

# *Cultivating Contemporary Chinese People's Global Consciousness from the Perspective of a Community with a Shared Future for Mankind*

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**Abstract:** Building a community with a shared future for mankind calls for contemporary Chinese people's understanding of the future of the community of mankind. Chinese people must also be encouraged to engage in the practices of global governance. Given their historical traditions, cultural thoughts and our nation's current conditions, contemporary Chinese people must enhance their understanding of the development of the modern world, especially the intertwined fate and differentiated interests of humans within such a community. Chinese people must arm themselves with a better global view, cultivate a global consciousness, consolidate the concept of community, and participate with a more open view, a more inclusive mind and more sensible strategies in the campaign initiated by the CPC to build an open, inclusive, clean, and beautiful world that enjoys lasting peace, universal security, and common prosperity. Grand-scale education must be launched, and relevant policy must be introduced to enhance people's enthusiasm for global governance. International cooperation and communications must be expanded so that Chinese people's awareness of the community can be strengthened. Then a community with a shared future for mankind that follows the rules of the development of China and the world, and that respects the historical trends and serves multiple interests can be constructed.

**Keywords:** an open world; community with a shared future; a community with a shared future for mankind; global consciousness

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As the report delivered at the 19th National Congress of the Communist Party of China (NCCPC) noted, “No country alone can address the many challenges facing mankind; no country can afford to retreat into self-isolation...The Chinese are ready to work with the people of all other countries to build a community with a shared future for mankind and create a bright tomorrow for all!”<sup>①</sup> Building a community with a shared future for mankind is a basic strategy for China to uphold and develop socialism with Chinese characteristics for a new era in the tide of international development and global cooperation. It is also an important choice that China has made to promote peace and development within the international community. Given the current conditions of China’s development, building a community with a shared future for mankind is a comprehensive approach that will integrate domestic development and international strategies, and the foundation must be laid for it from multiple aspects. This paper will focus on the social awareness of contemporary Chinese people and discuss the cultivation of contemporary Chinese people’s global consciousness from the perspective of modernization and globalization, thereby discussing how building a community with a shared future for mankind will help contemporary Chinese to cultivate a global consciousness and solve problems concerning it.

## 1. Building a community with a shared future for mankind requires a global consciousness.

### 1.1 A community with a shared future for mankind is a natural outcome of history.

Humanity is originally a natural community marked with the same natural characteristics and physical needs, destined to face the nature as a single group. The fundamental questions concerning the fate of humanity have existed since ancient times: How human beings first appeared; how they evolved; what they lived for. An exemplar of such questions is the aphorism inscribed on the Temple of Delphi in ancient Greece— “know thyself”, which points to an in-depth exploration into man’s attributes, nature, origin and fate. Hendrik Willem van Loon, a U.S. author from the 19th century, in his book *The Story of Mankind*, pointed out that, “Human beings always live in the shadow of a giant question mark” and asked “Who exactly are we? Where did we come from? Where are we going?”<sup>②</sup> To some extent, nearly all such questions about the origin and fate of mankind involve a reflection upon the existence and development of the human race by looking upon it as a community with a shared future, and such questions also point to the noumenon awareness and subjectivity consciousness owned by man as a natural and societal existence. From the natural alliances made upon the basic need to survive, to the social collaboration addressing the requirements for living and development, the history of human society is a process of forming a community with a shared future at an increasingly advanced level, in an increasingly broad scope. Mankind, as a community with shared destiny, when facing the changes of nature and society, is not only challenged by the common problems, but is also taking the common missions and responsibilities. In today’s world, when globalization is gaining momentum and the earth is even called a “village,” the human race is evolving into a multi-dimensional, multi-structural, interwoven community with a shared future as the market, sci-tech, information and communication expand.

① Xi, 2017, pp.58–60.

② Hendrik, 2009, p.1.

Modernization and informatization of the society are forcing man to review their common fate from a new perspective. It also requires that man should abandon their antiquated frames of thinking and the limitations of their myopic views. Instead, they must begin to take on a modern and global view when thinking about the existence and development of a community with a shared future.

### **1.2 A community with a shared future for mankind requires a global consciousness.**

In the age of globalization, any concern for a community with a shared future for mankind must be based on a global consciousness. Global consciousness refers to a consciousness that views all countries and ethnicities as a combination of politics, economies, societies and cultures. The basic theory for this global consciousness is that human beings co-own the earth, and all the forms of community in which they live—societies, ethnicities or countries—whatever level of development they reach, should be viewed as a part of the world. The earth is the public space for the existence and actions of a community with a shared future for mankind. It is also a common space where man communicate with each other on equal and friendly terms and enjoy harmonious co-existence. Guided by a global consciousness, anyone that belongs to a specific country must uphold freedom and justice, abandon narrow self-centeredness, and treat the members of other countries equally. A global consciousness in the system of a community with a shared future for mankind must have five fundamental characteristics. First, being science-based: A global consciousness is not to blindly worship or stubbornly depend on some omnipotent global system, but rather to consider in a scientific and dialectic manner the relationships between regions and the world, between ethnicities, countries and the world, and to dialectically handle the relationship between a global identification and national/ethnic differentiation. Second, openness: A global consciousness does not mean being inaccessible or restrictive. It must treat the people from alien ethnicities or countries with an open mind. Third, inclusiveness: A global consciousness does not mean being narrow-minded or xenophobic. Instead, it should pull in and gather alien forces and resources. Fourth, reciprocity: A global consciousness is not without boundaries of interest, but it's based on the principle of creating mutual benefits among all members of a community with a shared future for mankind. Fifth, continuity: A global consciousness is not a whimsical or fleeting thought, or an expedient. Instead, it will accompany the entire process of the construction of a community with a shared future for mankind.

### **1.3 A community with a shared future for mankind marks a dialectical unity of the ethnic/national consciousness and a global consciousness.**

A global consciousness is essentially an overall consciousness that tends to integrate oneself with other countries and ethnicities and view them as kindred. Compared with a national or ethnic consciousness, it indicates a much broader view and a grander landscape. A global consciousness holds that mankind was born a community with a shared future, depending on each other for subsistence and resembling each other in development. Just as the British thinker Zygmunt Bauman put it, "The community is a warm and comfortable place...Here in the community, we can lean on each other."<sup>①</sup> He also quoted Geoff Dench's words when he said, "One inherent part of the ideal community will be the "fraternal responsibility" that enables the members to share benefits, no matter whether they are smart or important."<sup>②</sup> Admittedly, a global consciousness within a community with a shared future for mankind is evidently different from the ethnic or national

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① Bauman, 2003, pp3-4.

② Bauman, 2003, pp69-70.

consciousness that exists as an objective reality, yet the two are not entirely contrary to each other. In fact, they are dialectically unified and constitute the major content of modern human consciousness in the system of a community with a shared future for mankind. If the ethnic or national consciousness emphasizes the self-justification and independence of interests and requirements of members that belong to a certain ethnicity or a country, then a global consciousness should be viewed as stressing how all the members should seek mutual justification and interdependence while addressing their own interests and requirements in the modern global system and landscape.

#### **1.4 A community with a shared future for mankind does not mean borderlessness of thoughts.**

Throughout the development of human society, in the history of the world, there were all kinds of human coalitions. For Marx and Engels, the founders of Marxism, words like “coalition” could mean a village, city, association or other similar groups of people, yet such words also pointed to a social community marked with a certain level of productivity and organized in a certain communication pattern. The communist society that Marx and Engels devoted their life to was, in essence, their vision of the future development of mankind as a community with a shared future as well as their ideal blueprint for man’s existence. In other words, human beings have many common needs for their subsistence, and they constitute a community with shared interests, responsibilities and destinies. For the future development of such a community, the ultimate choice would be nothing but communism. Surely Marx and Engels were not mere Utopians, but rather sober-minded realists, for they sharply clarified the interest-related barriers and political entanglements that hampered the construction of a human community, thereby enabling posterity to have a sensible understanding of potential barriers lying in the practices of building a community with a shared future for mankind. In 1884, Engels noted that, “All the coalitions that have existed so far, whether they came naturally, or were formed through deliberate human efforts, basically served the economic purpose, only that those purposes were obscured by ramifications of ideologies...The coalitions in the future will integrate the sobriety of the capitalist commercial society with the ancient coalitions’ concern for the common welfare of society in achieving its own goal.”<sup>①</sup> This proposition in fact implies the scope of interests and boundaries of thoughts contained in those communities organized in multiple forms. It also helps to enlighten the scientific connotation of a community with a shared future for mankind and the values of an advocated global consciousness. A community with a shared future for mankind must depend on common values for support. “The common values of a community serve as a medium for private appeal and communication, for they constitute the particular standards for social appeal, and help social members form friendly relationships after a brief acquaintance... In a community, people must agree on a certain standard or value, only according to which can different commodities and services be compared.”<sup>②</sup> In this sense, when the CPC, guided by Marxism, proposed the initiative of building a community with a shared future for mankind, it was not by any means advocating a borderless, pan-globalized consciousness that lacked principles, standards or bottom lines.

① *Collected works of Karl Marx and Frederick Engels: Volume 21*. Beijing: People's Publishing House, 1965:447.

② Blau, 2011, pp386–387.

## 2. Building a community with a shared future for mankind requires contemporary Chinese people to have a global consciousness.

### 2.1 The Chinese nation has been cultivating a global consciousness throughout its history.

Given its cultural archetype and traditions, Chinese civilization is open, inclusive, with a great breadth, a vigorous spirit and a broad mind. The awareness of the responsibility of helping all the people, and the heroism of serving the common welfare of the people were deeply rooted in their genes and flowed in their blood. That laid the intellectual and cultural foundations for contemporary Chinese people's ability to cultivate a unique global consciousness. Yet among all the dynasties in Chinese history, only the Han Dynasty and Tang Dynasty saw the peak of openness and inclusiveness of Chinese culture. During the other dynasties, the open spirit of the Chinese was largely repressed by the feudal autocracy that predominated in traditional Chinese society. The German thinker Hegel once criticized the blind arrogance and closed-door policy of China caused by its autocracy by saying, "The Chinese are too arrogant to bother learning from the Europeans, even though they are often obliged to admit that the Europeans are superior."<sup>①</sup> In fact, the great breadth and vigorous spirit of Chinese culture was not truly revealed or fully carried out because of the civil unrest before the Qing Dynasty or after China was forced to open its doors to the West after the Qing Dynasty. In modern society, the Chinese began to wake up to a superior world outside as they groped along, learning from the West while resisting its invasion, whereby they came to cultivate a consciousness and psychological experience of the external world and foreign countries. This reform of consciousness and intellectual transformation, which expanded as the open attitude continued, first reached those aspiring figures who yearned for Western wisdom, such as Sun Yat-sen, and then, step by step, rubbed off on ordinary Chinese people. Take Sun Yat-sen, a pioneer in the bourgeois revolution of China in modern times, for example. He had a global consciousness—the idea of applying Western wisdom to China—and established his faith in building a community with a shared future for mankind, only after he went abroad and "was awe-struck by the Western boats and other things."<sup>②</sup> In 1904, in his article "The Real Solution for China's Problems," Sun Yat-sen stressed that, "Once our great goal of renovating China is accomplished, not only will our beautiful country dawn in a new era, but the entire human race will have a much brighter future as well. A universal peace is sure to follow the rebirth of China, and a grand place beyond imagination will be open to the social and economic activities of the civilized world."<sup>③</sup> Therein lies the concern of these pioneers of revolution represented by Sun Yat-sen for the common destiny of human beings when they were thinking about China's problems. Undoubtedly, only a global consciousness, combined with a broad view of mankind and the world, as well as a harmonious relationship between China and the world, can make contributions to building a community with a shared future for mankind.

### 2.2 Contemporary Chinese people are relatively lacking in a global consciousness.

The enhancement of contemporary Chinese people's global consciousness in building a community with a shared future for mankind is attributed to its "general shortage" at present. As is known, the intricate international politics in modern times forced China to hesitate between its willingness to open and its fear of

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① Hegel, 1999, p.142.

② *The complete works of Sun Yat-sen*: Volume 1. Beijing: Zhonghua Book Company, 1981:47.

③ *The complete works of Sun Yat-sen*: Volume 1. Beijing: Zhonghua Book Company, 1981:225.

risks, between desire to merge into the world and the fate of being repeatedly rejected and discouraged, when taking measures for its revolution and construction. Having been exploited and self-secluded for so long a time, the Chinese, weary and depressed, had a hard time truly set eyes on the globe and embraced the world. Therefore, in the past, the traditional Chinese, due to barriers like geographical distance, differences in cultural backgrounds, ways of thinking, development patterns and ideology, knew little about the external world, and thus could hardly have a complete and clear global consciousness. The reform and opening-up launched in the late 1970s largely accelerated the exchange and cooperation between China and the world, while also liberating the minds of Chinese people. Undoubtedly, contemporary Chinese people have made great progress in their consciousness of openness, liberty and inclusiveness, yet the exchange and cooperation between China and other countries is still limited in scope, level and domain. Except for a small number of political/academic elite and high-ranking businessmen who have an in-depth understanding and adopt a broad view of foreign countries, generally speaking the majority of contemporary Chinese people fail to understand the depth of the West. It is especially important for contemporary Chinese people to keep pace with the times and cultivate a healthy and proactive global consciousness when they are entrusted with the grand responsibility and task of building a community with a shared future for mankind. In fact, the goal of such a global consciousness is to help contemporary Chinese people precisely judge what level of development China has reached, what role it plays in the world and how well it gets along with other countries. This helps to enhance their political, cultural and social confidence, enabling them to develop a healthy and proactive global consciousness which will encourage contemporary Chinese people to gain a full understanding of the true world and the true life in other countries, to identify the opportunities and responsibilities that history and the times have given to mankind as a community with a shared future, to strengthen the exchange, communication and cooperation between China and the world, to make the world a better place and bring a community with a shared future for mankind into the glory of the new era.

### **2.3 The essence of building a community with a shared future for mankind is to arm contemporary Chinese people with a global consciousness.**

The 19th NCCPC proposed the basic strategy of building a community with a shared future for mankind by noting, “The dream of the Chinese people is closely connected with the dreams of the people of other countries; the Chinese Dream can be realized only in a peaceful international environment and under a stable international order. We must keep in mind both our internal and international imperatives, stay on the path of peaceful development, and continue to pursue a mutually beneficial strategy of opening up...China will continue its efforts to safeguard world peace, contribute to global development, and uphold international order.”<sup>①</sup> This basic strategy embodies the key diplomatic thoughts upheld and promoted by the CPC in the new era. It is a strategic initiative based on a scrutiny of the relationship between China and the world in the contemporary international order, and also an attempt to use a broad and global view to define China’s contributions to the world’s development. The CPC, who designed this strategy and leads in its implementation, insists on adopting the development path and construction pattern that unites the fates of China, the world, and the entire human race. This not only results from the missions and tasks bestowed upon the CPC by history and the times, but also means an endeavor to carry forward the CPC’s excellent traditions

<sup>①</sup> *The complete works of Sun Yat-sen: Volume 1*. Beijing: Zhonghua Book Company, 1981: 225.



and historical experiences. A solid advancement of the basic strategy above, undoubtedly, calls for the wide participation and support of the public. In this sense, building a community with a shared future for mankind is not only an important strategy of the CPC for a new era, but also a necessary choice of the Chinese nation and the Chinese people for a new era. Thus it can be said that raising a global consciousness among the Chinese people is the essence of building a community with a shared future for mankind.

#### **2.4 A multi-dimensional building a community with a shared future for mankind is necessary for the cultivation of contemporary Chinese people's global consciousness.**

Building a community with a shared future for mankind must not only focus on the great rejuvenation of the Chinese nation and a common prosperity in future, but also be committed to bringing welfare to the entire human race.

The identification with the community must be preceded by a global consciousness. That in fact implies that a transformation of human consciousness and the integration of human thoughts from different countries and ethnicities is necessary. The German scholar Karl Mannheim once noted, "When we say that any community of life has a unique internal world, we mean that all...spiritual substances in different communities of life vary in their general character. Therefore, a community is not only a general character marked by certain common actions for subsistence, but is also a general character formed by a spirit crystallized during the communal life that happens inside the community and involves the community."<sup>①</sup> For contemporary Chinese people, it is also necessary to cultivate a global consciousness—if they are expected to identify with a community with a shared future for mankind. Guided by this global consciousness, contemporary Chinese people will be able to adhere to the principle of amity, sincerity, mutual benefit, and inclusiveness in the practices of building a community with a shared future for mankind, and take the initiative to participate in the shaping of the shared human destiny. Politically they will be able to guarantee mutual respect and discussions on equal terms when handling the relationships between China and the world on equal terms; economically they will promote economic liberty and cooperation/sharing, and make economic globalization more open, inclusive, and balanced so that its benefits are shared by all; culturally they will give more voice to cultural diversity and help expand cultural exchanges; in terms of national security they will make efforts to oppose international or regional conflicts, bridge differences and bring crises under control; ecologically they will construct and maintain an integrated ecological view and better protect and exploit the common resources. All those deeds listed here are necessary and practical measures which contemporary Chinese people must take if their efforts to construct a community with a shared future for mankind are guided by a global consciousness.

### **3. Cultivating contemporary Chinese people's global consciousness from the perspective of a community with a shared future for mankind.**

Building a community with a shared future for mankind implies the largest possible common ground man could share in their mutual communications and collaborations. It also calls for efforts to support the interactions and integrations between the consciousness of different communities. An opinion holds that, "The rising world community invokes our attempt at a whole new understanding of the global situation, and this is unprecedented in history...We are a big family with a shared future. As the world becomes increasingly

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<sup>①</sup> Mannheim, 2011,p.337

interdependent, we identify with not only a global community but also a local community.”<sup>①</sup> Only when the local communities and the global community exchange and coordinate their consciousness and reach a consensus can a global consciousness be constructed. Therefore, the process of cultivating contemporary Chinese people’s global consciousness is in fact to connect and gradually integrate the national and ethnic consciousness of the Chinese people as a local community with a consciousness of the world as a global community. During the building of a community with a shared future for mankind, the cultivation of contemporary Chinese people’s global consciousness must proceed from the following aspects:

### **3.1 Launch grand-scale, positive, healthy, extensive and in-depth education.**

The Chinese civilization, among all civilizations of the world, is the only one that has never been disturbed. This has been acknowledged by many a thinker from China and other countries, for example, Hegel once asserted with admiration that, “Only the Chinese empire, through which the Yellow River and the Yangtze River run, is the only lasting country in the world.”<sup>②</sup> One important reason why the Chinese civilization could last so long is that it is innovation-friendly in mechanism design, open and inclusive in character, and good at learning from others. That is the peculiarity of Chinese civilization and also the origin of its vigor and vitality. This very peculiarity of the Chinese civilization essentially comes from the broad and vigorous Chinese culture, which is an important embodiment and carrier of Chinese civilization as it extends.

In such an open era and an integrated world, today’s Chinese people should be more broad-minded and inclusive. It is an imperative for China to raise its people’s global consciousness if it wishes to take the lead for the new era, to go global, and, to play an active part in building of a community with a shared future for mankind. The cultivation of a global consciousness will primarily require Chinese people to be open and take on a broader view. Only when they cherish the welfare of the world in heart will they truly understand the historical meaning and mission of a community with a shared future for mankind. Only when they set eyes on the world will Chinese people be broad-minded and tolerant. Therefore, it is necessary to make the best of the Chinese civilization’s advantages in learning from others, and in its openness and inclusiveness. Grand-scale, positive, healthy, extensive and in-depth education must be launched so that the genes of China’s broad-minded culture will be ingrained in the minds and souls of contemporary Chinese people.

The grand-scale education of contemporary Chinese people must provide a precise, all-round, higher-level and necessary introduction to other countries that covers a wider scope, which includes information on the fundamental realities of the country, political situation, livelihoods, society, history, the present policies and the future trends. Accurate knowledge and information will add to Chinese people’s scientific cognition about other countries and cultures, and enable them to see the world in a more sensible way. A positive and healthy cognition about another culture and society can be formulated during international communications only after it is fully understood. Meanwhile, to ensure the breadth and depth of the knowledge about the true situation of another country and its people, education must teach Chinese people to adopt a tolerant attitude when differences in thinking occur during their communications with foreign people, and to well coordinate between the different values of different countries, ethnicities and places. The differences in thinking among the people from different countries are, from an objective point of view, the deeper reason for the existence of

① Harvard-Yenching Institute, 2004, p.88.

② Hegel, 1999, p.122



conflicting thoughts and communication barriers. They are also a key element that influences the cognition of the people inside the community and leads to confrontations between different thoughts. The goal of the grand-scale education of contemporary Chinese people is to open their eyes, bestow upon them an open, progressive, inclusive, and dialectic spirit in thoughts and cultures, enhance their understanding and judgment by improving their thinking modes and methods, address the contradictions and paradoxes existing in the minds of contemporary Chinese people, dispel the evident misunderstandings they have about other countries and peoples, and deepen their scientific understanding of global common values, thus to renovate and improve contemporary Chinese people's perceptions of the ever-changing world.

### **3.2 Introduce scientific policy to enhance contemporary Chinese people's participation in global governance.**

Global governance is a strategy posed by the CPC when it is facing the world and commits itself to building of a community with a shared future for mankind. During the 19th NCCPC, the CPC proposed to follow the principle of achieving shared growth through discussions and collaborations in engaging in global governance, support the United Nations in playing an active role in international affairs, take an active part in reforming and developing the global governance system, and continue contributing Chinese wisdom and strength to global governance.<sup>①</sup> Undoubtedly, global governance is a collective social movement mainly joined by the Chinese people under the leadership of the CPC. It also provides a training ground for the cultivation and enhancement of contemporary Chinese people's global consciousness. According to the basic theories of historical materialism, people are the creator of history and the decisive power of historical changes. Building a community with a shared future for mankind and participation in global governance advocated by the CPC must draw on the wisdom and power of the people and fully motivate them to join in. Only in that way can a community with a shared future for mankind be truly built and a harmonious, stable, advanced and beautiful future be devised.

For contemporary Chinese people, building a community with a shared future for mankind is both a shared faith and a vivid action. The German sociologist Ferdinand Tönnies held that, "The commonly shared, binding faith, which is the community's own will, should be tacitly viewed as a unanimous concept. It is a special social power and sympathy that unites people who are members of an organic whole."<sup>②</sup> During the practices of building a community with a shared future for mankind, the tacitly approved, unanimous faith contained in the community must be regulated, sustained and guaranteed by science-based and appropriate policies. In a social operating system, the policies made and implemented by the core social organizations are means and tools that can produce both vitality and effects. These science-based policies can arouse and guarantee people's enthusiasm for social practices, thereby making sure that those practices could be as rewarding as possible. Therefore, to cultivate contemporary Chinese people's global consciousness, policy incentives must be introduced to enhance people's participation in global governance. To this end domestic policies must be made better use of. On the occasion of the Belt and Road Initiative which breaks new ground and brings new opportunities for international cooperation, appropriate economic policies could be introduced to subsidize individuals, organizations and enterprises in China during their endeavors to tap into foreign markets, and to mobilize people to take an active part in enhancing international cooperation and building coalitions for economic development and communities for cooperation; also

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① Xi, 2017, p.60.

② Ferdinand Tönnies, 1999, pp71-72

outward communications concerning policies must be strengthened to get updates on foreign economic and social policies in a more effective manner. Meanwhile, policies for China's outward cooperation must be scientifically developed to rectify the misunderstandings and misjudgments of the people, and to better assist contemporary Chinese people's practices in global governance; third, the policy platform must be innovated. New political, cultural and social platforms for global development, communications and governance must be constructed by making the best use of the economic and social prosperity of contemporary China. Meanwhile, supportive policies and mechanisms must be introduced to motivate the Chinese people to join in global governance; finally, effective supportive and supervisory mechanisms must be established to ensure full implementation of the policies through real-time motivation and supervision, and to make the participation of contemporary Chinese people in the system and practices of global governance more specific and productive.

### **3.3 Raise contemporary Chinese people's community awareness during the expanding of international communications and cooperation.**

Today's world is an open world and international communications have been universalized, deepened and in full swing. All ethnicities of the world have in fact become a community with a shared future where they are interconnected, exert influence on and have become inseparable from each other. In the real world, global communications and cooperation have extended to almost all corners of the earth, played a significant role, and taken on multiple forms such as economic cooperation, political synergy and cultural communications, which were commonly seen in the past, as well as regional comprehensive cooperation and cross-border coalitions. In some sense, as globalization and informatization expand, not a single country or ethnicity can escape their influence. All humans are incorporated into and sharing the destiny of the community to an ever-increasing degree. Under such circumstances, a closed-door policy for any country or ethnicity would by no means be wise or feasible.

During the building of a community with a shared future for mankind, China facing a new era has been adhering to the fundamental national policy of opening up and pursuing development with its doors open wide. It is striving to actively develop global partnerships, expand the convergence of interests with other countries, promote coordination and cooperation with other major countries and work to build a new platform for international cooperation. In such a situation, contemporary Chinese people must not only realize their role in creating the brilliant future of national rejuvenation, but also must understand their part in participating in global communications and cooperation on behalf of China, and undertake their due obligations and responsibilities in the construction of global peace, the development of the world, and the maintenance of international order.

Building a community with a shared future for mankind is a move that follows a global view and aims to serve the world. Consciousness precedes conduct, and thoughts guide actions. Without a scientific, healthy and universal global consciousness, people will never be able to join in the action plan for building a community with a shared future for mankind. The cultivation of a consciousness, however, also means the transformation of the thinking modes and the mental structures. Karl Mannheim once noted that, "Each society continues its existence by, in terms of plans, embracing the new generation; what's more, as they add new plans to the living space of the community, the new generations become carriers of things that really exist and help shape things that will come. This means there must be a process which stabilizes and continuously revolutionizes the entire mental structure."<sup>①</sup> In other words, contemporary Chinese people must transform their ethnic and

① Karl Mannheim, 2001, p.337

national consciousness during the expansion of global communications and cooperation, and renovate and modernize their traditional thoughts and outlooks. Most important of all, while their global consciousness is enhanced, their community awareness must be strengthened.

To enhance contemporary Chinese people's community awareness, which means they should pay attention to and join in building the community that will decide the future development of all human beings, calls for a reform of consciousness and mentality, which can be achieved during the expanding global communications and cooperation. The Chinese people must not only accept their basic identity as Chinese, but also must view themselves as members of a community with a shared future for mankind. In the former case, globalization and international communications/cooperation leads the Chinese people to identify with their own identity, while also enlightening them about the political and cultural differences between China and other countries. Therefore, to enhance the Chinese people's awareness of the entire human race and a community with a shared future, it is necessary for them to spontaneously form and increase their sensible understanding of the relationships between themselves and the human community. In the latter case where people view themselves as a member of a community with a shared future for mankind, they will, during the increasing international communications and cooperation, through joint work with people from alien cultures, countries or ethnicities, be able to see the relationships between themselves and the human community from another angle, namely they will gain a different experience of and feeling about the human life, which is brought or inspired by others. The cultivation and enhancement of the people's community awareness is a long and complicated process which is impossible to be completed within a short period. It might also suffer repeated recessions due to changes of time, location and context. Nevertheless, in order to realize the goal of building a community with a shared future for mankind, enhancing contemporary Chinese people's community awareness during international communications and cooperation will always be an inevitable and unshakable mission.

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