

## Research on the Inheritance and Transcendence of Confucian Thoughts of “Grand Union” by the Concept of “A Community of Shared Future for Mankind”

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### Abstract

In the 21<sup>st</sup> century today, economic globalization and the advent of an information age have greatly unleashed and boosted productive forces. They have presented unprecedented opportunities while make climate change, ecological imbalances, financial risks, refugee crises, and major infectious diseases cross the national borders to become a global challenge for humanity. The Chinese communists headed by Xi Jinping, through in-depth analysis and rational thinking of the historical trend, the trend of current times, and the law of human civilization development, have put forward the concept of “a community of shared future for mankind”. With peace, development, cooperation, and win-win as its core value, the concept is a “China solution” to meet global challenges, to safeguard world peace, and to promote the common development of all countries. It also represents “Chinese Wisdom” and “Chinese Responsibility” as a rising power in the world. The concept of “a community of shared future for mankind” is rooted in the broad and profound Chinese traditional culture and is a scientific prediction based on the characteristics of the times and the direction of the development of human society.

In September 2017, the 8<sup>th</sup> World Conference on Confucianism was opened in Qufu, Shandong Province, hometown of Confucius. Domestic and foreign experts conducted discussions on the theme of “Confucian Thoughts and A Community of Shared Future for Mankind”. Zhu Jieren, President of the Chinese Historical Literature Research Association, as one of participating experts, mentioned: “Confucius, in his era, had proposed the idea of “Grand Union” and in his thought, mankind is a community of shared future.” (Li, 2017) Confucian

thoughts of “Grand Union” is precisely coincides with the concept of “a community of shared future for mankind” both in values and pursuits. If the “Grand Union” thought is the pursuit of Chinese ancient thinker for an ideal human society, then the concept of “a community of shared future for mankind” is the pursuit of Chinese communists for a peaceful and progressing world (Sun, 2016). Based on common pursuits and values, the two thoughts are proposed based on different historical backgrounds and realistic conditions. Therefore, it is of great realistic and practical significance that by analyzing and comparing the two thoughts, the innovation and internationalization of Confucianism studies can be greatly promoted and the construction of a community of shared future for mankind can be also pushed forward.

**Key words:** “A community of shared future for mankind”; “Grand Union”; Confucianism; Inheritance; Innovation

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## 1. CONNOTATION ANALYSIS AND THE LAYOUT PATH OF “A COMMUNITY OF SHARED FUTURE FOR MANKIND”

### 1.1 Connotation Analysis of “A Community of Shared Future for Mankind”

In September 2007, the fifteenth APEC meeting was held in Sydney and on September 7<sup>th</sup>, The People’s Daily Published a review titled “The connotation of ‘A Community of shared future’ is highlighted and APEC

adopt the perspective of 'big family', which represents the first time that the concept of "A Community of shared future" is mentioned. In September 2011, The White Paper of "China's Peaceful Development" officially proposed that "It should find new perspectives from the angle of the community of common destiny (or "the community of shared future") to identify new dimensions in the common interests and values of mankind". In the report of the 18<sup>th</sup> National Party Congress, the "community of shared future for mankind" was interpreted as "To take the legitimate concerns of others into consideration while in pursuit of self-interests and to promote the common development of all countries while pursuing the development of our own." This elaboration reflects the strategic meaning of "Standing by your own country with a vision of the world". In 2014, the International Socialist Union also gave a definition for "A community of sharing future for mankind". In the opening speech of the launching ceremony of the project on the research and development of a community of shared future for mankind, the organization stated that "a community of shared future for mankind" emphasizes that "Countries should take the legitimate concerns of others into consideration while in pursuit of its self-interests and should promote the common development of all while pursuing the development of its own. Mankind has only one earth and is coexisting in one world. People should take the perspective of "a community of shared future" to promote the harmony, mutual assistance, mutual benefit and common prosperity among countries, nationalities, regions, companies, families and persons. The sustainable development of human civilization should be taken as a mission to establish a system of mutual benefit in the society. The community of shared future is the most concentric collective formed by people under common conditions, and it is also the guarantee of happiness and sustainable development for mankind. This definition not only inherits the elaboration of "a community of shared future" on the 18<sup>th</sup> National Party Congress but also summarizes the construction level, scope, mechanism, mission and significance of the community of shared future (Li, 2016). When Xi Jinping met with foreigners for the first time after he took office as general secretary, he said that the international society is increasingly becoming a community of shared future, facing the complex situation and global issues of the world economy, no country can manage alone and stand aloof. "A community of shared future for mankind" is a new concept of the human society that has been repeatedly emphasized by Chinese government and is also the values shared by mankind to address the common challenges and realizes the common interests.

Based on the above interpretations and elaborations, in this article, the concept of "a community of shared future for mankind" is defined as follows: The concept

of "a community of shared future for mankind" is a Chinese solution, which put forward by the Chinese communists headed by Xi Jinping, through in-depth analysis and rational thinking of the historical trend, the trend of current times, and the law of human civilization development, to meet the complicated situation of world economy and global issues. With peace, development, cooperation, and win-win as its core value, this solution advocate that countries should take the legitimate concerns of others into consideration while in pursuit of self-interest and should promote the common development of all while pursuing the their own development.

## 1.2 The "Five-Point Strategy" for Creating a Community of Shared Future for Mankind

In September 2015, in the 70<sup>th</sup> Session of UN General Assembly, Xi Jinping, General Secretary of China, stressed the connection between a community of shared future for mankind and a new model of international relations featuring mutually beneficial cooperation and mentioned the layout path as "Five-point Strategy".

In January 2017, at the UN headquarters in Geneva, Xi Jinping pointed out in his speech that "Actions hold the key to building a community of shared future for mankind. To achieve this goal, the international community should promote partnership, security, growth, inter-civilization exchanges and the building of sound economic system." (Xi, 2017) This speech represents the first time that the "Five-point Strategy" for constructing the community of shared future for mankind is clearly stated.

First, in terms of politician, countries should build partnerships in which nations treat each other as equals, engage in extensive consultation, and enhance mutual understanding (Ibid.). In the partnerships, all countries in the world, big or small, strong or weak, rich or poor, have the right to protect their sovereignty and internal affairs and to choose their own social system and development path. Countries should foster partnership based on dialogue, non-confrontation and non-alliance. Major countries should respect each other's core interests and build a new model of relations featuring non-conflict, non-confrontation, mutual respect, and win-win cooperation. Big countries should treat smaller ones as equals and abiding by the moral principles. Secondly, in terms of security, countries should create a security environment featuring fairness, justice, joint efforts, and shared interests. In the age of economic globalization, the security of all countries is interrelated and impacts each other (Ibid.). Countries should abandon the Cold War mentality in all its manifestations such as "The law of the jungle" and "self-serving approach of using force", by establishing the common, comprehensive, cooperative, and sustainable development modes, to resolve conflicts and confrontations, to eliminate contradictions and wars, and to create a peaceful and safe international environment. Thirdly, in terms of economic,

countries should promote open, innovative and inclusive development that benefits all. (Ibid.) The community of shared future for mankind is based upon the community of common interests. Globalization connects countries closely and promotes the integration of interests of all countries. The demand for sharing benefits calls for countries to open up and to share benefits with each other. Adhering to the spirit of innovation, openness, mutual help and mutual benefits, countries should work together to achieve economic globalization featuring open, inclusive, inclusive, balanced, and win-win. Fourth, in terms of culture, countries should increase intercivilization exchanges to promote harmony, inclusiveness, and respect for difference (Ibid.). In the spirit of “respecting for diversities and differences”, dialogues and exchanges among different civilizations should be promoted, to learn from each other and to make them as a driving force for the progress of human society and the maintenance of world peace. Fifth, in terms of ecology, countries should build an ecosystem that puts Mother Nature and green development first (Ibid.). An ecological system highlighting natural and green development must be built. Mankind, as a part of nature, must take care of nature and respect the laws of natural development. The construction of ecological civilization is related to the future well-being of all mankind. The international community needs to adhere to the green, low-carbon, cyclic, sustainable development path and firmly establish the awareness of respecting nature, conforming to the nature, and protecting nature.

## 2. THE CONTENT AND CHARACTERISTICS OF CONFUCIAN THOUGHTS OF “GRAND UNION”

The Confucian thought of “Grand Union” is originated from the Confucian classic, *The Book of Rites*. In the chapter of *Li Yun*, it is written that:

Formerly Zhong-ni was present as one of the guests at the Ji sacrifice; and when it was over he went out and walked backwards and forwards on the terrace over the gate of Proclamations, looking sad and signing. What made him sigh was the state of Lu. Yan Yan was by his side, and said to him, “Master, what are you sighing about?”

Confucian replied, “I never saw the practice of the Grand course, and the eminent men of the three dynasties; but I have my object (in harmony with theirs).” When the Grand course was pursued, a public and common spirit ruled all under the sky; they chose men of talents, virtue, and ability; their words were sincere, and what they cultivated was harmony. Thus men did not love their parents only, nor treat as children only their own sons. A competent provision was secured for the aged till their death, employment for the able-bodied, and the means of growing up to the young. They showed kindness and

compassion to widows, orphans, childless men, and those who were disabled by disease, so that they were all sufficient maintained. Males had their proper work, and females have their homes. (They accumulated) articles (of value), disliking that they should be thrown away upon the ground, but not wishing to keep them for their own gratification. (They labored) with their strength, disliking that it should not be exerted, but not exerting it (only) with a view to their own advantage. In this way (selfish) scheming were repressed and found no development. Robbers, filchers, and rebellious traitors did not show themselves, and hence the outer doors remained open, and were not shut. This was (the period of) what we call the Grand Union (Dai & James, 2016)

“Grand Union” is a social ideal that embodies Confucian thoughts of “people-oriented” and “policy of benevolence”. Everyone in the society has an inalienable right to existence, and that politicians are obliged to protect everyone’s survival and development, especially the basic survival rights of the vulnerable groups. In the society of “Grand Union”, everyone is sufficiently maintained: “A competent provision was secured for the aged till their death, employment for the able-bodied, and the means of growing up to the young.” People both have the right to gain social security and also have the obligation to contribute to the development of society. Everyone serves a proper duty and gains proper wants, living in a peaceful and harmony social environment where there are no thieves, no mobs, and even no evil thoughts. As Confucian’s saying goes that “When the Grand course was pursued, a public and common spirit ruled all under the sky”, the construction base of the society of “Grand Union” is the “public-ruled system”. The meaning of “public” in his saying can be interpreted as both the utterly fair “public system” and the selfless “public morality”. Specifically Speaking, the features of the society of “Grand Union” can be explained as follows.

### 2.1 The Social System Featuring “Public Ownership”

The society of “Grand Union” mainly features the system of public ownership, including the public ownership of rights and belongings. The public chose men of talents, virtue, and ability to rule the country. “Ability and virtue” are the sole criterion for selecting talents. Public ownership of rights is the fundamental premise that guarantees the “public ownership” in other aspects of society. In the society of “Grand Union”, all production materials and living materials are publicly owned, and private individuals do not occupy any property. Therefore, as what had been put in the *Book of Rites*: “People accumulated articles of value, disliking that they should be thrown away upon the ground, but not wishing to keep them for their own gratification.” Although people are disgusted with the behavior of throwing away belongings at random, they never pocket the money they pick up.

## 2.2 The Social Morality Featuring Fairness and Unselfishness

Citizens of the society of “Grand Union” take the public interest as the highest standard of conduct, advocating “all for the public”. Everyone serves the public service and puts an end to all selfishness. As what had been described in *The Book of Rites*: “Men did not love their parents only, nor treat as children only their own sons.” The citizens will consider others in their own place and extend their feelings to others. They love and care for all children and old people in the world, which reflects their “broad vision of the world”. Confucianists advocate that “man should be able to practice self-cultivation. Once cultivated, own family was brought to unison, and only with families in unison, a state could be governed in the right way. If all this were achieved, there would be peace on earth.” (2010) “Self-cultivation” is the basic condition to ensure the families, states and the whole world in unison. At this point, we can infer that social morality is the important foundation for institutional construction. The realization of “public ownership” requires everyone to adhere to the moral principle of fairness and unselfishness.

## 3. THE INHERITANCE OF CONFUCIAN THOUGHTS OF “GRAND UNION” BY THE CONCEPT OF “A COMMUNITY OF SHARED FUTURE FOR MANKIND”

Professor Yang Chaoming, president of the Confucius Institute in China, believes that the core values of a nation, as the foundation for its entire value system, inherently dictate the value judgments and behaviors of the nation and indicate the historical process and cultural ideals of the nation. The ideal of Confucius is the core value orientation of his ideological system, which impose a very important influence on the Chinese national spirit (Li, 2017).

In the different periods of Chinese history, the thought of “Grand Union”, influenced by different schools of thought and social reality, constantly evolved in its connotation and denotation. For example, Hong Xiuquan’s ideal of “Taiping Heavenly Kingdom”, Kang Youwei’s argument about “Taiping World”, Sun Yatsen’s understanding of “Sovietism”, Mao Zedong’s interpretation of communism” and Xi Jinping’s thought of “A Community of Shared of Future for Mankind” are all deeply rooted in the original thought of “Grand Union”, though their actual bases, system constructions, and practice paths vary.

The concept of “A community of shared future for mankind” is rooted in the soil of Chinese traditional culture. As the essence of a civilization of millennium, its values become more persuasive. We can often hear the

interpretation of “universalism” and “Grand Union” in the speech of Xi Jinping, the General Secretary of China, on foreign affairs.

In the Speech at the General Debate of the 70<sup>th</sup> Session of the UN General Assembly at UN headquarters in New York, Xi (2017) stated:

As an ancient Chinese adage goes, “when the Great Way rules, the land under Heaven belongs to the people.” Peace, development, fairness, justice, democracy, and freedom are common values of humanity and also the lofty goals of the United Nations.

Professor Yang Chaoming extracted four basic values from the Confucius thoughts of “Grand Union” in *The Book of Rites*, that is, “Public”; “Sincerity”, “*jen*” and “Harmony”. These values provide us with a solution to current domestic and international issues. The concept of “A community of shared future for mankind”, as a Chinese solution to deal with the complex situation and global issues of the world, inherits the values of “Public”; “Sincerity”, “*jen*” and “Harmony” and is specifically embodied in the following aspects:

Firstly, in terms of the views of rights, both Confucian thought of “Grand Union” and the concept of “A community of shared future for mankind” advocate that the public rights belong to common people of the world. In *The Book of Rites*, Confucius put “chose men of talents, virtue, and ability” at first in the description of the society of “Grand Union”. Both the ruling class and the staff of the state organs are selected by the common people, which guarantees that the public rights belong to the common people. Only in this way, Confucius’ ideal of “a public and common spirit ruled all under the sky” can be realized. The connotation of “public” contains both the fair and impartial public system and the unselfish public morality. In the society of “Grand Union”, both the ownership of rights and property reveals the fair and just public system and the social phenomenon of everyone serving the public reflects the unselfish social morality.

In the keynote speech at the 2013 annual meeting of the Boao Forum for Asia, Xi (2013) clearly pointed out: “Countries in the world should be peacekeeper and promoter regardless of size, strength, and wealth.” The concept of “a community of shared future for mankind” advocates that the world is shared by the people of the world. Countries in the world, big or small, strong or weak, rich or poor are all equal in sovereignty, in rights, and in opportunity. They all have the right to participate in international affairs on an equal footing. The international order is devoted to improving the global governance system and realizing the common interests and the long-term well-being of mankind.

Secondly, in terms of the views of inter-communication, both the Confucian thought of “Grand Union” and the concept of “A community of shared future for mankind” follows the principles of “trustfulness and harmony”. In *The Confucian Analects*, Confucius said: “I



do not know how a man without truthfulness is to get on.” In *The Origin of Chinese Characters*, Xu Shen, the author explains “trustfulness” as “sincerity”. Sincerity means being honest and trustworthy and being not hypocritical. In the society of “Grand Union”, the inter-communication between people and countries strictly follows the principle of “trustfulness and harmony”. In the harmonious social atmosphere, as it has been put in *The Book of Rites*: “A competent provision was secured for the aged till their death, employment for the able-bodied, and the means of growing up to the young.” The old and the young, the weak and the strong, the rich and the poor coexist in harmony in this society.

The inter-communication principle of “trustfulness and harmony” is also reflected in the concept of “a community of shared future for mankind”. In Xi Jinping’s speech at the UN headquarters in Geneva, he proposed to build a world of lasting peace through dialogue and consultation. He said: “When countries enjoy peace, so will the world; when countries fight, the world suffers. And as long as we maintain communication and treat each other with sincerity, the Thucydides Trap can be avoided.” (Xi, 2017) The community of shared future for mankind advocates the principle of “political mutual trust” and “equal treatment”. All countries are equal, the large, the strong, and the rich should not abuse the small, the weak, and the poor. Major power should treat small countries as equals, and should try to balance between the greater good and their own interests by favoring the former over the latter.

Thirdly, in terms of the view of *jen*, both Confucian thought of “Grand Union” and the concept of “A community of shared future for mankind” adopts the perspective of “*Chung and Shu*”. Confucius is reported in *the Analects* as saying: “The man of *jen* is one who, desiring to sustain himself, sustains others, and desiring to develop himself, develop others... that may call the way to practice *jen*. The way to practice *jen* consists in consideration for others. “Desiring to sustain oneself, one sustains others, and desiring to develop himself, develop others.” In other words: “Do to others what you wish yourself.” This is the positive aspect of the practice, which was called by Confucius *Chung* or “conscientiousness to others.” And the negative aspect, which was called by Confucius *Shu* or “altruism,” is: “Do not do to others what you do not wish yourself.” The practice as a whole is called the principle of *Chung and Shu*, which is “the way to practice *jen*.” (Fung, 2010)

The rulers of the society of “Grand Union” adheres to the principle of *Chung and Shu* as the way to practice *jen* and the common people also take the principle as a moral standard of social connection. The governors will protect the survival and development of every person and especially the survival rights of the vulnerable groups. Widows, orphans, childless men, and those who

were disabled by disease are all sufficient maintained in the society of “Grand Union”. The common people of the society did not love their parents only, nor treat as children only their own sons but love and care for all people under the heaven, which reflects their consideration for others.

The principle of *Chung* and *Shu* also laid the basic standpoint for the concept of “A community of shared future for mankind”. Chu His, a well-known thinker in ancient China, explains *Chung* and *Shu* as: “To do the best you can be *Chung* and to treat others like you want to be treated as *Shu*.” Xi Jinping, the general secretary of China, emphasized that to settle our own matters well, in itself, is a contribution to the construction of the community of shared future for mankind, which represents *Chung*. Besides, China has been creating more opportunities for the world by promoting the development of itself and exploring the laws of human society and sharing them with all countries of the world. The above contributions embodies *Shu*. In recent years, adhering to the concept of peace, progress and development, China has been promoting the global development with its own progress and facilitating the world prosperity with its economic boom. As a rising power of the world, instead of playing the zero-sum game of confrontation and exclusion or keeping the Cold War mentality in any its manifestations, China has been working hard to construct the international order featuring justice, righteous, joint efforts and shared interests, which fully demonstrates the principle of *Chung and Shu* in its practice of *jen*.

Fourthly, in terms of the view of civilization, both Confucian thought of “Grand Union” and the concept of “A community of shared future for mankind” embrace harmony and respect diversities and differences. In January 2017, President Xi Jinping delivered a speech at the UN headquarters in Geneva, he solemnly pointed out: “For thousands of years, peace has been integrated into the blood of the Chinese nation and carved into the genes of the Chinese people.” (Xi, 2017) Peace is the fundamental attribute of China’s development. For thousands of years, peace and tranquility have always been the ideal pursuit of human society. Chinese people have always cherished “harmony” and handle the relationships between countries, nations, and cultures with the principle of “harmony”. The “harmony” is not reached by abandoning or neglecting differences but realized by seeking common points and reserving differences.

The society of “Grand Union”, in Chinese, *Datong*, literally speaking, suggests that in the society, everything is equal and identical and in this point of view, *Datong* is often misunderstood as a Utopia with no country, no class, no private property. Zheng Xuan, a scholar of Confucian classics in the Eastern Han dynasty, gave an explanatory

notes to the sentence “Is it known as *Datong*”. He noted that: “*Tong*, is similar to *He* (Peace), or else, *Ping* (harmony).” *Da*, in ancient Chinese, equals to *Tai*, which means “to an extreme extent”. Therefore, according to this notes, *Datong* should be understood as “the supreme state of peace and harmony”.

Professor Wu Guang, from Renmin University of China, agrees with Zheng Xuan’s explanation and further pointed out that in *The Book of Rites*, Confucius described the rulers of the society of “Grand Union” as men of “talents, virtue and ability” selected by common people. Based on this point, we can infer that the selection is based on the premise that there is a difference among people in capability and morality. Besides, Confucius also stated in his description of “Grand Union” that the common people of the society communicated sincerely and what they cultivated was harmony. In this statement, we can also see that, “sincerity” and “harmony” is highlighted as the contradictions to “dishonesty” and “confrontation”. Therefore, the inference, judging from the literal meaning of *Datong*, that in the society of “Grand Union”, everything is equal and identical is absolutely misinterpretation. Furthermore, Confucius pointed out that in the society of “Grand Union”, each is in his proper place and he illustrated his point in this sentence: “Males had their proper work, and females have their homes.” Males had their proper work to do proves that the division of labor existed in society and females have their homes means women get married and have their own families. Where there are families, there is private property. Thus based on all the above evidence, we can conclude that the society of Grand Union is a peaceful and harmonious society where differences, contradictions and private property also exists.

In the world today, there are more than 200 countries and regions, more than 2,500 ethnic groups and various religions, and more than 6,000 languages and different cultures. Different histories, national conditions, ethnic groups and customs give birth to different civilizations and make the world colorful. Among the civilizations in the world, there is no such thing as a superior or inferior civilization.

They embrace each other and live in harmony with one another. In March 2014, Xi Jinping pointed out in a speech delivered at the UNESCO headquarters in Paris: “Civilization is colorful due to exchanges. It is enriched by mutual recognition. It is an important driving force for the advancement of human civilization and the peaceful development of the world.” He appealed to the world not to use Huntington’s theory of “clash of civilizations” to create conflicts between cultures nor should we use the “Universal Values” to eliminate the differences and diversities in other civilizations. Civilizations in the world should reach common development through exchanges and mutual learning.

#### 4. THE TRANSCENDENCE OF CONFUCIAN THOUGHTS OF “GRAND UNION” BY THE CONCEPT OF “A COMMUNITY OF SHARED FUTURE FOR MANKIND”

Confucian thought of “Grand Union” is not so much a description of a real social political form in history as it is Confucius yearning for the ideal political system. Its construction is based on the utterly fair public ownership system and the unselfish social morality. In the era of Confucius, when the productive force is backward, the feudal hierarchy is rigid and the social environment is secluded, it is almost impossible to create the basic foundations for the establishment of “Grand Union”. Besides, because this thought lack the premises of realization, Confucians have never made any comments on the construction method and practice path of “Grand Union”.

The Concept of “A Community of Shared Future for Mankind”, as the latest achievement of the localization of Marxism in China and the major innovation in China’s diplomatic theory, is developed on the basis of inheriting the quintessence of the predecessors and combing with current realistic conditions. This concept is interlinked with Confucian thought of “Grand Union” in pursuits and values.

However, it shows innovation and progress in terms of the realization conditions and the practice approaches. Specifically speaking, compared with Confucian thought of “Grand Union”, its advancements and superiorities are expatiated in the following two points.

Firstly, The Concept of “A Community of Shared Future for Mankind” is based on sufficient conditions for realization. “Condition” is an important category of Marxist philosophy. Marx pointed out: “People create their own history, but they do not create whatever they want. They cannot create under the conditions they have chosen, but have to create based on the conditions that are directly met, established, or inherited from the past.” (The Editorial Board of Shanghai Universities, 1988) The Concept of “A Community of Shared Future for Mankind” is created by the inheritance from the past. It has inherited the essence of traditional Chinese culture, Marxist community thought, and New China’s diplomatic thinking centered on the “Five Principles of Peaceful Coexistence”. At the same time, the Concept of “A Community of Shared Future for Mankind” is a strong support for the tide of globalization and a zealous response to the general trend of peace, development, cooperation, and mutual benefit. Both in the historical dimension and the realistic dimension, the concept has sufficient conditions for realization.

The Concept of “A Community of Shared Future for Mankind” has typically inherited the ideological essence

of “peace culture” and “The view of Tian Hsia” from the traditional Chinese culture. *Tian Hsia*, in Chinese, means taking the whole world into consideration, which represents the horizons and ambitions of traditional Chinese intellectuals. Ancient Chinese sages emphasized that “Once in poverty, people should cultivate his own virtuous character; Once in prosperity, people should contribute to the world’s development.” The concept of “A community of shared future for mankind” closely associated the great rejuvenation dream of Chinese nation with the world’s dream of peaceful development and prosperity, which also reflects the grand horizon of “*Tian Hsia*”.

The concept of “A Community of Shared Future for Mankind” has also inherited Marx’s social community theory. In *Das Kapital*, Marx took the “community of freeman” as a fundamental description of the communist society. In this community, an individual is all-rounded developed “freeman” with rich personality (Marx, 2004). Independence, common development, and peaceful coexistence advocated by the community of Shared Future for Mankind, from the perspective of the overall interests of mankind, are essentially in accord with the “community of freeman” that Marx’s social community theory pursues after.

The Concept of “A Community of Shared Future for Mankind” is also the inheritance and development of the New China’s diplomatic concepts. Since the founding of New China, especially since the reform and opening up, the Chinese communists have attached great importance to the issues of international order in handling the relationship between China and the outside world, and have proposed a series of diplomatic concepts and ideas with major implications. For example, based on the Five Principles of Peaceful Coexistence, the governors of New China proposed that a new international political and economic order will be established and hand in hand to promote a harmonious world of lasting peace and common prosperity. It is on the basis of inheriting these concepts and ideas that the Party Central Committee with President Xi Jinping as the core, faced up with the profound changes in the international situation and the common aspirations of the peoples of various countries, proposes building a community of shared future for mankind, which has strongly promoted the innovation and progress of the diplomatic theory of China.

In May 2017, at the opening ceremony of Belt and Road Forum for International Corporation, Xi Jinping objectively analyzed the possibility and necessity of constructing the community of shared future for mankind from the historical and realistic dimensions. From the historical perspective, He pointed out: “Mankind has reached an age of great progress, great transformation and profound change. In this increasingly multipolar, economically globalized, digitized and culturally diversified world, the trend towards peace

and development has become stronger, and reform and innovation are gaining momentum.” In terms reality, he said that: “We find ourselves in a world fraught with challenges. Global economic growth requires new drivers, development need to be more inclusive and balanced, and the gap between rich and poor needs to be narrowed.”

Secondly, The Concept of “A Community of Shared Future for Mankind” possess a clear layout path. From the perspective of geographical scope, China has proposed the construction of the community of share future for mankind at the bilateral, regional, and global levels, such as the China-Pakistan Destiny Community, China-ASEAN Destiny Community, the Sino-Latin Fate Community, the Central African Fate Community, and the Asian Destiny Community to Humanity. The community of share future reflects the development model from regions to the global level. From the perspective of the layout path, the community of shared future covers the fields of politics, security, economy, culture, and ecology, forming a “Five-point” Strategy. From the perspective of development process, the community of shared future can be divided into three stages: the community of mutual interests, the community of common responsibility and the community of joint-future. From the coexistence of interests to the sharing of responsibilities and finally to the combination of fates, which has reflected the increasingly closer relationship.

Xi Jinping emphasized that to build the community of shared future for mankind, both the “soft concepts” and “strong measures” are necessary. In September and October of 2013, Xi Jinping advocated the establishment of the “21<sup>st</sup> Century Silk Road Economic Belt” and “21<sup>st</sup> Century Maritime Silk Road”. He proposed to create a “One Belt and One Road” community of shared future for mankind, and invested 40 billion US dollars to establish the Silk Road Foundation. Besides, nearly 30 billion US dollars was invested to initiate the establishment of Asian infrastructure investment bank, which is to promote interconnectivity and to support the mutually beneficial cooperation of countries along the route. China is willing to share our development opportunities with other countries and welcome them on board the train of china’s development. On September 28, 2015, during the General Debate of the 70<sup>th</sup> Session of the UN General Assembly, Xi Jinping announced China’s decision to establish a 10-year, US\$1billion China-UN peace and development fund, and to join the new UN Peacekeeping Capability Readiness System, building a peacekeeping standby force of 8000 troops. From all the above “strong measures”, we can see that the concept of “a community of shared future for mankind” is closely linked with the pragmatic measures of Chinese government, reflecting “the unity of knowing and doing”, the traditional Chinese philosophy. The unity makes Chinese diplomacy in the new era have both the long-term ideals, and the specific goals and practical approaches.

## CONCLUSION

Since Xi Jinping took office, he frequently quotes Chinese cultural classics on important occasions, taking Chinese traditional culture as an important intellectual resource for governing the country. In the international symposium on commemorating the 2565<sup>th</sup> anniversary of Confucius birthday, Xi (2014) pointed out “only by memorizing the history, can we embrace the future and only by learning from the past can we motivate the innovation. We should associate traditional culture with the realistic culture, promoting their common development. The formation and development of traditional culture cannot but be constrained by people’s cognitive level, realistic conditions and the social system of a certain historical era. Therefore, it is inevitable that there is something outdated or ill-timed. Chinese communists, led by Xi Jinping, based on the critical inheritance of traditional culture, by embracing the essence of traditional culture and abandoning the outdated, have achieved the advancement of traditional culture and the realistic culture simultaneously. In this sense, by analyzing the inheritance and transcendence of Confucian thought of “Gran Union”, both the innovative development of Confucian thoughts and the construction of the community of shared future for mankind can be pushed forward.

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