

The Intrinsic Logic and Chinese Practice of Human Free and All-Round Development and the Building of a Community with a Shared Future for Mankind

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Abstract: From the core perspective of Marxist theory, this paper elaborates two key propositions: *human free and all-round development and the building of a community with a shared future for mankind*. Dialectical unity characterizes the two propositions in terms of objectives and pathways, with prominent intrinsic connections between them. Practically, the people-centered Chinese-path modernization furnishes institutional guarantees and material prerequisites for human free and all-round development. Meanwhile, through concrete initiatives such as advancing the Belt and Road Initiative and promoting the common values of humanity, it facilitates the transformation of the vision of a community with a shared future for mankind from conceptual to practical reality. Against the current backdrop marked by the overlapping tides of technological revolution and profound global changes unseen in a century, latent risks engendered by emerging technologies including artificial intelligence and the metaverse demand due attention. Marxist doctrines on the emancipation of labour ought to serve as the fundamental guiding principle for addressing such potential risks. The strengths of the socialist system can sustain the deepened practice of the two propositions, and deliver vital theoretical support for China's pursuit of high-quality development and the modernization of the global governance system.

Keywords: Human free and all-round development, community with a shared future for mankind, Chinese-path modernization, common values of humanity.

1. Introduction

Against profound dialectical contestations of globalization amid global changes unseen in a century, cross-border flows of production factors and global diffusion of technological innovation remain major hallmarks of the times. Nevertheless, resurgent counter-globalization sentiments, rising unilateralism and hegemonism keep undermining multilateral cooperation mechanisms. Compound global challenges including the COVID-19 pandemic, worsening climate crises, and imbalances in food and energy security have not only exposed internal paradoxes embedded in the Western-centered paradigm of existing global governance systems, but also rendered the reconstruction of such systems urgent and inevitable.[1]

Since the reform and opening-up drive, the socialist market-economy system has matured through continuous practical refinement. As the third scientific-technological revolution deepens, human modes of production and livelihood have undergone tremendous transformations, and Chinese-path modernization has entered a critical developmental phase featuring quality upgrading and paradigm innovation. Within the advancement of Chinese-path modernization, profound propositions such as human free and all-round development and the building of a community with a shared future for mankind have become constraining factors for Chinese-path modernization to reach higher stages, calling for holistic and systematic responses grounded in the scientific system of Marxist theory.[2]

Theoretically, extant scholarship mostly treats human free and all-round development and the building of a community with a shared future for mankind as two separate fields of inquiry, failing to capture their points of convergence and progressive relationships within the Marxist theoretical

system. Human free and all-round development furnishes the value foundation for individual development, whereas the building of a community with a shared future for mankind provides normative guidelines for reshaping the global order. Jointly they constitute a complete theoretical closed loop: individual emancipation - social progress - human co-existence. Fragmented research that severs this theoretical chain leads to disjointed studies linking individual development to global governance, precluding holistic theoretical frameworks capable of explaining contemporary human developmental dilemmas.[3]

Practically, as a new form of modernization distinct from Western modernization models, Chinese-path modernization has accumulated valuable practical wisdom in responding to the aforementioned fundamental propositions through explorations that reconcile the logic of capital with humanistic care and balance domestic governance with global responsibilities. Accordingly, this study aims to integrate fragmented scholarship on the two themes from Marxist theoretical origins, sort out the logical chain of institutional design - rights guarantee - capacity enhancement - free development, build academic bridges connecting micro-level individuals and macro-level institutions, and advance the practical application of Marxist theory in contemporary China.[4]

2. Theoretical Origins: Ideas of “Human Development” and “Community” from the Marxist Perspective

2.1. Theoretical Core of Marxist Human Free and All-Round Development

Within Marxist theoretical systems, human free and

all-round development stands as the supreme value objective of socialism and communism. Rather than an abstract value postulate, it represents a scientific judgment rooted in profound understandings of laws governing social development. In *The Communist Manifesto*, Marx and Engels define the future society as an association wherein “the free development of each is the condition for the free development of all”[5]. In *Capital*, they further characterize the future society as “an association of free men”[6]. Its rich connotations can be systematically unpacked along three interrelated dimensions: emancipation of labour, temporal justice, and historical stages.

Emancipation of labour constitutes the essential foundation for human free and all-round development. In works such as the *Economic and Philosophical Manuscripts of 1844*, Marx posits that labour represents humans’ “species-being”, embodied in conscious, purposive practical activities through which humans transform the world and affirm their subjectivity - namely “free conscious activity”.[7] Under the institutional framework of capitalist private ownership, however, the total domination of labour processes by the logic of capital gives rise to thorough labour alienation.[8] This manifests as alienation of workers from labour products (“the more power the worker expends in work, the more powerful becomes the world of objects which he creates in face of himself”), alienation of workers from labour processes (“labour is external to the worker, i.e., it does not belong to his essential being”), alienation from human species-being, and mutual alienation among individuals (“alienated labour turns free activity into a mere means; it turns man’s species-life into a means to his physical existence”).[9] Such comprehensive labour alienation fundamentally distorts human modes of being and forms a fundamental shackle on human free development.[10] Hence, only institutional transformations that break the domination of capital logic and liberate labour from alienation into free-conscious activity can lay indispensable material and practical foundations for human free and all-round development.

Temporal justice serves as a necessary precondition for human free and all-round development. In the *Grundrisse* (1857-1858 *Economic Manuscripts*), Marx observes that “time is man’s existential space. It is not merely the measure of human life, but also the space for human development”, and conceptualizes the ideal personality of future society as “the fully developed individual”. This proposition reveals intrinsic correlations between time and human development. Under capitalist modes of production, time is reduced to working time geared exclusively toward capital valorization.[11] Capital’s insatiable pursuit of surplus value inevitably prolongs necessary labour time and squeezes free time for workers. Excessive labour patterns exemplified by the “996 work schedule” and pervasive temporal anxiety typify the impoverishment of free time.[12] As “discretionary time”, free time denotes spheres wherein individuals, freed from the constraints of subsistence-oriented material production, engage in scientific research, artistic creation, social intercourse and other spiritual-creative activities. It constitutes a pivotal carrier for individuals to expand social relations, improve comprehensive capacities and affirm plural subjectivity. Only just allocation of time that guarantees sufficient discretionary time for individuals can deliver indispensable temporal prerequisites for human free and all-round development.

Historical stages form the contextual conditions for

realizing human free and all-round development. Adopting historical materialist methodologies, Marx divides human development into successive historical phases. The first phase features “relations of personal dependence”, represented by primitive communities where individuals lack independent subjectivity and remain attached to communities bound by blood or patriarchal ties.[13] The second phase denotes “personal independence founded on objective dependence”, centred on capitalist communities. While dismantling personal subordination and granting formal individual independence, such independence hinges on dependence upon commodities and capital, yielding one-sided and alienated human development.[14] The third phase is marked by human free and all-round development, institutionally embodied in “the association of free men”, where individuals fully cast off dependence upon other persons or material objects and give full play to their subjectivity and creativity. Contemporary humanity finds itself at a critical juncture of transition from the second toward the third phase.[15] This transition will not occur spontaneously; it demands highly-developed productive forces, fundamental transformations in production relations, and continuous efforts to break the fetters of capital logic so as to create historical conditions for human free and all-round development.

2.2. Evolution of Marxist Ideas of Community

Marx and Engels’ ideas of community furnish theoretical sources and logical foundations for the vision of a community with a shared future for mankind. Centred on historical investigations and critical evaluations of forms of human community, this theoretical system offers intellectual guidance for overcoming predicaments of capitalist communities and constructing genuine human communities. It encompasses two theoretical dimensions: critical deconstruction of existing community forms and constructive conceptualization of ideal communities, which jointly constitute the theoretical prototype for a community with a shared future for mankind.

Critique and transcendence of “illusory communities” represent a key critical perspective within Marxist-Engelsian community thought. For Marx and Engels, civil society under capitalism is essentially an illusory community governed by the logic of capital. Ostensibly advancing public interests, it actually functions as an instrumental alliance through which the bourgeoisie safeguards its own class interests. Far from encompassing individual interests of all members, it engenders sharp oppositions between individual and communal interests. By contrast, “the association of free men” (communist community) proposed by Marx and Engels takes human free and all-round development as its value pursuit, sublates alienation inflicted by capital, eliminates class antagonisms and interest differentiation, and achieves dialectical unity between individual and collective interests. It provides ideal-state theoretical references for constructing a community with a shared future for mankind.[16]

The theory of world history constitutes an important theoretical foundation for Marxist-Engelsian community thought and supplies historical-materialist argumentation for the global dimension of a community with a shared future for mankind. Marx and Engels maintain that the advancement of productive forces drives “the transformation of history into world-history”. Globalization emerges as an inevitable outcome of developed productive forces, essentially

representing continuous expansion in the scope and depth of human interactions. Nonetheless, capital-driven globalization, shaped by capital's inherent drive for expansion, is fraught with colonial plunder, exploitation and interest imbalances. Socialist-oriented globalization, by contrast, takes common interests as its value core, breaks the sole domination of capital logic, and builds global cooperation systems characterized by equality and mutual benefit. This theoretical core directly furnishes historical-materialist justification for the "extensive consultation, joint contribution and shared benefits" global governance philosophy of a community with a shared future for mankind.[17]

Ideological resources embedded in fine traditional Chinese culture resonate profoundly with Marxist-Engelsian community thought, endowing the vision of a community with a shared future for mankind with profound cultural foundations and civilizational nourishment. Among such resources, the He-he (harmony) philosophy - centred on the principle of "valuing harmony" and the ideal of "great harmony under heaven" - advocates harmonious coexistence and inclusiveness among diverse agents, exhibiting value consonance with the unity of communal interests pursued by Marx and Engels. The traditional idea of "civilization transforming humanity", epitomized by the moral cultivation maxim "set your heart upon the Dao, sustain yourself by virtue, lean upon benevolence, and roam in the arts", stresses individual-group interactions fostered through moral edification and spiritual formation, supplying distinctive cultural nourishment for building a community with a shared future for mankind. The integration of Marxist theory with fine traditional Chinese culture equips the vision of a community with a shared future for mankind with both solid theoretical grounding and unique cultural identity.[18]

3. Intrinsic Logic: Dialectical Unity between Human Free and All-Round Development and the Building of a Community with a Shared Future for Mankind

3.1. Human Free and All-Round Development: The Value Core and Ultimate Orientation of a Community with a Shared Future for Mankind

A community with a shared future for mankind cannot be reduced to a functional international-cooperation mechanism. Its underlying value core and ultimate spiritual orientation reside precisely in the fundamental proposition of human free and all-round development. Rather than an externally appended conceptual interpretation, this value core constitutes an essential stipulation running through the entire process of constructing such a community. Its theoretical logic and practical pathways can be analysed from three dimensions: motivational sources, evaluative criteria and ultimate orientation.

In terms of motivational sources for community formation, the emergence and evolution of a community with a shared future for mankind stem from individuals' inherent pursuit of a better life, which constitutes its primary driving force. Individuals' aspirations for a better life are multi-dimensional, combining material affluence, spiritual enrichment and sound ecosystems. Under deepening globalization, realizing such aspirations is constrained by national boundaries, regional

limitations and civilizational divergences. This inherently calls for transcending existing boundaries to establish cooperation mechanisms for resource sharing, capacity coordination and risk-pooling on a global scale. Whether collaborative scientific-technological innovation for breaking developmental bottlenecks or joint ecological governance to resolve global ecological crises essentially reflects extensions of individual developmental demands to global dimensions. Such extensions propel a community with a shared future for mankind to evolve from vision into practice.[19]

Regarding evaluative benchmarks for effectiveness, progress and practical outcomes of building a community with a shared future for mankind must take the level of human development as a fundamental criterion, which underpins judgments on the authenticity of the community. Distinct from evaluation systems relying on extrinsic indicators such as degrees of economic cooperation or political coordination, a community with a shared future for mankind is premised upon human development. Evaluations should cover three core layers: whether the community safeguards expansion of individuals' free time (a prerequisite for all-round human development and a marker of emancipation from shackles of subsistence labour); whether it creates conditions for comprehensive capacity-building by individuals through multi-dimensional empowerment platforms advancing coordinated progress in knowledge, skills and literacy; and whether it possesses institutional capacities to mitigate risks of capital-induced alienation by optimizing global-governance mechanisms to curb one-sided human formation shaped by capital logic. Together these three layers form the core framework for assessing practical efficacy of a community with a shared future for mankind.

In respect of teleological value consistency, the long-run developmental trajectory of a community with a shared future for mankind aligns with Marx's vision of "the association of free men", with human free and all-round development functioning as the value nexus connecting them. In conceptualizing future social formations, Marx defines "the association of free men" as a society wherein "the free development of each is the condition for the free development of all", whose essence lies in achieving thorough human emancipation and all-round development. As a global-governance vision proposed by contemporary China, a community with a shared future for mankind responds not merely to present-day global challenges but envisages humanity's long-run future. Its vision is theoretically and value-isomorphic with the ultimate pursuit of human development embodied in "the association of free men". Serving as its value core, human free and all-round development provides central guidance for advancing toward "the association of free men"; the two share highly consistent ultimate value orientations.[20]

3.2. A Community with a Shared Future for Mankind: Contemporary Practical Pathway toward Human Free and All-Round Development

As the ultimate value objective of Marxist theoretical systems, human free and all-round development is no abstract theoretical construct. Embedded within concrete historical contexts, it must be translated into practical domains. Amid deepening globalization and mounting global contradictions, the holistic-thinking and practice-oriented vision of a community with a shared future for mankind bridges

theoretical tenets of human free and all-round development with real-world practice, furnishing systematic solutions for materializing this value objective.[21]

A community with a shared future for mankind delivers collaborative-governance pathways for resolving global issues and consolidating foundations for individual development. Survival- and development-related dilemmas confronting human development now transcend national borders. Escalating climate crises shrink ecological space for human existence and directly imperil individuals' basic rights to subsistence. Spreading technological hegemony, through technological monopolies and rule-setting, exacerbates global developmental inequities and hinders full realization of fundamental developmental rights such as education and healthcare for individuals in developing countries. Addressing such global problems demands collaborative-governance mechanisms transcending national-state parochialism. The governance principle of extensive consultation, joint contribution and shared benefits advocated by a community with a shared future for mankind precisely accommodates such needs. Derivative initiatives including the Global Development Initiative prioritize livelihood-related sectors in developing countries, facilitate cross-border mobility and inclusive sharing of high-quality educational resources and medical technologies, and institutionally build foundational guarantee systems for individual development, thereby furnishing solid material and social underpinnings for human development.

A community with a shared future for mankind supplies ethical and institutional support for breaking global fetters of capital logic and eliminating human alienation. Throughout the historical expansion of global capitalism, capital's profit-seeking nature has evolved into a dominant social logic, giving rise to new forms of human alienation across the globe. Advanced technologies such as artificial intelligence, which ought to emancipate humanity, under capital control become drivers of structural unemployment and intensified labour alienation, trapping human development in paradoxes of "technological progress alongside constrained development". Anchored in the common values of humanity, a community with a shared future for mankind embeds normative principles of peace, development, fairness and justice into the construction of global-governance systems, forming binding constraints on unbridled capital expansion. Constructing global ethics grounded in common values does not negate capital per se; rather, by establishing people-centred developmental orientations, it reconstructs global production relations and institutional architectures to foster fair and just global institutional environments conducive to human free and all-round development.[22]

A community with a shared future for mankind offers pluralistic cultural platforms for advancing inter-civilizational exchanges and mutual learning and enriching connotations of individual development. Civilizational diversity characterizes human societies and constitutes spiritual resources for all-round human development. Educational philosophies, value outlooks and modes of thinking generated by diverse civilizations supply multiple perspectives for individuals to understand the world and cultivate sound personalities, forming vital ingredients for individuals' spiritual all-round development. Nevertheless, the "clash-of-civilizations" theory, dominated by Western-centrism, treats civilizational diversity as a source of conflicts and severely impedes positive interactions among

civilizations and expansion of individuals' cultural horizons. A community with a shared future for mankind champions the civilizational outlook of "each flourishing in its own way, appreciating one another's beauty, and achieving shared prosperity through integration". It establishes mechanisms for equal dialogue, openness and inclusiveness in inter-civilizational exchanges, dismantles cognitive barriers of civilizational superiority, and enables fine achievements of diverse civilizations to nourish individual development across geographical divides. Such practices of inter-civilizational exchanges and mutual learning preserve civilizational diversity while laying foundations for enriching individuals' spiritual worlds through pluralistic cultural encounters and integration.[23]

3.3. Intermediary Mechanisms: Bridging Roles of Free Time and the Common Values of Humanity

Intermediary mechanisms function as critical links and bonds between individual development and the construction of a community with a shared future for mankind. Their core meaning lies in transforming and transmitting certain elements to organically integrate individual-level aspirations with community-level objectives. Two core intermediary elements - free time and the common values of humanity - build bridges respectively along the temporal and value dimensions. The former furnishes material supports for individuals to participate in community-related affairs; the latter provides spiritual guidance for integrating individual values into global consensus. Together they form a dual material-spiritual intermediary chain sustaining the closed-loop logic of "individual development - community improvement".

3.3.1. Free Time: The Temporal Bond Linking Individual Development and Community-Building

From the perspective of Marxist labour-value theory, free time denotes discretionary time resources after individuals are freed from the constraints of necessary labour. The stock and quality of free time determine degrees of individual development and levels of community-building. For individuals, abundant free time constitutes a prerequisite for comprehensive capacity-building. Freed from excessive necessary labour, individuals gain leisure to engage in international volunteer services, cross-cultural dialogue forums, deliberations on global public affairs and other collective activities, translating personal capacities into concrete actions for improving global governance. At the community level, a community with a shared future for mankind advances global labour-rights-protection systems (e.g., International Labour Organization-framework conventions banning child labour and conventions on paid annual leave), providing institutional guarantees for individuals to acquire free time.[24] This generates a virtuous cycle: accumulation of individual free time → deeper individual engagement in community affairs → enhanced community-governance capacities → expanded space for individual development. Crucially, free time realizes temporal-dimensional alignment between individual developmental demands and community-building needs, synchronizing individual actions with communal objectives.

3.3.2. Common Values of Humanity: The Value Bond between Individual Values and Global Consensus

The six core categories of the common values of humanity

- peace, development, fairness, justice, democracy and freedom - essentially represent concrete instantiations of Marxist theories of human free and all-round development within the domain of global governance, serving as intermediary vehicles between individual value aspirations and the formation of global consensus. In terms of value sublimation, concrete individual demands for equitable treatment and autonomous development are abstracted and generalized into globally-recognized universal values such as fairness, justice, democracy and freedom through cross-regional and cross-civilizational interactions. In terms of value guidance, a community with a shared future for mankind disseminates the common values of humanity through multilateral mechanisms, cultural communication and educational empowerment, furnishing clear value coordinates for individual development and mitigating predicaments such as value relativism and value confusion confronting individuals amid globalization.[25] Notably, this intermediary value function operates bidirectionally: evolving individual value aspirations dynamically enrich connotations of the common values of humanity, while consensus on common values delivers broader platforms for realizing individual values. This yields a value-transmission chain connecting individual values, common values and community objectives.

4. Chinese Practice: Chinese-Path Modernization's Embodiment and Transcendence of the Two Themes

4.1. Chinese-Path Modernization's Transcendence of the Capital-Centred Western Model

Western modernization centres on capital valorization and marginalizes human development, manifested primarily through polarization and ecological degradation. People-centred Chinese-path modernization achieves three-fold transcendence over Western models. Western modernization has from its inception taken capital valorization as its core logic, with capital functioning as the governing economic power under capitalist production modes. Dominated by capital logic, wealth accumulation becomes the primary objective of modernization, pushing human development to the margins and giving rise to alienated conditions where things dominate human beings. Imperatives of capital valorization override requirements for all-round human development, triggering contradictions including polarization, labour-management conflicts and ecological destruction. By sharp contrast, Chinese-path modernization reconfigures the core logic of modernization with a people-centred value orientation. It realizes fundamental substitution of human-centred logic for capital logic through transcendence in developmental orientations, human-nature relations and global-development patterns.

Transcendence in developmental orientations constitutes the most essential feature of Chinese-path modernization, representing theoretical sublation and practical breakthrough against Western "thing-oriented and human-neglecting" outlooks on development. Western modernization treats quantitative economic indicators such as GDP growth as the totality of development. While propelling rapid growth of productive forces, this monolithic orientation disconnects social advancement from humanistic progress, demoting

individuals' spiritual-cultural demands and equity-related aspirations to secondary status. Targeting human free and all-round development as its ultimate objective, Chinese-path modernization establishes multi-dimensional and collaborative evaluation systems for development. Economically, the fight against extreme poverty lifted nearly one hundred million rural poor out of poverty, and refinement of the tertiary distribution system advances common prosperity, translating economic growth into tangible improvements in people's wellbeing. Culturally, it pursues coordinated development of material and spiritual civilizations: high-quality development consolidates material foundations, while initiatives to build a culturally strong nation satisfy existing spiritual-cultural demands. This forms a complete closed-loop: development for the people, development by the people, and fruits of development shared by the people. Such orientations embody consistency between social modernization and human modernization, resolving internal contradictions between economic growth and humanistic advancement inherent within Western modernization.[26]

Reconfiguring human-nature relations embodies Chinese-path modernization's ecological consciousness and represents its fundamental transcendence over Western "conquest-of-nature" development models. In Western modernization, capital expansion drives predatory exploitation of nature, reducing nature merely to a raw-material reservoir for capital valorization. Such antagonistic relations ultimately generate global ecological crises, contravening Marxist principles that human development hinges on material transformations between humanity and nature. Grounded in Marxist views on nature, Chinese-path modernization establishes the basic norm of "harmonious coexistence between humanity and nature", integrating ecological-civilization construction into the overall layout of modernization. Practically, initiatives including carbon-peaking and carbon-neutrality goals, ecological-protection red-line systems and advocacy for green development jointly constitute ecological-governance systems. These not only furnish healthy living environments for individuals but also realize win-win outcomes of economic advancement and environmental protection. They disprove myths that modernization inevitably entails ecological degradation and supply new paradigms for coordinated advancement of modernization and ecological conservation.[27]

Transcendence from global perspectives embodies the civilizational character of Chinese-path modernization, breaking Western modernization's concomitant logics of colonial expansion and hegemonism. From the perspective of Wallerstein's world-systems theory, Western modernization essentially denotes formation of the capitalist world-system. It facilitates development of core-state actors through hierarchical core-periphery structures, colonial plunder and resource monopolization, while imposing its own model upon other societies as a universal template. Rejecting such zero-sum hegemonic logics outright, Chinese-path modernization adheres to peaceful development and closely integrates its own advancement with shared human progress. Advancing international cooperation under the Belt and Road Initiative guided by the vision of a community with a shared future for mankind, it fosters new global-development architectures featuring extensive consultation, joint contribution and shared benefits. It achieves leap-forward

domestic development while offering non-hegemonic and non-colonial alternative modernization options for developing countries and advancing democratization of global-development-governance systems. This transcendence reshapes global narratives of modernization and embodies new outlooks for international inter-civilizational exchanges and mutual learning.[28]

4.2. Practical Pathways of Chinese-Path Modernization in Advancing Human Free and All-Round Development

Building material foundations constitutes the fundamental condition whereby Chinese-path modernization underpins human free and all-round development, with the socialist market-economy system serving as the principal institutional vehicle for forming such foundations. This system combines market-led resource allocation with supplementary macro-governmental regulation. While stimulating development of productive forces, it mitigates risks of polarization and labour alienation stemming from unbridled capital expansion. On the one hand, the market's decisive role in resource allocation boosts agglomeration of innovative factors such as science-technology and talent toward efficient uses, elevating productive-force levels and generating abundant material wealth for individuals. On the other hand, governmental measures including anti-monopoly enforcement, improvement of social-security systems and advancement of equal access to public services effectively curb drawbacks arising from excessive capital expansion such as polarization and labour alienation, furnishing fair and stable institutional soil for individual development. As science-technology becomes a primary productive force and penetrates production processes, labour patterns shift from physical-labour dominance toward intellectual-creative-labour predominance. Individuals are freed from shackles of repetitive traditional labour, securing qualitatively expanded space for advancement in fields of technological innovation and knowledge creation - concrete manifestations of how material foundations support human development.[29]

Systematic construction of institutional guarantee systems delivers critical support for human free and all-round development within Chinese-path modernization, reflected in multi-layer institutional planning that rigidly safeguards individuals' free time and developmental rights. Policy-wise, paid-annual-leave policies reduce extra-labour time beyond necessary labour; the "double reduction" policy lessens academic burdens on basic-education-stage students to reserve more time for autonomous development and interest cultivation. Together they constitute policy support for individuals' rights to dispose of their own time. Legally, the Labour Law explicitly regulates working hours, labour remuneration and rest-and-vacation entitlements, while the Anti-Monopoly Law (2022 Revision) regulates monopolistic platform-economy firms' encroachments upon individuals' free time, legally constraining capital-logic infringements upon free time.[30] Public-cultural-service systems form important supports for individuals to enhance capacities in their free time. Inclusive provision of libraries, museums, cultural centres and other public-cultural facilities across administrative tiers dismantles resource barriers to self-improvement, granting people from diverse social strata opportunities for knowledge acquisition and cultural edification in their discretionary hours. This yields a

three-dimensional guarantee mechanism integrating policy backing, legal safeguards and social support.

Practical capacity-building constructs developmental systems combining scientific-technological education and humanistic education, constituting important measures for Chinese-path modernization to avoid one-sided human development induced by "tech-rational supremacy" in Western modernization. In educational-system construction, strategically optimized disciplinary layouts promote emerging-engineering disciplines cultivating cutting-edge-technological competencies alongside emerging-liberal-arts disciplines highlighting humanistic spirits and social cognition. Complementarities between these disciplinary clusters avert capacity biases stemming from single-discipline orientations. In educational-model innovation, industry-education integration and school-enterprise cooperation break barriers between education and practice. They enable individuals to merge technical competencies with humanistic concern for solving real-world social problems while acquiring professional expertise, nurturing comprehensively-developed subjects equipped with both technical literacy and humanistic sensibilities. Meanwhile, systematic advancement of youth physical-education supports holistic physical-mental development. Physical-education systems oriented toward "enjoying sports, enhancing physical fitness, improving personalities, and forging willpower" transcend traditional skill-centred physical instruction, organically integrating physical improvement with personality cultivation and will-forging. This drives dual advancement of individuals' physical and psychological wellbeing, forming capacity-building systems that equally value scientific-technological literacy, humanistic spirits and physical-mental qualities.

4.3. Explorations of Chinese-Path Modernization in Advancing the Building of a Community with a Shared Future for Mankind

The Belt and Road Initiative represents the primary practical vehicle through which Chinese-path modernization advances the building of a community with a shared future for mankind. Relying upon the five-pronged cooperation framework of policy coordination, facilities connectivity, unimpeded trade, financial integration and people-to-people bonds, it builds inclusive practical platforms translating visions into concrete actions. On such platforms, fruits of Chinese-path modernization can precisely empower individuals and regional development worldwide, generating the developmental chain: enhanced individual capacities → thriving regional economies → strengthened community resilience. Infrastructure-interconnection projects across Southeast Asia, Central Asia and other regions remedy local infrastructure bottlenecks, directly creating millions of jobs and delivering stable income sources and developmental opportunities for local populations. Meanwhile, Luban Workshops (vocational-skill-training institutions) established across Belt-and-Road partner states systematically cultivate practical-skill-oriented technical personnel tailored to local industrial needs, fundamentally upgrading regional endogenous developmental capacities. This furnishes solid practical underpinnings and popular support for constructing a community with a shared future for mankind.

Against deficiencies and uneven cost-distribution in

sustainable global-value-chain coordination, China's explored ESG (Environment, Social, Governance) information-disclosure system constitutes institutional-innovation outcomes for the economic-cooperation domain of a community with a shared future for mankind. Its differentiated-governance logics contrast with the European Union's mandatory-disclosure model and better accommodate real-world imbalances in global development. Core tenets of this institutional innovation adhere to classified implementation and gradual progress. In scope of application, differentiated indicator systems are formulated to account for disparities between listed and non-listed enterprises of varying scales as well as heterogeneous ESG risks across industries. In implementation pathways, reasonable transition periods and appropriate exemptions are set to reduce compliance costs for small-and-medium-sized enterprises in developing countries and prevent "one-size-fits-all" measures from suppressing industrial expansion in developing states. Most importantly, the system mandates that core Chinese firms embedded in global value chains assist external partners in strengthening ESG-management capacities via technological support and standard-sharing. The global-governance philosophy of extensive consultation, joint contribution and shared benefits is embedded throughout value-chain governance processes, furnishing replicable institutional templates for resolving core-periphery imbalances within global-economic-governance systems.

From the perspective of inter-civilizational mutual learning, practice and dissemination of the common values of humanity constitute value foundations upon which Chinese-path modernization advances the building of a community with a shared future for mankind. Distinct from hegemonic narrative logics of Western universal values, its core features lie in establishing consensus-building mechanisms characterized by equal dialogue and two-way mutual learning. China hosts regular high-level academic forums such as the China-EU Human Rights Seminar and the Forum on Chinese-Path Modernization and Human-Rights Development to break Western discursive monopolies in fields of human rights and development. It conducts equal academic exchanges and conceptual mutual learning with countries worldwide drawing upon China's developmental-rights experience to foster pluralistic and inclusive understandings of development. In practical communication, cross-cultural-education vehicles including Confucius Institutes and platforms such as national-culture-years creatively connect core tenets of fine traditional Chinese culture such as "harmony without uniformity" and "great harmony under heaven" with civilizations across the globe. These facilitate not only overseas diffusion of Chinese culture but also value-empathy across diverse civilizations. Communication modes combining academic leadership and practical interaction consolidate solid value-consensus foundations for constructing a community with a shared future for mankind, manifesting the civilizational commitments of Chinese-path modernization.

5. Contemporary Challenges and Response Pathways

5.1. Major Challenges

Amid deepening technological revolutions, profound transformations of global-governance systems and

comprehensive advancement of Chinese-path modernization, core issues pertaining to realizing human free and all-round development have become increasingly salient, evolving into critical constraining factors. This section analyses the origins, manifestations and ramifications of such challenges along three dimensions: alienation risks stemming from technological applications, structural dilemmas of global governance, and domestic developmental imbalances.

First are risks of technological alienation. Under the domination of capital logic, development and deployment of technologies such as artificial intelligence and the metaverse exacerbate human alienation. Large-scale adoption of artificial intelligence triggers structural technological unemployment, as substitution effects for repetitive labour upset equilibria in traditional labour markets. Implicit algorithmic biases and limitations of training datasets readily generate algorithmic discrimination that infringes legitimate rights and interests of certain social groups. Driven by capital, the metaverse evolves into new terrain for capital expansion. Its highly immersive virtual environments risk fostering human over-reliance upon virtual worlds, diminishing emphasis upon real-world productive practice and self-development and giving rise to alienation predicaments of "virtual indulgence decoupled from real-world development".

Second are structural dilemmas in global governance. Resurgent counter-globalization and unilateralism undermine pre-existing global-governance systems. More crucially, certain Western states misinterpret and resist universally shared human values, equating such values with Western-centred "universal values". Such value divergences preclude formation of worldwide value consensus. Absent value consensus, concerted action plans fail to materialize in addressing global issues such as climate change and public-health security, resulting in fragmented governance actors and diminished governance efficacy.

Third persist domestic developmental imbalances. In the advancement of Chinese-path modernization, urban-rural dual structures and inter-regional developmental gaps constitute major structural contradictions. From social-development perspectives, such imbalances manifest as insufficient safeguards for developmental entitlements of specific groups including migrant workers and low-income populations. Repetitive manual or low-skill labour exhausts their discretionary time for self-improvement and leisure-oriented development. Meanwhile, opportunity distributions remain inequitable in key domains such as education, healthcare and employment, narrowing upward-mobility channels for these groups. Resultant deficiencies in developmental opportunities for partial social groups constrain overall progress toward human free and all-round development and form important bottlenecks for high-quality advancement of Chinese-path modernization.

5.2. Response Pathways

Against contexts of deepening global scientific-technological revolutions, frequent inter-civilizational exchanges and mutual learning, and profound shifts in world-economic-development patterns, resolving challenges including technological alienation, value conflicts and developmental imbalances demands robust, internally-externally-integrated systemic response mechanisms. This section proposes theoretically-grounded and practically-feasible response pathways along three major

strands: Marxist-oriented technological regulation, global dissemination of the common values of humanity, and coordinated advancement of common prosperity domestically and internationally. These strands mutually reinforce one another to form organic wholes.

First, regulate technological developmental orientations guided by Marxist theory. Marxist doctrines on labour emancipation furnish fundamental value orientations for technological advancement.

Second, strengthen global dissemination of the common values of humanity through differentiated narratives. Essential distinctions between the common values of humanity and Western-styled universal values constitute key logical premises for value communication. Rooted in the philosophical principle of “harmony without uniformity”, the former pursues consensus-building while respecting civilizational differences. By contrast, the latter harbours hegemonic consciousness of civilizational superiority and seeks to impose uniform global values via singular normative standards. Accordingly, effective narratives about China demand precise communication strategies. In content, concrete cases embodying common human values within Chinese practice should be excavated, embedding value ideals into narratives of real-world developmental practices. In channels, institutional platforms including the Global Security Initiative and the Global Civilization Initiative ought to be leveraged to establish regular mechanisms for cross-civilizational dialogue. Diverse forms such as academic exchanges, cultural mutual-learning and multilateral cooperation should advance two-way interactions among civilizational actors, translating value consensus into joint action for global governance.

Third, promote coordinated domestic-international advancement of common prosperity premised upon fairness and justice. As value aspirations of a community with a shared future for mankind, common prosperity bears both domestic-governance and global-governance dimensions. Domestically, developmental imbalances shall be addressed centring on equal rights. In-depth implementation of rural-revitalization strategies directs high-quality public services toward rural communities to narrow urban-rural gaps. Reforms to income-distribution systems refine institutional systems combining primary distribution, redistribution and tertiary distribution to guarantee vulnerable groups equitable developmental resources and opportunities, securing discretionary free time indispensable for individuals’ all-round development. This represents present-day practice of Marxist theories on human free and all-round development. Internationally, inclusive development shall mitigate global developmental imbalances. Harnessing resource-integrating strengths of the Global Development Initiative, customized financial support and technology transfers shall be delivered to developing countries, targeting challenges in infrastructure-construction, public-health security and industrial upgrading. Fair and rational global-development architectures shall lay material foundations for building a community with a shared future for mankind.

6. Conclusion

From the perspective of Marxist theoretical genealogy, human free and all-round development and the building of a community with a shared future for mankind exhibit profound teleological-path-oriented dialectical unity. As the ultimate objective of human emancipation pursued by Marxism,

human free and all-round development constitutes the value core of constructing a community with a shared future for mankind, stipulating its fundamental direction and value bearings. Its essence resides in eliminating human alienation through community-oriented practices and creating social conditions for individuals to realize their potential and actualize their values. The building of a community with a shared future for mankind, in turn, represents a contemporary practical pathway toward human free and all-round development. By constructing communities of interests, responsibilities and values transcending parochial nation-state horizons, it resolves constraints of geographical limits and institutional barriers upon individual development and furnishes concrete practical support for realizing the objective of human emancipation.

Chinese-path modernization functions as a vital connecting vehicle and practical intermediary between the two propositions. Grounded in its people-centred fundamental stance, on the domestic front it furnishes conditions of material affluence, equal opportunities and complete institutions for human free and all-round development through transformations in material-production modes and improvements in social institutions. On the global front, via practices including the Belt and Road Initiative and dissemination of the common values of humanity, it links local-level practices of individual development with global-scale construction of a community with a shared future for mankind. It breaks dualistic predicaments of “individual development versus global governance” embedded within Western modernization and achieves fundamental transcendence of Western modernization models dominated by capital logic.

Amid deepening new-round scientific-technological revolutions and industrial transformations alongside accelerating global changes unseen in a century, positive interactions between the two propositions must be anchored in Marxist theory. Specifically, Marxist outlooks on science-technology should regulate risks of technological alienation and prevent instrumental erosion of individual development by technological progress. Marxist theories of world history should consolidate global value consensus to lay ideological foundations for community-building. Marxist conceptions of fairness and justice should advance equity in global development, alleviating dual constraints imposed by developmental imbalances upon individual emancipation and community-building. Such interactions deliver value guidance and practical pathways for the great rejuvenation of the Chinese nation, while furnishing subject-oriented and universally applicable theoretical support and practical paradigms for transformations of global-governance systems.

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