

Study on the External Communication of Mohist Culture from the Perspective of the "Belt and Road"

Lingling ZHANG

School of Marxism of Zaozhuang University
Zaozhuang, Shandong

Abstract—In response to the new changes in the international economic structure, General Secretary Xi Jinping proposed the strategic concept of the "Belt and Road". The "Belt and Road" is not only a road of trade, but also a road of cultural communication. As the representative of China's excellent traditional culture, the Mohist culture began to spread abroad after it emerged and had a profound impact worldwide. In the context of the "Belt and Road" Initiative, this paper studies the intersection of Mohist culture and the "Belt and Road" and the choice of the external communication path of Mohist culture.

Keywords—*The Belt and Road Initiative; Mohist culture; External communication; Path selection*

I. THE "BELT AND ROAD" INITIATION AND MOHIST CULTURE

A. Proposal of the "Belt and Road" initiative

On September 7, 2013, General Secretary Xi Jinping said in a speech at Nazarbayev University in Kazakhstan: In order to make countries' economic ties closer, mutual cooperation deeper and development space more broad, we can use the innovative cooperation model to jointly build the "Silk Road Economic Belt", and the concept of "Silk Road Economic Belt" was proposed for the first time. On October 3, 2013, General Secretary Xi Jinping said in a speech at Indonesia's parliament: China is willing to strengthen maritime cooperation with ASEAN countries and use the China-ASEAN Maritime Cooperation Fund set up by the Chinese government to develop maritime partnership and jointly build the "Maritime Silk Road" of the 21st Century. And the concept of "Maritime Silk Road" was proposed for the first time. The two concepts of the "Silk Road Economic Belt" and the "21st Century Maritime Silk Road" together constitute the "Belt and Road" strategy.

To support The Belt and Road Initiative, China is proposing to build the Asian Infrastructure Investment Bank. The preparatory initiative of AIIB has received wide support and the countries along the line have responded positively. As of June 16, 2017, the total number of members has increased to 80, and China has invested \$40 billion to establish the Silk Road Fund to provide financial support for the economic development of the countries along the "Belt and Road". In April 2015, the National Development and Reform Commission, the Ministry of Foreign Affairs and the Ministry of Commerce jointly issued the Vision and Actions on Jointly Building Silk Road Economic Belt and 21st-Century Maritime

Silk Road, clarifying the background of the "Belt and Road" strategy, co-construction principles, framework ideas, cooperation priorities, cooperation mechanisms, positive actions made by the Chinese government, and openness across China.

The "Belt and Road" strategy is a major strategic decision made by the Chinese government to adapt to the new normal of economic development, the globalization of the world economy and the acceleration of regional economic integration and to accelerate the development of the domestic and international historical backgrounds. It is a major "top-level design" related to China's reform and development, stability and prosperity and the realization of the Chinese dream of national rejuvenation in the future.

B. Mohist Culture

Zaozhuang has a long history and splendid culture. Celebrities come forth in large numbers, and many famous historical figures emerge, such as Mozi, the father of Chinese science, Xi Zhong, the father of the car maker, Lu Ban, the father of the craftsman, etc. Among them, Mozi is the founder of the Mohist School, and his thought has become an important part of China's excellent traditional culture. Mohist culture is not only a treasure of Zaozhuang culture, but also a valuable legacy of Chinese traditional culture. Mozi (468 BC - 376 BC), named Zhai, from Lu State (now Shandong Tengzhou). A famous thinker, educator, scientist, and military strategist during the Warring States Period. Mozi founded the Mohism. Mohim had a great influence during the pre-Qin period, and it was called "Confucianism and Mohism" jointly with Confucianism. He proposed the viewpoints of "universal love", "non-attack", "respecting scholars", "identifying with the superior", "grasping the laws of nature", "respecting the wisdom and experience of predecessors", "no subjection to destiny", "anti-music", "simple burials", "frugality", etc., with "universal love" as the core and "frugality" and "respecting scholars" as the fulcrum.

The activities of Mozi in all his life are mainly reflected in two aspects: First, widely receive disciples and actively publicize his own doctrines; Second, spare no effort against the merger wars. On January 21, 2016, Xi Jinping delivered a speech entitled "To jointly Create a Bright Future for China-Arab Relations" at the Arab League headquarters in Cairo, advocating that different ethnic groups and different cultures should "communicate and connect" instead of "communicate

and hate", tear down walls rather than build walls, use dialogue as the "golden rule", and live together as neighbors. The "Belt and Road" strategy is not only the cooperation in the economic and trade field, but also assumes the responsibility and mission of cultural communication and communication, creating an opportunity for the external communication of China's excellent traditional culture. The "Belt and Road" strategy aims to build a community of shared future and common interests for along the line through cooperation and development, further deepen cultural exchanges and cooperation with countries along the route, promote regional cooperation and achieve common development¹. Xi Jinping's above speech contains the two basic views of "universal love" and "non-attack" of the Mohist thought. It can be seen that the "Belt and Road" strategy and the Mohist culture have conjunction points.

The "Belt and Road" strategy contains the external communication of China's excellent traditional culture, which not only brings opportunities for economic development to Zaozhuang, but also creates conditions for the excellent traditional culture of Zaozhuang to go out. Mohism advocates that people and countries should care for each other and achieve win-win results. It is an important inspiration and enlightenment for us to build a harmonious society, build a harmonious world, and achieve sustainable development of mankind.

II. CONJUNCTION POINTS OF THE MOHIST CULTURE'S EXTERNAL COMMUNICATION AND THE "BELT AND ROAD" INITIATION

A. Consistency of historical inheritance

The Mohist culture born in the pre-Qin period first spread to South Korea and Japan in East Asia, then Europe, and finally North America. Because Korea and China are geographically linked and have the same context, Mohism soon spread to Korea with Confucianism at the beginning of its birth (the Warring States period), affecting the social culture of South Korea. Mohist culture was introduced to Japan during the Sui and Tang Dynasties. The earliest Chinese manuscript (the remnant volume) of Mozi in Japan was the original book stored in Kunai-sh. Its ancestors were the engravings of Mozi in the Tang Dynasty of China. Mohist culture was introduced to Europe in the middle and late Qing Dynasty. At that time, the missionaries brought Chinese traditional culture such as Mohism back to Europe while preaching in China. In the 1920s, Mohism was introduced to the Americas by Chinese scholars such as Shi HU. It can be seen from this that the Mohist culture has gone abroad in ancient China and affected other countries.

The Emperor Wu of the Han Dynasty sent Qian ZHANG to the Western Regions to open up the Silk Road on the land for the first time, which is called "a journey through the air". At the end of the Western Han Dynasty, the Silk Road was once severed. In the Eastern Han Dynasty, Chao BAN re-opened it. Among the goods that traded through this long road, China's silk was the most representative, and the "Silk Road" was thus named. After Emperor Wu of the Han Dynasty, the water transportation line with the countries of the South China Sea and the Indian Peninsula was also opened up, which was the

"Maritime Silk Road." At that time, the Silk Road was not only a commercial thoroughfare for the exchange of goods between Asia and Europe in ancient times, but also a road of friendship that promoted friendly exchanges between Asian and European countries and China, as well as the communication of eastern and western cultures.

The Mohist culture was born in the Warring States Period and began to spread to the outside world and affect other countries. The Silk Road originated in the Western Han Dynasty and continues to this day. Both have historical characteristics; The Mohist culture is the representative of China's excellent traditional culture. The ancient Silk Road connects China with many countries in Asia, Europe and Africa and promotes cultural exchanges. Both have cultural characteristics. Today, the "Belt and Road" strategy has been given new connotations. The inheritance of Chinese traditional culture and the innovation of modern culture have ushered in a rare opportunity for development.

B. Consistency of ideological connotation

The Mohist culture is an excellent traditional Chinese culture with rich connotations. In terms of political ethics, it advocates "benefiting the world", "respecting scholars", "identifying with the superior"; In terms of economic ethics, it advocates mutual benefit, strengthening national foundation, frugality, diligent in action. The "Belt and Road" strategy is deeply influenced by Chinese traditional culture, and the Mohist culture coincides with the strategic goal of pursuing mutual benefit of the "Belt and Road" .

With regard to political ethics, Mozi advocates "benefiting the world", "respecting scholars", "identifying with the superior", and regards "benefiting the world" as the criterion to test whether human behavior and social activities in the line of justice. Mozi •Ciguo said that: Vessels and vehicles, solid and light, can shoulder heavy loads and go a long way. It is made of less material, but makes more profits, which is beneficial to the folk [1]. It can be seen from the social and political effects that Mozi wants to achieve are to "benefiting the world" and let the people in the world benefit. This fully shows that the Mohist culture has the innate appeal of win-win, sharing and co-construction. The "Belt and Road" strategy is the concrete manifestation of this internal appeal. In the "Belt and Road" strategy, countries along the line actively participate in maintaining their core interests and striving to "share the beauty of their own and the beauty of others and achieve the ideal of great harmony".

Regarding the development of economy, Mozi advocates mutual profits, strengthening national foundation, frugality, diligent in action; Mozi proposed "universal love, mutual benefits", linking universal love with the realization of people's material interests, and embodying the emphasis on utilitarianism [2]. The result of "universal love, mutual benefits" is "win-win", which is consistent with the goal pursued by the "Belt and Road" strategy. As a major developing country, China adheres to the mind that "the more you think of others, the more you have; the more you give others, the more you get", and combines its own interests with the common interests of all countries. The achievements of

¹Zhen LI: "Xi Jinping Talks about the "Belt and Road", People's Daily, April 12, 2017.

China's reform and opening up have benefited from exchanges and cooperation with countries around the world. China also welcomes other countries to share its development dividends. Therefore, the construction of the "Belt and Road" is not the "special line" and "private road" opened up by China, but an open "square" and "main road" based on the "Chinese Dream" and the "World Dream". The "mutual benefit" of Mohism and the shared development concept of the "Belt and Road" strategy are consistent [3].

C. Consistency of development road

Regarding the road to development, Mozi emphasizes "universal love" and "non-attack" and opposes war. Mozi is both a thinker and a political activist. He rushed to various vassal states throughout his life to promote non-attacks and oppose war. According to the book *Mozi*, he successfully stopped three impending wars. Mozi said that: "regard other people's countries as its own country; regard other people's families as its own family; regard other people's body as its own body. Therefore, if the princes love each other, they will not fight in the field; if the family members love each other, they will not usurp each other; if people love each other, they do not hate each other; if the emperor and ministers love each other, they will be kind and loyal; if the father and the son love each other, they will be amiable and filial; if brothers love each other, they will live in harmony. All the people in the world love each other, the strong do not cling to the weak, the majority do not rob the minority, the rich do not bully the poor, the noble do not insult the humble, the cheat do not cheat fool. All the disasters, usurps, resentments and hates do not rise and love lives, which is praised by the benevolent." [4] It reflects the idea of Mohist thought in harmony among people and peace among states³.

In modern times, the Chinese people suffered a lot from the war and hated it. And they have deeper feelings for peace. After the founding of New China, it adheres to an independent foreign policy of peace and firmly adheres to the path of peaceful development. Peace and development are still the two major themes of today's world. Peace, development, cooperation and mutual benefit have become an irresistible trend of the times. On March 28, 2014, General Secretary Xi Jinping stated in his speech at the Coleber Foundation in Germany: "China's path of peaceful development is not a matter of expediency, nor is it a diplomatic rhetoric, but a conclusion drawn from the objective judgments of history, reality and future. It is the organic unity of self-confidence and practical consciousness." [5] the "Belt and Road" strategy advocates the establishment of a community of shared interests, shared future and shared responsibilities featuring political mutual trust, economic integration and cultural inclusiveness, and unswervingly follow the path of peaceful development⁴.

It can be seen that the anti-war view in the Mohist culture is consistent with the concept of peaceful development contained in the "Belt and Road". For the future development path, the word "peace" is advocated. Therefore, the dissemination of non-attack culture in Mohism contributes to the implementation and promotion of the "Belt and Road" strategy.

III. THE EXTERNAL COMMUNICATION PATH OF MOHIST CULTURE IN THE CONTEXT OF THE BELT AND ROAD

A. Strengthening top-level design and planning

The "Belt and Road" is not only a road of trade, but also a road of cultural communication. As a programmatic document for the Belt and Road, the Vision and Actions on Jointly Building Silk Road Economic Belt and 21st-Century Maritime Silk Road clearly states: The common popular feelings are the social foundation of the "Belt and Road" construction. Inherit and carry forward the spirit of friendly cooperation of the Silk Road, carry out extensive cultural exchanges, academic exchanges, talent exchanges and cooperation, media cooperation, youth and women's exchanges, volunteer services, etc., to lay a solid foundation for public opinions for deepening bilateral and multilateral cooperation. At present, the countries along the "Belt and Road" have established an official cultural exchange platform, and the spread of the Mohist culture can rely on the platform to carry out cultural exchanges in depth. At the same time, the Ministry of Culture is striving to build the "Belt and Road" cultural exchange and cooperation platform and brand, and has issued The Ministry of Culture's the "Belt and Road" Action Plan for Cultural Development (2016-2020), and proposed five tasks, including perfecting One Belt And One Road cultural exchange and cooperation mechanism, perfecting the "Belt and Road" cultural exchange and cooperation platform, building the "Belt and Road" cultural exchange brand, promoting the prosperity and development of the "Belt and Road" cultural industry and promoting the "Belt and Road" cultural trade cooperation, and 12 special programs⁵. When the conditions are right, the external communication of Mohist culture should be actively integrated into the relevant project platform [6].

B. Choosing appropriate communication content

The communication content is directly related to the effect and role of cultural communication. Therefore, it is necessary to choose the culture with dissemination value. The Mohist culture is profound and rich in content, including personality ethics, political ethics, economic ethics, family ethics, technical ethics, peace ethics, ecological ethics, etc., and it is preferred to tap the Mohist culture with realistic value to serve the implementation and advancement of the "Belt and Road" strategy [7].

There are many countries along the "Belt and Road", with many ethnic groups and many languages. Therefore, the recognition of culture is also different. Fully study the characteristics of the audience and the cultural background of the audience, find their concerns and interest points, choose appropriate communication content, and carry out accurate communication, which will greatly enhance the communication effect.

In addition, since the reform and opening up, China's economic strength and military strength have rapidly increased. Western countries regard China's rise as a threat, and countries along the line are inevitably worried. Therefore, in the process of cultural communication, it is necessary to pay attention to the language wording and avoid using concepts and vocabulary of unilateralism, and highlight the development concept of the

²Mohist Thought Network,

<http://www.thinkersoftware.com/bbs/lofiversion/index.php?t534.html>.

³Weiren CHEN: *Universal Love - Mozi's Biography*, Writers Publishing House, 2015 edition, P169.

"Belt and Road" of peace, tolerance and win-win; Emphasize political mutual trust and respect, economic equality, mutual benefit and win-win, and dispel doubts of the countries along the line.

C. Building a new platform for the spread of Mohist culture

Cultural communication refers to the interaction of culture from one society to another, from one region to another and from one group to another. The communication platform is the bridge and link of this interaction. The construction of a new cultural communication platform has a significant effect on cultural communication.

The Vision and Actions on Jointly Building Silk Road Economic Belt and 21st-Century Maritime Silk Road points out in the key points of cooperation: Expand the scale of mutual student exchanges and launch cooperative education. China provides 10,000 government scholarships to countries along the line every year. The countries along the line organize cultural years, art festivals, film festivals, TV weeks and book fairs, etc., cooperate in the creation and translation of excellent radio, film and TV series, jointly apply for world cultural heritage, and jointly carry out joint protection of world heritage. Deepen talent exchanges and cooperation between countries along the line.

Combine traditional means of communication with modern means of communication. On the one hand, jointly translate and publish books on Mohist culture, and film and broadcast relevant films. On the other hand, make full use of the network platform and new media means, and enhance the influence of Mohist culture through new culture dissemination weapons such as MicroBlog, animation and WeChat.

IV. CONCLUSION

Chinese culture is extensive and profound. During the Spring and Autumn Period and the Warring States Period, Confucianism, Taoism, Legalism, Military, Mohist and so on emerged, and the first peak of Chinese cultural history appeared, which laid a solid foundation for Chinese ancient culture. As an important representative of China's excellent traditional culture, Mohism has an important influence on the development of China and even the world.

The external communication of Mohist culture and the "Belt and Road" strategy have fitting points in historical inheritance, ideological connotation and development path. The spread of Mohist culture can promote economic development. The "Belt and Road" strategy can provide a platform for the spread of Mohist culture. Therefore, we must grasp the interaction between them [8].

The "Belt and Road" strategy put forward by General Secretary Xi Jinping is not only the Chinese Dream that aims to realize the great rejuvenation of the Chinese nation, but also a major strategic concept put forward to further improve China's opening up. In the process of building the "Belt and Road", we should put culture first, establish a high degree of consciousness that culture leads economy, promote the external spread of Chinese culture, further deepen cultural exchanges and cooperation with countries along the line, promote regional

cooperation, and achieve common development. The "Belt and Road" strategy provides a springboard for Chinese culture to go global, and builds a platform for countries along the line to learn the Mohist culture. Carrying forward and disseminating China's excellent traditional culture is of great significance to China, and it is also of great significance to the cultural prosperity and economic development of the world.

ACKNOWLEDGMENT

This paper is the research result of the social science program research program of Shandong Province - Study On the Communication Strategy of Mohist Culture under the Vision of the "Belt and Road" (Program No.: 18CZCJ05).

About the author: Lingling ZHANG, female, lecturer at the Marxism Institute of Zaozhuang University, mainly studies the sinicization of Marxism and ideological politics. Contact: Tel: 15866227822, E-mail: zhanglinglingsd@163.com.

REFERENCES

- [1] Translated and annotated by Yong FANG Mozi [M]. Beijing: Zhonghua Book Company, 2015.
- [2] Junheng SUN. Research on Mozi's Ethical Thoughts [M]. Beijing: China Social Sciences Publishing House, 2014.
- [3] Wujin YANG. Internationalization and Modernization of Mohism Research [J]. Journal of the Staff and Worker's University, 2014, (3): 62-65.
- [4] Shouxin WU. Study of Mohism and Exploration of Its External Communication Issues [J]. Journal of Harbin University, 2011, (10) 165-170.
- [5] Yahua LIN. The Historical and Cultural Connotation of the "Belt and Road" [N]. Learning Journal, 2017-6-28(3).
- [6] Beijing Center for the Study of Socialist Theory with Chinese Characteristics. Cultural Inheritance and Innovation under the "Belt and Road" [N]. Economic Daily, 2015-1-29 (5).
- [7] Kexiu WANG. The Cultural Development Path under the "Belt and Road" Strategy [N]. Learning Times, 2015-3-16(2).
- [8] Zhenyu ZHAO. The "Belt and Road" Highlights the Charm of Chinese Excellent Traditional Culture [N]. People's Daily, October 12, 2016 (07).

⁴Vision and Actions on Jointly Building Silk Road Economic Belt and 21st-Century Maritime Silk Road, People's Daily, March 29, 2015.

⁵Liyuan WANG: The Ministry of Culture Is Striving to Build the "Belt and Road" Cultural Exchange and Cooperation Platform and Brand, China Culture Daily, May 12, 2017.