

# An Analysis of Cross-Cultural Communication Problems and Countermeasures in the Belt and Road Initiative

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## Abstract

The Belt and Road Initiative (“**BRI**”) is an undertaking between China and other regional countries to expand upon the existing multilateral regional framework, with the goal of improving the existing and effective cooperation among countries in the region. The BRI draws from the history of the ancient “Silk Road”, and encourages the peaceful and active development of participating countries’ economies in order to create

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mutual political trust, economic integration, and cultural integration. The BRI does this by concerning itself with community, fate, and responsibility. In the process of building the BRI, it is crucial to actively carry out cross-cultural communication. While cross-cultural communication can enhance mutual political trust, which is the first prerequisite for the realization of the BRI, it can also help to eliminate prejudice, break down barriers, and promote integration, so that Chinese products and enterprises can successfully "go global" and achieve economic integration with participating countries. This paper analyzes the problems and obstacles of cross-cultural communication in China's "Belt and Road" strategy, and discusses the corresponding implementation of countermeasures to facilitate the construction of the great and massive undertaking of the Belt and Road Initiative.

**Keywords:** Belt and Road Initiative; cross-cultural communication; countermeasure implementation



The BRI is based on China's forward-looking, overarching, and open international development strategy regarding global economic and social development. The BRI is focused on solving the difficult problem of disconnectedness in current economic and social development. On March 28, 2015, the vision and action for jointly building the *Silk Road Economic Belt and Road*. *The 21st Century Maritime Silk Road* was jointly formulated and promulgated by the National Development and Reform Commission, the Ministry of Commerce, and the Ministry of Foreign Affairs. Construction on the BRI began soon thereafter. The BRI is the world's longest spanning economic belt; it connects eastern and western culture, the Arab culture, as well as different regional cultures, such as the Ganges culture corridor. Thanks to this cultural connection, the BRI helps spread culture and communication, especially in terms of intercultural communication as a representative of cultural exchange, which in itself has become the premise of current economic cooperation and consensus. Therefore, in order to construct the BRI, it is necessary to

strengthen cultural exchange and communication among the participating countries, and promote in-depth of cooperation among countries by linking these countries along the belt and road via cross-cultural exchanges.

## **1. The proposal of the concept of the "Belt and Road" and the importance of cross-cultural communication**

### **(1) The proposal of the concept of the “Belt and Road”**

On September 7th, 2013, Xi Jinping, General Secretary of the Central Committee of the Communist Party of China (CPC) gave a speech at Kazakhstan's Nazarbayev University. During his speech, Xi Jinping, General Secretary of the Central Committee of the Communist Party of China (CPC), proposed the idea of an economic "silk road". One month later on October 3rd, 2013, Xi proposed in a speech to the Indonesian Parliament the creation of a "maritime silk road". On November 2014, during APEC China 2014 meeting, Xi combined these two concepts into the Belt and Road Initiative; the silk road economic belt and the maritime silk road for the 21st century. The BRI involves



63 countries (see Chart 1 below). The BRI is an undertaking between China and other regional countries to expand upon the existing multilateral regional framework, with the goal of improving the existing and effective cooperation among countries in the region. The BRI draws from the history of the ancient “Silk Road”, and encourages the peaceful and active development of participating countries’ economies in order to create mutual political trust, economic integration, and cultural integration. The BRI does this by concerning itself with community, fate, and responsibility.

<b>Table 1</b> <sup>3</sup>	
<b>List of countries involved in the Belt and Road Initiative</b>	
<b>Region</b>	<b>Countries</b>
<b>East Asia</b>	China, Mongolia, Russia
<b>Southeast Asia</b>	Malaysia, Philippines, Singapore, Thailand, Brunei, Vietnam, Laos, Myanmar, Cambodia, East Timor, Indonesia

<sup>3</sup> Wang Hailin. *China's image as a responsible major country*, Published by People's Daily, May 2017.

<b>South Asia</b>	India, Pakistan, Bangladesh, Sri Lanka, Afghanistan, Nepal, Maldives, Bhutan
<b>Central Asia</b>	Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan, Tajikistan
<b>West Asia and North Africa</b>	Saudi Arabia, United Arab Emirates, Oman, Iran, Turkey, Israel, Egypt, Kuwait, Iraq, Qatar, Jordan, Lebanon, Bahrain, Yemen, Syria, Palestine
<b>Central and Eastern Europe</b>	Bosnia and Herzegovina, Bulgaria, Croatia, Czech Republic, Estonia, Hungary, Latvia, Lithuania, Macedonia, Montenegro, Romania, Poland, Serbia, Slovakia, Slovenia

## (2) The importance of cross-cultural communication in the construction of "Belt and Road"

Cross-cultural communication (or inter-cultural communication) was first proposed by the American anthropologist Edward Hall, and refers to the communication behaviors among people with different



cultural backgrounds. With the acceleration of economic globalization, transnational and cross-cultural communication activities are becoming more and more frequent, and people with different cultural backgrounds are interacting with each other more frequently. Therefore, cross-cultural communication has become more and more important. In the process of building the "Belt and Road", it is crucial to actively and properly carry out cross-cultural communication to help the many hundreds of cultures found in the more than 60 participating BRI nations understand and cooperate. While cross-cultural communication can enhance mutual political trust, which is the first prerequisite for the realization of the BRI, it can also help to eliminate prejudice, break down barriers, and promote integration, so that Chinese products and enterprises can successfully "go global" and achieve economic integration with participating countries.



Map1: Map of the “Economic Silk Road” (in solid line) and the “Maritime Silk Road” (in dashed line).

The core strategic goal of the BRI is to achieve economic development and growth for each participating country. Each other and fusion between different countries. The BRI will not only lead to the construction and development of infrastructure in the participating countries by building a full range of infrastructure improvements which will improve the local living standards of the citizens of these countries. These infrastructure developments are crucial to economic and social development. Currently China’s economy is facing





an “excess capacity” in terms of productivity and construction. By helping build the “Belt and Road” project, China will be able to cut overcapacity and promote economic transformation and progress. However, as demonstrated by past trans-regional economic cooperation, international economic cooperation is often affected by multiple factors such as the culture, politics, and society of each country. It is certain that China, as the leader of the BRI, must take on more responsibility and rise to face the challenges facing all sides of the BRI. First, China needs to create a sound and orderly cooperative environment to ensure that all countries along the “Belt and Road” can smoothly integrate themselves into economic cooperation. Second, in the face of the fundamental differences in the cultures and beliefs of different countries, mutual exchanges and understanding between China and the BRI member countries should be strengthened, and the cultures of different countries should be respected and recognized, thus helping to create a harmonious and friendly environment for cross-cultural exchanges. There is no

doubt that strengthening cross-cultural communication is of great practical significance to the construction of the "Belt and Road".

Strengthening cross-cultural communication is conducive to deepening the understanding of the choice of political systems between China and other countries along the routes, and furthers promoting political mutual trust between China and the other BRI countries. Regardless of the form of cooperation, the establishment of a relationship of mutual trust is undoubtedly a basic prerequisite for the smooth completion of cooperation between all parties involved. However, while there are many factors affecting mutual political trust between countries, culture is undoubtedly one of the most important and critical factors. For China and the other countries along the "Belt and Road", the establishment of basic mutual political trust is the first prerequisite for cooperation. The closer the political relationship between the two sides, the more likely and smooth the cooperation will be. George Holland Sabine, a famous American political scientist, once pointed out that: "Folk



customs and habits can dominate everything. Although each country or region has different government composition and laws and regulations, it is the human civilization that has long originated, occurred and developed in the region that determines these things." (G.H. Sabine, 2015). In the process of promoting the construction of "Belt and Road", China will inevitably collide with different polity and culture of the different countries and regions along the Belt and Road. The policies and legal systems implemented by the governments of these countries are undoubtedly closely related to their local customs and cultures. In response, China as the leader of the BRI, should be fully aware of the various cultures of the countries and regions in the BRI, and commit itself to respecting and understanding the cultural differences of each country, by conducting Sino-Foreign cultural exchanges. Such exchanges will create a harmonious environment for cooperation between China and these countries, and help to ease discussion to smoothly solve problems encountered on the construction and maintenance of the "Belt and Road".

Strengthening cross-cultural communication can effectively eliminate prejudice, break down barriers, and promote integration, thus promoting the development of trade. Several of the famous trans-regional economic and trade compacts in history were carried out on the basis of cultural exchanges. The BRI is, like these past historical trade pacts, a cultural exchange based on economic cooperation between countries, but unlike the past, the BRI has been undertaken during an era of unprecedented globalization. Participating countries have seen their infrastructure construction level rise, experienced lower trade costs, and witnessed economic development and increasing prosperity. According to the current export trade data of China's various provinces, Xinjiang province is the main contributor to GDP in China's trade with the five central Asian countries, while Guangdong, Guangxi, and Fujian provinces, along with Shanghai have the highest amount of trade with the 11 participating countries in Southeast Asia. As to the reasons why these provinces and cities see so much trade with participating BRI countries, it is not hard to observe that these various



Chinese provinces and cities tend to be more open, and often share similar geographical and cultural factors, along with common cultural practices, and have similar culture, customs, and exchanges.

## **2. Problems and obstacles of the cross-cultural communication in the BRI**

### **(1) The complexity and diversity of cultures of the countries along the Belt and Road**

More than 60 countries, large and small, are scattered along the Belt and Road. This modern “Silk Road” covers southeast Asia, south Asia, central Asia, west Asia, north Africa and central and eastern Europe (Please see Table 1 for details). Each country has its own language, cultural traditions and customs. For a list of languages, see Table 2. There are nine major languages in the world, and seven of those major languages can be found in the countries along the "Belt and Road". These seven major languages are each divided into several regional dialects. Another interesting note is that even in some BRI countries, there is more than one official language. Singapore, a major country in the BRI, has English, Malay, Mandarin, and

Tamil as its co-equal official languages (Malay is the “national language” of Singapore for historical reasons). In general, the Slavic and Semitic languages of the Indo-European and Uralic languages (Arabic) are the most widely spoken languages in the countries along the Belt and Road, but the Slavic languages themselves include more than a dozen languages.

In addition to the languages from the various countries in the Belt and Road, many people in the countries along the BRI study other major languages. In China, most people learn other languages such as English, French, German, Japanese, Korean, Arabic and other common languages found across the globe. However, there is extreme talent shortage for people proficient in the language of the central Asian countries, southeast European countries, and other languages. The construction of the "Belt and Road" is an important way for Chinese enterprises and products to ‘go global’. However, if there are barriers in language communication, all economic and cultural exchanges will be blocked. There is an old saying said in China, which goes "if one



cannot speak a single language, one cannot move a step". The difficulty in language communication is increased due to the complex and diverse number of languages among the countries along the Belt and Road.

In addition, there are many religions among the countries located in the Belt and Road (please see Table 3). These religions include Buddhism (including Chinese Buddhism, Tibetan Buddhism and Theravada Buddhism), Islam (among them is divided into Sunni and Shia) and Christian (including Catholic, Protestant and Orthodox). In addition to these three major religions, Confucianism, Taoism, Shamanism, Hinduism, Sikhism, Judaism, and Đạo Hòa Hảo, and other minor religions have adherents in the various Belt and Road countries.

In order to cope with the complexity and diversity of the cultures of the countries along the belt and road, China should actively cultivate talent proficient in the languages, cultures, laws, and regulations of the countries along the belt and road, and support the comprehensive implementation of the BRI with talent construction. This cultivation needs to begin first in the domestic colleges

and universities of China, especially in the coastal provinces and cities of higher education to set up relevant majors, training related talents. Next, under the leadership of the office of Teaching Chinese as a Foreign Language system (TCFL), the staff should strengthen the development of teachers in the Confucius Institutes around the world, by helping them readjust and design corresponding courses, and provide a better platform for the Chinese culture to go global. Finally, to strengthen the cultivation of a domestic entrepreneur talent team for the "Belt and Road", China should invest into Chinese entrepreneurs and staff by providing the corresponding investment guides, including help with the national language(s), culture, history, religion, law, and so on of the investment target country, as much as possible to reduce the enterprise and related personnel in order to help reduce transaction costs.





Language	Family	Countries
Altaic	Turkic languages	Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan
	Mongolian language	Mongolian
Indo-european	Iran-speaking	Tajikistan, Iran, Pakistan, Iraq, Turkey, Afghanistan
	Germanic (English)	Philippines, Singapore, India, Syria
	Indian-speaking	India, Bangladesh, Sri Lanka, Nepal, Maldives
	Romance languages (Portuguese,	East Timor, Syria, Romania

<sup>4</sup> Yan Yimo. 2007. *An Outline of Communication studies*. Published by Renmin University of China Press.

	French, Romanian)	
	Slavic-speaking	Bosnia and Herzegovina, Bulgaria, Croatia, Czech republic, Slovakia, Slovenia, Russia, Serbia, Poland, Montenegro, Macedonia
	The Baltic languages	Lithuania and Latvia
	Albanian	Albanian
Sino-tibetan Chinese languages	Chinese languages	China, Singapore
	Tibeto-burman	Myanmar, Bhutan
	Zhuang dong language - Zhuang Dai language branch	Thailand, Laos



Austronesian Indonesian	Indonesian	Indonesia, Malaysia, the Philippines, Singapore, Brunei, East Timor
Uralian	Semitic languages (Arabic)	Saudi Arabia, Uae, Oman, Israel, Egypt, Kuwait, Iraq, Qatar, Jordan, Lebanon, Bahrain, Syria, Palestine
	Finnish-ugol	Estonia, Hungary
A family of southern Languages	Southern Languages (Tamils)	Singapore and Sri Lanka
South Asian language	A member of the South Asian language family of Mon-Khmer (Vietnamese),	Vietnam and Cambodia

Table 3<sup>5</sup>

List of Religions found along the Belt and Road

Religions	Branches	Countries
Buddhism	Chinese Buddhism, Tibetan Buddhism, Buddhism theravada Buddhism in China	China, Mongolia, Malaysia, Singapore, Thailand, Brunei, Vietnam, Laos, Myanmar, Cambodia, Bangladesh, Sri Lanka, Bhutan
Confucianism		China
Taoism		China, Singapore, Brunei
Islamic		China, Indonesia, Malaysia, Philippines, Singapore, East Timor, India, Pakistan, Bangladesh, Afghanistan,

<sup>5</sup> Wang Yiwei. 2015. *"The Belt and Road": Opportunities and Challenges*,  
Published by People's Publishing House.



		Kazakhstan, United Arab Emirates, Oman, Israel, Kuwait, Lebanon, Yemen, Syria, Algeria, Bosnia and Herzegovina
	Sunni	Maldives, Uzbekistan, Turkmenistan, Kyrgyzstan, Tajikistan, Saudi Arabia, Turkey, Egypt, Qatar, Jordan, Palestine
	Shia	Iran, Iraq, Bahrain
Shamanism		Mongolia
Christianity	Protestant	Indonesia, Malaysia, the Philippines, Singapore, Brunei, Vietnam, East Timor, Bangladesh, Sri Lanka, Kazakhstan, Israel, Lebanon, Bosnia and Herzegovina,

		Croatia, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Poland, Slovakia, Slovenia
	Orthodox	Russia, Saxony, Egypt, Bulgaria, Macedonia, Montenegro, Romania, Serbia, Bosnia and Herzegovina
Hindu		India, Bangladesh, Sri Lanka, Nepal, Bhutan
Sikh		India
Good Teaching(Hoa Hao)		Vietnam
Gaotai Teaching(Đạo Hòa Hảo)		Vietnam
Judaism		Israel

**(2) Problems and obstacles in the cross-cultural communication under the background of "Belt and Road"**



The complexity of culture itself and the inevitable simplicity of human understanding of culture are the most difficult barriers to break through in cross-cultural communication. In addition, due to the ubiquitous differences in cultural thoughts, the different cultural connotations presented by language and non-language signs in the process of communication are also problems and obstacles in cross-cultural communication.

**(i) The contradiction between cognitive limitations and cultural independence.**

In cross-cultural communication people often use their own cultural thinking and norms in how they view other cultures and examine cultural connotations. Many people simply believe that "all people are of the same mind", which is one of the main contradictions facing cross-cultural communication. "Sharing the same heart" is proposed by the famous philosopher and political scientist Philip Pettit. It refers to the ability to feel the emotions and thoughts of others, understand their positions and feelings, think and deal with problems from the perspective of others in interpersonal communication.

In other words, empathy is a way of thinking from the other person's point of view. Empathy can help with interpersonal communication by assisting with overcoming cross-cultural communication difficulties and barriers. Silk road trade, geography, language, culture, and other aspects of economies have certain commonalities that all people in the region share. These factors constitute the central flow of information in the process of cross-cultural communication, but this does not mean that people cannot act according to their own cultural values, beliefs, customs and religious norms in how they treat other cultures. This kind of "empathy" will help bridge the cultural and information gaps, and will also help cause people to understand each other's messages and intentions.

The cultural circles along the Silk Road are both integrated and independent of each other. Mutual independence is reflected in many aspects. First, in the face of the same cultural image, people will have selective understanding and cognition under the influence of different cultural cognitive experiences, and such





selective understanding will lead to a deviation in the interpretation of cultural products. Second, different cognitive experiences will cause different degrees of the information loss of cultural products, resulting in the loss of meaningful cultural exchanges. These items together will become an obstacle to the interpretation of cultural products. Finally, the relative independence of culture may lead to cultural rejection, and in some serious cases, it may even lead to cultural conflicts, that is, cultural antagonism can occur when two sides are completely incompatible. Thus it can be seen that the contradiction between cognitive limitations and cultural independence is a major obstacle to cross-cultural communication.

**(ii) The contradiction between stereotyped cognition of "preconception" and cultural diversity.**

A stereotype is a preconceived notion of particular race, ethnic group, or culture, that holds that all members of that group act in a certain way or fashion. Stereotyped cognition is a type of social cognition, and it is a kind of cognitive experience of preconceived and established impression construction. The famous

American journalist Walter Lippmann once wrote: “Most of the time we do not understand before we define, but define before we understand. We recognize our culture as we define it, and we tend to understand it in ways that our culture has given us and that we are familiar with.” (W. Lippmann, 2006).

Stereotyped cognition accelerates the fragmentation and breakdown of information in cross-cultural communication. Stereotypes come from the process of individual socialization, which in turn comes from the long-term cultivation of individuals in the acquisition of their own language, customs and habits in the process of social interaction. Individuals can embrace stereotypes to help complement their understanding of certain things, and that means that cross-cultural communication between countries, regions, and different cultural circle will face the challenge of dealing with both known and unknown stereotypes. There is no doubt that these stereotypes clearly help create cultural conflict. Stereotyped cognition is a general description of some phenomena and problems, which is only limited to the



overall characteristics of things, but selectively ignores most of the truth and individual differences and diversity. In the process of cross-cultural communication, one-sided judgment of cultural attributes and social problems of individual countries and regions is also a manifestation of ignorance of the truth. This kind of prejudiced stereotyped cognition has brought great obstacles to in-depth communication between diverse cultures.

### **(iii) Cultural centralism**

Cultural centralism refers to the belief that one's own culture is the center of all cultures and takes its own culture as the frame of reference and standard to judge other cultures, so as to measure the merits and disadvantages of different cultural values. Culture centralism is a way of expressing one's inner consciousness, and causes a person to automatically think that their cultural values, social system, and ideology, is more correct, thus causing a disregard and contempt for other cultures. This kind of arrogant attitude centered on idolizing one's own culture is great obstacle to cross-cultural communication, and brings with it serious

negative effects both to the communication of cultural information and the construction of national impression.

Around the "neighborhood", all the way along the Belt and Road, there are different cultural atmosphere and properties in the Chinese culture, Indian culture, Arab culture, Asian cultures, and European cultures. Every culture is formed in a particular natural and geographical environment, and the emergence of every culture rationality comes from their own environments. No member of any cultural circle has the right to criticize and exclude different cultures arbitrarily, otherwise such cultural centralism will lead to serious cultural conflicts. Intercultural communication inevitably contains different cultural values and ideology, and should be carried out in the form of a gentle, and non-aggressive attempt at co-existing and communication with different cultures, and understanding different cultural connotations, in order to bridge the cultural gap gradually, and eventually eliminate any cultural barriers between two sides.



### 3. Countermeasures for implementing cross-cultural communication in the BRI.

Cross-cultural communication is an important form of interpersonal communication and information exchange. It is not only the communication and transmission among various cultures, but also the process of the migration, diffusion, change and mutual influence of different cultures on a global scale. The speed and quality of cultural communication has an important influence on this process. However, spontaneous cultural exchange is slow, so modern communication methods and tools are needed to promote the cross-cultural communication between countries along the "Belt and Road". At the National Conference on Propaganda and Ideological Work, General Secretary Xi pointed out that China needs to do a good job in external publicity, and innovate new ways of better external publicity. He also added that there should be a greater focus on creating new concepts, new categories, and new expressions that integrate China and the rest of the world, so as to tell China's story and spread China's voice far across the globe. The Third

Plenary Session of the 18<sup>th</sup> CPC Central Committee "Decision on Several Major Issues concerning comprehensively Deepening the Reform" also stressed the need to "strengthen the international communication capacity and the construction of foreign discourse system, and promote Chinese culture to the world".

On May 21, 2015, in the overseas' edition of the People's Daily, Xi Jinping noted that China must "spread its voice" to those overseas, and continue to promote international cultural exchanges. In order to do so, three things must be accomplished:

First, Chinese people need to know what people in the countries along the route want to hear and understand about China. Only by understanding foreign people's demand for Chinese culture in the countries along the Belt and Road, and making correct market positioning and segmentation, can the Chinese people provide these foreign people with the Chinese cultural products that will effectively spread Chinese culture to the world.



Second, Chinese people need to tell China's story in a way that people in the countries along the route like. From the perspective of marketing, it is necessary to start with the consumption psychology of target customers and master their consumption habits and preferences, so as to provide them with the Chinese cultural products they need.

Third, do not deliberately modify anything, and do your best as much as possible to be objective, delicate, balanced, and non-partisan. For countries in the BRI that want Chinese cultural products, Chinese people must try to be objective in their narration, and be subjective in their judgment and not give their own opinions. Furthermore, Chinese people should be particular about the quality of their cultural products, especially at a time of great cultural communication and exchange with these BRI countries, and try to avoid all ideology biases and attempt to adopt a way of moderate ideology, and values rooted in Chinese cultural products, ensure the uniqueness in the process of Chinese culture in foreign exchange.

### **(1) Identify the theme of cross-cultural communication based on the needs of the public**

As the development and construction of the BRI continues, intercultural communication and participation among people from China continues to rise. It is evident that the mingling of multiple nationalities, languages, and complex cultures, between the Chinese people and different peoples and cultures continues to increase, thanks the strengthening of cross-border communication and cultural exchanges. Of interest is the fact that the selection of the informational content of a cultural exchange also follows the principle of similarity, that is, the closer the psychological distance (interest, gender, age, living area, education level and major, economic income, religion and ethnic group) between Chinese people and foreign people, the more valuable the information exchange will be.

### **(2) Adopt appropriate means of communication in combination with the laws of communication**

In the process of cross-cultural communication, communication activities should be conducted in





accordance with the below principles in order to further strengthen communication and enhance influence.

First, there must be good literary communication. Literature is a work of behavior, language, and writing that involves emotion, fiction, imagination, and many other factors. Literature is an abstract aesthetic art, and literary communication occupies a rather important position in cross-cultural communication. As time goes by, both sides will find their identification with other cultural circles via literary works.

Second, there must be effective educational exchanges. With the gradual improvement of China's international status and comprehensive national strength, more and more foreign universities have added Chinese courses. As early as in 2004, to effectively enlarge the influence of Chinese and Chinese culture, China established Confucius Institutes in various parts of the world. The implementation of this strategy not only introduced a global audience to the wonder of Chinese culture, but also had the effect of positively promoting Chinese culture and heritage. In the culture of the BRI, the

Dunhuang, Jiuquan, and Xinjiang provinces and other places or provinces have kept bright and colorful historical and cultural heritages, in addition to the cultural heritage of the ancient Han Chinese civilization. These places and provinces in China are all important nodes of the along the silk road economic belt, and can be places of education to carry forward the Chinese culture, and expand the scope and influence of Chinese civilization. In addition, the organization and development of academic exchange activities can have a deeper discussion on culture and reach a certain consensus in the academic field, which is of far-reaching significance to the dissemination of Chinese culture.

Third, there must be expressive art exchanges. There are many various forms of art, including sculpture, drama, painting, music, film, dance, etc.. Different forms of expression lead to different ways of communication. Among them, dance, as a dynamic form of expression, is one of the oldest art forms, with high ornamental value. For the audience, it is a process of visual enjoyment. Through the cohesion of visual senses, the artistic beauty



in dance movements can be felt, and then the emotion and connotation expressed in dance can be understood. Painting is a static art, which can be both realistic and abstract. The representation of realistic things is the unique difference between this art form and other art forms. By using modern image technology and fully integrating audio and video with multimedia technology, audiences from all over the world can enjoy cultural elements from different perspectives online through electronic terminals. Music is an art with dynamic beauty. It flexibly combines various ways of expressing sounds such as rhythm, melody and harmony, and uses certain rules to create beautiful auditory enjoyment and express emotions. Music has no boundaries, it is the carrier of values and propaganda, Engels once said: "Music is the only art that makes enjoyment and vivid performance consistent." Different forms and different kinds of art forms need to cooperate and interact with each other, so as to show the rich and profound connotation of Chinese culture in a more comprehensive and three-dimensional way.

### **(3) Respect multicultural and avoid inappropriate communication**

The “Belt and Road” is a collection of regions where many of the very great, but very different civilizations of the world converge. Each country or region, no matter big or small, strong or weak, has the right to develop its own culture on an equal basis. Therefore, in the process of “Belt and Road” communication, people must first appreciate cultural diversity and embrace the characteristics of each country or region along the route. As mentioned above, the Chinese civilization, Judeo-Christian civilizations, Islamic civilizations, and Indian civilizations are scattered along the Belt and Road. Various cultures have their own characteristics and are rich and diverse. All civilizations are the accumulation of mankind's long-term development and the crystallization of the hard work and wisdom of the people of all ethnic groups. Therefore, the civilizations that exist in this world should not be viewed as superior or lessor to another civilization, nor should they be artificially divided or hostile to each other. On the basis of recognizing the



diversity and the uniqueness of civilizations and cultures, we should respect the right of people of all countries and ethnic groups to choose their own political and economic systems. We should unequivocally oppose the practice of opposing one civilization to another, and oppose the erroneous view that the long-term development of all civilizations will inevitably lead to conflicts. In conducting cross-cultural communication, it is necessary to try to avoid disharmonious interference factors in the communication process, which may sometimes cause serious obstacles to the communication of cultural information and cause the communication to fail to achieve the expected effect. In any cross-cultural communication among the "Belt and Road" cultures, the communication should avoid cultural conflicts caused by different values and different cultural atmosphere.

First, propaganda should be avoided. Propaganda is a very mechanical way of expression, and is mainly used to achieve the purpose of unifying values through the strong output of values. This way of communication obviously does more harm than good in cross-cultural

communication, which should be avoided as far as possible. People may have different opinions on the same thing, and the fundamental reason lies in the different values. It is a very slow and inefficient process to change a person's values. Cross-cultural communication should realize friendly exchange of cultural information on the basis of full understanding of each other. However, once propagandist behaviors concerning values are involved, they will have a negative impact on the effect of cross-cultural communication.

Second, multiculturalism should be respected. "Belt and Road" countries and regions have great differences in religion, customs, beliefs, among other aspects. However, cross-cultural communication does not mean to pursue the same values, but to promote mutual understanding and achieve the goal of mutual respect in communication. In the process of cultural exchange, in case of cultural conflicts, and in order to protect the path of communication between cultures, dialogue should be adopted as soon as possible in order to help solve any conflicts between them.



Finally, there must be a return to the essence of cultural exchange. The essence of communication lies in the flow of information. Only when parties communicate freely can communication last for a long time. Cross-cultural communication, while complex, is essentially communication, and therefore, the essential requirement of communication, which is the free flow of information between parties, should also be adhered to.

### **Conclusion**

The key point of cross-cultural communication is to identify and understand the other party's beliefs and ideas, and instead of judging whether they are right and wrong, strengthen understanding and communication. Both the “Economic Silk Road” and the “Maritime Silk Road” have caused a fusion of communication between foreign culture and Chinese culture. Chinese culture, while rich and colorful, has gone out into the world and exchanged with other cultures: those of east Asia, south Asia, and southeast Asia, and have formed a sometimes complex “mix-and-match” blend of interactions and

exchanges. Now, China should strengthen itself and the BRI “neighborhood” with increasing international traditional cultural communication. China should demonstrate a policy of win-win cooperation, construct a positive and harmonious world as the core of a new era of international relations, promote world cultural progress, while maintaining the diversity of world culture, so as to promote the strategy of "Belt and Road" under the stable and sustainable development of the intercultural communication.

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