

Inter-philosophical Analytical Role of Doctrine of Marxism and Doctrine of Mohism in Shaping International, Inter-civilisational Development and Multilevel Governance Mechanisms



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ABSTRACT: Both Doctrine of Marxism and Doctrine of Mohism had been exerting in-depth influences over nature and scope of individuality and collective being, the significance of labour and humanism, ethical and social status and collective, communal human development, which may be far more philosophically and ideationally and even institutionally indispensable in the contemporary international society of imbalanced uncoordinated, and unsustainable world system of remaining capitalistic production network and the comparative predominance of one singular superpower over the alternatives in relative terms. Both of these philosophical doctrines highlight neither narrow mindset nor self-centered preference over the interests of one dominant, privileged groups against those of the underprivileged and underdeveloped but rather, comparatively speaking, universal, communal fraternity and courage in the exchange of mutual benefit and production amongst the dispossessed groups and rejection of a kind of unfair governance mechanism and institution--provided that a set of criteria on international, inter-civilisational human development should be principally prioritised, for both of these philosophical schools fairly represent and serve the core interests of the underprivileged and the dispossessed in their corresponding, respective eras and their doctrines may have contradicted with the comparable interests of the privileged, powerful and aristocratic elite communities, who tend to launch profound vitriolic criticisms upon the exaggerated falsifiability, invalidity and non-sustainability of School of Marxism and School of Mohism. This analytical research essay manages to attach much considerable significance to the questions of whether both Doctrine of Marxism and Doctrine of Mohism can play considerable supplementary roles in constructively and creatively recapitulating, reconceptualising, reformulating and reconstructing the ready-made neoliberal international governance mechanisms, unconventional international affairs and transnational conundrums that the mainstream international-relations theory alone chiefly designed by the US academic communities may not be capable of effectively addressing in the contemporary planet of volatility, unpredictability, complexity and ambiguity. With the theoretical framework of School of Marxism and School of Mohism, this research analytical essay methodologically seeks to capitalise on certain representative case studies of the Belt and Road Initiative, Global Development Initiative and of the perception of a Global Community of Shared Future and Destiny for the Humankind, associated with much analysis of the updated IMF report evaluating and forecasting the up-and-down global economic circumstances, in an international reality where differentiated interests of development are interwoven, for the purpose of dialectically and comparatively gauging, evaluating and extrapolating a considerable number of inheritable, identifiable and ideational theoretical merits and constructively deconstructing and decomposing ideational deficiencies concerning School of Marxism and School of Mohism and hopefully institutionalising a more representative, collective, normative and civilisational global governance mechanism to address international development issues and international security issues that are confronting almost all state entities and non-state entities in avoidance of comeuppance and apocalypse in one way or another. Incidentally, not merely do these two philosophical teachings facilitate philosophers, social theorists, political economists, international relations connoisseurs and research analysts to undertake maximum rational and empirical observation of a complicated world system in a Newtonian sense as it literally is and has been, but more significantly they probably aggrandise the normative, progressive philosophical notion of systematically and institutionally reshaping an international arena on a normative basis of non-proliferation of predominant interests of major industrialised state powers and territorial expansion of monopolistic, oligarchic

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corporations and the alike.

KEYWORDS: Doctrine of Marxism, Doctrine of Mohism, international relations, international development, inter-civilisational studies, social science

1. INTRODUCTION

Comparatively speaking, notwithstanding doctrine of Mohism and doctrine of Marxism, probably, not being the mainstream, cardinal philosophical schools within the classical Chinese philosophical and intellectual context (in comparison with School of Confucianism and School of Taoism) and the Western philosophical and intellectual context (in comparison with classical Greek philosophy), respectively, let alone corresponding to the generally-acknowledged mainstream international relations theory (i.e. realism, liberalism, etc.) (Reus-smit & Snidal, 2010), it could be observed that those two special philosophical schools had been, and still are, playing a philosophically consequential, progressive, and thought-provoking role in theoretically identifying crucial socioeconomic and politico-economic issues and conundrums that had been comprehensively confronting human development, international security and international development and so forth, and then their intellectual, ideational legacies have helped to provide certain theoretical, constructivistic guidelines and formulas corresponding to some above-mentioned issues (Fraser, 2020; Johnston, 2013). Doctrine of Marxism, chiefly initiated by Karl Marx and Friedrich Engels, may have naturally been the very product of Hegelianism, Feuerbach's materialism, Adam Smith's division of labour, and other comparable politico-economic theory and disruptive social unrest and progress in the European chronicle (McLellan, 2000). Likewise, Doctrine of Mohism, chiefly initiated by Mozi, followed by his disciples of craftsmen, carpenters and the like, may have been the comparable product of critical criticisms on Confucianism and multiple offensive interstate conflicts and warfare over the course of transition period between the Spring and Autumn Era and Warring-States Era (Johanston, 2010). It could be highlighted that both of those two philosophical doctrines are the consequence and ramifications of synthesis of alternative diverse schools and socioeconomic development trajectory and thus it may be problematic and controvertible to, in isolation, analyse, deconstruct, conceptualise and theorise many variables concerning two philosophical thoughts that a certain of philosophers and international research analysts may tend to blindly xerox and subjectify without regard to their special historical conditions, contexts and endogenous and exogenous factors that form the basis of them, literally. Otherwise, it would cause a deepening misinterpretation, misrepresentation, misjudgement, mismatched juxtaposition, and one-sided inheritance that help to accomplish little in philosophically and theoretically resolving international development and security issues and reformulating international, multilevel governance system and mechanism.

Nowadays, a series of issues of international security and international development highly probably necessitate a doctrinally supplementary theoretical framework as regards international relations and international development, e.g. high Engel's Co-efficient, interstate trust deficiency, imbalanced, unstable, unequal and unsustainable development and relationship between the Humanity and nature, a rising tide of aggressive and offensive interstate conflicts and confrontations, proliferation of weapons of mass destruction and unconventional weapons, regional geopolitical security dilemma, cross-cultural misunderstandings, cultural hegemony, sluggish economic recovery. Over two years of the global COVID-19 pandemic have witnessed millions of lost victims, followed by an unprecedented socio-economic and politico-economic impact (Chatterjee, 2022). The current crisis is threatening decades of development gains, further thwarting the urgent transition to the environmental-friendly, inclusive economies; additionally, the unprecedented climate crisis, regional, geopolitical conflicts, unanticipated inflation, digital divides, rising Engel's Co-efficient and starvation index, and structural disequilibrium at an interstate and intrastate level further exacerbate the dire situation (Chatterjee, 2022). It is fair to assume that these human development-relevant conundrums are by no means the very one-off issues. Instead, they necessitate an innovative philosophical, international-relations formula and institutional governance mechanism to substantively resolve these international security issues and international development issues, which may be the very philosophical issues by substance provided that they are researched deeply.

The paramount objective of this analytical research essay primarily seeks to inter-philosophically extrapolate, cogitate and appraise the potential theoretical formula and theoretical governance mechanism and ideational spotlights from School of Marxism and School of Mohism, which may be beyond the mainstream international-relations theoretical frameworks but may be

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supplementary and inspirational in response to deficiencies and loopholes of the mainstream international-relations theory, which may fall short of calibrating shared, collective, unconventional international security issues and international development issues and corresponding solutions in the contemporary world of profound unpredictability, volatility, contradiction, complexity, and ambiguity. This analytical research essay in parallel seeks to attach a considerable significance to their potential reciprocity and heterogeneity from these two historical, fairly non-mainstream (in comparison with Greek Philosophy and School of Confucianism and Taoism, comparatively speaking) but contemporaneous significant philosophical schools that have been making distinctive, corresponding differences on spatiotemporally differential territories, regions and civilisational entities, especially in some formerly-colonised state entities, regions and territories. When it comes to the research implications of this analytical research essay, certain underlying neoliberal governance mechanism and ready-made neoliberal institutions, whose theoretical foundations and sources may be subjected to mainstream international-relations theory like realism and liberalism alone from the Western Hemisphere, may be observed to fall short of theoretically, pragmatically, and thoroughly addressing unconventional, transnational conundrums and also there seem to be elusive theoretically-effective architectonic formula to be constructive to management and administration of a whole host of non-traditional international challenges as regards international security, international development, and international cooperation and very few, limited substantive and representative results can be thoroughly delivered afterwards owing to the concerns about the capitalistic production network system. Additionally, it could be observed that the traditional academic communities and policymakers tend to highlight Realism and Liberalism as part of mainstream international relations theory with downplaying the perennial significance of School of Marxism and School of Mohism within the international-relations framework; nevertheless, some of Marxist epistemologies and methodologies and the Mohist ones may be thought-provoking to the rebuilding of an international reality and international relations theoretical framework. The questions of a) in what direction the shared international hemisphere would be, and should be, advancing and of b) what kind of communal path may be more desirable and identifiable than ever before in connection with most state actors, economic entities and civilisational entities are the very urgent themes for philosophers, research analysts, social theorists, political theorists, and even senior policy decision makers to cogitate profoundly. Therefore, it is with such theoretical limitations and room for theoretical breakthroughs that core doctrines inherited from philosophy of Marxism (incidentally, this analytical research essay defines Marxism within the academic, philosophical and economic-science framework only rather than political and ideological framework) and philosophy of Mohism from the Western philosophical context and from the classical Chinese intellectual context respectively might be significant in unveiling alternative but elemental philosophical perceptions that the above-mentioned mainstream Western international relations schools alone chiefly designed by the US academic communities of international relations may be unable to better generate. Multiple rediscovery into philosophy, materialist and idealist alike, and into international relations matters to the intrinsic investigation into a more volatile, unpredictable, competitive, complex and ambiguous international society where a series of unprecedented transformations and adjustments are of that resurgence politically, economically, diplomatically, institutionally and territorially. To put it briefly, at a theoretical level, multiple maximum rediscovery of School of Marxism and School of Mohism might play a supplementary role in better theorising and conceptualising international security and international development and global transnational challenges; at a pragmatic level, multiple rediscovery of School of Marxism and School of Mohism might be constructivistic in ameliorating the decision making of senior state policy makers and reflections by international-studies research analysts, social scientists, economists, social theorists and political scientists at a critical juncture in a current world of volatility, unpredictability, competition and ambiguity and helps to re-territorialise, reconstruct, re-scale and remodel the underlying global capitalist production network, which, on the one hand, statistically speaking, facilitates and aligns the dynamic global economy in quantity and, yet, on the one hand, amplifies the widening gap in incremental developments between the privileged state actors and underprivileged state actors, especially between the most-favoured nations and non-most-favoured nations within the neoliberal trading system (Stiglitz, 2002; Wilkinson, 2014). Making no mistake, it may not be unrecognisable that neither School of Marxism nor School of Mohism in theory could completely deliver pragmatic solutions in response to a constellation of differential conundrums over international, global development issues in the varying contemporary era, and yet certain thought-provoking philosophical concepts may be applicable to an encyclopaedic philosophical, ideational and institutional formula and inter-civilisational governance mechanism that may see

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through the probable root causes, rather than the superficial symptoms, of these shared issues associated with international security and international development, and even global human civilisational development.

Here are a set of consequential research questions associated with potential intrinsic relationship between philosophy of Marxism and philosophy of Mohism in a context of international security and international development and inter-civilisational dynamics. To begin with, what dimensions and variables may be philosophically identified as the homogeneity and heterogeneity in theory between Doctrine of Marxism and Doctrine of Mohism from the contemporary perspectives? Second, in what ways can both Doctrine of Marxism and Doctrine of Mohism remain applicable to, and problematise, the management, administration and governance of international security and international development, the building and reform of international architectures and institutions, inter-civilisational dynamics, notwithstanding considerable theoretical epistemologies and detailed judgements being by no means incontrovertible owing to the phenomenal monetary, spatial and circumstantial alterations and vicissitudes? Third, is it highly likely that both Doctrine of Marxism and Doctrine of Mohism have a comparable supplementary role to play in generating supplementary, multilevel mechanisms that theoretically address the unconventional transnational challenges of international affairs that the mainstream international-relations theory and the existing neoliberal institutions alone may be unable to originally recapitulate and synthesise in the contemporary world of volatility, unpredictability, competition and ambiguity? Ultimately, what sorts of collective ideational, philosophical concepts from Doctrine of Marxism and Doctrine of Mohism combined may be encouraged to be in an innovative fashion inherited and re-initiated in the genuine pursuit of international security, international development and global civilisational development?

For the sake of hierarchising this analytical research essay, the architecture of this analytical manuscript could be compartmentalised into several parts as follows. To begin with, this analytical research manuscript tends to dialectically and materialistically undertake critical theoretical and philosophical rediscovery into School of Marxism and School of Mohism, respectively, especially their core doctrines to be deciphered on a qualitative basis of their original archives and alternative thought-provoking reviews from scholarships and academic reviews within the specific fields of philosophy, social science, international development and security and international relations. Second, this analytical manuscript seeks to recapitulate and reevaluate their theoretical, ideational legacies, particularly their used epistemologies and methodologies, notwithstanding being both inspirational and controvertible, probably, in accordance with the variations in ontology and context. Third, in comparison with certain mainstream international-relations theory, this analytical manuscript attempts to examine the feasibility, applicability and availability of philosophy of Marxism and philosophy of Mohism in a context of international security and development, with multiple representative cases, such as the updated IMF economic forecasts, the Belt and Road Initiative, the Global Development Initiative, and the innovative perception of a global community of a shared future for all the humankind, whose theoretical framework and nature may be intrinsically linked to 1) anti-capitalist exploitation system and anti-imperialist, anti-hegemonic world system from philosophy of Marxism, which should be inclusive and representative of most developing and underprivileged state actors rather than a few of capitalist industrial hegemonic powers, and additionally, unvarying applicability of historical materialism and dialectical materialism at a methodological level and 2) universal benevolence and fraternity with impartiality, meritorious exaltation and orientation, universal unity with a should-be meritorious leader endowed by the Heaven and refusal to interstate offensive warfare from philosophy of Mohism. Afterwards, this analytical research manuscript seeks to structuralise certain interdisciplinary discussions over both the usefulness and imperfections of research and experimentation of School of Marxism and School of Mohism, for instance, limited volume of breakthrough theorisation of Marxist philosophy over international relations, international security and international development, and the idealistic, non-empirical Mohist philosophy over those above-mentioned subjects, and limited representative cases to be sampled. In a nutshell, this research analytical manuscript does have the inclination to provide implicit theoretical recommendations for updated orientation of research by future international-studies scholars and academic communities, albeit in some ways the imperfect findings owing to limited database and samples and original ontology yet to be further evaluated pragmatically, and then launch certain expectations over a reforming global institutional framework and international human development beyond, or at least supplementary to, the ready-made neoliberal governance institutions and architectures singularly on a basis of mainstream international relations theory and mainstream philosophical frameworks.

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2. Integrated Scholarships of Literature Reviews on Theoretical Debate as Regards School of Marxism and School of Mohism

Integrated Scholarships of Literature Reviews on Theoretical Debate as Regards School of Marxism

Within this section, before we tend to theoretically conceptualise and creatively reformulate a necessarily updated, revised international governance institution and mechanism associated with Marxist perception of international relations and international systems, it is consequential to trace Marx's fundamental theory over political economic sciences, originating from Marx's analysis of division of labour from Adam Smith, quality of commodities and socially-necessary labour, and distribution of social wealth and resources. Afterwards, certain intrinsic factors and external factors shall be analysed regarding Karl Marx's interpretation of socialisation of labour, including 1) Marx's breakthrough initiation of alienation theory, which reveals and defines humans as the very instruments in front of the capitalistic production network and machinery just for the sake of means of physical subsistence, and identifies the negative correlation between social development and human worthiness in a capitalistic society where Marx identified the substance of classical capitalism as a system of exploitation by the bourgeoisie class over the dispossessed, the underprivileged and the impoverished as labour force, and 2) the intrinsic role of environmental factors, like natural resources, use value, exchange value and commodity prices and so forth. As a result of those analyses, it is naturally necessary to make a constructivistic bridge between Marx's theory over political economic sciences and international relations that Marx perceived as the internationalisation and transnationalisation of class relation, which may be in contradiction with mainstream international relations theoretical frameworks, i.e. realism, liberalism and constructivism (Reus-smit, Christian & Snidal, Duncan, 2010).

That sort of constructivistic bridge might generate profound expectation on deserving economic fairness and equality and value of labour in supplanting colonised vs imperial system, which may be regarded as invisible offensive warfare through system rather than armed force alone.

Karl Marx's analysis of economic development is in turn his development of the fundamental conclusion of Adam Smith, announced in the first sentence of the first chapter of *The Wealth of Nations* (Smith, 1982), the founding work of modern economics, from which the whole of the rest of that work flows: "The greatest improvement in the productive powers of labour, and the greater part of the skill, dexterity, and judgement with which it is directed, or applied, seem to have been the effect of the division of labour" (Smith, 1982: 1). The building on Adam Smith's interpretation by Karl Marx can be seen clearly in his initial works, for instance *The German Ideology* (2016), "in which the fundamental concepts of *The Communist Manifesto* and later analyses were developed" (Ross, 2019: 179). In later works, Karl Marx (2016) used the terminology of "socialisation of labour" or "socialised protection", in replacement of division of labour by Adam Smith, but this did not thoroughly alter the substance (Ross, 2019: 179; Marx and Engels, 2016).

Taking the concept of equality into account, Karl Marx analysed that commodities can be measured against each other because they are the expression of socialised human labour (Marx, 1990). Equal quantities of socially-necessary human labour exchange equally: exchange values and abstract human labour can share something in common in quantity (Ross, 2019; Marx, 1990). In compliance with Karl Marx's findings, socialised labour is tantamount to the most consequential productive force; thus amplifying socialisation of labour is the fundamental prerequisite to human progress (Ross, 2019; Marx and Engels, 2016). The crucial aspect of socialisation of labour, as Karl Marx shows, is that by producers interacting in their production the arriving productivity is much greater than the sum of their individual efforts (Marx and Engels, 2016). Within the international relations context, by engaging in division of labour, many sides can benefit from mutually-beneficial interstate engagement (Ross, 2019). Afterwards, international cooperation does not merely address a series of inherently international problems (e.g. the unprecedented climate crisis, transnational terrorism, etc), but its mutual advantages in the supreme living standards are rooted in, and singularly achievable through the means of international socialisation of labour (Ross, 2019: 179)¹.

¹ That only by interstate engagement can certain accomplishments be achievable is precisely expressed in the incumbent Chinese President Xi Jinping's concept of "a community of common destiny" (Ross, 2019: 179). Normally this concept of "a common" future for humanity" does by no means illusorily ignore the enormity and magnitude of

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In addition, Karl Marx never critically discussed the intrinsic implications for socialisation of labour in isolation without the analysis of external factors, for instance, natural environment and socioeconomic circumstances. Professor Zhu Jiefang from School of Finance and Economic Development of Northwest University of China argues that Marxist economic theory to a large degree comprises of natural-resources-relevant theory and economic-development theory (Zhu, 2018). Not merely did Karl Marx meticulously examine and calibrate the role of natural resources that are characteristic of the process of socioeconomic development trajectory, and also illustrated the fundamental approaches to natural-resources-relevant regulation and advancement (Zhu, 2018). In compliance with Karl Marx, natural resources are the indispensable components of social production and production costs can be guaranteed and profits can be on a rising track (Zhu, 2018). Henceforth, civil usage of natural resources should be followed by seamless anticipation upon potential, serious consequence, followed by a set of effective measures in prevention of demolition and degradation of natural resources for the sake of their exploitation and development. Figuratively speaking, the Marxist model of well-protecting and developing natural resources is compatible with the legendary vision of addressing unprecedented climate crisis.

In addition to the human labour force, the human beings should consist of two crucial parameters: the subject of labour, a subjective element in production process, and the means of labour, an objective factor there (Zhu, 2018). When civil production of commodities and production for commodity market lays a solid foundation for formation of comparable use value of the goods in which natural resources as the external factors are involved (Zhu, 2018). It is an indispensable element in the formation of use value, which is also organically associated with Karl Marx's analysis of the endogenous, abstract interrelationship amongst production, consumption, and value, which are significant to capitalistic economic production process and industrialisation.

Wherefore, except for the macroeconomic and microeconomic perspectives, the protections and regulations of environmental circumstances and environmental resources matter to international security and international development and even the potential dynamics of international relations because in no ways are natural resources are regarded as "products of people's labour", but they embrace use value, which helps to generate services for the formation of use value of products notwithstanding natural resources of zero value and free of charge (Zhu, 2018: 37). In what ways do natural resources literally matter to international production and even the potential international politico-economic and socioeconomic development, which some decision makers and classical intellectual relations analysts may ignore in one way or another? To begin with, natural resources provide free services for the production of goods and services, including the indispensable, irreplaceable services that require natural resources like precipitation, hydrogen and oxygen and ultraviolet rays and, on the other hand, the substitution of manpower in replacements of human force and manual force (Zhu, 2018). Furthermore, with the zero value of natural resources without intervening in the formation of production value, the replacement of manpower and alternative costly production conditions with natural resources can both cost-effective and even profitable (Zhu, 2018). Last but not least, the private-ownership-based commodity production negatively affects civic gratifications to monopolise, impede and exploit natural resources for the singular purpose of maximum profitability (Zhu, 2018). In that regard, in order to overcome the impediments of private ownership of natural resources to economic development, Karl Marx advocated that nationalisation of natural resources before the state disappears and land can singularly be the property of the state (Marx, 1990). Figuratively speaking, a kind of international ownership, collective management and redistribution of natural resources and wealth may help to pose a consequential restriction upon the potential abuse of natural resources and wealth in the hands of certain capitalistic industrial powers, without any alienation of the human beings or the natural environment.

Beyond the analysis of the singular necessity of natural resources, Karl Marx formulated his qualitative reviews concerning James Mill's work over the course of Marx's drafting the *Paris Manuscripts*, an important manuscript that may be a manifestation of the embryonic precursor to the emergence and sophistication of doctrine of Marxism. Tom Rockmore from Duguesne University in Pittsburgh in the United States observes that Karl Marx draws attention to the "distinction between production as a human being and its contrary" (Rockmore, 2018: 226). Karl Marx dialectically divided individuality as an independent human being and

interstate conflicts, and instead indicates that the commonality of shared *raison d'états* partly lies in "international socialisation of labour, which creates the reality of a normative, representative international society" (Ross, 2019: 179-180).

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alternative individual's pleasure in utilising products of use value (Rockmore, 2018; McLellan, 2000). Philosophically, Karl Marx managed to theorise the Hegelian master-slave nexus and then transposed such master-slave nexus into a relation of production as the venue for deepening development as a realised human being in association with the relation of production (Rockmore, 2018: 226). That foreshadows Marxist philosophy for alienation theory, which deeply criticises the uncoordinated, unsustainable and unequal ties between production and human beings as individuality over the course of classical capitalistic production for the sake of primitive accumulation only without any regard to social welfare and human independent value and collective human freedom.

Such an orientation for development as the core nature of a freely-realised human being engenders Marxist theory of alienation associated with socialisation of labour, in a widely cited passage from *The German Ideology*, someone, though perhaps neither Karl Marx and Friedrich Engels, suggests that an individual can "function as a hunter, a fisherman, or a critic" without their specific identity (Rockmore, 2018: 227). *The German Ideology*, significantly the doctrinal standpoint of Karl Marx and Friedrich Engels, and their philosophical conscience for an original epistemology and an unspecified future period in which the division of labour will become obsolete is perceived in theory (Rockmore, 2018). In compliance with *The German Ideology*, there could a period when no pressure upon aggrandising economic production will be available because individual liberty to behave and travail may be indistinguishable with the hypothesis that much amplification of economic production and mercantilistic interests is, at least, developed with a cardinal concern (Rockmore, 2018; Marx and Engels, 2016). It could be predicted and expected that in a future society, there will be and should be no alienation of human beings as labour force and working instruments for the sake of merely physical subsistence rather than individual and collective liberty and independent will and promotion towards worthiness instead of worthlessness.

Likewise, as a social theorist and economic theorist, Karl Marx highlights that the labour process is the process of interpersonal production relations and nature is in parallel the process of the humanity-nature material transformation (Zhu, 2018; Marx and Engels, 2016; McLellan, 2000). Natural human exercise and human activity alter both natural matter and the substance of the Humankind, subliming civil potential and independent human will. Therefore, nature as well as independent human is an indispensable prerequisite to human practice and the process by which the Humankind alters natural matter forms the material basis for the existence of human beings towards social beings, unencumbered by human will (Zhu, 2018).

Here is a theoretical question of why Karl Marx as an economist and social theorist to a large degree attaches considerable importance to the nature and emancipation of the human beings and independent human will? That may be Karl Marx's primary concern: modern form of the ancient problem of human flourishing in a modern fashion interweaves with holistic philosophical tradition and custom of heterogeneous forms in differential periods (Rockmore, 2018; Marx and Engels, 2016; McLellan, 2000). "In ancient Greek philosophy, human flourishing concerns excellence of function discussed by Plato, Aristotle and other ancient figures" (Rockmore, 2018: 225). Afterwards, the rise of the modern industrial state generates much transmogrification of the problem of human flourishing from virtue or excellence of function; in ancient Greek context, to the capability to function as "a free individual within modern industrial society" (Rockmore, 2018: 225). One of the most remarkable intellectual instigators amid the Enlightenment Movement, Jean-Luc Rousseau attached much considerable significance to the specific nature and real possibility of human freedom over the course of the pervasive Industrial Revolution sweeping the modern world, which inadvertently resulted in variations in the nature of human freedom that Rousseau highlighted "in the context of different instantiations of modern capitalism" (Rockmore, 2018: 225). Partly and constructivistically inheriting from Rousseau's ideational legacies, Karl Marx proposed that the free and full development of man is the highest pursuit and the ultimate goal of man (Marx and Engels, 2016; McLellan, 2000). Meanwhile, the free and full development of man is the main line of Marx's thought and runs through the development of doctrine of Marxism.

After most abstract points concerning social theory and economic theory chiefly initiated and put forward by Karl Marx have been critically synthesised, it is philosophically and theoretically consequentially to make an organic, dialectical association of Marxist philosophy with international relations that matter to multiple theoretic analyses of the dynamics of international affairs and international governance institutions and mechanism, whose philosophy may be distinct from the mainstream international relations theoretical grounds. Professor Benno Teschke from University of Sussex emphasises that Marxist philosophical thought

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as regards international relations and Marxist philosophical integration into the Western canon of international relations disciplines and methodologies are the controvertible, imperfect product, symptomatic of the politics of social science over the course of the Soviet-US bipolar world system (Teschke, 2010). Marxist philosophy and Marxist social science regarding international relations was on the embryonic stage amidst of the interwar years and the preliminary bipolar-system period and the termination of the unchallenged US hegemonic status, and the intercontinental confrontation between the Global North and Global South did result in Marxist internal disciplinary differentiation and holistic consolidation as a unique, recognisable international relations discipline (Teschke, 2010). It could be observed that In the contemporary world, as a result of the devoid of the external restrictions upon geopolitics of bipolarity between the Soviet Union and the United States, the Marxist theoretical frameworks concerning international relations, international security and international development can present a supplementary counterweight to the chiefly-US-designed mainstream international relations discipline and theoretical frameworks, such as realism and liberalism and the like, including the substantial Marxist implications for the Belt and Road Initiative and Global Development Initiative, which will be further discussed in the successive sections.

Before Marxist prototype of international relations and international development disciplines, liberal cosmopolitanism influenced Karl Marx's perception of interstate activities on the theoretical grounds of the transnationalising power of capitalism and transnational commercial interdependence towards a probably post-capitalism world that Marx perceived (Teschke, 2010). This theoretical, epistemological perspective, primarily sketched in *German Ideology*, formed its canonical definition in *Communist Manifesto*:

“The need of a constantly expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must be nestle everywhere, settle everywhere, establish connections everywhere. The bourgeoisie has through its exploitation of the world-market given a cosmopolitan character to production and consumption in every country. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal interdependence of nations.,, The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian nations into civilisation” (Marx and Engels, 1998: 39).

It could be observed that such a statement upon the implicit nexus between capitalist production and interstate relations is the very product of the specific circumstance that the first sweeping Industrial Revolution and machinery advancement promoted the variations in the means of capitalist production and capitalist, bourgeoisie interests of domestic groups and state preferences. In compliance with to this statement by Karl Marx and Friedrich Engels, it could also be implicitly observed that the core dynamic behind this process was driven by the historically-facilitating universalisation of capitalistic production bearing the endogenous contradictory relation between waged workers and capitalists and bourgeoisie classes for the purpose of expanded reproduction through the means of competition and accumulation and at an interstate and intrastate level, a series of social transformations in non-capitalist societies towards the world market of competition was emerged externally and internally, vertically and horizontally (Teschke, 2010). Professor Benno Teschke from University of Sussex emphasises that “while this perspective retained the role of states as guarantors of exploitative and antagonistic class-divided societies, militarised interstate conflicts would be gradually replaced by the consolidation and polarisation of classes, leading to the intensification of class struggle on a global scale, culminating eventually in a synchronised proletarian world revolution” (Teschke, 2010: 164). To some extent, not merely does the unique, supplementary Marxist international relations theoretical framework challenge the US-designed mainstream international relations theoretical frameworks but more significantly Marxist international relations theoretical framework re-scales, re-align, re-fragment and re-territorialise different parts of intrastate class groups, intranational revolutionary groups, and even international revolution movements.

Furthermore, classical Marxist philosophical thoughts as regards imperialism and neo-imperialism seeks to systematically juxtapose the varying geopolitical dynamics and crisis of international system and international governance mechanism with capitalist development, including the scramble for natural resources and territories in the African continent, arms race and so forth (Teschke, 2010). During those moments and periods, generally, socialist tactics and strategy were redefined in the light of capitalistic economic downward trajectory (Mommsen, 1980; Brewer, 1990; Chilcote, 2000). As capitalism varied in form and nature for the time being, the capitalistic ends of expanded reproduction justified the notion of finance capital, an implicit bridge

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between banking capital and industrial, and state preference comprised of fractured capitalist interests through the profit-monopolising politicoeconomic means (Teschke, 2010). As a result of it, Professor Benno Teschke at University of Sussex points out that the inevitable trajectory of overproduction and overaccumulation (underconsumption) is partly characteristic of capitalism's long-term dynamics over the course of industrialisation (Teschke, 2010). At an interstate level, the predictable formation of interstate and regional rivalry resulted from the capitalistic interests of acquiring raw materials, expanding new markets and colonial territorialisation and politico-military predominance and monopoly; at a domestic level, trade protectionism manipulated the import of foreign trade and states played an intervening role in price setting in the domestic market above the level of world markets (Teschke, 2010). It could be implicitly inferred that probably Marxist thoughts concerning international relations may be a kind of extension of critique of spread of capitalism and bourgeoisie classes, whose core interests serve the capitalist-power-maximising interests and profit-maximising orientation and expansion of capitalist markets and world resources. To a large degree, Marxist theory of international relations may not have been part of mainstream international relations theory, or the politico-economic research over international affairs conducted by Karl Marx and Friedrich Engels cannot be distinguishable from their historical circumstances that influenced their research purpose.

Integrated Scholarships of Literature Reviews on Theoretical Debate as Regards School of Mohism

Albeit in some ways School of Mohism to have been flourished over the course of the Warring States Era (475 BC -- 221 BC) immediately preceding territorial unification of an ancient China led by the first Emperor of the Chin Dynasty, it could be observed that Mozi and Mohists were ineluctable, indelible intellectual participants in the context of ideas of classical Chinese philosophy with that period (Johnston, 2013). In comparison with Western philosophy that to a large degree attaches much considerable importance to systematic analysis on the empirical grounds, the *Mozi* literally represents the preliminary experimentation and implementation in classical Chinese philosophy of systematic argumentation on a basis of certain criteria of validations, whose postulations pertain to natural sciences as well as epistemology and logic (Johnston, 2013). To a large degree, the significance of Mozi is highly acclaimed within the Western academic communities over China Studies (Johnston, Ian, 2013). For instance, Chad Hansen (1992: 95), in the opening to his chapter on Mozi, depicts that:

“He is the most important philosopher in the early half of the classical period. Analysing his thought carefully gives us a more accurate view of the direction of philosophical thought in China.. Writing argumentative essays and engaging in philosophical reflection both start with Mozi. He formulates a unique version of utilitarianism and argues for that theory and for an explicit political theory. He offers an interesting version of a state of nature justification for social organisation. He works out a coherent pragmatic epistemology and both an operational and a historical theory of language.”

Like an above-mentioned question as regards the emergence of School of Marxism from a set of industrial movements and sociopolitical movements against socially-disruptive development and predominance of bourgeoisie class, which put the working class and proletarian groups at a far disadvantageous position, here is a comparable question of how School of Mohism emerged amidst the Spring and Autumn Period and was discussed during the ensuing Warring-States Era. That may be dependent upon comparable exogenous factors like historical circumstances: with the birth of Mozi as recorded, the lord and ministers of State of Lu were “enjoying lives of extravagance and dissipation, indulging in pleasure and wallowing in debauchery” on an almost regular basis (Zhou and Cheng, 2010: 6). To the contrary, amidst the period of famine, the ordinary demographics suffered from insufficient food and clothes, starvation, extreme labour and so forth (Zhou and Cheng, 2010). Moreover, throughout the holistic society, “the strong pillaged the weak, the many tyrannised the few, the devious cheated the innocent, the noble lord over the lowly” (Zhou and Cheng and Honey, 2010: 6). The Spring and Autumn Period had witnessed an undeniable condition of facing intrastate rebellion and interstate attack (Zhou and Cheng, 2010). In the midst of such tumult that drove the *descendance* of royal power, the chances of keeping operating the government-run educational and academic institutions became slimmer and slimmer, which generated the rise and flourishing of private schools afterwards (Zhou and Cheng, 2010). Given this historical background of “the Son of Heaven having lost power and learning having shifted to the barbarous tribes all around,” small producers gained such rare opportunities to acquire cultural knowledge in the pursuit of senior prestige of the scholars (Zhou and Cheng, 2010: 6). As a result of it, it was under this grand historical circumstance that Mozi was a consequential, history-making intellectual thinker from among the common people who arose in response to the needs of times from the underprivileged background of small

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producers (Zhou and Cheng, 2010).

Whereas a Spring-and-Autumn-Period-and-Warring-States-Period-based historical background of phenomenal changes and social contexts necessitated much emergence of great intellectual thinkers left Mozi a rare opportunity to express his intellectual advocacy over social issues and interstate affairs, any alternative information with alternative aspects seems elusive and at least insufficiently limited: “the names are most easily discovered from the Mozi and from other works, and scholars have compiled lists that include the names of 34 to 39 possible Mohists| (Johnston, 2013: xii). some Mohists may have become the groups of Mozi-led official positions or defensive measures and other considered works (Johnston, 2013). Many hypotheses upon two or more separate philosophical schools of Mohism may have been associated with the pre-Han records, scripts and documents, and some modern scholars have sought to juxtapose the supposedly separate schools with specific variables of School of Mohism (Johnston, 2013: xii). Owing to the insufficiency of detailed evidence about the schools, the question of how separate they literally were and whether any separation that did exist was dependent upon doctrinal disparity or merely contingent external factors, e.g. geographical disadvantages or charismatic leadership in mobilising disciples (Johnston, 2013). On the question of background, Angus Graham (1978: 10) suggests that we should think of the Mohist movement as “a confluence of merchants, craftsmen and underprivileged nobles, briefly emerging as a power in the cities as the feudal order disintegrates, but soon to be thrust back by the new bureaucratized Empire into the station which it has pleased Heaven to decree for them”. Nevertheless, there is supporting evidence information next to nothing about the type of people who became an integral component and participant of the Mohist movement (Johnston, 2013).

Irrespective of limited evidence concerning Mozi’s background and identity of his disciples of Mohism, it could be argued that Mozi and his disciples exerted substantial accomplishments in certain philosophical and conceptual domains, for instance, “in science and logic” in particular (Zhou and Cheng, 2010: 6). His ideal of having much inclination to “undergo any hardship for the sake of the good” displayed a lofty character (Zhou and Cheng, 2010: 6). All of this made Mozi and the Mohist school which Mozi initiated have a high bearing upon an age of social transformation, in particular Spring and Autumn Period and Warring States Era (Zhou and Cheng, 2010). A considerable proportion of doctrinal significance and implication behind School of Mohism to the Chinese intellectual chronicle and to the contemporary world of incremental interstate, inter-regional and intercontinental geopolitical conflict, competition and complexity may necessitate the resumption and renaissance of ideational inspirations from Mohist thoughts as part of classical Chinese intellectual thoughts, of which part of Western philosophy, originating from ancient Greek civilisation and ancient Roman civilisation may have fallen short, in terms of universal fraternity, meritorious orientation, non-proliferation of offensive warfare and promotion of peace and stability and the like.

To start with, doctrine of Mohism profoundly advocates the principle of universal fraternity without partiality, which indicates that individuals, non-state actors and state actors alike, should bear obligations to universally cherish one another with zero partiality, stereotype or discrimination in the establishment and an authentic society towards authentic harmony (Johnston, 2013). Literally, it could be observed that this sort of philosophical concept -- albeit being to some extent Utopian on the ground of a disruptive, chaotic, transactional society -- could be regarded as an advanced representative manifestation and exemplification of “humaneness and benevolence”, which encompasses every solitary individual and “is manifested in practice by everyone” striving to safeguard and guarantee maximum individuals benefit on an equal footing (Johnston, 2013: xviii). When it comes to the question of whether this kind of philosophical conception concerning universal fraternity can be justifiable in terms of efficacy, through the means of offering representative historical cases and samples as regards those ancient state rulers who persuaded their subjects altogether for the sake of achieving challenging, improbable objectives, Mozi, this founding father of Doctrine of Mohism, resolutely countered the objection that it is falsifiable, problematic and unfeasible to disseminate universal fraternity (Johnston, 2013). For instance, in compliance with Mozi, their methodology to help to achieve universal fraternity was, on the one hand, to reward those officials and personnel who meticulously perform universal fraternity and, on the other hand, to sanction and denounce those perpetrators who actually do the contrary (Johnston, 2013). The intrinsic logic behind such of Mohist disposition may depend upon Mohist hypothesis and presupposition that it is highly likely that universal fraternity should collectively and inclusively “benefit the lover and the loved” whereas the failure to perform such universal fraternity is doomed to engender social turmoil (Wen, 2011: 74). Comparatively speaking, Mohist thought concerning universal fraternity “may be

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analogous to that of Christian doctrine” (Wen, 2011: 74; Zhou and Cheng, 2010: 92), albeit in some ways Mohist idealist philosophical conception partly serves to challenge the aristocratic ideas of Confucianism. School of Mohism indicates that all the creatures, which are believed to be “created by God in Christian sense from the *Holy Scripture*”, are of that equality (Wen, 2011: 74; Zhou and Cheng, 2010: 92). Likewise, the “charity” of Christians also advocated loving others as oneself, and loving all men equally (Zhou and Cheng, 2010: 92-94)². It could be argued that part of intrinsic factors of Mohist advocacy for universal fraternity may be accidentally and coincidentally indistinguishable from the disposition that similar to Christianity and distinct from the kinship-oriented benevolence and refusal to the will of the Heaven by Confucianism, Doctrine of Mohism believes “in the will of Heaven, which possessed a will and disposition, and the rulers on Earth were its sons and Heaven could reward or punish humans for their performance, so rulers ought to be cautious in handling their duties” (Wen, 2011: 74).

If it is investigated in a further way, tightly interwoven with “embracing universal fraternity” is Mozi’s utilitarian ethical principle of engagement on a solid basis of mutual benefit (Zhou and Cheng, 2010: 94). In compliance with Mozi, “embracing universal fraternity” should be an intrinsic moral sentiment, and “engaging in what is mutually beneficial” may be the pragmatic performance and practice in expressions of such mores (Zhou and Cheng, 2010: 96). That could be a sort of progressive ideational legacy with Mohist unified view of righteousness and benefits that work for the communal, collective interests of the common people rather than private scheme and narrow self-interest (Zhou and Cheng, 2010)³.

As a result, the principle of universal fraternity may become the ideational prerequisite to Mohist condemnation of offensive, aggressive warfare (Wen, 2011). From *Mozi: The Book of Master Mo*, Mozi (2013: 91) argues that “in ancient times, kings, dukes and bureaucratic officials, if they genuinely desired success and abhorred failure and wished for peace rather than disliked danger, could not do otherwise than condemn offensive warfare”. Mozi managed to make an analogous juxtaposition with some individual behaviours at a micro level: “if there is one man who enters an orchard or garden of another and steals his peaches and plums, all who hear about it condemn him. If those above who conduct government get hold of him, they punish him” (Mozi, 2013: 91). Mozi points out that destroying others for the sake of own benefits is the root cause (Mozi, 2013). “When it comes to killing an innocent man, seizing his clothes and fur garments, and taking his spear and sword, the lack of righteousness and justice is even greater than entering another’s animal enclosure and taking his horses and oxen” (Mozi, 2013: 91). Mozi highlighted the danger of devoid of benevolence and righteousness (Mozi, 2013). It may be praiseworthy for Mozi to have emphasised the significance of righteousness and justice, notwithstanding in Mohist sense rather than in contemporary sense, and of rarely aggressively attacking other states or their properties during the Spring and Autumn Period when there normally had been no warfare of righteousness or justice in absolute terms, strictly speaking. Mozi’s advocacy for the perceived normative behaviour of an enlightened ruler with a series of historical cases and examples can be the very inheritable treasure for advocating interstate, and interpersonal, peace and harmony, which may be corresponding to Mohist important ideational conception of universal fraternity irrespective of kinship, social status or territorial border and so forth, and that ideational aspect may be beneficial to the building of a universal-fraternity-oriented international society despite zero possibility of successfully achieving that overnight or within a short period.

On the other hand, it should be objectively recognised that Mozi literally may have idealistically subjectified the substance

² Zhou Xian and Cheng Aimin quote the statement from *The Book of Matthew* writes, “in any circumstance, do unto others as you would have them do unto you, because this is the law and the prophets” (Zhou and Cheng, 2010: 94). It is just that the love of Christ goes one step further than ‘universal fraternity’ in requiring that people requite injury with virtue, and those whom should be love include one’s enemies and the evil (Zhou and Cheng, 2010: 94). Notwithstanding the author of this research analytical essay on the topic of School of Marxism and School of Mohism being an atheist or an agnostic, it could be observed that there are a certain of comparable, reciprocal elements between Mohism and Christianity when it comes to universal fraternity, compassionateness, generosity, and so forth.

³ The implication behind may be that “Mohists advocated both love and profit being mentioned together, regarding such viewpoints of humaneness, rightness and love as directly linked with benefits and utility” (Zhou and Cheng, 2010: 96).

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of righteousness without taking sufficient time and external conditions to empirically identify, examine or evaluate the definition, scope, feasibility or sustainability of righteousness without certain consequential frameworks and theoretical grounds and mechanisms, or to investigate the intrinsic disparities among unjust warfare, e.g. just warfare in pursuit of territorial unification, or unjust war for territorial separation and so forth, which it should have been considerable for Mozi or Mohist scholars to necessarily compartmentalise. Moreover, Mohism supporting and advancing interstate peace and harmony is in contradiction with Han Fei's *Realpolitik* framework in services of the ultimate interests of the supreme rulers, for the Mohist principle of condemning offensive warfare is to dismiss any form of warfare irrespective of its ends and its means in some circumstances (Johnston, 2013). In other words, Mozi's thoughts ridicule the rationalisation of war completely, and "no aggression" is the cardinal principle of his philosophical and political epistemology (Wen, 2011: 74). Nevertheless, being analogous to Doctrine of Marxism against imperialism and colonialism in services of formation of empire to exploit resources and forces, Mozi's position may be viewed as originally anti-imperialism by substance amid the chaotic Spring and Autumn Period and Warring-States Period (Johnston, 2013), because Mozi's argument may be philosophically applicable to this day that a great amount of socially-disruptive warfare destroys civics and resources and engender benefit next to nothing to the Heaven or ordinary people and instead is meant to jeopardise the physical existence of individuals (Johnston, 2013; Wen, 2011).

Beyond Mohist philosophical advocacy for universal fraternity without partiality and Mohist criticism on warfare in all sort of form, the principle of exalting worthiness, i.e. moral worth defined in a context of right action, righteousness and justice, is to recruit and promote somebody meritorious and competent and to jettison those who are to the contrary (Johnston, 2013). By presenting certain cases of failed governance by the rulers, Mozi argues that "it is because kings, dukes, and great officers who govern a state are unable to use exalting worthiness and utilising ability in their governing" (Mozi, 2013:31). To paraphrase Mozi's logical disposition, there is a positive correlation between the recruitment and promotion of meritorious, worthy bureaucratic officials and the stability and order of a state (Mozi, 2013). In compliance with *Mozi: The Book of Master Mo*, the administration of the state tends to achieve wealth, a large proportion of demographics and good order, which is the chief objective of sound bureaucratic and administrative governance (Johnston, 2013). Mozi did bear profound displeasure on the societal structure where he inhabited, and thus aimed to alter it by calling on his disciples in the establishments of new governance and the power of aristocratic families should be dissipated, "the shackles of family background shaken off" (Wen, 2011: 75). It was under this grand circumstance that for good rule of state, Mozi's suggestions comprise of "promotion of the virtuous and capable" personnel, and "much compliance to superiors", followed by Mozi's advocacy for enlightened rulers to launch recruitment of candidates for official posts merely on the basis of their own capabilities and worthiness (Wen, 2011: 75). It could be observed that Mozi may have been an expert in making an analogous comparison to vividly present his arguments. For instance, from Chapter Eight: Exalting Worthiness I, Mozi deduced that "Suppose you wish to increase the number of officers of the state who are skilled in archery and charioteering. You must enrich, ennoble, respect and praise them. Then officers of the state who are skilled in archery and charioteering can be obtained in large numbers. How much more so does this apply to officers who are worthy and good - men whose virtue is substantial, men who are discriminating in discussion and well versed in principle. Such men are certainly treasures of the state and worthy assistants at the altars of soil and grain (Mozi, 2013: 31-32). Mohist methodology to achieve the cardinal objective of selection of component officials depends upon mentor-ship and cultivation and rewards (e.g. stipend and emolument and promotion, etc.) of enlightened official and a guarantee of the consistency between bureaucratic position and intellectual acuity and talent in governance and promotion of worthy officers in golden times and perilous times. Comparatively speaking, it could be emphasised that this philosophical conception may to some extent be comparable and even diametrically analogous to Han Fei's legalist doctrines of jettisoning personal background, ethics, and morality as part of the criteria and standards of official recruitment and selection. Likewise, it could also be observed that Mohist disposition of exalting worthiness may be to a certain degree tantamount and comparable to Confucian notion of meritocracy (albeit Confucian orientation towards kinship and hierarchy), and the similarity between theirs lies in their emphasis over the defined virtue and worthiness and merits of the sage kings and rulers in ancient times. All of these may be a representative manifestation and indication of why School of Mohism should not be investigated and researched in isolation without specific historical context and logical prerequisite. Nevertheless, it should be recognisable that it is ambiguously unidentifiable for the School of Mohism in terms of how to dialectically formulate a

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generally-acknowledged criterion and formula on worthiness-relevant judgement and on identifying, evaluating and retrospectively the nature, scope and performance of the worthy as well as intrinsic elements and exogenous elements at a Newtonian, empirical, ideational and philosophical level.

Probably associated with the necessity of getting results ultimately done by meritorious personnel and enlightened rulers, Mohist principle of exalting unity or much compliance to superiors is that society should be bound together by an ideational unity or uniformity, especially ethical and social principles, extending through all its strata (Johnston, 2013; Mozi, 2013). Theoretically, this can be achieved by the means of institutionalising a hierarchy of leaders who profoundly adhere to these beliefs themselves and maintain unity by the means of rewards and punishments, determined by conformity with shared epistemology (Johnston, 2013; Mozi, 2013). In other words, this principle within the Mohist framework of exalting unity attaches much importance to organisational hierarchical order and even controversial unconditional obedience and implementation of the order of senior leaders within certain context, certain framework and logical premises. It could be briefly argued that on the one hand, the unity and integrity between the subordinates and the supreme leaders can strengthen the organisational structure. On the other hand, excessive passive, unconditional obedience towards the superior leaders or a singular dominant unipolar power inadvertently tends to engender rigidity, inflexibility, non-equilibrium, authoritarianism, totalitarianism and hegemony within a multipolar system.

3. RE-EVALUATIONS ON DIALECTICAL AND COMPARATIVE CRITIQUE OF EPISTEMOLOGICAL AND METHODOLOGICAL USAGE AS REGARDS MARXIST PHILOSOPHY AND MOHIST PHILOSOPHY

Observational Legacies of Methodological and Epistemological Merits and Limitations as Regards Marxism

Marxist intellectual contribution to world philosophy and social science can be regarded as amongst the most influential philosophical accomplishments and philosophical enlightenment, free from religious dominance and religious hegemony as a result of Renaissance Movement, which generated a whole host of social activities in developments of philosophical revolution. Regardless of certain limitations in theoretical judgements made by both Karl Marx and Friedrich Engels owing to limited theoretical frameworks and insufficient findings subjected to their specific historical context and circumstance, technological advances and phenomenal changes and adjustments that only the successive generations could have made and would have made, or Marxist philosophy to have been highly ideologically utilised by third parties in services of contexts of corresponding social systems and political interests amid the period of global interstate warfare and bipolar systems, there is every reason to believe that a high proportion of intellectual nutritional legacies can be observed to be inheritable, identifiable, verifiable and even philosophically and theoretically justifiable, epistemologically, methodologically and ontologically. In general, Liu Xiaohua, from School of Marxism of Huaiyin Normal University in Huai'an, Jiangsu Province of China, and Huang Mingli, from School of Marxism of Hohai University in Nanjing, Jiangsu Province of China, highlighted that Karl Marx constructed his own theoretical model associated with philosophical criticism coupled with targeted social practice, to target unreasonable social systems by the grace of transformation from idealism to dialectical materialism (Liu and Huang, 2020). Wherefore, the unit of "critical weapon" and "weapon of criticism" was accomplished historically and logically, in services of Karl Marx's ultimate goal: a communal society (Liu and Huang, 2020: 212). Simultaneously, the weapon of criticism cannot play a role of substitute for the criticism by weapon. The formation and development of Karl Marx's critical theory is, on the one side, the product of Western classical culture, and on the other side, a result of the theoretical sublimation of the Western proletarian revolutionary experience to which Marx attached much importance in the response to certain demerits and deficiencies of non-Marxism and even anti-Marxism (Liu and Huang, 2020). Of course, some demerits and deficiencies of non-Marxist thoughts do not thoroughly suggest that every solitary philosophical, ideational element of the latter ones is theoretically and epistemologically invalid and problematic at anytime in any circumstance. Instead, just in services of changing the world through proletarian revolutionary means within certain historical contexts, a kind of comprehensive, advanced philosophical guidance should be the very antidote to the potential accomplishments of that.

When it comes to epistemology, Karl Marx theoretically problematised the relationship between human and nature, between self-alienation and human freedom, between value and production, between private property and interests of

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bourgeoisie conglomerates and so forth. Karl Marx's advocacy for positive abolition of private property as well as its substantive system and mechanism generates Karl Marx's conceptual orientation of the probable establishment of a communal society of common, collective interests in avoidance of the means of merely physical subsistence as the chief means by maximum alienation of the proletarians in services of the instruments of production singularly for the bourgeoisie, capitalistic conglomerates and associations and maximum alienation of individual in services of monarchical system. It could be argued that Karl Marx's discovery, empirical and deductive analysis of the substance of alienation and of classical, primitive capitalist system may offer alternative room and scopes for deconstructing and investigating the cloak of primitive accumulation and the substance behind the highly-irreconcilable contradiction between production and labour, between the exploiter and the exploited. Likewise, this kind of analysis forms the basis for revelation of authentic substance of a merely monarchical and bourgeoisie society where bourgeoisie conglomerates and monarchical interests inundate, followed by the necessary call for historical and social transformation of the proletarians and the underprivileged as the merely physical species into social being and the real human beings of human freedom and human intellectual and philosophical emancipation. If Marxism and Mohism are researched comparatively, it could be highlighted that Marx's argument for positive abolition of private property may be heteronymous with Mozi's doctrine of universal fraternity with impartiality for a common good whereas Marx's philosophy targets the root causes of social system and economic system and yet Mozi's philosophy tends to be on the ideational ground only without attaching much considerable significance to social system and economic system. One of the chiefest reasons for such juxtaposition may be that Mozi's calls for universal benevolence and humaneness bear a kind of implication behind the establishments of a communal society on a basis of communal benevolence rather than hierarchical love in accordance with the degree to which the people maintain the relationship with kinship and with private property, and Marx's consequential calls for positive abolition of private property theoretically literally serve the ultimate purpose of formulating a communal society of minimum narrow self-interests surrounding production of private property and no mechanistic alienation of the humanity.

Beyond the Marxist epistemology, it could be observed that the chief sources of School of Marxism methodologically rest from Hegelian dialectics and Feuerbach's humanism (McLellan, 2000). As for the intrinsic relationship of Hegelian dialectics to Karl Marx's theoretical research, by significantly inheriting the dual role of dialectics, Karl Marx managed to differentiate what really is empirically and what is ought to be, between what is finite and what is infinite, between what is real and rational and what is ideal and irrational, notwithstanding Marx's constructivistic criticism on Hegel's overemphasis of role of Absolute Spirit, which is literally distant from philosophy of dialectical materialism because the idea of dialectics may emphasise quantitative change and process and contradiction that drives qualitative changes in a world in flux (McLellan, 2000; Engels, 2012).

Karl Marx's materialist analysis of nature is a gradual product of Marx's constructive criticism upon Hegel and Feuerbach's theory of nature (Zhu, 2018). Hegel's theory of nature metaphorically changes the nature that deviates from humans, i.e. "the realistic people and realistic humanity" (Zhu, 2018: 79). Yet, certain demerits can be found. One refers to subjectivity that absolute spirit is the deterministic variable of the holistic nature; another one refers to non-practicality that life of humanity determines nature (Zhu, 2018). To the contrary, Ludwig Feuerbach (2021) believes that the being of the outside world is distant and distinguishable from sensuous human activities and highlights the singular importance of the outside world without attaching much importance to the human world because Feuerbach identifies the nature that has not yet been placed under the rule of man (Marx and Engels, 2016; Feuerbach, 2021). It is fair to say that Karl Marx dialectically conceptualises and theorises human history as essentially a history of practice (Marx and Engels, 2014). As one of major ontological objects of historical materialism, nature is by no means an abstract natural world decoupled from the human beings or social beings but rather the natural world of human reality intertwined with human practice (Zhu, 2018). Thus, "objectivity, social historicity and practicality are the essential features of Karl Marx's natural category" (Zhu, 2018: 79). It could in parallel be argued that objectivity, social historicity and practicality in international relations and international social system are indistinguishable from Marxist methodology of advanced dialectics and materialism that are constructivistically inherited and distinct from those of Hegel and Feuerbach.

By constantly sublimating, criticising and transcending the criticism of classical philosophy, Karl Marx established a thorough view of history and the dialectics of history and the epistemology of history significantly helped Marx as an enlightened philosopher to provide materialist analysis of problems of social reality rather than classical metaphysical methodology (Liu and

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Huang, 2020). The potential implication may be that the real connotation of Marxist philosophy may be that pure philosophical thinking alone would help next to nothing to analyse social life from the current, real, historical and concrete aspect (Liu and Huang, 2020). In other words, Doctrine of Marxism had been advancing on the track of transformation and realisation from pure idealism and abstract thinking and sensuous human consciousness to the down-to-earth orientation through the period of its cradle and initiation.

On the other hand, owing to the limitation in time, space and condition, it is fair to acknowledge that School of Marxism within the context of international relations discipline necessitates perfection and constructivistic rediscovery. Rarely did Karl Marx and Friedrich Engels systematically and empirically evaluate, let alone comprehensively resolve, the question of how society advances from the spatial and interspatial perspectives as time varies (Berki, 1971; Kandal, 1989; Harvery, 2001; Teschke, 2010). This dearth of theoretical exploration into political and economic communities of spatiotemporal diversity leads to limited conceptions of world history and capitalism, and may cause the dearth of the ready-made formula and resolutions in response to upgrading world affairs that follow (Teschke, 2010). For instance, Karl Marx and Friedrich Engels imputed a theoretical automaticity to a cross-border trajectory that discounted intrastate confrontation and geopolitical security dilemma without empirically defining the way that regional class relations and state forms would be transformed through the means of trade, commerce and expansion of markets towards capitalism (Teschke, 2010; Marx, 1990). Owing to the limited historical condition that capitalism and industrialisation just experienced a kind of preliminary transformation on Marx's day, Professor of University of Sussex Benno Teschke's argument may be understandable that classical Marxist conceptualisation and theorisation of imperialism may not be empirically incontrovertible specific to a circumscribed period or completely intertwined with Marxist theorisation and conceptualisation of international relations discipline and Teschke did representative case studies of price-setting and market-distorting monopolies, which were found to be comparatively elusive or insufficient in the international reality (Teschke, 2010). Probably, the implications behind Benno Teschke's research finding, which has been based on Teschke's sampling of cases and examples, may be that Marxist theorisation of capitalist production allowing price-setting state actors and bourgeoisie classes above the world-market levels within the domestic markets and national monopolies may contradict with Teschke's empirical, positivist observation that those manipulations and monopolistic activities may not be considerably invincible as imagined. Next, it is fair to observe that Karl Marx's sampling of capitalist cases and historical conditions may have become of that inadequacy and non-applicability to all states and communities of spatiotemporal diversity and complexity. The example that "the account of finance capital relied primarily on the example of the German and Austrian banking sectors, which contrasted strongly with more fragmented and competitive banking sectors in Britain and France" may be an exemplification of that historical and theoretical insufficiency (Teschke, 2010: 168). The smaller volume of capital exports to the colonial periphery in comparison with those of inter-imperialist trade and direct investments supports the special observation on the tiny influence of empire on the development of the imperialist state actor; albeit in some ways cumulative outcomes are unable to be "interpreted as nullifying the economic case for empire since profit expectations" may have incentivised "economic and political imperialism, "a simple cost-benefit analysis alone sheds insufficient light on the complexities involved" (Teschke, 2010: 168).

However, just as society and history advance, so is the case with conditions and factors, externally and internally; yet some changing conditions and factors may embrace certain invariable principles and guidelines. It could be argued that Benno Teschke's unique sampling of other different cases and examples to which Karl Marx did not methodologically attach a considerable significance for some historical and sociopolitical reasons does not thoroughly suggest that no longer is Marxist philosophy as regards social science, economic science and even international relations and international development disciplines applicable in the face of certain capitalistic economic crisis and unprecedented development crises in the contemporary world. Instead, to dialectically interpret the natures of internal, systemic loopholes and deficiencies and demerits within the capitalist production network cannot be distinguishable from multiple dialectical, materialist, and encyclopaedic implementation and performance of Marxist philosophy in general. For instance, Marxist philosophical frameworks can be relational to the remaining undesirable exploitation of natural resources in a series of periphery powers by certain dominant industrial powers through the political and economic means that may be distinct from classical capitalism that emerged over the course of industrialisation, to financial and economic conundrums like the sudden bankruptcy of Lehman Brother Holdings, much irresponsibility of numerous capitalistic

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oligarchic conglomerates, the manipulation of 1% of the wealthy and privileged through capitalistic means in a capitalistic society, which exacerbate income inequality and poverty alleviation among 99% of demographics in the US society (Sanders, 2016; Sanders, 2017). Furthermore, the ill-advised war in Iraq merely for the exploitation of petroleum and war in some periphery states in the African continent and Middle East continue to complicate interstate-relation dynamics in a US-hegemonic world system. In that sense, Marxist philosophy as regards international relations discipline against imperialism, new imperialism and transnationalisation of capitalistic groups and capitalistic interests is by no means obsolete in today's world of more capitalistic crisis and mismanagement. These above-mentioned phenomena in the contemporary world, to the contrary, is an exemplification and manifestation of constructivistic rediscovery and reinvestigation into Marxist philosophy in politico-economic principle and discipline as well as Marxist international relations discipline and subfield as the very theoretical and intellectual reciprocity with the mainstream international relations disciplines rather than the ready-made unchanged prescribed medications in response to the symptoms of capitalistic crises and relevant institutional, civilisational problems that follow.

Re-evaluation on Methodological and Epistemological Merits and Demerits as Regards School of Mohist Philosophy

Mozi's philosophy on universal fraternity not merely has set a lofty example for the Chinese ethnics, but more significantly exemplified the enormous spiritual strength of humanity. In the contemporary world, given, and in the face of a rising tide of irreversible globalisation and modernisation and problematic extreme individualism and egoism, it could be argued that much multiple rediscovery into Mozi's philosophy and conception of universal fraternity in pursuits of a common good invariably bears extremely many remarkable pragmatic implications (Zhou and Cheng, 2010). Moreover, Mozi's conception of defining universal fraternity as a moral obligation and potential antidote is even more appropriate in response to the modern planet where technological advances help to re-align parties and groups and yet help to fragment the mutual understandings to some extent (Zhou and Cheng, 2010; Sun, 2000). This problematic situation, which is in parallel available in the dynamics of international relations and inter-civilisational nexus, necessitates such an idea of Mohist universal fraternity without partiality.

However, here is the question of why School of Mohism could not have been profoundly highlighted and defined as an enshrined cardinal bureaucratic framework and mechanism and even philosophical guidance throughout the ancient Chinese history provided that Mohist core doctrines literally embrace philosophical, and social implications. Much investigation and analysis, both in antique times and in modern times, have already pertained to certain logical and identifiable reasons for the descendance and weakening trajectory of School of Mohism (Zhou and Cheng, 2010). To begin with, it was opposed by a very strong alternative in Doctrine of Confucianism which the aristocratic, monarchical ruling elites must have appreciated more, especially during the monarchical period of ancient China (Johnston, 2013). Ian Johnston's potential implications may be that the ruling elites of classical Chinese chronicle were unable to, and had no inclination to, juxtapose Mohism and Confucianism as the guiding mainstream ideologies. Furthermore, Elevating the worthy, described in a more colloquial fashion is to respect, and recruit worthy personnel, who should be the "knights worthy and fine, replete in virtuous nature, discerning in words and speech, and broad in the techniques of the way" (Zhou and Cheng, 2010: 152). In other words, Mohists criticised favouritism-oriented recruitment and advocated meritocracy, no matter whether his or her background is wealthy or impoverished, privileged or underprivileged. This unique Mohist meritocracy explicitly demonstrates that elevating the worthy must deconstruct the system of hereditary inheritance, and social rank in accordance with blood ties or kinship (Zhou and Cheng, 2010). However, this sort of philosophical conception may be more progressive than those of Confucianism, and yet may have been quixotic, Utopian owing to the historically-inherent blood ties of the patriarchal clan system in the Chinese society of the Spring and Autumn Period, Warring-States Period and even onward, it was fairly sociopolitically quixotic to diminish it completely and "a government thoroughly run by worthy men was impossible to exist" (Zhou and Cheng, 2010: 156). Furthermore, School of Mohism was a relatively complicated, idealistic classical Chinese philosophy bearing high individual and intellectual requirements (Johnston, 2013). This deficiency and demerit discovered by Ian Johnston may be implicitly associated with part of Mohist philosophy, which bear little empirical and realistic grounds: for instance, universal fraternity with impartiality may be resistant to human nature and a kinship-oriented classical Chinese society prior to Chinese modernisation. Actually, in a class society, this type of supra-class "universal fraternity" was merely a kind of hallucinatory phantasy with little solid social foundation.

Additionally, since rarely was School of Mohism implemented by a supreme ruler, "never has it achieved vindication" by

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constant implementation (Johnston, Ian, 2013: xxvi). It could be observed that “Mohism gradually faded away during the Han dynasty (206 BC - 219 AD)”, as multiple factors combined diminished its appeal and influence (Fraser, 2020: xiii). The stable, unified Han empire fragmented the social, political conditions that had fostered Mohism, attenuating their role as representatives of the middle class in small, endangered states and their utility as a social and military organisation (Fraser, 2020). The philosophy of Mohism must have lost its relevance to a significant degree as an achievable, accessible doctrine to resolve the bloodshed interstate warfare that characterised the Warring States Era when this culminated in “the formation of a unified empire, and skills in defensive warfare at a practical level were then no longer at a premium” (Johnston, 2013: xxvi).

Not with standing Mozi’s benign philosophical inclination and intention to redress a problematic society and interstate affairs, Mohist epistemologies and methodologies embrace certain intrinsic, inherent deficiencies in comparison with an authentically scientific epistemology, and the philosophy of Mohism is impossible to gauge the substance of objects because the sensory experience of the human beings is implausible to be tantamount to objective truth partly because human perceptions, to a large degree, will be erroneous and hallucinatory, containing multiple elements of probability index (Zhou and Cheng, 2010).

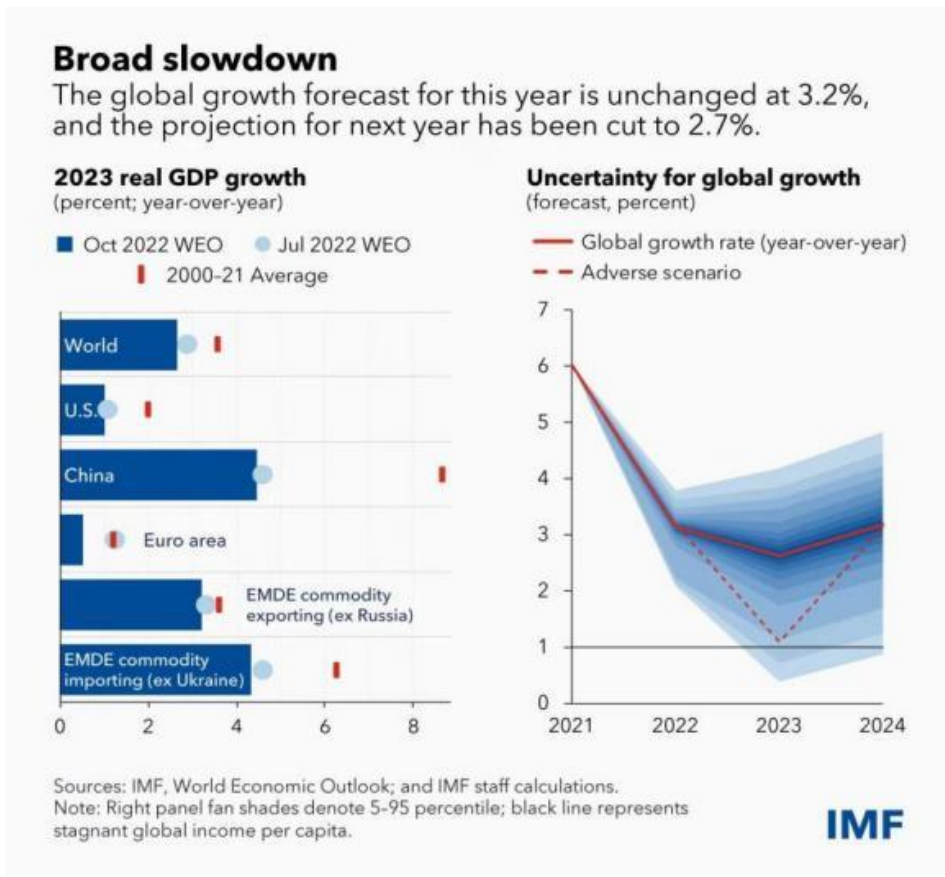
In addition to exalting the worthiness, Mohists demanded that identifying with one’s superior, was a comparable fundamental prerequisite to governing of the state, whose basic content was to require that all thinking and conduct of men be of no difference and inconsistency across all social strata (Zhou and Cheng, 2010). It is absolutely authoritative for the disposition and ideology initiated by the upper, senior level by which the subordinates and lower level must abide unconditionally (Zhou and Cheng, 2010). On the one hand, it is necessary to point out that Mozi’s ultimate prerequisite to exalting unity may be the organisational and individual orientation for the collective, communal interests of the people under the meritorious centralised leadership and management of a meritocratic, enlightened leader within. On the other hand, it must be critically recognised that this idealistic perception is intrinsically and epistemologically problematic: “because Mohists persistently stressed the obedience of the lower levels towards the upper ones, they ignored the restraints placed on the upper levels by the lower levels” (Zhou and Cheng, 2010: 158). The unrestricted expansion of absolute monarchy, dictatorship, authoritarianism, totalitarianism, to the extremity occurred afterwards.

Nevertheless, regardless of Mozi’s historical deficiency and theoretic loopholes, Mozi’s doctrine remains one of the most consequential, thought-provoking ancient Chinese intellectual thoughts that could be organically associated with international relations theory and international development in a non-confrontational fashion as it ought to be rather than in a potential arena of Thucydides’ Trap as it is. Thus, part of Mohist philosophy could make up for the theoretical loopholes of mainstream international relations theory and of inter-civilisational relations and international development theory.

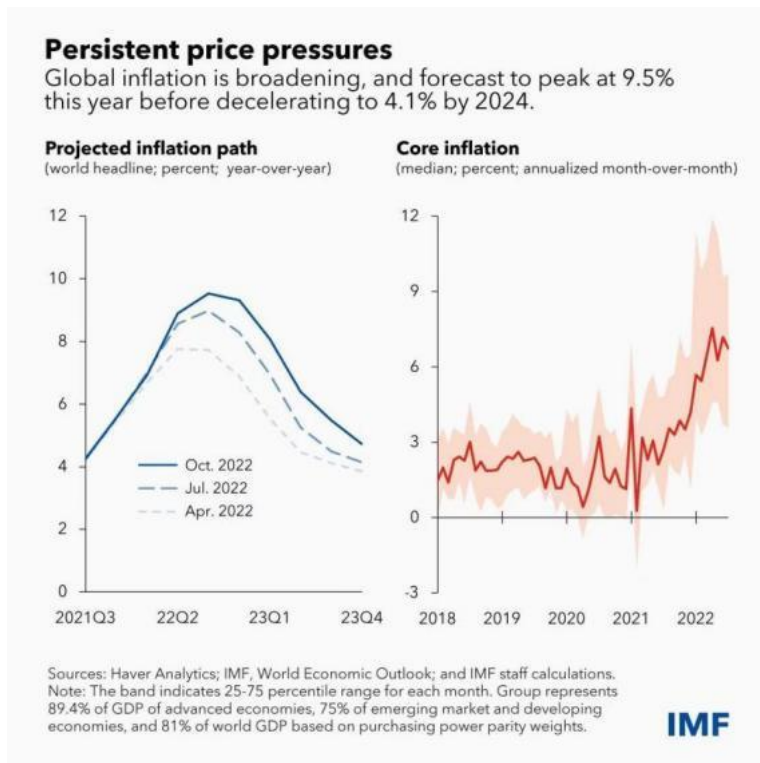
4. DIALECTICAL CASE STUDIES OF REPRESENTATIVE INTERNATIONAL DEVELOPMENT AND SECURITY MECHANISMS DESIGNED WITH MARXISM AND MOHISM IN COMPARISON WITH MAINSTREAM INTERNATIONAL RELATIONS THEORY

International Factors for Singular Necessity of New Civilisational, Institutional Governance Mechanism

For what reasons does the world necessitate the above-mentioned supplementary global governance perceptions associated with the combination between Marxism and Mohism in a world of remaining neoliberal international order and mainstream international relations theory? Probably the more challenging international arena as the external factors facilitates the economic state actors to reflect those a set of international conundrums. According to the latest IMF report, the global economy confronts downward pressures, owing to Russia-Ukraine geopolitical security dilemma, heightened inflation, and so forth (Gourinchas, 2022). Global inflation is now expected to peak at 9.5 percent this year before decelerating to 4.1 percent by 2024 (Gourinchas, 2022). The global growth forecast set by the IMF for 2022 remains at 3.2 percent, whereas the IMF projection for 2023 is reduced to 2.7 percent (Gourinchas, 2022). The three largest economic state entities on the world stage, the United States, China and the European Union continue to confront monetary and fiscal challenges (Gourinchas, 2022).



Note. From IMF, World Economic Outlook; and IMF Staff Calculations. by P.O. Gourinchas. 2022. *Policymakers Need Steady Hand as Storm Clouds Gather Over Global Economy.* Copyright 2022 by the authors. Permission not sought.



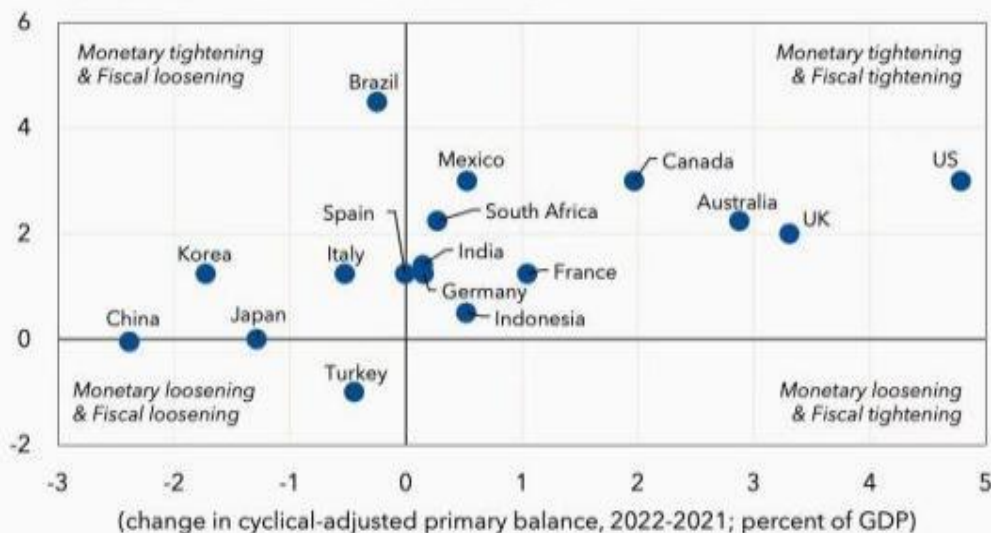
Note. From Haver Analytics; IMF, World Economic Outlook; and IMF Staff Calculations, by P.O. Gourinchas. 2022. *Policymakers Need Steady Hand as Storm Clouds Gather Over Global Economy.* Copyright 2022 by the authors. Permission not sought.

Fiscal-policy conundrum

The cost-of-living crisis complicates fiscal policy formulation.

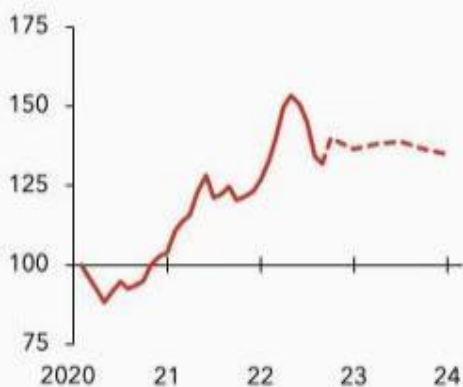
G-20 fiscal and monetary policy mix*

(change in policy rates, Jan. 22 - latest, percentage points)



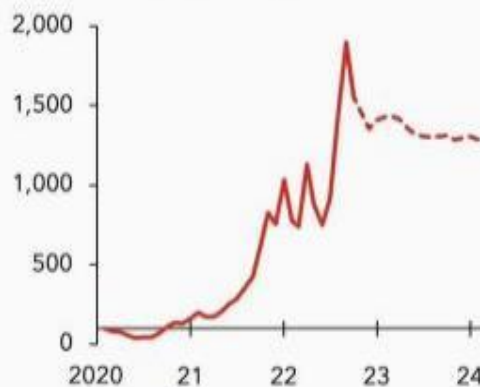
Food price index

(Jan 2020=100)



Natural gas prices

(Dutch TTF, Jan 2020=100)



Sources: Argus Direct; Bloomberg Finance L.P.; BIS; Haver Analytics; IMF Primary Commodity Price System; IMF, World Economic Outlook, October 2022; and IMF staff calculations.
 Note: *Excludes Russia. Food price index includes cereal, vegetable oils, meat, seafood, sugar, and other food (apple (non-citrus fruit), bananas, chana (legumes), fishmeal, groundnuts, milk (dairy), tomato (veg)) price indices.



Note. From Argus Direct, Bloomberg Finance LP; BIS; Haver Analytics; IMF, World Economic Outlook; and IMF Staff Calculations. by P.O. Gourinchas. 2022. Policymakers Need Steady Hand as Storm Clouds Gather Over Global Economy.

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Latest World Economic Outlook Growth Projections

(real GDP, annual percent change)	PROJECTIONS		
	2021	2022	2023
World Output	6.0	3.2	2.7
Advanced Economies	5.2	2.4	1.1
United States	5.7	1.6	1.0
Euro Area	5.2	3.1	0.5
Germany	2.6	1.5	-0.3
France	6.8	2.5	0.7
Italy	6.6	3.2	-0.2
Spain	5.1	4.3	1.2
Japan	1.7	1.7	1.6
United Kingdom	7.4	3.6	0.3
Canada	4.5	3.3	1.5
Other Advanced Economies	5.3	2.8	2.3
Emerging Market and Developing Economies	6.6	3.7	3.7
Emerging and Developing Asia	7.2	4.4	4.9
China	8.1	3.2	4.4
India	8.7	6.8	6.1
ASEAN-5	3.4	5.3	4.9
Emerging and Developing Europe	6.8	0.0	0.6
Russia	4.7	-3.4	-2.3
Latin America and the Caribbean	6.9	3.5	1.7
Brazil	4.6	2.8	1.0
Mexico	4.8	2.1	1.2
Middle East and Central Asia	4.5	5.0	3.6
Saudi Arabia	3.2	7.6	3.7
Sub-Saharan Africa	4.7	3.6	3.7
Nigeria	3.6	3.2	3.0
South Africa	4.9	2.1	1.1
Memorandum			
Emerging Market and Middle-Income Economies	6.8	3.6	3.6
Low-Income Developing Countries	4.1	4.8	4.9

Source: IMF, World Economic Outlook, October 2022

Note: For India, data and forecasts are presented on a fiscal year basis, with FY 2021/2022 starting in April 2021. For the October 2022 WEO, India's growth projections are 6.9 percent in 2022 and 5.4 percent in 2023 based on calendar year.

Note. From Latest World Economic Outlook Growth Projections. IMF, World Economic Outlook, by P.O. Gourinchas. 2022. Policymakers Need Steady Hand as Storm Clouds Gather Over Global Economy. Copyright 2022 by the authors. Permission not sought.

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2023 is predicted to witness a slow growth to 1% owing to different circumstances in commodity markets and finances in the United States, and 2023 may mark 4.4% growth in the Chinese economy owing to the remaining global COVID-19 pandemic (Gourinchas, 2022). The European Union continues to suffer from energy crisis jeopardised by the Russia-Ukraine geopolitical security dilemma, which is expected to lower its economic growth to 0.5% in 2023 (Gourinchas, 2022). Under such an undesirable international environment, a kind of supplementary institution and inter-civilisational governance mechanism is needed in response to those economic, monetary, fiscal and institutional conundrums.

Conceptual Relationship between Philosophy of Belt and Road Initiative and Marxism and Mohism beyond Mainstream Theoretical Framework of International Relations

It could be briefly argued that the philosophy behind the Belt and Road Initiative associated with 2030 UN Agenda for sustainable development goals bears certain implications and philosophical substance for School of Marxism and School of Mohism, which is distinct from, and in parallel complementary with, the mainstream theoretical framework of international relations, e.g. realism and liberalism in particular. First, the Belt and Road Initiative highlights the communal economic and infrastructural development without alienation of human beings as an instrument or unreasonable political strings and conditionality to the foreign economic state actors and economic entities without imperialism, which may be tantamount to the philosophical implications for social changes and social reform by Marxist philosophy. Moreover, the Belt and Road Initiative sticks to universal fraternity and coverage over the developing economic state actors and developed ones with impartiality without any means of offensive warfare, which may be significantly comparable to School of Mohism.

Before further discussing the distinction between the Belt and Road Initiative and the mainstream international relations theoretical framework, it is consequential to evaluate the natures and substances of certain mainstream international relations theoretical findings. It begins with realism within international relations theory. The realists within the context of international relations literally see states as the primary actors and believe in the deterministic role of power in influencing the “anarchic setting of international politics” (Stein, 2010: 206). On the other hand, the realists within the context of international relations profoundly question international institutions as an irrelevant component of international relations because only power and interest combined are the substances of international relations and international institutions are epiphenomenal (Stein, 2001b; Stein, 2010). Institutions created by the powerful in services of their own interests do not mitigate in any way the anarchy of the international system and dissolution may occur as a result of variations in power-interest nexus because realists argue that the existence of international institutions in the low-politics domains including mass transit, transaction, sanitation, and so forth outweigh that in the high-politics domains, including national security interest (Stein, 2010). In other words, international institutions can play limited roles in reflections of interests of great powers where states use variable power and bargaining power to influence and shape the choices for others (Stein, 2010). However, realism within the context of international relations cannot thoroughly explain the unique philosophy of the Belt and Road Initiative--notwithstanding its official establishment by China as the second largest economy so far--which does not view states as primary actors nor national security interests as the singular predominant political strings, nor an unique institution whereby bargaining power can be abused to influence or dictate other states. The core component of the Belt and Road Initiative comprises of infrastructural cooperation, on a basis of mutual benefit and civilisational exchanges, irrespective of international status of any state actor.

Beyond realism within the context of international relations, liberals within this context highlight international cooperation, which underlay the unprecedented postwar international and institutional arrangements and envisage the probability index of variation and amelioration in contrast to the realist emphasis on the unchangeable nature of the international anarchic arena that may generate interstate warfare (Stein, 2010). The cardinal argument that postwar international institutions constituted reciprocal arrangements exemplified the classically liberal doctrine of certain economic scientists paying much attention to individuals and corporations focussing upon mutually beneficial exchanges, including integration (Stein, 2010: 204-205). When it comes to classical economic theory, the three chief independent variables: the size of firm, economics of scale and efficiency improvements, shall be empirically and normatively discussed, and firms and corporate structure, which should matter to interstate and intrastate production in replacement of market transactions, epitomise hierarchy probably more efficient than the market (Stein, Arthur, 2010). This comparable argument “was appropriated by international relations scholars to explain

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international institutions” (Keohane, 1984; Lake, 1996; Weber, 2000; Stein, 2010: 205). Wherefore, an array of literature reviews of international institutions was considered as neoliberalism and neoliberal institutionalism within the international relations framework because of its emphasis on cooperation and institutions, notwithstanding their theoretical acknowledgement upon power bargaining and rational choice for maximum benefits (Stein, 2010). To put it briefly, the economic interests and mercantilistic interests of state actors and firms to a large degree mirror and reflect part of the substances of international neoliberal institutions, which international relations neoliberals conceptualise.

Furthermore, Andrew Moravcsik (2010), Professor of International Politics and Public Affairs at Princeton University, argues that the liberals within the context of international relations emphasise that states are the gradual product of a domestic and transactional society that incentivises its social entities to conduct the cross-border engagement at the economic, social and cultural levels and diverse demands from individuals and groups generating domestic representative institutions, which may form state preferences comprising of critical institutional purposes and influencing the state actors to take concerns about them associated with international issues. As a result of it, the necessity of state to be considerate of state preferences can impact interstate conflict, cooperation, or any alternative costly political foreign action (Moravcsik, 2010). Otherwise, states would fall short of the rational grounds to take a lead in international arena in isolation.⁴ To some extent, the Belt and Road Initiative attaches a considerable significance to expansion of interstate and inter-corporate economic and commercial interdependence under the help of the second largest economic juggernaut of the largest accumulating foreign currency reserves in the East Asia to strategically engage with, and compete with, the remaining largest economic singular power, the United States. Nevertheless, the Belt and Road Initiative does by no means primarily seek corporate profits or domestic corporate institutional interests and singularly exclusive state preferences only that liberalism highlights. To the contrary, the Belt and Road Initiative pays much attention to economic and civilisational exchanges beyond merely corporate profits or shared domestic governance mechanism and shared governance institutions with alternative state powers and civilisational actors. Xia Yipu, an associated research fellow with the Research Centre of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era of Chinese Academy of Social Sciences, points out that the volume of trade and investment and upgraded infrastructure have been amplified with the broadening of interstate agreement, followed by “much remarkable progress in high-quality development, financial integration and people-to-people connectivity” (Xia, 2022: 52). Furthermore, beyond the framework of classical liberal theory alone, the Belt and Road Initiative permeates the continents of Asia, Europe and Africa with 64 state actors and 3.8 billion people, and 200 ethnic languages that help to juxtapose ancient human civilisations and profound cultural heritage (Qin, 2016). Additionally, the cumulative land territories of those regions represent over 60% global demographics and 32% of GDP (Xia, 2022: 53). Nevertheless, notwithstanding the unbalanced economic development at different regions, history, economy and culture of countries, the Belt and Road Initiative is established on the basis of mutual integration of diverse cultures and provides the indispensable institutional channels for interstate communications and thus many development opportunities are optimistically shared (Qin, 2016).

Different with realist pivot on power and state role and liberal pivot on singular state preference and mercantilistic interests of firms and corporations, the philosophy and nature of the Belt and Road Initiative attaches much importance to the strengthening of “policy coordination, infrastructure connectivity, unimpeded trade, financial regulation, and people-to-people bonds” (Xia, 2022: 53). For instance, “synergy has been established between the Belt and Road Initiative and the Bright Road Initiative of Kazakhstan, the Connecting Europe and Asia strategy of the European Union, and the UN 2030 Agenda for Sustainable Development Goals” (Xia, 2022: 53). The period between 2013 and 2021 has witnessed upgrading connections amongst China and Russia, Mongolia, Myanmar, Laos, India and alternative economic state powers in Southeast Asia, South Asia, Central and Eastern

⁴ Andrew Moravcsik argues that “The most fundamental theoretical task of liberal international relations theory is to define the impact of the shifting terms of economic, social and cultural globalisation on social actors and the competing demands they will thus place upon states” (Moravcsik, 2010: 236). It can be observed that liberal international relations theory and the experimental implementation of liberalism cannot be distinguishable from certain domestic interests of domestic representative social entities to inadvertently offer a legitimate licence to the political, economic, diplomatic and strategic decisions by states.

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Asia and European Continent (Xia, 2022). “Flagship projects include railways connecting China and Laos, China and Thailand, and Hungary and Serbia, and Jakarta-Bandung High-Speed Railway, Gwadar Port, Hambantota Port, as well as cross-border oil and gas pipelines built by China, Myanmar, Russia and other countries” (Xia, 2022: 53). Construction projects from the Belt and Road Initiative “such as the China-Maldives Friendship Bridge, the Addis Ababa-Djibouti Railway, the Gwadar Port and the Karot Hydropower Station” helped to reach US\$6 trillion in cumulative trade volume in goods between 2013 and 2018 over US\$90-billion direct investment and 40-economy-connected energy cooperation and have generated 300,000 employment positions (Wang and Ni, 2019: 89). Moreover, the development platforms and connectivity routes thus far have facilitated the Belt and Road Initiative to be predicted to help to increase US\$7.1 trillion per annum for global GDP by 2040 (Wang and Ni, 2019). In accordance with the statistics of Ministry of Culture and Tourism of China, 2018 witnessed an increase in domestic tourists by 10.8% (5.539 billion trips) in comparison with that in 2017; the tourist incomes represented 5.97 trillion yuan (Wang and Peng and Dong, 2020). In addition, the Belt and Road Initiative boots international educational exchanges: by February, 2019, China had signed agreements with 24 members of the Belt and Road Initiative on mutual recognition of academic certificates and degrees concerning tertiary education, 60 Chinese universities in partnership with the indigenous institutions in 23 state members of the Belt and Road Initiative (Xia, 2022). Furthermore, when it comes to cooperation upon global public sanitation, by September, 2021, China had provided 500 million doses of COVID-19-resistant vaccines to approximately 100 state actors and international organisations, associated with the Belt and Road Initiatives (Xia, 2022). All of these above-mentioned statistics have helped to quantify many BRI-inducing economic benefits that liberals highlight on the one hand and amplify the far-reaching implications beyond the framework of realism and liberalism and corporate profits. All of these above-mentioned optimistic prospects of partnership is an indirect manifestation of Marxist advocacy for collective, communal interests of the underprivileged and Mohist advocacy for universal fraternity without partiality in a non-aggressive fashion.

Conceptual Relationship of Global Development Initiative to Marxist Philosophy and Mohist Philosophy

In addition to the philosophical substance behind the Belt and Road Initiative associated with Marxist philosophy and Mohist philosophy, in what ways can the renaissance of Doctrine of Marxism and Doctrine of Mohism dialectically interpret the comparable philosophical implications for the Global Development Initiative and concept of a global community of a shared future for the Humankind beyond the mainstream international relations theoretical frameworks? UN Resident Coordinator in China Siddharth Chatterjee (2022) defines the Global Development Initiative, put forward by the incumbent Chinese top policy decision-maker Xi Jinping in September in 2021⁵, as a promising response to address a set of global setbacks in services of speedy accomplishments of 2030 UN Agenda for Sustainable Development Goals, including poverty alleviation and eradication, food security, global public sanitation, financing for development, the effective climate action, industrialisation, digital economy, interdependence and so forth (Chatterjee, 2022). Taking the statements of Siddharth Chatterjee on the definition of the Global Development Initiative into much full consideration, it could be observed that the Global Development Initiative as the public goods pertains to cardinal conundrums that confront international development and international security through the means of institutionalising a broadening international consensus, including certain low-and-medium-GDP per capita economies as well as European and American economic state entities, and the Global Development Initiative unequivocally predominantly prioritises the position of development within the global macro-policy framework, especially economic policy continuity, stability, sustainability, equilibrium and balance (Academy of Contemporary China and World Studies, 2022). The Global Development Initiative is dedicated to modelling a shared, global community highlighting peace and development (Academy of Contemporary China and World Studies, 2022).

It could be observed that these above-mentioned ideational elements about peace, development and cooperation are indistinguishable from Mohist thoughts on criticism against offensive, aggressive warfare for the sake of narrow national interest and the very Marxist philosophy over communal development of collective interests and positive abolition of private ownership system in the hands of oligarchic bourgeoisie class. Therefore, albeit in most ways the original establishment of the United Nations, a successor to the League of Nations, on a basis of neoliberal institutionalism rather than Marxism or Mohism, the incumbent

⁵ Please see Xi, Jinping. (2022). *The Governance of China (Volume IV)*, Foreign Language Press.

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United Nations Secretary General Antonio Guterres has accentuated the necessity of offering necessary backings to the Global Development Initiative in coupled with 2030 UN Agenda for Sustainable Development Goals in the contemporary era (Academy of Contemporary China and World Studies, 2022).

The Global Development Initiative emphasises the battle against COVID-19 and economic recovery, with its focus on the most pressing issues currently facing humanity, such as poverty reduction, food security, and COVID-19 response. It could be observed that this sort of governance mechanism and governance target by the Global Development Initiative are profoundly distinct from those by the ready-made neoliberal financial institutions, especially the International Monetary Fund and the World Bank from the Washington Consensus-oriented international system and Bretton Woods system, which set political strings and policy conditionality, i.e. neoliberal structural adjustment (Stiglitz, 2002; Stiglitz and Charlton, 2007). If we investigate the key performance index and key behaviour index of China-West nexus on whether to efficiently address international challenges from the resulted-oriented perspective, which may be an important external variable of whether a new kind of global governance mechanism and a new kind of governance initiative are indispensable or not in a multipolar world in the contemporary era, then it could be observed that in 2020, China was the first economic state power to put COVID-19 under control and 2021 witnessed the positive development trajectory over the Chinese economy in comparison with the rest of the economies on the world stage: "its GDP exceeded the 110-trillion-yuan (US\$17.3 trillion), contributing approximately 25% of the global GDP growth" (Academy of Contemporary China and World Studies, 2022: 18). It could be argued that China's endeavour to achieve common prosperity not only sets a lofty, representative example for the low-GDP-per capita economies and emerging markets, it could also make the originally advanced economies re-investigate and re-contemplate their economic calamities that necessitate multiple structural and institutional reforms beyond mainstream international relations and international development theoretical frameworks. To the contrary, the United States has witnessed a larger wealth gap than almost a large number of other Western economies. The outbreak of the global COVID-19 pandemic since 2020 has been exacerbating Gini Co-efficient there, with the inflation rate at the highest point within four decades; today in the U.S., the top 0.1% of the demographics and conglomerates manipulate approximately 20% of the nation's wealth (The Washington Post, 2019; The Washington Post, 2017); the top 1% of earners hold more wealth than all of the middle class, which accounts for 60% of the population (Bloomberg, 2021; The Washington Post, 2017); the wealthiest 10% of households own 89% of all U.S. stocks (CNBC, 2021); a continued economic downturn shall exacerbate high Engel's Coefficient and Gini Coefficient and jeopardise the process of achieving sustainable development and combating anthropogenically-causing unprecedented climate crisis (Academy of Contemporary China and World Studies, 2022). "The United Nations report has also pointed out that a full economic recovery measured in terms of GDP per capita" will remain elusive for emerging markets and economies in the near term (Academy of Contemporary China and World Studies, 2022: 19-20; United Nations, 2022). Africa and Latin America and the Caribbean are expected to witness the sharp reduction in GDP by 5.5% and 4.2%, respectively, compared to pre-pandemic projections (United Nations, 2022). According to the World Bank report "Global Economic Prospects (January 2022)", all advanced economies will have achieved a full output recovery by 2023; yet output in emerging and developing economies will remain 4% below its pre-pandemic trend. For numerous vulnerable economies, output of fragile and conflict-affected economies will be 7.5% below its pre-pandemic trend, that of small island states 8.5% (World Bank, 2022). Notwithstanding the economic forecast upon advanced economies being controversially unverifiable and unidentifiable for time reasons, no singular economic state actor is capable of being immune to the suffering by the global COVID-19 pandemic alone and it may also be an exemplification of that potential epiphenomenal circumstance that classical realist theory and classical liberal theory within the contexts of international relations and international development may have fallen short of offering the maximum effective solution and remedies for the unprecedented crisis in low-politics domains in relative terms, e.g. the nexus between economic volatility and global public sanitation crisis.

In addition, both Marxist philosophy and Mohist philosophy can dialectically interpret the philosophical and ideational perspectives and implications for Global Development Initiative because this Initiative is a comprehensible exemplification of conceptualisation and extended implementation of a Global Community of a Shared Future for all the Humanity, "not singularly in classical Chinese philosophical thoughts but also significantly in Western philosophical thought" (Ross, 2019: 178). This conception of A Global Community of a Shared Future for all the Humanity is therefore shown to be an innovative development of School of

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Marxism: collective, communal development of the human beings as social beings without alienation, and School of Mohism: universal fraternity with impartiality and maximum exaltation of worthiness. Such conceptual and philosophical establishment of A Global Community of a Shared Future for all the Humanity associated with School of Marxism and “its accurate relation to economic reality, provides an exceptionally firm basis for” China’s management strategy over international affairs (Ross, 2019: 178). The economic foundation of the concept of A Global Community of a Shared Future for all the Humanity is China’s unequivocal advocacy and advancement for non-decoupling because economic globalisation is a result of growing social productivity, and a natural outcome of scientific and technological process (Xi, 2020; Xi, 2022). This analysis is, figuratively speaking, in line with the doctrinal thoughts of Karl Marx, who regarded the most fundamental force of human progress as “socialisation of labour” -- fully international socialisation of labour, and globalisation is the profoundest driving force of “the most advanced, scope of socialisation of labour” (Ross, 2019: 179). It could be observed that the universal circumstance in world affairs may be *globalisation*, which generates differentiated demands from societal individuals and groups with regard to international affairs and engenders the changing opportunities and incentives to engage in transactional economic, social, and cultural activity, which alters the prospects for achieving domestic objectives (Moravcsik, 2010). As has been indicated in the previous chapters, states remain, and invariably have been, embedded in a domestic and transactional society that creates incentives for its international players and international actors to engage in interstate, cross-border activities at the economic, social, and cultural levels (Moravcsik, 2010).

5. THEORETICAL DISCUSSION AND CONCLUDING REMARKS

As a result of much rediscovery into theoretical debates over definitions, scopes and implications for School of Marxism and School of Mohism, it could be observed that most scholarly researches and findings pertain more to their philosophical conceptions, their epistemologies, methodologies, historical circumstances, social movements and technological advancements that drove the emergence of them than pay much attention to critical discussion on international relations, international development, international security, and the like, to which the modern international-affairs scholars and intellectuals attach much considerable significance in a more empirical and interdisciplinary fashion. However, it may be overwhelmingly far-fetched to thoroughly deny the validity of Marxist philosophy and Mohist philosophy just with certain sampling of different representative cases that Karl Marx and Mozi did not utilise because of their limitations in historical circumstances and condition and geographical and technological disadvantages, which are by no means their main faults albeit in some ways it is fair to acknowledge that they shed certain insufficient light on the empirical grounds and upgrading theoretical framework as regards international relations and international development. Nevertheless, the little, limited discussion over the latter ones from teachings of Marxism and teachings of Mohism is by no means tantamount to zero probability of dialectically inheriting and internalising considerable constructivistic ideational legacies from both Marxist philosophy and Mohist philosophy combined, especially some of which may remain applicable to an international arena of disorder and integration, between re-alignment and re-fragmentation, between cohesion and disruption, between unipolar hegemony and multipolar advancement, between power politics and interstate interdependence, and between unconventional economic conundrums and much necessity for reforming the ready-made neoliberal international economic, financial and public health institutions.

Furthermore, in the contemporary world, the risk of monetary, fiscal, or financial policy miscalibration and mismanagement over the course of profound uncertainty and growing fragilities keeps exacerbating global financial conditions and global investment panic, significantly causing inflation pressures and financial fragilities in the rest of the world market, especially emerging markets and low-GDP-per-capita and middle-GDP-per-capita economies (Gourinchas, 2022). Furthermore, the escalating Russia-Ukraine geopolitical security dilemma jeopardises the energy crisis especially in the Eurozone economies and American economy (Gourinchas, 2022). These unprecedented challenges necessitate a reformed, trans-disciplinary, architectonic, theoretical and inter-philosophical framework of international relations and international affairs, including different kinds of Marxist philosophy over international relations discipline and Mohist international relations disciplines, of which the mainstream international relations theory alone may have fallen short in response to enormous non-traditional conundrums in the contemporary world of more volatility, uncertainty, complexity and ambiguity. That may be because realism alone prioritises domestic national security

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interests alone by to a large degree disregarding the communal interests of alternative state actors that School of Marxism highlights, instead, and realism believes that war may be necessary to national security interest as it is an extension of politics, whose ideational points are in contradiction with Mohist philosophy and Marxist philosophy, which advocate communal, collective interests and peace and development without the means of imperialist offensive warfare. Additionally, liberalism, probably being more advanced than realism in terms of their different ontological pivots and subjects, stick to the neoliberal democratic institutions as a prerequisite to interstate cooperation and profoundly emphasises commercial and economic interdependence and the dissemination of corporate profits and mercantilism. On the one hand, this theory of international relations facilitates gradual evolution of the neoliberal international institutions and synergise interstate economic and commercial cooperation beyond narrow national security interests. On the other hand, much overemphasis on the uniformity and singularity of liberal democratic institutions in all state actors, irrespective of their national circumstances and national development objectives, as the singular premise to cooperation, may be an indirect exemplification of non-acclimatised prescription drugs to certain state actors and should-be normal international division labour. Likewise, much overemphasis on corporate interests and commercial independence may inadvertently make the dispossessed and proletarians alienated as the instruments for corporate production by disregarding the should-be benign international socialisation of labour and put them at a far disadvantageous, non-competitive position that School of Marxism deeply criticises and School of Mohism does not expect as a kind of intellectual thought which attaches considerable significance to labour and workers.

In a nutshell, much controversy over the definitions of exact influences of international institutions upon international relations remains under question and yet the increase in supranational governance, instrumentalised and institutionalised mainly by state actors of homogeneous and heterogeneous interests, is irreversible. That also applied to the constant disagreements upon Marxist philosophy and Mohist philosophy in spatiotemporally different contexts. In so far as to acquiring a deepening understanding of variable, sometimes abrasive international politico-economic affairs and international civilisational affairs necessitates a certain of effective international institutions of new ideational nutrition, an organic combination and amalgamation between Marxist philosophical principles and Mohist philosophical principles is less likely to make the changing international dynamics into an atrophy. In that regard, their ideational elements adding to the Belt and Road Initiative and Global Development Initiative as well as 2030 UN Agenda for Sustainable Development Goals facilitate such incorporating roles of international institutions and multilevel global governance mechanisms within the alternative normative theoretical subfields of Marxist philosophy and Mohist philosophy combined. Briefly speaking, international security within an effective international institution without being negatively distracted by certain privileged lobbying groups abusing that is a prerequisite for a kind of more collective, representative international development without alienation and confrontation through the means of warfare and exploitation of natural resources, and that kind of pursuit transcend doctrines, irrespective of doctrine of Marxism or doctrine of Mohism.

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