A Study on the Cross-Cultural Communication Security from Perspective of "Belt and Road"

Leiming Wang[1],[a]

[1]*Language Academy, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia, Johor Bahru Malaysia*

[a]*wlmsufe@126.com*

ABSTRACT

With the furthering of the "Belt and Road" initiative, security risk has topped the agenda for the Chinese enterprises, and the trans-cultural security has become one of the most apparent part of the whole security chains. As one of the five "Bonds", the "people-to-people bond" calls for not only the general cultural transmission but also the construction of the "culture security" in the special sense, not only the "culture output" in one-way direction but "culture security" construction in two or multi-directions, not only the "transcultural communication" in the traditional sense but also the "cross cultural communication security" in the current complex international security situations.

Keywords: "Belt and Road", cross-culture communication, discourse security, trans-cultural security, security construction

1. CULTURE, INTER-CULTURE AND INTERCULTURAL SECURITY

The research focusing on cross-cultural communication security is quite lacking. Most of the literature on "cultural security" often focuses on the study of traditional cultural security, focusing on the theoretical elaboration and construction of cultural security in China. What pays attention to is the domestic cultural security mechanism construction and the one-way foreign cultural security output. However, the research on cross-cultural security between different cultures is not paid enough attention in theory, so it is urgent, targeted and practical to carry out this research.

Mr. Yu Qiuyu believes that culture is an ecological community containing spiritual values and lifestyles. It creates collective personality through accumulation and guidance.[1]Culture is essentially a solid combination of collective ways of thinking and ways of life, covering the core and essence of the history, geography, race, religion and spiritual development of a regional community, thus eroding the cultural genes of every person in that community from generation to generation and becoming the basis and source of its pride, propaganda, struggle and even pain and confusion. Professor Pan Yihe defines cultural security as' a sense of security that people believe that the basic values and

cultural characteristics of their own nation will not gradually disappear or degenerate under the trend of globalization'.[2]Professor Zhang Fugui believes that the core problem of ideological culture is how to maintain cultural inheritance and ideological personality in order to realize the innovation and vitality of national spirit. The problem of cultural security has two sides: on the one hand, it is an outward understanding, which is regarded as the threat of foreign cultural invasion; on the other hand, it is an inward understanding, which is regarded as the maintenance of social, ideological and cultural order by the nation-state.[3]Therefore, cross-cultural security is to protect, preserve and maintain the core values of their own culture and to maintain the security of cross-cultural interaction mechanism in the process of cultural community interaction between different countries. So that heterogeneous cultures can be in an open and controllable state of dialogue, learn from and promote each other, and contribute to the promotion and progress of cross-cultural regional bodies or even human civilization as a whole.

Professor Li Xiaoyan pointed out that both liberalism and constructivism are only based on one aspect of interaction between individual countries and international mechanisms, and are dominated by the state. Almost no consideration is given to the interaction between the subjects of the state system. Although these

studies ignore the practice of "intersubjectivity" in exchange for the simplicity of theory, they fall into the difficult dilemma of cultural research, because "intersubjectivity" is the inherent attribute of culture. The interaction of culture is essentially the interaction between different types of culture, which is a kind of activity between subjects rather than the subject itself. Without the interaction and communication between subjects, culture can not show the uniqueness and value of its own existence. In the "Belt and Road" strategy, the key to mutual understanding is the exchange of culture. Cultural interoperability is a series of overall projects, not a simple information delivery project. It involves a top-down set of policies, promotion and follow-up; it also involves interaction, collision, dialogue, integration and feedback from a bottom-up series of cultures. The first problem in cultural communication is cross-cultural security. Without the overall control of the basic concepts, types and characteristics of cross-cultural security, it is difficult to realize the purpose and benefit of cross-cultural communication smoothly, let alone seek the integration of cross-cultural and the communication of people's hearts. Based on this, cross-cultural visibility is a kind of "cultural communication and communication" between different cultural communities, which is heterogeneous, regional and potentially conflicting. Cross-cultural security has the following basic characteristics: intersubjectivity, inequality, geopolitics, religious antagonism and separatism.Generally speaking, the basic types of cross-cultural security are related to the following common dimensions: single culture and multiculturalism; fundamentalist culture and modern rational culture; people's livelihood culture and authoritative culture; Mean culture and extreme culture, closed culture and open culture and so on.

2. FOUR PRIORITY OF SECURITIES

Under the background of "Belt and Road ", this paper will carry on the theory elaboration and the case analysis from four key issues. These four key issues are :(1) ideology and cultural security,(2) geopolitics and cultural security ,(3) anti-terrorism and culture security ,(4) religion security culture.

2.1 Ideology and Cultural Security

As one of the few countries in the world to implement socialist system, China should pay special attention to the differences of ideology and culture in foreign exchanges. In public diplomacy, in literary communication, in cultural activities, in commercial activities, in foreign exchanges in any field, we unconsciously or subconsciously hold the mentality of "ideological" superiority theory. Intentionally or unintentionally, we export words with "moral preaching" or "political education". Unconsciously

according to the" ideology "standard, the" political system and guiding ideology "is referred to and judged, which often leads to the vigilance, disgust and even hostility of the object of communication, leading to the failure of communication. Different positions are normal. In today's world cultural ecological circle, it is not mature and rational to pursue, struggle and export the authority of uniqueness and aestheticism. We should get rid of the western "binary opposition" crude thinking mode and abandon the "non-enemy or friend" or "black or white" judgment. Every individual, every nation has its own "ideology" standard, and every culture has its own "ideology" culture. Each culture is based on ideology is a collective choice of historical heritage and system to screen nature. All have its existence rationality and present nature. It is not only undesirable but also undesirable to comment on the "ideological" nature of countries and nations whose socio-economic development is relatively lagging behind in a hurry, recklessly, absolutely. In one-or two-track diplomacy, every member of our Chinese side is, in the eyes of the people of the target country, a potential "preacher" or "propagandist" painted with ideological color "Even for unspeakable or irrational reasons, we may be defined as "spies" or "subversive ". Similarly, in the process of output of various artistic ideas and images, such as literature and culture, the "hero" image or "collectivism" spirit we advocate may be difficult to accept, incomprehensible, or even crazy reactionary ideas in some other cultures. Therefore, these cases remind us that "ideological and cultural security" is no small matter, part is a major event, part is a principle, part is safety. We need to stick to the red line of "ideological and cultural security" in cross-cultural communication: what to say, how to say; what not to say; what cannot be said; all are compulsory courses for all our personnel.

2.2 Geopolitics and Cultural Security

With the rapid development of society and science and technology, the whole human being is more and more closely bound together, but the international political ecology of the nation-state can mercilessly divide the community of human destiny into political and cultural islands. This is especially true of culture. The pure human culture and subculture in the region are originally the godsend treasure of the whole human being.However, based on the geopolitical considerations and interests of global and regional hegemonic countries, it is particularly necessary to focus on the geopolitical color of the culture of the target country in cross-cultural exchanges, so as to prevent our strategic interests from being peeped, destroyed, exploited and attacked by other cultures. In the implementation of the "Belt and Road" strategy, this reminds us that Chinese enterprises and personnel should have double standards, that is, political, economic and cultural security, and no longer need to pay attention to simple economic security as in China.

Before entering the foreign culture and in the foreign cultural environment, we should systematically train and train the geopolitical cultural consciousness and knowledge of the personnel of Chinese enterprises, especially the key positions, such as enterprise representatives, business representatives, negotiators, etc. When it comes to national security, cultural security and diplomatic discourse power, it is necessary to establish a set of institutionalized internal and external coping mechanism, which is also the proper meaning of the leading strategy. Taking the Middle East as an example, the complex security environment in the Middle East is actually caused by geopolitical conflicts of interest. Different countries, nationalities, religions and Asian groups have different interests and political reversals. Our agencies and personnel do not participate in the activities of such countries and regions and are not involved in such political and cultural quagmire, and at the same time are familiar with the "minefield map" of geopolitical culture. Take geopolitical cultural knowledge as a compulsory course for all our personnel, and take the geopolitical cultural security response mechanism as an integral part of the formal working mechanism of all our institutions.

2.3 Counter-terrorism and Culture Security

Terrorism is the primary disaster in today's world and in the future, and one of the most critical non-traditional security issues that must be addressed positively by sovereign States and just people around the globe. China's "Belt and Road" is just in the global "arc of terrorism turbulence ". Therefore, how to understand the culture of terrorism security and how to deal with the cultural knowledge related to terrorism has irreplaceable strategic significance and security value.

Terrorism has complex geopolitical and religious cultural attributes. In cross-cultural security, terrorism presents the pattern of international terrorism or transnational terrorism. At the same time, we must understand that international terrorism still has more or less state-agent terrorism and integrated terrorism. The recent "Jerusalem" capital problem is a typical example. To make matters worse, over time, traditional political terrorism has shifted to criminal terrorism, coupled with the haunting and chilling religious extremist terrorism, which, after the defeat of the Islamic State as a whole, is bound to enter a new era of guerrilla, networked, localized and scattered terrorism. new and severe challenges to the personal safety, facility safety, institutional safety, financial security and information security of our institutions and personnel. All kinds of Chinese institutions that go abroad and enter high-risk countries and regions must conscientiously study the relevant laws and regulations of our country and the target countries, conscientiously study the basic knowledge and skills related to counter-terrorism,

counter-extremism and de-radicalization, establish and improve the formal security department of enterprise institutions, equip them with professional lecturers and related resources, take full responsibility for security matters in transnational public business activities, strive to reduce the risk of violence and maximize security knowledge and security buffers.

2.4 Religion and Culture Security

Religious culture is complicated and involves many dimensions. In today's world, religious culture has been deeply embedded in political culture, economic culture and military culture. At the same time, religious culture is also closely related to geopolitical conflicts, terrorism and business culture. It is difficult to imagine a business or businessman who does not understand the religious culture of the target country at all or can successfully carry out transnational activities with only a little understanding. In some countries in time and space today, the politicized, radicalized and extreme characteristics of religious culture are becoming more and more obvious and prominent.

Islam, for example, is divided into different factions within different countries, such as Sunnis and Shiites. There are differences in the practical teachings of Islam among different countries. Also in different regions, moderate Islamists and fundamentalists whose teachings have been exploited to extremes. Even in the orthodox Islamic world, there are political and cultural differences and disputes between different Islamic countries. Not to mention cultural taboos, cultural customs and cultural conflicts in complex tribal societies and underdeveloped Muslim communities. Imagine, for someone who has rushed into a foreign religious culture full of mystery, turmoil and even threat, a little carelessness may be in danger of becoming an innocent wounded or victim. Based on this, the knowledge training of religious culture is also one of the compulsory courses of cross-cultural security, and should become the core course of specialty. Every cross-cultural worker and staff in a cross-cultural environment must have the most basic knowledge and awareness of religious and cultural security.

3. THREE PRINCIPLES OF INTERCULTURAL SECURITY

3.1 Global localization and Regional Integration

To recognize the uniqueness of each culture, we must also recognize that all cultures have the characteristics of great alcohol and small defects. The fact of cultural relativism is an objective existence that we cannot deny. Morality has its own legitimacy and rationality in different cultural groups, thus deriving

moral relativism. As Li Yong thinks, it is undeniable that when the subject who obeys a certain moral system faces the subject who obeys another moral system, it will still face conflicts and challenges.[4] In view of Huntington's theory of civilization conflict, Yu Qiuyu criticizes it for two limitations: one is to analyze the pattern of civilization from the western standpoint, the other is to analyze the pattern of civilization from the conflict standpoint.[5] In cross-cultural communication, it is possible to win the understanding, acceptance and respect of the target culture by abandoning the positions and perspectives of "Westernism "," Cultural Colonialism" and "Centralism" in order to win the understanding, acceptance and respect of the target culture.

The awkward situation of "moral vacuum" and "value absence" just proves the necessity and urgency of global intercultural communication. The subjectivity of globalization itself and the cultural logic of the strong behind it are not globalization in the real sense, it is not reasonable and universal. This means that in the process of transnational cultural exchange, we should pay attention to the equality between the various cultural subjects, recognize the respective values of each cultural body, care for the security of cross-cultural dialogue, and show justice, equality and respect. Cultural diversity and diversity determine that there is no absolute template for a global integrated culture.This paper thinks that it is not so much external impetus that makes cultural globalization, but civilization diversity that makes global integration. In dealing with cross-cultural interaction, the more appropriate formulation should be global localization, increasing the transformation and absorption of high quality nutrition of other heterogeneous cultures, in order to enrich and enhance the modernity and civilization of local culture, and ultimately to preserve, inherit and carry forward the characteristic culture of our nation, rather than negating, derogatory and eliminating the subjectivity and existential value of local culture.

Despite the difficulties of reaching a global cultural consensus in the present and in the near future, it is entirely possible to attempt to construct a regional cultural community within one or more cultural and geographical regions, since, in contrast to the historical grievances and values of all cultures around the globe, religious and cultural tolerance can be adopted among cultures and subcultures with geographical cultural identity and proximity, with the principles of seeking common ground while reserving differences, harmony but difference, beauty and commonness, and the integration of regional cultures, leading to regional cultural exchanges, political mutual trust and military security, Social stability and economic development lay a good foundation and support for cultural consensus.

3.2 Equal Emphasis on Security and Equivalent Communication

If cultural internal security is one of the main ways to obtain domestic political identity, it can be said that the realization of cross-cultural communication security is one of the main mechanisms to achieve international value identity. The symptoms of cultural security in a country may be manifested in many traits: moral loss, lost value, lack of belief and so on.However, these symptoms can also appear in the process of cross-cultural communication, the most prominent appearance is the absence of the value consensus system and mechanism between cultures. So, how should we achieve the security of cross-cultural communication? Professor Sun Jiang and others pointed out that China is striving to establish a new type of international relations and a new type of great power relations and to export an international image that inherits and carries forward the spirit of "peaceful cooperation, openness and tolerance, mutual learning and mutual learning, mutual benefit and win-win ". To achieve such a strategic goal, we must first achieve success in cross-cultural communication and promote the establishment of a tolerant and gentle cultural communication order. In order to establish a new image of a great country that respects the cultural differences of all countries, appreciates each other, coexists in diversity and develops together. All over the Belt and Road, religion, folklore and belief are very different. Cross-cultural communication of Chinese culture is not the pursuit of unity at the level of values, but for the purpose of mutual understanding and mutual communication and blending. Truly return to the essence of communication —— equal communication, sincere dialogue.[6] Habermas's "dialogue" theory can provide us with a valuable guide. Dialogue, effective dialogue, rather than closed-doorism and conflict doctrine, is the realization of security and stability, rationality and efficiency of intercultural dialogue.

In this paper, cross-cultural security needs to implement the principle of equal security and equivalent communication. Equal security is the embodiment of the most basic principle of equal treatment among nation-states, which not only protects the cultural security resources of the country, but also gives the necessary cultural resources and cultural support to the other side on the basis of respect and comity. Equivalent communication is the dynamic process of ensuring that the two-way multi-directional meaning transmission is not distorted, the value exchange is not discriminatory, and the attitude performance is not extreme on the basis of equality.

3.3 Equal Emphasis on Political, Economic and Cultural Security

Professor Steven Burik believes that a completely neutral position does not exist, so he advocates a "intercultural" position and way to carry out cross-cultural research. That is, the field based on the "relationship" between different cultural bodies and the plural of these "relationships". Professor Shen Qingsong put forward, how should we carry out philosophical thinking under the context of multiculturalism?The answer to this question cannot be limited to the study of similarities and differences between different philosophies, religions and languages, either in the previous comparative philosophy or in comparative religion, comparative linguistics, etc. He noted that one should have fully realized that we are now living in a multicultural age. After all, only through different cultural traditions of mutual conversation, can we obtain mutual enrichment.[7] This paper agrees with the views of the above experts. According to the Marxist thought of cultural security, cultural security touches both the spiritual and material levels, which not only affects the security of a country, but also overflows the national boundaries to the development of other countries and even the world civilization. Of course, cultural security is not an independent and transcendent field, but a highly sensitive field. In particular, we need to pay attention to the following new phenomena and trends in today's world: cultural politicization, cultural ideology, cultural religion and cultural extremism. In view of this, this paper puts forward the principle of equal emphasis on political and economic security and cultural security. Cultural security is no longer regarded as a single goal, but a complex closely related to regional political security and international political security. This requires us to cultivate cross-cultural awareness of political and economic attributes, enhance the ability of insight and control of political and economic security and cultural security, and effectively safeguard the core interests of our own culture and the security interests of transnational consensus culture.

4. CONCLUSION

In summary, the realization of subjectivity to inter-subjectivity, the realization of single-dimensional cultural security to multi-dimensional cultural security, the realization of single-cultural ontological resources maintenance to multi-cultural regional integration cultural consensus construction, confrontation to dialogue, It seems to be beneficial to the current and future cross-cultural security communication and communication security, and ultimately promote the smooth and safe development of "Belt and Road" and the whole world at large.

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