercurrents that curb universal exchanges in the world and the full development of universal exchanges in the world.

Building a community with a shared future for mankind will be built in the qualitative upgrading of universal exchanges in the world. The community of shared future for mankind is a meta-philosophical creation of Sinicized Marxism in the sense of world historical view. It is a subversive reconstruction of the phased goals and programs of world history, a completely new conception of the world picture in the new era of globalization, which expands the narrative theme and global vision of historical materialism and opens up a new realm of Marxist world historical theory.

Since the great geographical discoveries, especially the first industrial revolution, capital has been running around the world, settling down, developing, and establishing connections everywhere. History had inevitably turned into world history. The exchanges between neighboring countries have been irreversibly expanded into universal exchanges in the world. The problems of any single country can also spread to common problems for all mankind.

A single nation or country is no longer able to cope with an uncertain world alone. Only by uniting to formulate common goals and action programs can mankind have hope and a future. The West has created world history, and at the same time dominated and shaped world history.

World history is essentially "the history of the expansion and replication of capitalist civilization on a global scale through universal exchanges", as well as the history of the rise of the capitalist mode of production from particularity to universality through universal exchanges in the world, and as well as the history of the rise of Western land conquest, profit grabbing, institutional export, and cultural colonization to a global action program.

**Such world history should end**

Such world history should end, and such a world program should end!

With the collective rise of socialist countries and emerging market countries and the profound changes in the international balance of power, the capitalist and Western attributes of world history have tended to weaken, and the attributes of public needs and common interests have tended to strengthen. World history needs to establish new goals, new directions, and new programs. Looking from aspect of the current stage we are in, the "community with a shared future for mankind" is the goal of the current stage of world history, the common program of all mankind in the "post-Western" era, and a common global cause; from a long-term perspective, the "true community" (Marx) is the ultimate goal in the process of world history and the highest program of all mankind in the era of "two complete breaks". The unity and harmonious coexistence of all countries in the world is the community with a shared future for mankind; following the path of the community with a shared future for mankind will eventually lead to the "trıe community" of communism.

The world today is undergoing a major change that has not been seen in a century. The instability and uncertainty of the world have increased significantly. "Where is humanity going?" has become a common problem that troubles the international community.

In the face of "the world's questions", China's solution is to build a community with a shared future for mankind. This is the common mission and common goal of the international community in the stage of "re-globalization" and the struggle program at the current stage of world history. The community with a shared future for mankind is the target for the present world. It is an action program proposed to address the common problems of mankind at this stage and answer the "world's questions".

It is a scientific prediction and top-level design based on the specific reality of the contemporary world's economy, politics, culture, society, science and technology, ecology, security and other fields. As a "Chinese prescription", building a community with a shared future for mankind has many advantages: it does not deal with problems by "treating the symptoms instead of the root causes", but adopts a comprehensive policy to treat both the symptoms and the root causes; it is not only a tool to solve problems, but also a guiding concept and program that fits the historical process of mankind.

**"From the perspective of world history, a community with a shared future for mankind is a staged goal of the world historical process under the historical conditions that the 'era of the proletariat' has not yet arrived and the conditions for the 'era of the proletariat' are not yet in place..."**

Today, human society is still in class relations, and building a "true community" of communism is beyond the stage of development and has no realistic possibility. Building a community with a shared future for mankind is the only choice of the present era, which is in line with the fundamental interests and general expectations of the international community, and can also gather the value consensus and greatest common denominator of all mankind.

The action program for building a community with a shared future for mankind aims to build a better world during the current universal exchanges and realize the aspirations of people of all countries for a better life.

**Capitalist globalization has formed universal exchanges among all mankind, but it has not promoted the common interests of all mankind in a balanced manner.**

**Six major problems of the current world**

The world market system and global governance system dominated by the logic of capital are facing a profound crisis. The six major problems of peace deficit, development deficit, security deficit, governance deficit, cultural colonization, and institutional hegemony still endanger the fate of mankind.

The community with a shared future for mankind aims to overcome the crisis of the world market system and the global governance system, **"based on the philosophical standpoint of 'human society', this strategy strives to promote the formation of human interests with a higher level of 'commonality' in true 'universal exchanges', aims to promote the balanced development of global productive forces on the basis of changing the global governance system, and lay a solid material and spiritual foundation for realizing a better world picture for human society."**

Building a community with a shared future for mankind is a grand action plan, which is specifically developed and externalized into "six major action plans": China's plan to eliminate the development deficit and promote the common development of the world, such as the "Belt and Road" construction, the Asian Infrastructure Investment Bank, the global development initiative, and the new globalization plan; China's plan to eliminate the governance deficit and optimize global governance, such as advocating the global governance concept of "joint consultation, joint construction and shared benefits"; China's plan to eliminate the trust deficit and enhance global trust, such as advocating the correct concept of "balancing justice and interests, with justice first"; China's plan to eliminate the peace deficit and maintain world peace, such as advocating the global security initiative and the new pattern of major power relations; China's plan to eliminate cultural hegemony and reconstruct the pattern of human civilization, such as advocating the global civilization initiative and the common values ​​of all mankind; China's plan to eliminate institutional hegemony and explore better social systems, such as advocating the institutional concept of "autonomous choice".

These six major plans point out the direction for building a new pattern of universal world exchanges and a new scene of world history.

Today, the grand cause of building a community with a shared future for mankind has been disturbed by the anti-globalization trend in the West, hindered by Western conservatism, unilateralism, and populism, obstructed by isolationism, Cold War thinking, and the values ​​fight by the USA under the pretext of "International Democratic Alliance" against dictatorhips.

However, the global society has not withdrawn from the overall process of "world history", and China cannot be separated from the world's universal intercourse and communication system. The general trend of world universal communication has not changed. Building a community with a shared future for mankind is a universal communication program that transcends the traditional international communication pattern and aims to realize win-win development, shared interests, shared responsibilities, common security, and harmonious coexistence in human society. It is a phased goal and a beautiful vision for the new order of universal communication across the world. Building a community with a shared future for mankind has been recently written into UN documents many times as the "master key" to solving international problems, and this program is being recognized by more and more countries.

Building a community with a shared future for mankind conforms to the overall process and ultimate trend of world history. It is a necessary stage on the road to a "true community" and a major step in the history of human progress. At this stage, we are committed to building a community with a shared future for mankind, which is to create conditions and accumulate more strength to promote world history to a higher stage, lay the foundation and open up the way for building a "true human community". The decisive appearance of the community with a shared future for mankind will surely be recorded in the annals of world history and the annals of human liberation, but this is not the end of human progress. It does not end the future development of world history, and the cause of human liberation will still be on the road, and world history will not stop at "common destiny" stage. Only by forming a “true community" can world history enter the kingdom of freedom, and mankind can truly control its own destiny and build a community with a shared future in the ultimate sense.

It must be pointed out that the proposition of building a community with a shared future for mankind comes from China and is a world program initiated by China. However, it does not mean that it is a nationalist program. We will not set the pace for the world under the guise of "what is national is global". And it does not mean that China will impose its unilateral propositions on other countries. We will not seek to transform the entire world in our own image; it does not mean that Chinese civilization will colonize the entire world. We oppose Western-centrism not in order to move towards Eastern-centrism.

In short, as a transcendence of the current existing community order, the community of shared future for mankind provides the world with a brand-new global governance thinking and governance concept, and opens up a new vision for promoting the modernization of the global governance system and governance capacity. Building a community of shared future for mankind is an important contribution of China to the theory of international relations, an innovation and development of China's view of international order, and a contribution of China's solutions and wisdom to the construction of a more just and reasonable new international order. Building a community of shared future for mankind is the general strategy of China's major power diplomacy with Chinese characteristics in the new era, a higher level of human civilization created by China, and a clear banner for China to lead the spiritual/intellectual growth of mankind and the direction of world history in the 21st century. Building a community of shared future for mankind opens up the historical space for the peaceful coexistence of the two systems and two roads of socialism and capitalism, corrects the direction of the international community in the current era, is the contemporary reconstruction of the universal paradigm of world communication, and is the common program of the current stage of world history. In a word, only by building a community of shared future for mankind can we truly solve the issue of human destiny on a global scale and open up the correct path to a "real community".

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