

New Philanthropy and Civilization in the Era of Community of Common Destiny

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When discussing philanthropy, I first think about the relationship between philanthropy and civilization. I think the following points should be considered when we approach this relationship.

1. View of Wealth

Eight years ago, I set off from Xi'an and drove to Tianshan along the Ancient Silk Road. I experienced a lot of feelings during the trip. We visited places of poets, generals, and diplomats; however, we did not see any traces of merchants. The Silk Road was created by merchants for trade. Therefore, as a businessman, I was disappointed that the road contained no commemorations of the merchants or their efforts. I came to understand why later, however, as I contemplated an old Chinese proverb: "Wealth cannot last for three generations." That is, merchants do not have accurate views on wealth so that their family legacies could not last for three generations. Essentially, it is virtue does not last for three generations.

Many Chinese know how to make money but do not know how to spend it meaningfully or how to make much more money. This somewhat basic use of money is common in all class levels in China. For instance, the wealthy in China often provide assistance to people in need in their community, which is traditional philanthropy, but not much beyond this. Things are a bit different in the United States such as the political and social systems and culture. Another significant difference is that, in the United States, many wealthy families support the country's long-term development—this is modern philanthropy. The Rockefeller family, for example, is now in its seventh generation, and has produced many great figures over the generations. In addition, their family wealth and foundations have been increasing over time, made enormous contributions to humankind. This is the view and spirit of wealth we should follow. If human development is to thrive in the long term, the world will need these wealthy families to dedicate their fortune to modern philanthropy.

Wealth is inseparable from capital. For a long time, many Chinese people have considered capital to be a terrible thing. I regard capital as neutral, depending who owns it. However, in general, capital is a good thing. The more capital there is, the higher the level of social development, and the happier people are. However, problems often arise during the process of capital development, especially when capital becomes a tool of capitalism, a system that amplifies capital's profit-seeking properties. Indeed, the essential attribute of capital is to produce money. Without certain restrictions, capital could easily become an evil force. Thus, I believe we need to infuse a positive energy, a supreme spirit, into capital, which I call the "spirit of capital." Otherwise, the world's capital will be controlled by negative and profit-seeking energy. The spirit of capital can be summarized with three important tenets found within John Wesley's Puritan teachings: that we should strive to make money as a sacred responsibility; pursue a holy and pure life; and give generously, for it is our social responsibility to help the vulnerable and contribute to our community. A society's system of capital is important, but so is the common cultural sentiment toward and perspectives on gaining wealth. In the current world,

the total global wealth has grown at an unprecedented rate, and the gap between the rich and the poor has also grown dramatically. If it continues, social risks will undoubtedly increase consequently. Therefore, while improving the regulatory systems, all countries should establish a scientific view of wealth, which is the base for new philanthropy and civilization.

2. Three New Perspectives

We live in a complicated, rapidly changing world. I think the current era urgently needs guidance on new thoughts. Every significant development in the history of human civilization was enlightened by new ideas, generated by new technology, and promoted by capital. Until the latter half of the 20th century, the development of human society has been slow and lateral. For example, Watt invented the steam engine, the Wright brothers invented the plane, and then the computer and Internet were created. These developments were all related and lay over previous breakthrough.

But scientific and technological development in the 21st century is in big bang mode. People are not ready for such rapid development, and thus, the direction of human development is easily led astray. Both the East and the West are seeking a direction for their development. I suggest that we should hold three important perspectives when we examine the issue: New humanism, the concept of space–time, and new material spirit.

New humanism calls for a perspective centers on people essence. This perspective does not regard people as the center of everything and pursuit of maximizing people's interests, but rather handle well the subject–object relationship between humans and things. For example, humans must take a people-oriented approach when creating objects. It would be fantastic if we can create powerful, intelligent robots and have a solid business model and flexible capital to make this dream come true. However, if we become slaves to the robots or even to the business model or capital used to create them, it would be meaningless to develop them.

Some scholars have applied the space–time perspective to interpret how human civilization has been handling the historically rapid development of science and technology. Gravitational waves have gone from conjecture to reality. The theory of relativity has been applied widely in many scientific fields. The Internet of Things and intelligent manufacturing have reduced the limitations of time and space. One of the most prominent features of our world today is that the physical space–time continuum and the consciousness of space–time have been unprecedentedly connected. Thus, our thinking could not remain in traditional space–time environment but rather advance into a new space–time dimension. With modern scientific and technological developments, people have broken through the limitations of traditional three-dimensional thinking and have begun to move toward N-dimensional thinking. The approaches to societal problems need to be adjusted for this state of space–time. Otherwise, not only might we fail to solve the problems facing human civilization, but also we might complicate and worsen those conditions.

Since March 2018, the trade war between the United States and China is an example of a conflict resulting from the old space–time environment. The challenges between China and the United States need to be considered with a space–time perspective to better understand the new types of relations between these two superpowers. Any unilateral change could damage the shared interests of these two countries, along with the development of the world.

If the US–China trade war becomes a reality, it would hurt people in both nations but

perhaps in different ways. For China, corporations will lose a great deal of money. China, however, has a complete industrial structure and a huge domestic market, so people would still be able to fulfil their basic life necessities. For this reasons, the Chinese people would likely support the government in a trade war and would not feel pressured to give up. The situation in the United States might be quite different. The American public would feel immediate pressure and inconvenience in accessing many common products and, therefore, many people might oppose the trade war.

Chinese people often like to know about the United States, but Americans do not seem to know or understand China well. China has translated myriad American books so that its people can learn the American political, economic, and social systems. However, it is also vital for Americans to understand Chinese people and China's social, economic, and political systems. China and the United States need to strengthen their cooperation and promote trust. China has already taken measures to deal with issues related to any trade disputes. The concepts of community of common destiny and collective sharing between China and the United States, proposed by China, are constructive ideas in the changing space-time environment and international relationships.

The perspective of a new material spirit is to hold noble, value-based pursuits in a world facing increasingly sharp contradictions between the material and the spiritual. From a global point of view, humankind's physical condition, such as the material world, has developed very rapidly. But the human mental condition has not developed well. The physical and mental conditions are often in conflict, and this conflict impacts people's economic and social realities, as evidenced by the contradictions between globalization and antiglobalization, internationalism and regionalism, and free trade and protectionism.

We all envision a good life for ourselves. However, we are often caught in conflicts because of complex interests. When we deal with these conflicts and seek a better future, we should take the direction of humankind's development as our goal and build a shared solution based in a new humanism, a nuanced conceptualization of space-time, and material and spiritual perspectives. I believe a new type of collective sharing civilization is forming. With the guidance of collective sharing, we can achieve and share our prosperity.

3. Collective Sharing Civilization

A collective-sharing civilization is a type of modern civilization that people have created. It is a collection of the international order formed by people to follow and promote a globalized life. The collective-sharing civilization has emerged again today's world, as evidenced by shared economies, politics, cultures, societies, and ecology. The shared economy provides an example of this. For thousands of years, through production and trade, people have formed an industrial chain that results in property rights. Property rights have always been an important concept in the field of economics and speak to larger social rights and responsibilities. Usage rights have emerged in economics since the twenty-first century. Usage rights are based on property rights. Usage rights allow people without property rights to use property by temporarily transferring the rights to the person, such as a bicycle-sharing program.

An example of shared politics is, as I call it, Democracy 4.0. Democracy 4.0 is an upgraded version of democracy. Western society had democracy in the ancient Greek era, but there was no freedom at that time; this was Democracy 1.0. After the Industrial Revolution, the emphasis was on freedom, as represented by the United Kingdom, or Democracy 2.0. Then, American-style

democracy was created, which encompassed both democracy and freedom; this was Democracy 3.0 and was the best institutional design at the time. However, systemic drawbacks have increasingly appeared in the model based on the United States' liberal democracy, especially in relation to populism. First, wherever this type of democracy was exported to, the place was in chaos, such as in the Middle East. Second, US politicians who promoted or installed the US-style democratic process did not necessarily believe that the system would elect the best leader but that, at least, the worst leader would not be elected. Now it seems that anyone can be elected with this process. This is problematic. Therefore, in one of my recent works, I proposed the concept of Democracy 4.0, a new and upgraded form of democracy that has collective sharing as its nucleus and incorporates some traditional Chinese political thinking.

Judging from the reality of current global development, the world does not belong to the West or to the East—it belongs to all humankind. The world has become a community of common destiny. Regardless of the political climate at any given moment, today's globalized world faces an ocean of problems that impact not just a single country but several or often all countries. Under such circumstances, the governance of a country naturally becomes an integral part of global governance, and global governance naturally depends on the good governance of each country. Any country, however, cannot manipulate global governance. Instead, we should all work together to achieve global governance and to promote the development of global collective sharing. Large and strong countries should respect the interests of small and developing countries, and the latter should also comprehend the realities that the former face. The key point is that large countries should not become rivals and inhibit global progress but should lead global collective sharing and promote the mutual development of countries. For example, the relationship between the United States and China should be a new, collaborative relationship rather than a rivalry. A confrontational relationship does not benefit either country or global development.

I believe that collective sharing civilizations that emphasize the collaborative development of humankind can resolve the global development problems we face today and can truly achieve harmonious sharing in the international community.

4. Philanthropy in the Twenty-First century

Philanthropy in the twenty-first century takes a modernized form that aims to achieve global development. Today's philanthropy integrates the achievements of different civilizations and helps coordinate the development of international politics, the economy, the military, culture, social space, and environmental issues. Philanthropy in the twenty-first century promotes global collective sharing as a way to govern capital, and, therefore, the wealth created by capital can be collectively shared by the majority of people. Philanthropy in the twenty-first century is not a simple alleviation of poverty and must participate in social and global governance. Today's philanthropy must become an important force in the development of global governance. We should utilize the power of kindness to promote the development of philanthropy and global governance. With such advanced goals, I believe that more people will become philanthropists and that existing philanthropists will give more than they ever have.

The new considerations for philanthropy in the twenty-first century help us realize that our missions are different than they were in the past. We should no longer stay at the stage of solving specific social problems but should move forward and collaboratively build a beautiful life for all

humankind. All this is what the collective sharing civilization pursues. Philanthropy is the best way to strengthen cooperation between different civilizations. Philanthropy can help people from different cultures and backgrounds communicate and cooperate through kindness and love. In a word, constructing the collective sharing civilization is both the most important and challenging philanthropy goal of the twenty-first century. The collective-sharing civilization is formed from the essence of different civilizations; it is a new civilization that surpasses and builds upon previous civilizations.

5. Goals and Vision

The greatest philanthropy goals in the world today are to inspire the power of human goodness and to build a collective sharing civilization and a community of common destiny. The Huamin Charity Foundation will celebrate its tenth anniversary on May 20, 2018. Based on this experience, we have developed new strategies for the next ten years. Previously, we focused on Chinese culture studies, support for impoverished college students, and elderly care programs. We will emphasize three areas in the next ten years: developing the collective-sharing civilization, studying the effects of China's peaceful development to the world, and improving quality of life for vulnerable populations.

Earlier this year, I went to Hawaii to attend the East–West Philanthropists Summit. In Hawaii, two incidents left an indelible impression on me. The first was that I was almost flung into the sea by a huge wave. Wringing out my wet clothes, I thought of natural spring brought forth by the waves. In the Chinese language, the term spring is a homonym of “money,” and springs are often used to depict or represent wealth. If we are not prepared with positive, adaptive thinking, when enormous wealth suddenly comes to us, fear can easily take over. The second event occurred on the morning of departure. When having breakfast, I suddenly received an emergency alert that read, “Ballistic missile threat inbound to Hawaii. Seek immediate shelter.” I noticed that the Americans around me had a keen sense of self-protection because they all ran to shelter within minutes. I thought about the alert rationally and, for three reasons, decided to stay put and finish my breakfast. First, with U.S. missile interception technology, the missile could be stopped. Second, even if there was a missile, it would probably hit a military base or government building instead of a hotel. Third, if the missile really was on its way to our hotel, where could we hide? Later, it was announced that the alarm was false. If we do not understand the essence of a problem, fear can take over us when facing crises. However, if we can recognize a problem's essence, we will treat it with calm, even in danger. Likewise, it is important to hold an accurate view of wealth. Only when we know the essence of wealth can we create and use it properly.

Today, we are at a crossroad in the development of human civilization in the twenty-first century. We need to connect the road of philanthropy with the road of the collective-sharing civilization. Linking philanthropy with human civilization will allow us to see the direction of human civilization and to advance it in the twenty-first century. Our collective efforts will produce a better world and a brighter future for all humankind!

人类命运共同体时代的新慈善与新文明

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我们今天讨论慈善，我首先想到慈善与文明的关系。我认为讨论慈善與文明应有下列认识：

一、财富观：新慈善与文明的基础

8年前，我开车走了一趟中国的古丝绸之路。我们从西安出发，一直走到天山。我的感触很多。一路上，众多诗人、将军、外交家的足迹，唯独没有看到商人的足迹。我是一个商人，我一路想，这古丝绸之路可是商人开辟出来的！我们商人开辟的一条商路，竟然没有留下一点足迹！后来我想，这一路上没有商人的足迹，也是有道理的。我们商人虽然开辟了这条商路，但商人往往富不过三代，哪里还有人来树碑立传呢。我认为一个重要的问题是我们的财富观。商人赚了钱，却不知道该怎么花得有意义。不知道怎么花钱，所以也就不知道怎么再多挣钱，往往是挣了钱就让自己家里人花，同时再做些好人好事，也就是传统慈善。中国和美国的区别很大，如政治制度、文化的差异，但是还有一个很重要的差异是，美国有众多财富家族支撑着美国的长期发展。比如洛克菲勒家族，到现在是第七代了，代代都出伟大的人物，而且家族财富和家族基金会也在不断地发展，对人类的贡献巨大。我们应当建立科学的财富观，努力创造财富的同时，发挥财富家族的力量支持人类的长期发展，而不是富不过三代式的财富家族。

谈财富离不开资本。长期以来，在许多中国人的认知里，资本好像是一个坏东西。在我看来资本就是一个东西，好人拿着就是好东西，坏人拿着就是坏东西。从本质上说，资本是一个好东西，资本越多社会就越发展，人们总体上就越幸福。只是资本在发展过程中出了许多问题，资本成为资本主义发展的一种工具，而且把资本的逐利属性畸形地放大了。当然，资本的本质属性就是获得利益，是能够生钱的钱。没有一定的限制，资本就可能走向恶。我认为应当给资本赋予一种正能量，一种高维能量，这种高维能量就是一种至

上的精神，否则资本就会被一些低维的负能量所左右。我把这种正能量叫做“资本精神”。我从新教徒那里找到了三句很形象的话来概括资本精神的内涵，叫做“拼命地挣钱、拼命地省钱、拼命地为神圣的事业而花钱”。财富理念很重要，财富制度也十分重要。在当今世界发展形势下，全球财富总量以前所未有的速度增长，贫富差距也以相同的速度增长，如果任其发展，社会风险无疑会进一步加大。世界各国在加强制度建设的同时，要树立科学的财富观，是人类文明发展中的一个共同的议题。

二、新三观:新人本观、时空观、物质精神观

我们生活的这个世界变化太快，也太复杂了。在我看来，这个时代需要新思想来引领。人类文明历史上的每一次重大发展都是新思想启蒙的，新科学技术引发的，再加上资本的推动。所以，思想、科学技术和资本这三个东西一直在推动着人类社会的发展。到20世纪下半叶人类社会的发展基本上是按照一种平面的方式推进的，从瓦特发明蒸汽机到莱特兄弟发明飞机、再到互联网、计算机等，都是以一个一个叠加的方式发展的。但是，进入21世纪以来，无论是科学技术、知识，还是资本，都出现了大爆炸式的发展，人们的思想并没有做好相应的准备。所以，这些大爆炸的一个重要结果是，人们迷失发展的方向。东方、西方似乎都同时在寻找发展的方向。我认为在审视我们这个时代，要坚持三个重要的思考维度，我称之为“新三观”：新人本观、时空观、物质精神观。

新人本观就是要在日益复杂的发展关系中始终坚持以人为本的观念。以人为本不是以人为中心，追求人的利益最大化，而是要处理好人与人以外事物的关系。比如说，当人和物发生关系的时候，必须坚持以人为本。人造出了强大的智能机器人，造出好的商业模式，灵活的资本，这当然是好事。但是，如果最后人成了机器人、商业模式、资本的奴隶，那就沒有发展这些制造物的意义。

新时空观是在日益变化发展的科技中坚持现代时空观念。引力波从猜想已经成为现实，相对论运用到了更加广泛的科学领域，物联网、智能制造压缩了时空限制。我们现在这个世界一个最突出的特征是，物理时空与意识时空前所未有地连接到一起了。人们思考

问题不能停留在以往的时空观之中，应当转换到新的时空。随着现代科技发展，人们已经突破点、面、线传统三维思维模式局限，开始迈向 N 维思维了。N 维思维就是一种新的空间认识观。在这样的空间状态下，我们处理问题的方法也需要改变，否则就会背离转化的时空要求，不但不能解决问题，还可能陷入更加复杂的状态。今年 3 月下旬以来，中美贸易争端，就是按照旧时空观分析事物的一个例子。中美面对的发展时空无疑发生了巨大改变，必须用新时空观来认识中美之间的新型大国关系，任何单方面地处理中美关系，都可能损害两国利益，影响世界的发展。这可能才是新时空观下中美关系发展的本质。

中美如果真正发生贸易战争，一定是两败俱伤的事，但是结果是不同的，对中国来说是好不好过的问题，对美国来说则是能不能过好的问题。从中国来看，损失大的是企业，但中国的产业结构完整，国内市场巨大，可以解决自己的衣食住行，老百姓损失并不大，大多数老百姓也一定会完全支持政府积极应对贸易战争。美国则不同，美国民众就会立刻感受到生活的压力，吃穿不方便了，多数人会反对政府所发起的中美贸易战争。要知道，中国人喜欢了解美国，美国人却不那么了解中国。中国翻译了美国那么多书，了解美国的政治、经济、文化与科学；美国也最好多看看中国的书，多了解中国。两国之间要多加强交流，相互信任很重要。中国已经采取措施处理有关贸易等问题，要相信中国人的真诚，相信中国的共享精神。中国提出的构建人类命运共同体、构建中美两国新型大国关系，就是面对变化了的时空及国际形势而提出的建设性的理念。

新物质精神观是要在物质与精神世界的矛盾发展中，始终坚持拥有崇高价值追求的物质精神观。从全球整体情况来看，我们的物理状态，比如物化世界，发展得相当快，精神状态却没有得到很好的发育，物理与精神状态常常处在矛盾之中。反映到世界经济社会生活中，比如全球化与逆全球化、国际主义与地域主义、自由贸易与保护主义之间的矛盾，就是典型的物理与精神状态相互割裂的表现。

当今世界，大家的发展愿望都很好，但由于种种复杂的利益关系，却陷入到了重重矛盾之中。我们应当从人类整体发展的方向為目標，以新人本观、时空观、物质精神观为基

础，來解决这些矛盾，共同谋求人类的未来。从目前世界发展的总体趋势上看，人类社会正在形成一种新的文明形态，一种以共享为价值的文明形态。在共享文明的引领下，人类才可能会走向更好的明天。

三、共享文明：21 世纪人类文明的协同发展

共享文明是当今人类共同创造的现代文明形态，是人类在现代生活中形成的共同遵循和促进全球化生活需要的国际秩序的集合。从现在的情况看，共享文明已经出现了共享经济、共享政治、共享文化、共享社会、共享生态、共享国际等多种基本形态。比如说共享经济。幾千年以来，人们在经济领域强调的是产权。人们通过生产、交易，形成了产业链，最后形成产权。产权一直是经济领域一个重要的概念，是权利与责任的集中体现。而进入 21 世纪以来，经济领域出现享权。一种在产权基础上，并通过一定的方式让渡产权的使用权的方式，让没有产权的人能够享用财产的享用权。比如说共享单车。再比如共享政治形态，也就是民主 4.0。谈到民主，西方社会在古希腊时代就有民主，但没有自由；到了工业革命以后，以英国为代表重视的是自由；美国独立战争以后，产生了美国式的民主，既有民主又有自由，可以说在当时是最好的一种制度设计。但是，美国这种以自由民主为基础的民主模式，在演变过程中日益暴露出制度性的弊端，特别是演变成了民粹主义。第一，这个民主推到哪个地方就把那个地方搞乱了，推到中东，中东就乱。第二，以前認為民主不一定能选出最好的领导人，但一定不会把最坏的人选出来，现在看来，什么人都可能被选出来，这就有问题了。我提出了民主 4.0 的概念，这个民主 4.0 有一个目标叫共享，同时融合中国传统的政治协商的经验，是民主的升级版，是以共享为核心的民主，我把它叫做民主 4.0。

谈到共享文明，从当今全球发展的实际情况来看，今天的天下不是西方人的天下，也不是东方人的天下，而是天下人的天下。天下人已经成为命运共同体了，无论是大气、海洋都不是一个地域上的事了。在这样的情况下，一个国家的治理自然成为全球治理的组成部分，全球治理自然依赖于各国良好的治理。任何国家参与全球治理，绝对不是左右全球

治理，而是大家共同维护全球治理秩序，推动全球共享发展。当今世界的大国要尊重小国利益，小国同样要理解大国关系。关键是，大国与大国的关系要引领全球共享，促进大国、小国共同发展，而不应该成为对手，影响全球进步。比如美国与中国的关系，应当是共同构建新型大国关系，而绝对不能是对手关系。对手关系对谁也没有好处，也不会有利于世界发展。

我认为，要解决今天世界发展的问题，应当是建立在以文明共享为基础上的人类共同发展，实现国际社会的协同共享。

四、21 世纪慈善与共享文明

21 世纪慈善就是以 21 世纪全球发展为目标，融合不同文明成果，用慈善的方式参与国际政治、经济、军事、社会、文化、民族、环保、太空等领域协同发展，推动全球用共享治理资本，让资本创造的财富为多数人所共享，为实现全球共享发展而不懈努力的现代慈善形态。21 世纪慈善不是一种简单的帮扶济困，必须参与到社会社会治理、全球治理这个高度，必须成为社会发展全球治理的重要的力量。以善的力量来推动慈善发展和全球治理。做慈善做到了这个高度，我们慈善家才会更加乐意去做，也会有更多的人愿意来做慈善。

21 世纪慈善让我们看到自己不同于以往的使命，不再停留在解决社会问题的末端，同时要走向前端，更好地创造生活，共同构建美好的人类生活，而这一切正是共享文明所追求的。慈善是不同文明之间最好的合作方式，慈善能够通过善与爱心让不同文化传统与背景的人们更好地交流与合作。如果用一句话来概括就是，21 世纪最大的慈善是构建共享文明。共享文明来源于不同文明的精华，是不同文明融合与超越出来的一种新文明形态。

五、目标与愿景

到今年 5 月 20 日，华民慈善基金会成立 10 周年了。未来 10 年乃至更长的时间里，我们把资助中国文化研究、扶助贫困大学生就业、资助养老项目调整为三个重要方向

上的项目：一是关注人类共享文明发展的项目，二是关注中国和平发展对世界意义的项目，三是关注弱势群体生活质量提升的项目。这是华民慈善基金会在未来 10 年的愿景。

今年年初，我去夏威夷参加东西方慈善高峰论坛。在夏威夷的几天里，我遇到了两件很特别的事。第一件事是，我到海岸边上看海，差点被一个巨浪打到海里去了。这海也太可怕了！等拧干衣服后，我从眼前的海浪想到了明净的泉水，又从泉水想到了财富。在中华文化中“泉”谐音“钱”，泉水常常代表财富。如果巨大的财富突然向我们涌来，我们对财富又没有一种思想准备，更没有一种良好的认知，我们除了恐惧，还能有什么呢？第二件事是，我们离开夏威夷的那天早晨，我们几个人正在吃早点，手机上突然收到美国政府部门发来的一条信息，上面写着：有导弹正向夏威夷飞过来，请进入掩体。美国人自我保护意识很强，一会儿都没有人影了，都跑进掩体了。当时我就比较理性。我有三个理由：第一，美国的导弹拦截技术好，应当可以拦下来飞过来的导弹；第二，导弹要打过来，也会打军事基地和州政府机构，不会打到我们这个酒店来；第三，导弹真要是打到这个酒店里，你能跑到哪儿去呢？所以，我们就坐在那儿吃早点，没有躲到掩体。几分钟后，美国政府部门又发来信息，警报解除，说是误报。当即我就在想，如果面对突入而来的危机，我们没有认识它的本质，就可能陷入恐惧之中；如果认识到了事物的本质，尽管处在危险之中，也会从容对待。所以，拥有正确的财富观非常重要，认识到财富的本质，就能够努力地创造财富，恰当地处置财富。

今天，我们站在 21 世纪人类文明发展的重要风口，讨论 21 世纪慈善与共享文明发展的道路，我们将慈善与文明联系在一起，看到人类文明的发展脉络，并以此共同推动 21 世纪慈善和共享文明向前发展。我们共同的付出所得到的，一定是一个更加美好的世界与人类的未来！