

# The Communication Value and Path of Mao Zedong's Poetry in the Perspective of Overseas Chinese Education

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## ABSTRACT

Mao Zedong's poetry contains vivid language, excellent traditional culture, and profound humanistic care. Through language teaching and cultural understanding, the communication of Mao Zedong's poems in the perspective of overseas Chinese education highlights the humanistic spirit, and effectively strengthens the emotional ties between overseas Chinese and ethnic Chinese and the motherland, the inheritance of Chinese excellent culture, and the international recognition of Chinese path to modernization.

**Keywords:** Overseas Chinese education, Mao Zedong's poetry, Language teaching, Cultural understanding, Humanistic spirit.

## 1. INTRODUCTION

In the context of the ongoing global Chinese fever, Chinese language education has become an important branch of international Chinese education. It uses Chinese as a medium and bears the heavy responsibility of overseas Chinese and ethnic Chinese seeking roots, inheriting excellent Chinese culture, and promoting cultural exchange and mutual learning. Overseas Chinese and ethnic Chinese share the same cultural background and emotional structure as Chinese people within China, and have a deep passion for appreciating excellent Chinese poetry. Mao Zedong's poetry inherits the artistic essence of classical poetry, integrates life perception and spiritual exploration, realizes the creative transformation and innovative development of traditional culture, and should become the classic material of overseas Chinese education.

Since 1937, there have been nearly 40 translated languages of Mao Zedong's poetry [1]. These foreign translations provide readers around the world with a close understanding of Mao Zedong's

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poetry and excellent Chinese culture, as well as a correct interpretation of Chinese society. However, compared to the flourishing development of foreign translation, the communication of Mao Zedong's poetry in the perspective of overseas Chinese education appears relatively weak. It can be seen that studying the communication value and path of Mao Zedong's poetry will undoubtedly broaden the perspective of overseas Chinese education, and also be beneficial for telling Chinese stories well and conveying Chinese spirit well.

## 2. THE OVERSEAS COMMUNICATION VALUE OF MAO ZEDONG'S POETRY

In overseas Chinese education, by exploring the textual language of Mao Zedong's poetry, people can uncover potential excellent traditional culture, perceive the poet's unique life experience and spiritual care, and engage in a spiritual dialogue between Chinese and poets.

### 2.1 Relying on Patriotic Sentiments to Awaken the Ancestral Memories of Overseas Chinese and Ethnic Chinese

After a long period of work, study, and life in the country of residence, overseas Chinese will

gradually forget their ancestral country, and even become estranged from the traditional culture of their ancestral country. The profound patriotism in Mao Zedong's poetry helps to awaken the impression of the ancestral country of overseas Chinese and ethnic Chinese and enhance their collective memory and sense of identity with their own ethnic history[2]. Works such as "Picking Mulberries · The Double Ninth", "Spring in a Pleasure Garden · Snow", "Ripples Sifting Sand · Beidai he", and "Prelude to the Melody of Water · Swimming" allow ethnic Chinese to appreciate Mao Zedong's simple and broad patriotism in literary aesthetics, enhancing their emotional motivation to understand China. As the beginning of "Prelude to the Melody of Water · Swimming", the poem starts with "drinking Changsha water and eating Wuchang fish", the it associates with "a bridge flying north and south, a natural moat turning into a path", and "standing on the stone walls of the West River, cutting off the clouds and rain of Wushan, and a high gorge leading out of Pinghu", which has praised the great achievements of China's socialist construction, envisioned the Wuhan Yangtze River Bridge and the Three Gorges Water Conservancy Project, and yearned for a better future.

## ***2.2 Inspiring Ethnic Chinese to Promote Overseas Chinese Education with a Spirit of Self-improvement and Progress***

Poems such as "Dream of a Maid of Honor · Loushanguan", "Prelude to the Melody of Water · Resurrecting Jinggangshan", and "Pure Serene Music · Liupanshan" all advocate a self-improvement and positive outlook on life and values. These excellent qualities also provide valuable cultural confidence and national self-esteem for overseas Chinese. In the classroom, Chinese students of ethnic Chinese reviewed the history of their predecessors in creating and developing overseas Chinese education, and resonated with Mao Zedong's spirit of self-improvement and progress in poetry, further realizing the "expansion of connotation" [3] of Chinese education.

## ***2.3 Answering the Question of the Era of Overseas Chinese Education Through Historical and Developmental Thinking***

Literary works such as "Spring in a Pleasure Garden · Changsha", "Charm of a Maiden Singer · Kunlun", and "Song of Divination · Yongmei" depict important historical stages and scenes in modern Chinese society, running through a grand fusion of time and space, integrating history, reality, and the future. These poems inspire people to review the history of human evolution, pay attention to the long-term development of China and the world, and think more rationally and plan for the future of overseas Chinese education. In teaching, the teachers compare the arduous growth process of overseas Chinese education with the author's ups and downs in life, and find many similarities between the two. The most important point is that they have not been smooth sailing, but have gone through countless difficulties and obstacles. Therefore, overseas Chinese language educators should have the same broad mindedness as poets, not forgetting where Chinese language education starts from, constantly striving based on the present, and looking forward to the future with confidence.

## **3. THE LANGUAGE TEACHING PATH OF MAO ZEDONG'S POETRY**

The biggest linguistic feature of Mao Zedong's poetry is that it adopts the traditional form of Chinese classical poetry to express the development process and life insights of modern China in the form of lyrics and modern rhythmic poetry, presenting a typical Chinese national style in the 20th century Chinese literary world. In overseas Chinese education, Mao Zedong's poetry language teaching aims to "strengthen the language coordination of Chinese communities in China and foreign countries and regions, and form language alliances with the Chinese character cultural circle based on culture, and then make every effort to radiate to the radiation circle"[4] .

### ***3.1 Phonetic Teaching Guiding Overseas Chinese and Ethnic Chinese to Appreciate the Harmonious Beauty of Chinese Language***

Mao Zedong's poetry not only has a profound artistic conception, but also has rhythmic ups and downs, with rapid and gradual ups and downs, forming a harmonious yet changing musical beauty. Poems such as "Septasyllabic · The Long March", "Dream of a Maid of Honor · Loushanguan", and "Prelude to the Melody of Water · Swimming" are easy to read and rich in classical and elegant phonology, reflecting the beauty of harmony in Chinese language creation. In teaching practice, the teachers can transfer knowledge such as the background of poetry creation to outside the classroom[5], allowing ethnic Chinese to better grasp phonetics and reading skills on the basis of understanding. Teachers and students experience the beauty of reading through various forms, and overseas Chinese and ethnic Chinese students "form and strengthen a lasting mentality of loving Chinese language and Chinese culture "[6] through vivid and emotional recitation, drawing inspiration from the spiritual source rooted in the cause of Chinese education.

### ***3.2 Learning Diverse Syllabic Words to Enhance the Comprehensive Application Ability of Chinese Language***

Mao Zedong's poetry creation consciously inherited and applied classical poetic rules and rhymes, creatively sublimated the artistic characteristics of classical poetry, enhanced the aesthetic expression of poetry with the help of diverse syllabic words, and formed a good audio-visual interlocking effect. Overseas Chinese and ethnic Chinese, through learning diverse syllabic words, can attempt to create unique aesthetic effects through unusual word combinations, and feel proud of the common language of the nation. Taking the example of "eagle strikes the long sky, fish soars shallow at the bottom" in the first section of "Spring in a Pleasure Garden · Changsha", the two verbs "strike" and "soar" are used concisely and vividly, with great expressive power. Using "strike" instead of "fly" accurately portrays the heroic posture of the eagle spreading its wings; Using "soar" instead of "swim", can appropriately depict the relaxed and free swimming posture of fish in the water. The character "soar" originally

referred to birds flying with flat and motionless wings, but the poet used it here to describe the swimming of fish. While the literal meaning is unusual, the essence contains philosophical thoughts, effectively demonstrating the broad realm of "all kinds of things under the sky living for freedom".

### ***3.3 Exploring the Allusions in Poetry and Appreciating the Artistic Charm of Chinese Language***

The use of classics is a major highlight in Mao Zedong's poetry creation. Poets use historical stories or characters to express their emotions, as well as incorporate the timeless lines of ancient poet poetry, making their poems shine brilliantly, which is breathtaking. At the same time, poetry constantly incorporates some fables, myths, and folk legends, such as Wu Gang, Chang'e, Goddess, Emperor, Cowherd, Weaver Girl, Kunpeng, Pengjian Sparrow, etc., to expand rich imagination and allow overseas Chinese to appreciate Mao Zedong's bold mindedness and the artistic charm of Chinese.

## **4. THE CULTURAL UNDERSTANDING PATH OF MAO ZEDONG'S POETRY**

As early as the Tang Dynasty, traditional Chinese poetry was brought abroad by foreign envoys and students studying abroad, such as Japan, Korea, Vietnam and other neighboring countries. Throughout history, there have been foreigners who can write Chinese characters and write Chinese poetry. Later, as Chinese people continued to go out, they brought poetry to various parts of the world and influenced generations of ethnic Chinese. In a sense, traditional Chinese poetry has become an important bond between generations of overseas Chinese and ethnic Chinese and their homeland.

### ***4.1 Regional Culture Serving as the Cultural Background for Mao Zedong's Poetry***

The excellent traditional Chinese culture has become a spiritual symbol of entering the field of Mao Zedong's poetry interpretation. Among them, the most prominent is regional culture, which is based on a "cultural schema" [7] as its knowledge structure, related to the emotional memory of overseas Chinese, and in line with the purpose of Chinese education to inherit national culture. In

Mao Zedong's poetry, poems related to place names account for nearly one-third of the total. These poems constitute the cultural and geographical map for studying and learning Mao Zedong's poetry in the perspective of overseas Chinese education, realizing the emotional transfer of Chinese people from understanding the beautiful rivers and mountains of their motherland to cherishing the culture of their ancestors, and effectively deepening the connotation of overseas Chinese education.

#### **4.2 Romantic Creative Techniques Enhancing Cultural Confidence**

Many of Mao Zedong's masterpieces are related to natural mountains and rivers. When climbing mountains and rivers, poets integrate nature, history, and culture with human beings, such as Mount Wuyi, Jinggang Mountain, Liupan Mountain, Skull Mountain, Kunlun Mountain, Wumeng Mountain, Mogan Mountain, and Jiuyi Mountain, which make people feel the beauty of mountains and rivers and cultural confidence. People regard the natural mountains and rivers in poetry as cultural elements with natural romanticism, and use multimedia teaching resources demonstrated by poetry to enable overseas Chinese to experience the temporal and spatial span, emotional warmth, and humanistic breadth of Chinese language in audio-visual and oral communication, thus better "adapting to the new cultural environment"[8].

#### **4.3 Writing about Hometown to Enhance the Cultural Identity of Overseas Chinese and Ethnic Chinese**

Mao Zedong had a deep affection for his hometown and repeatedly mentioned the land of Hunan in his poetry. It is not difficult to find that the unique and beautiful natural environment and profound cultural traditions of Hunan and Hunan have enabled Mao Zedong to be early influenced by traditional Chinese culture, which has also become a crucial step in Mao Zedong's path towards poetry creation. The more than seventy year long process of poetry creation can be traced back to the well-endowed homeland. This Huxiang complex is the most prominent feature of Mao Zedong's poetry, and the excellent tradition of Huxiang culture is also well-known to the world through the overseas communication path of Chinese education. Yuelu Mountain, Xiangshui, Shaoshan, and other places are all shining brightly in Mao Zedong's poetry, filled with a patriotic and troubled consciousness with distinctive Hunan characteristics, a never-

ending spirit of struggle, and a deep sense of nostalgia.

#### **4.4 Understanding the Humanistic Spirit and Exploring the Evolution of Traditional Culture**

The author once gave lectures on Huxiang culture and Jingchu culture with Mao Zedong's poetry as the main theme, and led overseas Chinese students to conduct on-site inspections of Huxiang culture and Jingchu cultural landmarks, exploring the evolution of traditional culture, such as Orange Island, Yueyang Tower, Yuelu Academy, Chairman Mao's former residence, Fenghuang Ancient City, Yandi Mausoleum, Shennong Valley, as well as the Three Gorges of the Yangtze River, Ancient Jingzhou City, Ancient Xiangyang City, Wudang Mountain, Yellow Crane Tower, Qingchuan Pavilion, Ancient Lute Pavilion, and Xingyin Pavilion, etc. This has effectively strengthened "the influence and inheritance of Chinese culture among overseas Chinese, as well as their emotional connection with their ancestral countries"[9].

### **5. CONCLUSION**

The exchange and mutual learning of Mao Zedong's poetry among overseas Chinese and ethnic Chinese will further expand the research perspective of overseas Chinese education, and at the same time, gather the patriotic hearts of Chinese people both in China and foreign countries and regions, and promote the connection between the roots of China. It is also of great theoretical value and practical significance to promote excellent traditional culture, understand Chinese path to modernization, and improve the international communication efficiency of Chinese culture.

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