

The Dissemination of Chinese Daoist Culture in Arab Countries

Yefei JIANG¹, Shenggeng BAO²

¹Faculty of English Language and Culture, Institute of Hermeneutics, Guangdong University of Foreign Studies, China, E-mail: 981194699@qq.com

²Corresponding Author, School of Journalism and Communication, Guangdong University of Foreign Studies, Guangzhou, China, E-mail: baoshenggeng@163.com

Abstract

This paper provides an overview of the spread of Chinese Daoist culture in Arab countries. It begins by tracing the historical background and evolution of Daoist cultural exchanges between China and the Arab world, emphasizing key moments and important scholarly writings that facilitated this intercultural dialogue. The study delves into the contributions of eminent scholars and cultural figures who have made great contributions to promoting Daoist philosophy and practice in Arab countries. In addition, the paper explores the attitudes and acceptance of Daoist culture in Arab countries, analyzing how these views have been shaped by historical interactions and contemporary influences. Through an exploration of oriental perspectives, the study reveals the nuances of how Daoist principles are understood and appreciated in the Arab context. Besides, the paper utilizes questionnaire responses from a survey of Arab respondents to gauge their acceptance of Chinese culture. These insights are used to identify existing challenges and opportunities in the cultural exchange process. Based on this feedback, this paper proposes strategies to enhance the development and acceptance of Daoist culture in Arab countries. These suggestions aim to promote deeper intercultural understanding and cooperation, thereby enriching the cultural tapestry of the two civilizations.

Key Words: Chinese Daoist Culture, Arab countries, cultural dissemination, oriental perspective

1. Introduction

In the era of globalization, competition among countries includes not only economic, political and military strength, but also cultural strength. As the spiritual pillar of national survival and development, culture serves a crucial role in promoting political, economic and scientific progress, and is an important criterion for measuring a country's soft power. The dissemination of Chinese culture to the outside world plays an indispensable role in shaping China's national image, enhancing cultural soft power and promoting economic development. President Xi Jinping attaches great importance to the international dissemination of Chinese culture. He emphasized the need to "improve international communication capabilities, tell Chinese stories well, effectively disseminate Chinese voices, present to the world a true, multi-dimensional and panoramic China, and enhance national cultural soft power and Chinese cultural influence" (2018).

The proposal and implementation of the "the Belt and Road initiative" have further strengthened Sino-Arab cultural exchanges, which can be traced back to the period of Emperor Wu of the Han Dynasty (141 B.C. to 87 B.C.), more than 2000 years ago. In ancient times, the Silk Road and Spice Route bridged the friendship between China and the Arab world, promoting direct and indirect economic and trade exchanges. Muhammad, the founder of Islam, once told his followers, "Seek knowledge even in China (Utlub il 'ilma wa law fis-Sin)" (L. Ma, 2011). This ancient Arab maxim, which is still widely circulated in the Middle East, reflects the Arab people's admiration for Chinese civilization and wisdom and promotes Sino-Arab cultural exchanges. The Arab geographer and historian Al-Masudi pointed out in his *The Meadows of Gold and Mines of Gems* that as early as the 5th century A.D., Chinese ships "sailed to the city of Hira on the banks of the Euphrates River to trade with the Arabs" (Masudi, 1927). A steady stream of camel caravans and sea vessels helped exchange goods such as ceramics, silk, cotton, and spices, resulting in a thriving trade characterized by tributary, maritime, and reciprocal exchanges (Wang & Gu, 2013).

Despite the rich documentation of China in ancient Arab texts, these accounts rarely delve into the spiritual world of the Chinese. The influence of Chinese culture on ancient Arab regions was mostly limited to tangible items such as porcelain, silk and tea. It was not until the beginning of the 20th century that Arabs began to gradually understand ancient Chinese thought represented by Confucius and Laozi. Among them, Confucianism has received the most scholarly attention in Arab countries. However, Daoist thought and culture, an equally significant aspect of Chinese civilization, have not been widely disseminated in the Arab world. To strengthen the spread of Chinese philosophy and culture, cultural exchanges must be enriched so that the prosperous cultural landscape of ancient China can take root and blossom in the Arab region.

2. Overview of the Dissemination of Daoist Thought in Arab Countries

2.1 Important philosophical concepts of Daoism

Daoist culture is a treasure of Chinese culture, containing not only historical flavor but also philosophical achievements, which contemplates transcendental principles in the realm of nature and human beings. It is profound and rich in content, covering

various fields such as nature, society, Chinese medicine and behavioral sciences. Some of its important philosophical concepts, such as “following the natural way”, “supreme goodness is like water”, and “tranquility and non-action” have had a significant impact on Chinese thought.

Following the natural way: This philosophical concept has profoundly influenced how Chinese people live in harmony with nature and how they get along with society. Its essence is harmonious coexistence, and benign interaction between man and nature, and common development of the individual and society. When people undertake tasks, they should follow the laws of nature and the rules of society, rather than imposing them in a way that destroys the inherent nature of the phenomenon.

Supreme goodness is like water: Laozi’s *Dao De Jing* (Chapter 8) says, “Supreme goodness is like water. Water benefits all things but does not compete with them, and deals with the evils of all people, so it is several times better than the Way” (He, 2020). Water nourishes and embraces all things, and its vast tolerance and serenity have become the life motto and ultimate pursuit of Chinese people.

Tranquility and non-action: “Wu Wei (Non-action)” is a significant concept in Daoist culture. Contrary to the literal interpretation of doing nothing, “Wu Wei” embodies the profound wisdom of selective action and inaction, aimed at achieving harmony. This principle is not only relevant to governance, where it suggests that the best way to manage society is through minimal interference, allowing for the natural autonomy of people and the maintenance of social harmony, but also extends to daily life. In the context of personal conduct, the idea of tranquility and inaction has become an important guiding principle for many. It advocates for a lifestyle that aligns with the natural order, moderating desires, and living in harmony with nature. This pastoral ideal reflects the Daoist aspiration to live a life of simplicity and peace, conforming to the rhythms of the natural world.

2.2 The History of the Dissemination of Daoist Thought in Arab Countries

In 1938, Mohammed Galab, a professor at Cairo University, published the book *Oriental Philosophy*, which devoted a quarter of the book to Chinese philosophy. The book divides Chinese philosophy into three stages: the Age of Beginnings, the Age of Maturity, and from Maturity to Modernity. The author focuses on pre-Qin philosophers such as Laozi, Zhuangzi and Confucius in the second part of the book. Although *Oriental Philosophy* does not focus exclusively on Daoist thought, *Oriental Philosophy* is one of the early works discussing Daoist thought and have played an important role in introducing Chinese philosophy to the Arabs.

After the founding of the People’s Republic of China, interest in Chinese thought among Arab scholars increased dramatically. The establishment of diplomatic relations between China and Egypt in 1956 marked the beginning of strengthened ties between China and the Arab world. During this period, China established diplomatic relations with all 22 Arab countries, including Yemen, Morocco and Somalia, deepening their friendship.

In the early 1950s, the prominent Lebanese scholar Munir Baalbaki compiled a series of books titled *Self-Education*, which included Arabic translations of Lin Yutang’s works *The Importance of Living*, and which were published in Arabic in 1953 by the Popular Science Publishing House in Beirut under the title *Philosophy from China*. Although Lin Yutang’s English-language work is not a scholarly work specializing in Chinese Daoist philosophy, it talks about Zhuangzi, who “discovers the self” and Laozi, who advocates “playing with the world, being foolish and pure, and being subtle and hidden” (Lin, 1937) and so this fascinating work has helped Arabs understand the philosophy of Chinese intellectuals.

In 1966, *The Way and Virtue*, the first Arabic translation of *Dao De Jing* by Abdul Ghaffar al-Makawi, was published by the Egyptian Arab Archives Publishing House, which opened the curtain on the translation and study of the *Dao De Jing* in the Arab world. This translation is from the German language and is based on a German translation by Günther Debon.

In 1995, the Beirut Literary Library Publishing House released *Tao Te Ching*, a translation of the English text by Chinese scholar Feng Gia-fu, which was widely and enthusiastically received by Arab scholars and readers. In the book, translator Hadi Alawi wrote a 50-page preface introducing Laozi’s thought, detailing his ontology, humanism, and political views. Translator Hadi Alawi has written a preface introducing Laozi’s thought, detailing the ontology, philosophy of life, and political views of Laozi’s thought. At the same time, the book compares and analyzes Laozi’s thought with Sufi thought in Islamic philosophy.

In the 21st century, Sino-Arab exchanges have become “standardized, institutionalized and deepened” (T. Ma, 1983). The successful convening of the Sino-Arab Cooperation Forum, the Sino-Arab Economic and Trade Forum, the Sino-Arab Cultural Ministers Forum, the Sino-Arab Cities Cultural Tourism Forum, the Sino-Arab Young Sinologists Forum, and the Sino-Arab Dialogue of Civilizations Symposium have greatly facilitated the multilateral cooperation between the two sides in a variety of fields, including politics, economics, and culture. (Wu, Senna, & Liu, 2022).

In 2005, the Egyptian National Translation Center released the Arabic translation of *Book of Tao* by sinologist Mohsen El-Farjani. This translation marked the first instance of a direct translation from Chinese to Arabic and was serialized in the

Egyptian Literary News. During this period, the concept of Daoist culture, an ancient Chinese philosophical category, appeared widely in books, journals, and academic forums in various Arab countries, leading to a growing awareness and acceptance of Daoist thought among the Arab population.

3. Recognition and Acceptance of Daoist Thought in Arab Countries

A common feature found in contemporary cultural studies by Chen Kaiju is the “deconstruction of social power relations through cultural phenomena” (2009). Said, after studying a large number of works on the Western colonial powers, exposed the othering and demonization of colonized peoples (such as Arab peoples) by the Western colonial powers (Said, 1994). Said’s theories of Orientalism and cultural imperialism not only reveal the effects of Western cultural hegemony, but also emphasize the importance of finding and accepting different cultural perspectives. It is in this context that the acceptance of Chinese Daoist culture in the Arab region has become a significant initiative to resist Western cultural hegemony and seek independent cultural identity.

In the study of the spread of ancient Chinese thought in Arabia, Xue Qingguo mentions that from the first half of the twentieth century to the present, “Arab scholars have generally held an impartial attitude toward Chinese culture and thought, and have been able to understand and appreciate Chinese thought from an oriental perspective and identity that is different from that of Westerners, as well as to realize the important spiritual values contained therein” (Xue & Ding, 2023). Many scholars have also noted the uniqueness of Chinese philosophy and believe that the achievements of modern China should be attributed to a certain extent to the positive elements in traditional Chinese culture and thought. For example, in the book *Chinese Philosophy*, the Egyptian diplomat Shibli refutes the “Western cultural centrism” prevalent in Western academia, he mentions that China in ancient times (i.e., the Tang Dynasty of 618-906 A.D.) was experiencing the enlightenment of its civilization, and that its cultural prosperity was at its peak. Sibyl points out “Western scholars have favored the Greco-Roman civilizational heritage as the compendium of human civilization, while ignoring the splendid civilizational heritage left by our ancestors in the Middle and Far East for generations” (1967).

The Iraqi thinker Alawi, who once worked in China, greatly admires Chinese culture. He believes that Chinese civilization and Islamic civilization have a natural connection, both embodying the essence of “humanism”, unlike Western spiritual nihilism and materialism. In his book *Treasures of China*, he argues that Chinese philosophy, unlike Western philosophy’s pursuit of rigorous logic, excels in dialectics. He particularly values Daoist thought, asserting that Daoism transcends the formal connections between things described by Aristotelian logic. It recognizes that things intertwine and interact while also opposing each other. In Daoist thought, the existence of anything is inseparable from other things, each existing with its own contradictions, forming the foundation of their uniqueness and the mystery of their existence (1994). He compares Daoist logic with Aristotle’s principle of non-contradiction. He points out that Daoism does not accept Aristotle’s principle. Whereas in Aristotle’s philosophy, white is the opposite of black, in Daoism, they are seen as the same. The law of transformation between opposites is the basic principle of Daoist logic: life arises from death, and death from life, representing the principles of *Yin* and *Yang*. According to Aristotle’s principle of non-contradiction, the existence of one thing does not eliminate the existence of another but rather calls forth another’s existence. Similarly, Daoist doctrine does not exclude anything. In Daoism, mountains are not static or moving, and movement and stillness are relative states. There is no absolute movement or absolute stillness. Heraclitus once said that it takes a powerful insight to understand the dialectic, and that its light can be found passing into eternity. Daoism suggests that the perception of truth transcends the usual human way of dealing with things, and humans have been confused in change for too long, making it difficult to grasp the truth behind it. This reflects the difficulty of studying the relationship between opposition and intersection. Both Daoism and Heraclitus realize the difficulty of mastering dialectics.

Scholars have also compared Chinese Daoist thought with Arab Islamic thought, laying an important theoretical foundation for deeper dialogue between Chinese and Arab civilizations in the future. Egyptian sinologist Muhsin translated numerous classics of Chinese culture and incorporated his research insights into the preface and introduction of his translations. For instance, in the preface to his translation of Laozi’s *Dao De Jing*, he compared the different views on life and death between Chinese Daoist philosophy and Egypt, offering a very innovative interpretation of the reasons: “Like all Chinese philosophy, Daoist philosophy does not focus on death, and the word ‘death’ has always been the taboo word for all Chinese philosophers” (Muhsin, 2005). Scholars speculate that the difference in views on life and death between China and Egypt may be the reason why the two ancient civilizations of China and Egypt had no intersection. While the Egyptian civilization’s contemplation of death lingered until it was buried in the mud, the Chinese civilization’s obsession with life stood alone in the noisy caves of life. Perhaps it is China’s vast population that provides the blazing fuel for the living of the land, while the growth of the population of the Nile Valley becomes a psychological burden that the immortal souls beneath the soil cannot bear. The most obvious difference between the two civilizations is reflected in the Daoist invention of the elixir of immortality and the Egyptian invention of the “mask of life”, the mummy.

4. Strategies to promote the dissemination of Daoist thought in Arab countries

In 2024, Guangdong University of Foreign Studies conducted a survey on the effectiveness and credibility of Chinese cultural diffusion in the Arab region. Respondents from various Arab countries expressed their opinions and suggestions on the spread of Chinese culture. The survey included 47 participants, providing a substantial amount of feedback for analysis. Among the surveyed Arab population, 52.27% expressed an interest in China's history and culture. However, 65.91% identified language differences as the biggest challenge to the current dissemination of Chinese culture abroad.

The survey also highlighted several suggestions from the respondents. Notably, 61.36% of the participants expressed a desire to learn about Chinese culture through films and television programs. Additionally, 81.82% emphasized the need for more robust Sino-Arab cultural exchange activities. Furthermore, 47.73% suggested that Chinese culture should be disseminated using a combination of multiple languages to reach a broader audience. Half of the respondents (50%) indicated that cultural dissemination should consider cross-cultural differences, and many proposed that Chinese culture should integrate modern technology to enhance its impact.

Based on the survey results and feedback, the author of this paper proposes three strategies to enhance the spread of Daoist culture in the Arab world.

4.1 Enhancing Academic Cooperation and Research Support

Since the 21st century, promoting friendly relations and cooperation among developing countries in the Arab world has become a consensus among Arab intellectuals and elites. Influential figures in Arab culture, such as the Syrian poet Adonis and the Egyptian writer Hector, have emphasized the importance of Chinese culture and philosophy as part of China's successful experience, which provides valuable insights for contemporary Arab cultural development (Xue & Ding, 2023). These figures advocate for the integration of Chinese philosophical principles, highlighting their potential to enrich Arab cultural and intellectual landscapes. However, the sphere of influence of Chinese cultural activities in Arab countries is mainly confined to Confucius Institutes and universities, with very limited involvement of external communities.

To address this issue, it is proposed to establish a Sino-Arab Center for Philosophical Studies, focusing on intellectual and cultural exchanges beyond economic cooperation. This center would serve as a hub for scholarly dialogue and collaborative research, fostering a deeper understanding of Daoist philosophy and its relevance to contemporary issues. Cooperation with social organizations, Chinese enterprises, and overseas Chinese communities can be promoted to expand the dissemination of Daoist philosophical thought. Utilizing resources such as the "China International Foundation for Chinese Language Education" and the Language Exchange and Cooperation Center, it can provide powerful, diverse, and high-quality services for the dissemination of Daoist culture. Additionally, with the support of local governments and Chinese enterprises, joint research projects between Arab scholars and Chinese scholars can be carried out to promote the study of Chinese philosophy and expand the audience of Daoist thought. These initiatives will create a robust platform for cultural exchange, enhancing mutual understanding and appreciation between Chinese and Arab societies.

4.2 Introducing Daoist thought courses into the education system of Confucius Institutes in Arab countries

In recent years, a number of Arab countries have gradually incorporated Chinese language into their education systems, and interest in Chinese culture is growing. Confucius Institutes are indispensable platforms for Chinese teaching and cultural exchange, but they are encountered with challenges in adapting their curricula to local conditions. Chen Ran's Study of Confucius Institutes in Arab Countries reveals the challenges faced by the current education system of Confucius Institutes, in which it is mentioned that the Confucius Institutes in Arab countries mainly use general textbooks, mostly Chinese annotated versions in English for the country, while the number of local textbooks suitable for Arab students is very small and not yet popularized. The contents of the teaching materials are only "catering to the market demand, and specialized teaching materials such as *Business Chinese* and *Tourism Chinese* have been compiled" (Chen R., 2022).

Overall, the growing demand for Chinese language learning in the Arab region is not yet compatible with the curriculum of the current Confucius Institute education system. In order to further promote Daoist thought and culture and meet the different learning needs of Arab students, it is recommended that Chinese philosophical masterpieces such as the *Dao De Jing* and *Zhuangzi* be incorporated into the Chinese language curriculum of Confucius Institutes.

Given the cultural similarities between Arab countries and China, cooperation between Confucius Institutes and local universities could enhance the localization of teaching materials, which could be developed according to the language learning needs and cultural background of Arab students. In addition, emphasis should be placed on training local teachers who are proficient in Chinese language and understand Chinese philosophy, thus enriching the cultural exchange and educational experience of Daoist thought in the Arab world.

4.3 Introducing Technology and Innovation

In the era of advanced technology and popularization of the Internet, innovative methods can effectively promote the dissemination of Daoist culture in Arab countries. Utilizing modern technologies such as online platforms, MOOC (Massive

Open Online Course) and micro-courses can overcome geographical barriers and provide students with a flexible, high-quality learning experience. Establishing official social media accounts on platforms such as Facebook, X, Instagram, YouTube and local platforms such as TikTok can promote Daoist cultural content and activities and attract a wider audience.

Live streaming of cultural events and philosophical discussions at the Sino-Arab Center for Philosophical Studies could increase visibility and accessibility, and utilize the connectivity of the Internet to increase awareness and understanding of authentic, and contemporary Chinese Daoist culture among Arab audiences. Besides, the dissemination of Daoist culture should not set the threshold at high knowledge level of undergraduate and graduate students, but should be younger and more popular. Classic writings and stories, such as “Zhuang Zhou Dreaming Butterfly” and “The Great Thief’s Great Principle”, can be filmed and animated, and dubbed in Arabic for local promotion, so as to inject the vitality of a new era into China’s ancient culture, and to promote the younger generation of groups in Arab countries to also have an understanding of, and interest in, China’s Daoist ideology and culture.

The development of the new era is closely intertwined with the adoption of cutting-edge technology. Beyond established platforms like internet-based social networks and traditional media such as film and television, the advancement of Daoist thought necessitates leveraging the most advanced technologies to enhance its dissemination. Specifically, establishing a digital museum dedicated to Chinese Daoist philosophy could integrate VR/AR technology and artificial intelligence (AI). This initiative would allow individuals in the Arab region to immerse themselves in Daoist culture, fostering interactive experiences that enhance both the enjoyment and contemporary relevance of philosophical teachings.

5. Conclusion

In conclusion, the spread of Daoist thought in Arab countries offers a valuable opportunity to enhance Sino-Arab cultural exchanges and mutual understanding. This is also significant for the development of Sino-Arab relations. Although the cultural interactions between China and Arab countries have a long history, the potential for enriching Sino-Arab cultural exchanges remains significant today through the increased dissemination of Daoist thought in the Arab region and deeper research and of Daoist philosophy. These developments are contributing to the dismantling of the traditional cultural hegemony of the West, thereby establishing unique cultural discourses for China and the Arab countries.

This paper provides a brief overview of the spread of Daoist thought and culture in the Arab region, particularly after the founding of New China and the establishment of diplomatic relations between China and Arab countries. As Sino-Arab exchanges have become more frequent, the traditional economic exchanges of artifacts have expanded to include cultural and philosophical exchanges. The Arab region has shown increasing receptiveness to Daoist thought and culture, including specialized studies of Laozi, Zhuangzi, and their classic works, as well as comparisons between Islamic and Daoist concepts.

To effectively promote Daoist thought, it is necessary to implement strategies that address current challenges and capitalize on modern opportunities: 1. Strengthening Academic Cooperation and Research Support: Establishing institutions and programs dedicated to the study and dissemination of Daoist philosophy can facilitate cooperation between Chinese and Arab scholars, laying a solid foundation for deepening intellectual and cultural exchanges. 2. Incorporating Daoist Thought into Educational Systems: Developing localized teaching materials and training local educators in Confucius Institutes in Arab countries can create a more engaging and relevant curriculum for Arab students. This approach not only promotes Daoist philosophy but also enhances the overall cultural exchange experience. 3. Leveraging Technology and Innovation: Utilizing online platforms, social media, and modern educational tools can overcome geographical barriers and provide flexible, high-quality learning experiences. Creating engaging multimedia content, such as animations and interactive digital museums, can further enhance the contemporary appeal and relevance of Daoist philosophy.

Overall, the successful dissemination of Daoist thought in Arab countries requires a multifaceted approach. By adopting these strategies, we can foster a deeper understanding and appreciation of Daoist philosophy and Chinese thought in Arab countries, while also providing new cultural stimuli and interpretive paths for Chinese Daoist thought. This, in turn, will strengthen Sino-Arab relations and promote shared values of harmony, tolerance, and mutual respect.

References

- Alawi. (1944). *Treasures of China*. Damascus: Al-Mada Publications.
- Chen, R. (2022). *Research on Confucius Institutes in Arab Countries Based on Databases* (Master’s thesis, Minzu University of China). [In Chinese, 陈然. (2022). 基于数据库的阿拉伯国家孔子学院研究 (硕士学位论文, 中央民族大学).]
- Chen, K. (2009). On the power of language: The Essence of the Philosophy, Cultural studies, and Pragmatics of Language. *Academic Research*, (12), 154-158+160. [In Chinese, 陈开举. (2009). 论语言的力——语言的哲学、文化学与语用学本质. 学术研究(12),154-158+160.]
- Galab, M. (1938). *Oriental Philosophy (al-falsafah al-sharqiyah)*. Cairo University.
- Lin, Y. (1937). *The importance of living*. New York: W. Morrow.

- Ma, L. (2011). Challenges and Countermeasures in Sino-Arab Civilization Exchanges. *Arab World Studies*, 2, 10-19. [In Chinese, 马丽蓉. (2011). 中阿文明交往面临的挑战及对策思考. 阿拉伯世界研究, 2, 10-19.]
- Ma, T. (1983). *Chinese Islamic Sects and the History of the Menhuan System*. Yin Chuan: Ningxia People's Publishing House. [In Chinese, 马通. (1983). 中国伊斯兰教派与门宦制度史略. 宁夏人民出版社.]
- Masudi, D. 9. A. (1927). *The Meadows of Gold and Mines of Gems*. Cairo: Gorgeous Egyptian Press. Retrieved from the Library of Congress, <https://www.loc.gov/item/2021666164/>
- Muhsin. (2005). *Dao De Jing*. Cairo: Egyptian Supreme Cultural Council.
- Said, E. W. (1994). *Culture and Imperialism*. New York: Vintage.
- Shibli, F. M. (1967). *Chinese Philosophy*. Cairo: Knowledge Publishing House.
- Laozi, & He, Z. (2020). *Dao De Jing*. Beijing: Beijing Book Co. Inc. [In Chinese: 老子, & 何占涛. (2020). 道德经. Beijing Book Co. Inc.]
- Wang, G., & Gu, P. (2013). Sino-Arab Civilization Exchanges from the Perspective of Cultural Commonality. *Arab World Studies*, (4), 58-68. [In Chinese, 王广大, 古萍. (2013). 文化共性视角下的中阿文明交往. 阿拉伯世界研究, (4), 58-68.]
- Wu, Z., Senna, & Liu, Z. (2022). The Dissemination of Laozi's Works and Thoughts in the Arab World. *Journal of Hunan University (Social Science Edition)*, (04), 147-153. [In Chinese: 武志勇, 森娜, & 刘子潇. (2022). 老子著作与思想在阿拉伯世界的传播. 湖南大学学报(社会科学版), (04), 147-153.]
- Xi Jinping Attends National Conference on Propaganda and Ideological Work and Delivers Important Speech. (2018). In *National Conference on Propaganda and Ideological Work*. Retrieved from https://www.gov.cn/xinwen/2018-08/22/content_5315723.htm. [In Chinese, 习近平出席全国宣传思想工作会议并发表重要讲话. 习近平出席全国宣传思想工作会议并发表重要讲话_滚动新闻_中国政府网. (2018). https://www.gov.cn/xinwen/2018-08/22/content_5315723.htm]
- Xue, Q., & Ding, S. (2023). The Dissemination of Ancient Chinese Thought in the Arab World. *International Sinology*, (1), 41-54. [In Chinese, 薛庆国, & 丁淑红. (2023). 中国古代思想在阿拉伯的传播. 国际汉学, (1), 41-54.]

Appendix

Complete Version of Questionnaire (Arabic Version):

حول مدى فعالية انتشار الثقافة الصينية ومصادقتها في الخارج
(نسخة للجمهور في الخارج)

السيدات والسادة الأعزاء

مرحبًا بكم! وشكرًا جزيلًا لكم على تخصيص وقتكم الثمين للمشاركة في استبياننا هذا.

نحن فريق بحثي من جامعة قوانغدونغ للتجارة والدراسات الأجنبية نقوم حاليًا بتنفيذ مشروع بحثي حول انتشار الثقافة الصينية على الصعيد الدولي. والغرض من هذا الاستطلاع هو فهم الوضع الراهن لانتشار الثقافة الصينية في الخارج وانطباعات الجمهور عنها وآثار انتشارها بهدف توفير مرجعية وتوصيات لمواصلة تعزيز التأثير الدولي للثقافة الصينية.

نحن ندعوكم بكل سرور للمشاركة في هذا الاستطلاع وآراؤكم ومقترحاتكم ستكون قيمة في بحثنا. نحن ملتزمون بالامتثال للقواعد الأكاديمية والمبادئ التوجيهية الأخلاقية الصارمة، وجميع المعلومات التي تقدمونها ستستخدم لأغراض البحث الأكاديمي والاستبيان يتمتع بالسرية المطلقة، ولذا يرجى تنزيل المحتوى أدناه والقيام بالإجابة على النقاط فيه، ومشاركتهم ستسهم إسهامًا مهمًا في التبادل الثقافي الصيني والأجنبي، ونحن نقدر هذا بصدق ونعرب عن خالص امتناننا لذلك.

الجزء الأول: المعلومات الأساسية

إذا كان هناك خيارات بعد كل بند يرجى وضع علامة (√) على الإجابة المقابلة، وإذا كان هناك مساحة فارغة لملئها فيرجى ملؤها بالكلمات أو الأرقام.

1- ما جنسيتك؟ _____

2- ما عمرك؟

أ. من 18 إلى 25 عامًا

ب. من 26 إلى 35 عامًا

ج. من 36 إلى 45 عامًا

د. من 46 إلى 60 عامًا

هـ. أكثر من 60 عامًا

3- ما أعلى مستوى تعليمي لديك؟

أ. الثانوية العامة فما دون

ب. المرحلة الجامعية

ج. الإجازة الجامعية

د. الماجستير

هـ. الدكتوراه فما فوق

4- ما مهنتك؟

أ. الحكومة/الخدمات العامة

ب. التعليم/البحث العلمي

ج. المالية/الأعمال التجارية

د. الثقافة/وسائل الإعلام

هـ. الطب/الصحة

و. الطلاب

ز. أخرى (يرجى التحديد: _____)

الجزء الثاني: المحتويات الرئيسية

يرجى وضع علامة (√) على الإجابة المقابلة وفقًا لوضعك الفعلي، وليس هناك سؤال صحيح أو خاطئ، يرجى ملؤه بصدق.

1- كيف كان تواصلك مع الثقافة الصينية لأول مرة؟

أ. وسائل الإعلام

ب. الدورات الثقافية

ج. الأنشطة السياحية

د. الكتب والصحف والدوريات

هـ. أخرى (يرجى التحديد: _____)

2- ما انطباعك العام عن الثقافة الصينية؟

أ. مهتم جدًا

ب. مهتم إلى حد ما

ج. متوسط

د. غير مهتم جدًا

هـ. غير مهتم على الإطلاق (يرجى التحديد: _____)

3- برأيك ما أكبر عائق أمام فهم الثقافة الصينية؟

أ. حاجز اللغة

ب. الاختلافات الثقافية

ج. عدم وجود قنوات اتصال

د. المحتوى الصعب

هـ. مسائل أخرى (يرجى التحديد: _____)

4- برأيك ما مدى وعي الجمهور العام بالثقافة الصينية في بلدك؟

أ. واسع المعرفة

ب. ذو معرفة نسبية

ج. متوسط

د. ليس واسع المعرفة

هـ. ليس واسع المعرفة على الإطلاق (يرجى التحديد: _____)

5- ما الفترة التاريخية للثقافة الصينية التي تحتم بما أكثر؟

أ. من العصور القديمة إلى أسرتي تشين وهان

ب. وي، وجين، والسلالات الجنوبية والشمالية، وسوي وتانغ

ج. أسرات سونغ ويوان ومينغ وتشينغ

د. العصور الحديثة

هـ. لم يتم فهم أي منها

6- ما رأيك بمكانة الثقافة الصينية في الثقافة العالمية؟

أ. مهم جدًا

ب. مهم إلى حد ما

ج. متوسط

د. غير مهم جدًا

هـ. غير مهم على الإطلاق

7- ما هو برأيك الدلالة الأساسية للروح الوطنية الصينية؟ (أسئلة الاختبار من متعدد)

أ. الوطنية

ب. الجماعية

ج. العمل الجاد الشاق

د. الاجتهاد والاقتصاد

هـ. آخرون (يرجى التحديد: _____)

ب. تفضيلات المحتوى

8- من بين جميع جوانب الثقافة الصينية، ما الجانب الذي يثير اهتمامك أكثر؟

أ. الأدب والفن

ب. التاريخ والثقافة

ج. الأفكار الفلسفية

د. العادات الشعبية

هـ. أخرى (يرجى التحديد: _____)

9- ما الشكل الذي تفضله للتعرف على الثقافة الصينية؟ (أسئلة الاختيار من متعدد)

أ. قراءة النصوص

ب. الأعمال السينمائية والتلفزيونية

ج. الخبرة في الموقع

د. شرح الخبراء

هـ. أخرى (يرجى التحديد: _____)

10- من بين المحتويات الثقافية التقليدية، ما هو برأيك أفضل ما يمثل خصائص الثقافة الصينية؟

أ. الشعر والأغاني

ب. الأوبرا والفنون الشعبية

ج. الخط والرسم

د. الموسيقى الكلاسيكية

هـ. أخرى (يرجى التحديد: _____)

11- من بين المحتويات الثقافية المعاصرة، ما الذي تحده أكثر جاذبية؟

أ. الأفلام والمسلسلات التلفزيونية

ب. الموسيقى الشعبية

ج. الأدب الحديث

د. تصميم الأزياء

هـ. أخرى (يرجى التحديد: _____)

12- ما هو المهرجان الصيني التقليدي المفضل لديك؟

أ. مهرجان الربيع

ب. مهرجان الفوانيس

ج. مهرجان قوارب التنين

د. مهرجان منتصف الخريف

هـ. أخرى (يرجى التحديد: _____)

13- ما المهارة الصينية التقليدية التي ترغب في تجربتها أكثر؟

أ. أوبرا بكين

ب. تاي تشي

ج. الخط

د. فن الشاي

هـ. أخرى (يرجى التحديد: _____)

14- ما مكانك المفضل في الصين؟

أ. بكين

ب. شنغهاي

ج. شيان

د. قوانغتشو

هـ. شينجيانغ

و. أخرى (يرجى التحديد: _____)

15- ما اللغة التي تريد أن تنتشر فيها الثقافة الصينية إلى العالم الخارجي؟

أ. الصينية

ب. الإنجليزية

ج. اللغة المحلية

د. مزيج من لغات متعددة

هـ. أخرى (يرجى التحديد: _____)

ج. تقييمات الاتصالات

16- برأيك، ما التأثير العام للانتشار الحالي للثقافة الصينية إلى العالم الخارجي؟

أ. جيد جداً

ب. جيد

ج. متوسط

د. ضعيف

هـ. ضعيف جداً

17- إلى أي مدى تتفاعل مع الثقافة الصينية؟

أ. قادر تماماً

ب. أكثر قدرة

ج. قدرة متوسطة

د. قادر قليلاً

هـ. غير قادر على الإطلاق

18- برأيك، ما أكبر مشكلة في الانتشار الحالي للثقافة الصينية إلى العالم الخارجي؟

أ. الاختلافات اللغوية

ب. الاختلافات الثقافية

ج. تجانس المحتوى

د. طريقة واحدة للتواصل

هـ. أخرى (يرجى التحديد: _____)

19- هل تعتقد أن الثقافة الصينية تحظى بالاحترام الكامل خلال انتشارها في الخارج؟

أ. الاحترام التام

ب. الاحترام إلى حد ما

ج. الاحترام المتوسط

د. الاحترام المتواضع

هـ. عدم الاحترام التام

20- ما التأثير الدولي للثقافة الصينية مقارنة بالثقافات الأخرى؟

أ. قوية جداً

ب. قوية نسبياً

ج. متوسطة

د. ضعيفة نسبياً

هـ. ضعيفة جداً

د. نشر التوصيات والاقتراحات

21- ما الجوانب التي تعتقد أنه يجب الاهتمام بها عندما تصبح الثقافة الصينية عالمية؟ (أسئلة متعددة الخيارات)

أ. تحسين الاهتمام بالمحتوى الثقافي

ب. إثراء تنوع أشكال المنتجات

ج. تعزيز التفاعل مع الجمهور

د. الانتباه إلى الاختلافات في الخلفيات بين الثقافات

هـ. أخرى (يرجى التحديد: _____)

22- ما القنوات التي تعتقد أنها أكثر ملاءمة لنشر الثقافة الصينية والترويج لها؟ (أسئلة الاختيار من متعدد)

أ. وسائل الإعلام الرئيسية

ب. المؤسسات الثقافية والتعليمية

ج. المشاريع السياحية

د. الصناعات الثقافية والإبداعية

هـ. أخرى (يرجى التحديد: _____)

23- ما الفئات التي يجب التركيز عليها عند نشر الثقافة الصينية التقليدية إلى العالم الخارجي؟ (أسئلة الاختيار من متعدد)

أ. طلاب المدارس الابتدائية والثانوية

ب. طلاب الجامعات

ج. الممارسون الثقافيون

د. السياح

هـ. آخرون (يرجى التحديد: _____)

24- ما الطرق التي تعتقد أنه يمكن للناس تحسين فهمهم للثقافة الصينية في مختلف البلدان؟ (أسئلة الاختيار من متعدد)

أ. أنشطة التبادل الثقافي