

THE COMMUNIST PARTY OF CHINA AND BUILDING A GLOBAL COMMUNITY WITH A SHARED FUTURE

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Abstract

Incorporated into Sinicised Marxism and Chinese classic philosophies, CSFM is a normative vision of the world order by China, which puts the focus on mutual respect, non-intervention, and mutual prosperity. This study discusses the ideological basis, official interests, and international consequences of the Communist Party of China (CPC) Community with a Shared Future of Mankind (CSFM) concept. The constructivist theory is used to explain the way that China builds a global identity and redefines international standards using ideational accounts. It adopts a qualitative design that encompasses the analysis of documents and thematic analysis of CSFM based on the use of the tools of foreign policy such as the Belt and Road Initiative (BRI), Global Development Initiative (GDI), and multilateral diplomacy. The study revealed that CSFM has been receiving a warm welcome amongst developing countries and in the international arenas; even among Western countries, it has been met with suspicion, with some fear of being influenced strategically and being selective with the norms. The study concludes that CSFM is a normative framework as well as a strategic instrument, and its success in future will be determined by the capacity of China to match its behaviour with what it says it believes in.

Keywords: Shared Future, Communist Party of China, Belt and Road Initiative, Constructivism and Global Governance.

Background to the Study

The growth and expansion of the People's Republic of China in the world arena have been accompanied by a shift in its central foreign policy thinking, with the idea of a Community with a Shared Future for Mankind (CSFM) (Wang, 2024). This is a strategic idea that is heavily promoted by the General Secretary Xi Jinping, and it is the greatest input of China in the discussion about the 21st-century reform of global governance (Xu & Guo, 2023). It is an indication of a decisive break from the previous, liberal doctrine of the peaceful development in China to a more aggressive and active involvement in the creation of the international regime (Hayton, 2018). The CSFM is an essential ideological roadmap that explains the vision of the Chinese Communist Party (CCP) of a post-Western-centric world order, where there is cooperation and joint prosperity (Zhang, 2021).

The expression of the CSFM by the Chinese Communist Party (CCP) has its foundation in the Sinicised Marxism philosophy and the ancient Chinese ideologies such as Tianxia (all under heaven), which implies that it is not limited to the morality of individuals but rather to international relations (Xu et al., 2021). According to this vision, it is necessary to shift the zero-sum competition mindset with the geopolitical mindset to the new paradigm of mutual respect, fairness, justice, and win-win cooperation (Xi, 2017). According to Xu & Guo (2021), this idea is the clever contribution of China to the solution of the key world issues, including urgent environmental problems and global economic imbalances. According to the narrative, the world has one planet, and it means that countries are essentially interdependent, having common interests and obligations (Hu, 2012).

The fundamental aim of the CSFM is to introduce a new form of international relations which is explicitly based on denying the traditional hegemony and intrusion of the Cold War era of power relations (Yang, 2018). According to the CCP, this population must follow the guidelines of sovereign equality and non-intervention in the internal affairs of other states, which remains a stable aspect of the Chinese diplomatic policy (Xi, 2017). Some analysts consider this policy positioning a strategic step to win the space of its own political system and confront the hegemony of Western liberal democratic values in the world discourse (Hayton, 2018; Zhang, 2021). The CSFM, in turn, puts the world in which various political regimes could coexist and complement each other into perspective (Xu & Guo, 2023).

The greatest physical manifestation of the CSFM is generally regarded to be the Belt and Road Initiative (BRI), an enormous infrastructure and connectivity project that was announced in 2013 (Tarabarko, 2022). The BRI is formally projected as a global common good, which will offer an arena to achieve the shared future outlook by economic integration and policy coordination throughout the Eurasian space and beyond (Yang, 2019). It will unite a community of common interests and responsibility by investing massively in ports, railways, and digital networks and eventually promote common growth and prosperity among the participating nations (Leverett and Wu, 2017).

Other than the economic projects, the CCP has gradually expanded the CSFM into other specialised programmes, such as the Global Security Initiative (GSI) and the Global Civilisation Initiative (GCI) (Wang, 2024). These overlapping efforts are a multilayered effort to infuse Chinese-led governance ideas into the security and cultural realms, respectively, with a focus on the overall and long-term security principles (Xu et al., 2021). The fact that the CSFM is reflected in various UN reports, such as reports of the General Assembly, the Security Council, etc., also shows the commitment of China to the inclusion of its political speech into the traditional multilateral system (Xu et al., 2021).

Nevertheless, the idea has not been without its critics, as a significant number of Western analysts view the CSFM as an attempt to restructure the international system to suit the geopolitical interests of China in a better way (Hayton, 2018). There are still fears of the risk of debt-trap diplomacy in the BRI and the conflict between the CCP's vision of the world order and the existing post-1945 rules-based order (Leverett and Wu, 2017; Zhang, 2021). The main question of researchers is whether the vision really suggests a global solution that can be inclusive, or it is only an instrument of ideology that can raise the discourse power and influence of China on the world (Tarabarko, 2022).

Therefore, to study the attempts of the CCP to establish a CSFM, one will have to perform a careful study of the gap between speech and actions, especially regarding compliance with such values as non-interference and mutual profit (Omrani, 2021). This concept is essential in the study of the current Chinese foreign policy and long-term strategic goals of international leadership (Leverett and Wu, 2017). The success of these attempts will either set the direction towards a more multipolar, cooperative world or lead to the further development of the strategic rivalry between the emerging and the established powers (Wang, 2024).

This study is thus inspired by the necessity to empirically deconstruct the fundamental principles of the CSFM as one of the key foreign policy guidelines and to gauge its very practical implications on the world-order governance systems. Through the analysis of the coherence and feasibility of the vision implementation in different and more global interactions, this research aims to make a novel contribution to the field of study by offering a more specific insight into the geopolitical approach of the CCP in the new era of complexity and strategic competition (Xu and Guo, 2023). In the next chapters, the most important dimensions of this ambitious policy will be thoroughly examined, and its acceptance by the international community will be analysed (Tarabarko, 2022).

Statement of Problem

The Communist Party of China (CPC) declares the idea of Community with a Shared Future of Mankind (CSFM) as a required provision to address the contemporary lack of global management, providing the framework of the policy of lasting peace, universal security, and common prosperity (FM, 2025; Xi, 2025). Nonetheless, there is a major issue with this idealistic rhetoric and the major gap between the rhetoric and the geopolitical reality of it being received and implemented. Although the CCP presents CSFM as the signature global common good targeted at the wellbeing of all humanity, most of the critical studies and policy circles believe that it is a political instrument to legitimise the rise of China, undermine the status quo of the liberal international system, and preserve the domestic political agenda of the Party (Liberal Forum, 2024; Wang, 2024). This basic, uncritical difference in interpretation, between an innocuous, collaborative vision and a self-interest, power-projection policy, creates the grey that hinders effective interaction, policy making, and risk evaluation by other international actors. The serious initiatives (GDI, GSI, GCI, GGI) that are in favour of the CSFM vision are theoretically providing tangible and practical avenues of collaboration at the global level (MFA, 2025).

However, there is a definite empirical and theoretical gap in comprehending the structural consistency of these four initiatives and the extent to which they practically perform the mentioned ideals of shared benefit (Zhang, 2024). As an example, critics note that, although the CSFM upholds the idea of international rule of law and true multilateralism, the activity of China that includes greater use of its UN Security Council veto and maritime norms disputes seems to undermine certain international rules, therefore, indicating some selectivity about the application of the framework (Liberal Forum, 2024; Zhao, 2025; Wang, 2024). The absence of a strict, objective, and comparative study of the CSFM has practical implications for the future of world governance. When the international community misunderstands the CSFM, it may end up either too soon adopting a potentially power-focused system or incorrectly refusing to take a serious cooperative course that would help to counter common global problems (Xi, 2025; Wang, 2024; Chen, 2021; Zhang, 2024; MFA, 2025).

Objectives of the Study

The specific objectives of this study are:

- i. To examine the ideological underpinnings and strategic rationale of why the Communist Party of China advocates a global community that has a common future.
- ii. To ascertain the operationalization of the concept of the shared future by the Chinese in terms of foreign policy activities.
- iii. To determine the world acceptance, consequences, and criticism of the concept of shared future of China in the international relations and global governance.
- iv.

Justification

This study is important in a number of ways beginning with the fact that it adds to the expanding literature on the changing role of China in the global governance by providing a narrow down analysis on the vision of the Communist Party of China (CPC) of a global community and a common future. As China continues to become a major power in the world, it is necessary to learn the ideological and strategic foundations of its foreign policy by scholars, policymakers, and international stakeholders (Zhang and Feng, 2025; Wang, 2025). Also, this study gives the critical insights into how the CPC global vision challenges or supplements the current models of international relations which are largely Western-centric. On the philosophical, political, and diplomatic aspects of the concept of shared future, the research illuminates how China attempts to remake the global norms and institutions in its own values and interests (Zhao, 2022). It is especially important in the period of geopolitical tension, multipolarity, and discussions of the future of multilateralism. The research can be used to understand opportunities and risks of partner countries, in particular, Global South, which can be achieved by discussing the way the CPC communicates and delivers its vision via such initiatives as the Belt and Road Initiative. It also educates the debate on how actors around the world can approach China positively and at the same time protect their own strategic and normative interests (State Council Information Office, 2023). This study is a contribution to the insight of the CPC international aspirations and general implication to world peace, development, and governance by China in the 21st century.

Conceptual Overview

The idea of the Community with a Shared Future of Mankind (CSFM) has become a characteristic of the discourse of foreign policy of China during the rule of the Communist Party of China (CPC). The concept was initially proposed by President Xi Jinping in 2013 and has since become an overall vision of global governance, where peace, development, and respect towards each other are emphasised in all countries (Wang, 2024). It indicates China's long-held desire to redefine the international system through inclusive multilateralism and the renunciation of hegemonic behaviour.

CSFM is fundamentally based on the traditional Chinese philosophical tradition, especially the Tianxia concept of the world as a space of peaceful coexistence of people by moral integrity, instead of through the use of force (Xu & Guo, 2023). This cultural base is intertwined with the Sinicised Marxism, making it an exclusive ideological system that places China on the side of benevolence in the world arena. In this framework, the CPC argues in favour of a sovereign equality-based world order, non-intervention, and collective prosperity (Xi, 2025).

The implementation of the CSFM is best observed in the form of the flagship programmes in China, including the Belt and Road Initiative (BRI), Global Development Initiative (GDI) and Global Security Initiative (GSI). These initiatives are expected to promote connectivity, economic integration, and security cooperation between regions and thus bring the dreams of CSFM to life (Tarabarko, 2022). CPC frames these initiatives as investments in the global common good, which aims at bridging developmental inefficiencies and facilitating win-win results.

Nonetheless, there have been controversies surrounding the concept. According to critics, CSFM is a strategic discourse that justifies the rise and spread of influence by China in the name of cooperation (Zhao, 2025). Fears of debt-trap diplomacy, the partiality of adherence to international norms, and the establishment of a parallel system of governance have caused some scholars to cast doubts on the commitment of China to multilateralism (Chen, 2021). These criticisms reveal the contradiction between rhetoric and practice in Chinese international interaction.

Irrespective of these apprehensions, CSFM has been spreading in other global platforms like the United Nations, where China has been working hard to further its vision via resolutions and speeches (State Council Information Office, 2023). The diplomatic expansion of the CPC and particularly the Global South has made CSFM an alternative to Western versions of globalisation. Nations that are not prioritised within the existing system tend to consider the offers made by China to be more accommodating and to their developmental concerns (Ssemanda, 2024).

CSFM is conceptually strong because it is flexible. It involves economic, cultural, and security aspects, which enable China to make its engagement region-specific. An example is that BRI tends to structure its approach on infrastructure and trade, whereas GCI is inclined towards cultural exchange and civilizational dialogue. By means of this multidimensional response, China can introduce itself as a comprehensive partner in the development of the world (Xu et al., 2021).

In the constructivist approach, CSFM is seen as an effort of the CPC to transform international norms and identities. In spreading the ideals of shared security and reciprocal respect, China aims to reestablish the principles according to which the world's relationships are organised (Wendt, 1992; Wang, 2024). The ideological change contradicts the liberal democratic principles of the post-World War II order and puts forward a new paradigm based on pluralism and coexistence.

However, the effectiveness of CSFM is pegged on its plausibility and stability. Although the CPC, in its principles, focuses on non-intervention and respect, its actions in the South China Sea and the employment of its veto authority in the UN Security Council cast doubts on the white spots in the application of norms (Liberal Forum, 2024). Making the gap between principle and practice is necessary to provide CSFM with wider legitimacy and acceptance. CSFM is an empirical framework that provides an excellent study of the behaviour of the Chinese foreign policy. It gives us an idea about the way the CPC forms its global identity and expresses its strategic intentions. Through the analysis of the application of CSFM in various programmes and locations, the researchers can judge the consistency and influence of the global vision of China (Zhang, 2024). This discussion is vital in explaining how global governance is set to be in the future, where there is strategic competition. In all, the idea of a

Community with a Shared Future of Mankind demonstrates the desire of the CPC to be at the forefront of a new stage of international collaboration. Its philosophical and strategic premises are impressive, but its practical implications are still controversial. The CSFM will be a principle to guide and a point of critical scrutiny in international relations as China continues to increase its presence all over the world.

Theoretical Framework

This study is anchored on the Constructivist Theory of International Relations (IR) developed during the late 1980s and early 1990s as a reaction to the shortcomings of the classical realist and liberal theories. It was theorised by Alexander Wendt in his classical work "Anarchy is What States Make of It" (1992), who made the argument that the international system is socially constructed ideas, norms, identities and discourse as opposed to being merely shaped by material power or institutional formations. Constructivism asserts that state actions are based on the mutual beliefs, past experiences and definitions that actors provide to their actions and interactions (Wendt, 1992). This theory focuses on ideational factors that influence global politics including identity, legitimacy and norms.

A Community with a Shared Future of Mankind (CSFM), that has been propagated by the Communist Party of China (CPC), is quite similar to the constructivist principles. The CSFM is not only a strategic policy, but a normative vision based on the history of China, the philosophical roots, such as Tianxia, and Sinicized Marxism (Xu & Guo, 2023). Through constructivism, the case of China in changing the face of world governance through the advancement of new principles of cooperation, mutual respect, and non-intervention is explained, as something that challenges the liberal democratic discourse. China has been actively working to create a narrative that will restructure the concept of international relations based on the principle of shared destiny and collective development through such projects as the Belt and Road Initiative (BRI), Global Security Initiative (GSI), and Global Civilization Initiative (GCI) (Wang, 2024; Tarabarko, 2022).

Constructivism has however been criticised over its perceived deficiency in predictive capacity and what is seen to be subjective interpretation of norms and identities. According to critics, it can miss material interests and strategic calculations, particularly in the situations when rhetoric is different to practice (Zhao, 2025). Within the scope of the present paper, a useful tool is the concept of constructivism, which can be used to assess the disconnecting of the normative claims by China and its geopolitical practises. It enables one to understand the ideological instruments employed by the CPC to justify its international ascent and dominate the discourse in the global arena in a subtle manner. This study will use constructivism to determine whether the CSFM is a good attempt to establish a collaborative world order or a strategic discourse to redefine the global norms to suit the interests of the Chinese.

Methodology

This study adopted a qualitative research approach to examine the ideological basis, strategic interests, and international concerns of the Communist Party of China (CPC) concept of a Community with a Shared Future of Mankind (CSFM). Qualitative methods are specifically effective in considering complicated political stories and diplomatic tactics, whereby the contextual analysis and meaning interpretation can be profoundly explored (Creswell, 2014). The study will be based on a case-study approach, with focus on the foreign policy initiatives

of China, including the Belt and Road Initiative (BRI), Global Development Initiative (GDI), and Global Security Initiative (GSI) as the vehicles of the CSFM vision (Xu and Guo, 2023).

The data gathering was done by means of document analysis, the official CPC publications, speeches of Chinese leaders, policy briefs, and reports of the international organisations. In this way, the researcher was able to monitor the development of CSFM and evaluate whether it has become an integral part of the discourse of global governance (Bowen, 2009). Further, the articles on scholarly websites, reports of think tanks and media commentaries were also examined to capture different views and criticisms regarding the concept. Thematic analysis was used to identify the patterns, values, and contradictions common in the CSFM narrative, and an inductive coding process was conducted to ensure that the themes appeared naturally out of the data (Braun and Clarke, 2019).

To achieve credibility and trustworthiness, triangulation was employed in making comparisons of information with other sources and settings. Reflexivity was upheld during the conduct of the research to consider the possible bias and interpretive constraints. Member checking was also used in the study, where the opinions of the experts and the viewpoints of peers on draft findings were also consulted. The given methodological framework gives a strong basis for how the CPC constructs and projects its global vision, and how its global vision is perceived and challenged by the international community (Wang, 2024).

Discussion of Findings

In line with the first objective of this study which examine the ideological underpinnings and strategic rationale of why the Communist Party of China advocates a global community that has a common future, it revealed that the ideological basis of the Communist Party of China (CPC) in advocacy of a Community with a Shared Future of Mankind (CSFM) is entrenched in a mixture of Sinicised Marxism and ancient Chinese philosophies like Tianxia. These philosophies focus on unity, common good, and political morality, which is what the CPC promotes as a substitute for Western liberal democratic ideals (Xu & Guo, 2023). The CSFM is positioned as a normative vision, which encourages the cooperation of the world, mutual respect, and non-intervention, which is consistent with the Chinese traditional focus on sovereignty and peaceful coexistence (Xi, 2025). Such ideological framing justifies the strategic objective of the CPC to restructure the world order in a way that it embodies its ideals and leadership paradigm.

In comparison, previous researchers like Wang (2024) and Zhang (2021) confirm that the CSFM is a change from the previous foreign policy of a peaceful developmental approach that China has followed to a more confrontational and more ideological approach to global interaction. Wang (2024) emphasises that the CPC is currently attempting to shape the global norms with the help of diplomatic rhetoric and institutional involvement, and Zhang (2021) believes that CSFM is a strategic discourse aimed at justifying the emergence of China and threatening the hegemony of the West. Such views are aligned with the results of this paper, which indicate that the CPC relies on CSFM as a moral proposal as well as a means of increasing its geopolitical power.

This submission can be interpreted through the application of the constructivist theory. Constructivism assumes that international relations are determined by common ideas, identities, and norms and not material power per se (Wendt, 1992). This is illustrated by the fact that the CPC has promoted CSFM by ensuring that it builds a global image of China as a responsible and benevolent power that cares about the common good. China leverages its

identity through actions such as the Belt and Road Initiative (BRI) and Global Development Initiative (GDI) to introduce its values into the global conversation and institutions (Tarabarko, 2022). The theory helps to understand how the ideational power of China is as high as its economic and military potential.

Nevertheless, the findings also demonstrate tensions between normative claims of CPC and its strategic actions. Although the CSFM is more about non-interference and mutual benefit, the aggressive behaviour of China concerning the South China Sea and the selective exercise of veto power in the UN Security Council indicate a practical approach towards international norms (Zhao, 2025). This inconsistency puts into doubt the authenticity of the Chinese in its adherence to its ideals. It has been stated by opponents that CSFM is rather a figurehead than a serious model of global inclusive governance (Chen, 2021). Such contradictions dispute the constructivist premise that norms are always a guide to state behaviour. In all, the advocacy of the CPC of a global community having a common future is not only ideologically full of meaning, but also calculated.

In response to the second objective of this study which sought to ascertain the operationalization of the concept of the shared future by the Chinese in terms of foreign policy activities, it shows that the foreign policy tools of the Communist Party of China (CPC) are exposed most clearly when it comes to operationalising the Community with a Shared Future concept, which is the Belt and Road Initiative (BRI), Global Development Initiative (GDI), and active engagement in multilateral diplomacy. These projects are a useful means of translating the normative Chinese vision into a global activity. The BRI was introduced in 2013 and spread throughout Asia, Africa, and Europe, facilitating infrastructure growth, trade connectivity, and coordination of policies (Tarabarko, 2022). By so doing, China will be a provider of common goods to the world and a pioneer in inclusive growth.

The other strategy that has played a major role in the development of CSFM is multilateral diplomacy. China has been very active in selling its vision at various forums, including the United Nations, BRICS, and the Shanghai Cooperation Organisation. The CPC, in these platforms, underlines such principles as sovereign equality, non-intervention, and mutual benefit, which are the key principles of CSFM (Wang, 2024). The insertion of the CSFM language in the UN resolutions and speeches by the Chinese diplomats demonstrates the desire by China to incorporate its values in the world governance framework. This is in line with constructivist theory, which assumes that international norms are created by states using discourse and institutional involvement (Wendt, 1992).

Previous research confirms these results. According to Xu and Guo (2023), the foreign policy of China under the CSFM indicates that it is not reactive but a proactive norm-building. On the same note, Ssemenda (2024) observes that BRI and GDI have become an additional way China interacts with the Global South, as the idea of collaboration and mutuality is considered to be an alternative to Western paradigms of aid. Such views affirm the fact that the operationalisation of CSFM by China is not restricted to rhetoric only but entails actual policy measures that have been undertaken to transform the world development paradigms.

Nevertheless, the results also show inconsistencies in the Chinese strategy. Although CSFM encourages multilateralism and cooperation through rules, critics note that China acts aggressively in regional conflicts and does not follow the international standards selectively (Zhao, 2025). An example of such a concern is the actions of China in the South China Sea

and its wielding of a veto in the UN Security Council, which does not seem to be very indicative of its dedication to shared governance. These tensions indicate that, even though CSFM is operationalised in terms of cooperative initiatives, strategic interests persist in the determination of the foreign policy behaviour of China.

Against the constructivist theory, these results demonstrate the two-sidedness of norm construction that ideational narratives co-exist with pragmatic state conduct. The idea in China to operationalise CSFM is an attempt to rebrand the world standards and institutions, yet the success of such a vision is pegged on its plausibility and uniformity. The paper concludes that though China has gone a long way in integrating the concept of CSFM into its foreign policy, the disjuncture between postulation and practice is one of the imperative aspects of future investigation.

In line with the third objective which determine the world acceptance, consequences, and criticism of the concept of shared future of China in the international relations and global governance, the results show that there has been a divided judgment on the Community with a Shared Future for Mankind (CSFM) across the world, both positive and negative. The concept has been welcomed by many developing nations that have felt that it is an alternative to the Western-dominated models of global governance, especially in Africa, Southeast Asia and some parts of Latin America. These countries frequently consider the strategy of China, which prioritises mutual respect, non-interference, and development based on infrastructure to be more consistent with their interests at home and their sovereignty issues (Ssemanda, 2024). Through such avenues as the United Nations and the Belt and Road Initiative (BRI), the CPC has positioned itself as a public good of the CSFM, gaining rhetorical backing by various countries (State Council Information Office, 2023).

Nevertheless, as the study also demonstrates, CSFM is often viewed with suspicion in Western policy and academic circles. Opponents state that the idea is a strategic discourse that tries to justify the emanation and challenge the liberal international order (Zhao, 2025). Issues related to debt-trap diplomacy, transparency in projects of BRI, and aggressive actions of China in regional conflicts have resulted in the charges that CSFM is not about multilateralism but rather a tool of expanding influence (Chen, 2021). All these criticisms highlight the fact that there exists a perception gap between the way China presents itself and the way other players in the international system view its activities.

These findings are supported by earlier studies. According to Zhang (2021), although CSFM is presented as a collaborative vision, it serves in most cases as a soft power instrument to improve the discourse power of China on the international scale. Equally, Wang (2024) also admits that the promotion of CSFM is only one of the efforts of China to reform global standards in a manner that would represent its political values and model of governance. These views are in line with the conclusion of the study that CSFM is a normative vision and a strategic tool, which relies on the audience and the context.

This duality can be explained with the help of constructivist theory, which focuses on identity, norms and discourse in international relations. CSFM is formed by the CPC to constitute a moral and inclusive system, although its acceptance is determined by the identities and normative commitments existing in other states (Wendt, 1992). To the nations that share the liberal democratic principles, the alternative model of China is commonly perceived as a

threat to the existing standards. On the other hand, to states that want to be more independent of Western influence, CSFM presents an attractive story of collaboration and esteem. This deviation depicts how international standards are disputed and bargained in the realms of ideological interaction.

In all, the adoption of CSFM by the world is divided, which points to ideological conformity and also geopolitical interests. Although the CPC has been effective in spreading the idea in the multilateral contexts, among developing countries, there is still a lot of suspicion in the West. The results indicate that the future of CSFM as a model of global governance will be determined by the capacity of the Chinese to balance its behaviours, rhetoric and establish trust in different international audiences. Constructivism offers a useful perspective on the comprehension of these dynamics, which emphasise the role of perception, identity, and normative legitimacy to create global order.

Conclusion

This study has critically analysed the ideological underpinning, strategic imperatives and received worldwide response of the Communist Party of China (CPC) vision of a Community with a Shared Future of Mankind (CSFM). Based on Sinicised Marxism and traditional Chinese philosophies, the CPC proposes CSFM as a global governance normative based on mutual respect, non-intervention, and shared prosperity. China has gone about the implementation of this vision through its initiatives like the Belt and Road Initiative (BRI), Global Development Initiative (GDI), and multilateral diplomacy, which have made it a leader in the design of a new world order. Nevertheless, the study also brings the tensions between the rhetorical commitments on the one hand, and the strategic behaviour on the other hand, casting the credibility and the consistency of CSFM into question. The findings indicate that although CSFM has become widely popular among third-world countries and in international conferences, the approach is still viewed with a lot of distrust in the West because of the suspicion of geopolitical manipulation and adherence to selective standards. The constructivist theory offers a useful insight into the way in which China forms and shapes its identity and global identity with ideational accounts. Finally, the effectiveness of CSFM as a global governance system will be determined by how effectively China will coordinate its activities with its declared principles and build real trust in other actors in the international community. The research paper can be seen as a contribution to the overall discussion of China in global governance and a consideration of the emerging process of global relations in the 21st century. In line with the conclusion, the following recommendations are put forth:

- i. Greater consistency in the correlations between the rhetoric of the CSFM and the foreign policy actions must be ensured by China to gain global trust.
- ii. To overcome the fears of debt-trap diplomacy, the CPC needs to make BRI and similar programmes more transparent and accountable.
- iii. The international actors must interact positively with CSFM and protect their strategic and normative interests.
- iv. Comparative analysis of the CSFM and Western models of governance should be carried out by scholars to gain further insight into the competition of global norms.
- v. Multilateral institutions must be very critical to ensure inclusivity and balance in the integration of CSFM principles into the global frameworks.

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