

The Necessity of Ethnographic Studies of Countries along the "One Belt and One Road" from the Perspective of Anthropology

Rao Chenhong

Guizhou Open University, Guiyang, China

Abstract: Anthropological ethnography research is based on the perspective of groups, from the perspectives of macro and micro level to record and study, the different aspects of the traditional western ethnographic study was conducted based on the perspective of the colonists to record, and China in the context of the "area" initiative, "area" all the way along the country must be fully understand, Ethnographic research from an anthropological perspective is a detailed record of every detail. If Chinese scholars can go abroad to conduct systematic research on "The Belt and Road", their cultural understanding of the countries along the Belt and Road will be greatly strengthened, which will make the implementation of the Belt and Road policy more oriented and achieve twice the result with half the effort.

Keywords: One Belt One Road; Thnographic study; Anthropological perspective

1. Introduction

Since the implementation of the Belt and Road Initiative, China has put forward a series of policies aimed at countries along the Belt and Road to connect them. Since the policy was proposed in 2013, remarkable achievements have been made. On May 14 and 15, 2017, the Belt and Road Forum for International Cooperation was held in Beijing. The BRF is the highest-level and largest multilateral diplomatic event initiated and hosted by China since the founding of the People's Republic of China. It is a symbol of China's remarkable rise in international status and influence. Heads of state and government from 29 countries and more than 1,500 representatives from more than 130 countries and 70 international organizations attended the meeting, covering all major regions and continents. By May 2022, China had signed cooperation documents with over 150 countries and over 30 international organizations. While achieving results, the complex external environment will also bring challenges to the implementation of the Belt and Road Initiative.

2. Analysis on the implementation of the Belt and Road National Initiatives

Countries along the Belt and Road span different regions, cultures and religious beliefs, and involve more than 60 countries and regions in Asia, Europe and Africa. They will encounter various problems and challenges in cultural communication and exchange. However, we always believe that the Belt and Road Initiative is a bridge for people-to-people exchanges and a good way for exchanges and mutual learning among civilizations.^[1] The countries along the Belt and Road have great differences in natural conditions, cultural traditions, economic level and ethnic composition, which bring challenges to the communication of the Belt and Road. In terms of cultural exchanges, as Chinese companies go abroad under the Belt and Road Initiative, a large number of Chinese ideas will also go abroad. How to make countries along the belt and Road accept Chinese ideas and how to understand Chinese culture and mutual tolerance have become barriers to foreign development.

2.1. Cultural adaptation

When two cultures come into contact with each other, there will be cultural assimilation. "Acculturation refers to a large-scale cultural change in one or both sides caused by continuous contact and influence between two or more different cultural systems."^[2] In the process of cultural acculturation, cultural characteristics will be selected according to their own values in the process of transmission. According to the action characteristics of culture, cultural culturing can be divided into

compulsory culturing and non-compulsory culturing. Non-coercive inclusion means not for military or political purposes, in the absence of pressure. The changes that occur in communication between different cultures. Coercive acculturation refers to the process of imposing one culture on another by military or political means. According to historical tradition, this kind of situation usually occurred after the colonizer conquered the colonized area and changed the local government and life style in the colony. Education with different cultural concepts from the local, in order to better enforce the rule. Of course, this situation often leads to reactive motion. "When a nation invades and rules another nation, the former imposes its own way of life and values on the latter. When the pressure is not overwhelming, the anti-culturing activities will occur. The governed tried to restore their way of life and certain traditional cultures and rituals, which anthropologists call the Revival movement." In the process of Western colonial rule, it is a typical coercive adaptation. During the long period of oppression, the governed regions lost much of their excellent culture. This caused cultural disorder and imbalance, which lasted until many years after the independence of the colonies. Even today, the Western discourse system still has not got rid of the colonial imprint on their own culture. However, although some countries' strong cultural export does not rely on direct military and political pressure, cultural hegemony still exists. Relying on developed media and multinational companies, Western countries still export their values strongly after the war.

China's Belt and Road Initiative is the focus of building a community with a shared future for mankind and a platform for all countries to achieve mutual benefit. The Western claim that this is China's version of the "Marshall Plan" is untenable. As foreign countries learn more about China's policy, which can better meet the specific conditions of each country and achieve a win-win situation, such remarks will be destroyed. Therefore, the ethnographic materials and analysis written by the West based on colonial rule and hegemonism are not applicable to China in the new era.

2.2. Export of culture

Along with the "One Belt, One Road" initiative, China has been promoting the Chinese concept in recent years. Chinese culture and Chinese ideas are becoming more and more influential in the world. China-asean International Education Exchange Week is the educational exchange and cooperation between China and ASEAN countries. Since the cooperation, a lot of achievements have been made. In recent years, it has been connected with the grand strategy of "One Belt and One Road" and become a model of "One Belt and One Road" in the field of cultural and educational exchanges. By 2017, the two sides had sent more than 200,000 students to each other and exchanged more than 49 million visits. Closer cooperation, more convenient exchanges and more converging interests between China and ASEAN countries require the two sides to uphold the spirit of openness and inclusiveness, focus on win-win cooperation, deepen educational exchanges, expand people-to-people exchanges and cooperation, and consolidate public support for good-neighborliness and friendship. In recent years, the "ASEAN Week" has strengthened multi-level exchanges and cooperation between state leaders and ordinary people, and formed institutionalized long-term exchange mechanisms such as the roundtable of education ministers, the University Presidents' Forum, the youth Culture Festival and the student summer camp. Asean Education Week is an inevitable choice to share China's ideas, experience and solutions with the world. It is also an inevitable choice for contemporary Chinese education to adapt to the world development trend. The "ASEAN Week" should focus on the Belt and Road Initiative to enhance strategic synergy. We need to fully recognize the fundamental, pioneering and leading role of international education cooperation in the development of the Belt and Road, focus on the strategic need to cultivate new advantages in international cooperation and competition, and provide high-quality intellectual support and personnel support for the implementation of the Belt and Road projects.^[3] Export of education and people-to-people exchanges are important ways for other countries to understand China's ideas. The opening of a large number of Confucius Institutes in foreign countries is also a window for foreign countries to understand China. As of September 2017, 137 Confucius Institutes and 130 Confucius classrooms had been established in 53 of the 65 countries participating in the Belt and Road Initiative, accounting for about a quarter of the total number of Confucius institutes worldwide. Confucius Institutes have always adhered to the educational model of equality, mutual benefit and win-win cooperation between China and the rest of the world. Starting with language, through cultural integration and spiritual communication, Confucius Institutes have made important contributions to people-to-people exchanges and friendship between Chinese and foreign peoples.

2.3. Raising questions

The countries along the Belt and Road are in a complex situation, with big differences in politics, economy, culture and religion. In implementing policies, the state has proposed a form of cooperation based on policy communication, infrastructure connectivity, unimpeded trade, financial integration and common support among the people. People around is to make all the way along the same understanding and trust between countries is that China can better promote the implementation of the "region" foreign initiative foundation, China's foreign propaganda culture, policy advocacy for a lot of work, but want to better groundwork, we also have to understand our partner. Under such circumstances, it is imperative to have an in-depth understanding of the specific conditions of the "Belt and Road" countries. In the process of promoting the Belt and Road, the cultural traditions of each country can be better protected, and mutual trust can be gained through mutual understanding and communication." From the perspective of national development level, countries along the Belt and Road are quite different, including developed countries such as Israel and Singapore, as well as a large number of developing countries in Africa and the Middle East. In terms of history and culture, it is rich and diverse. In terms of religion, the majority of people believe in Islam in Central Asia and the Middle East, and there are Buddhism, Islam and Catholicism in Southeast Asia. South Asian countries represented by India have Islam and Hinduism. The Orthodox Church of the Slavic peoples represented by Russia. And the widespread belief in Christianity across the continent.

All over the country folk customs, eating habits, taboos etiquette is the style of different, too numerous to enumerate. From the tropical Maldives near the equator to the nomadic inland countries like Mongolia, the Middle East has to deal with the relationship between women due to the Islamic faith. The working philosophy and habits of Africans are also different from those of Chinese people. Due to different geographical conditions, historical origin, ethnic composition and religious belief, each country has formed its own value system in the process of development. Under such historical background, Chinese scholars should shoulder the mission and responsibility of The Times. In order to carry out the "One Belt and One Road" policy smoothly, achieve people-to-people exchanges with countries, and let China and countries along the Belt and Road have more mutual cultural understanding, Chinese scholars must go abroad and deeply study the specific conditions of countries along the "One Belt and One Road". At the same time, we will tell good stories about China so that they can understand Chinese culture, the Belt and Road Initiative and the Chinese vision of a community with a shared future for mankind. The recognition of foreign policy is particularly important for the implementation of the initiative, which is the only way for the Chinese academic community to understand the world and for the world to re-understand China. It is also the basis for the government to provide strong backup information.

When countries carry out foreign policies, it is inevitable that there will be problems of docking and cracks. The main reason is that foreign countries do not understand Chinese concept, influenced by traditional Western colonialism, and advocated by bad western media and politicians. They are inevitably wary of a rising China, whose policies of mutual benefit may be seen as a Chinese grab for their resources. In addition, whether the policies introduced by China can adapt to local conditions, adapt to the local geographical environment, lifestyle, values. This directly determines the acceptance of the people and the government. Fieldwork in ethnology and anthropology is an important way to truly understand foreign countries. The ethnographic materials formed can provide background theoretical support for the Belt and Road Initiative.

3. Ethnography: the establishment, development and function of methods

3.1. The generation and application of Western ethnography

"An ethnography is an ethnographer's (cultural anthropologist's) description and interpretation of the life (culture) of the people of the nation, tribe, or region being studied. The purpose of writing ethnography, or the purpose of describing the objects we investigate and study, is to reconstruct the truth. The purpose of the reconstruction is to give people a real understanding of the nation, including its major aspects."^[4] After the great discovery of geography, with the opening of new shipping routes, the West began to colonize America, Asia and Africa on a large scale. European missionaries, traders and colonial rulers collected a great deal of information in their colonies and sent it back to their home countries. They would report various products, religions, customs, social organizations and population information in the colonies. In short, the purpose was for the domination of Western rulers. After the

18th century, as the industrial revolution accelerated the expansion of Western countries, in order to better carry out colonial rule, European countries established some research organizations specializing in colonial rule. Later, under the promotion of natural science, ethnology was born as a social science discipline. However, the writing of ethnography in this period was out of line with fieldwork, and there was no discipline norm in the writing of ethnography. In the late 19th and early 20th centuries, ethnologists went out into the fields to do fieldwork. Malinowski completed the transition from classical nationality to modern. Ma carried out a new mode of field work, in which the ethnographer had to go into the field, observe by himself, and write his observations into scientific reports. The functional school founded by Martenson explained the microscopic phenomena in various cultures, which brought new methods to the colonizers who were in the predicament of ruling. The detailed inquiry and detailed description of ethnographic survey are of great help to the rulers to understand the colonial culture and social organization. They know how to deal with the people in Africa, America and other regions in the tribal age, and rule by understanding their social organization. Therefore, a large number of ethnographic materials in the West are based on the color of domination, and often have colored glasses for the colonies. It is highly subjective and usually places the West at the centre of the world. Blind to the wishes of the colonized. Therefore, such discourse system is no longer suitable for today's China to understand the countries along the "Belt and Road". China needs to get to know all the countries along the Belt and Road. It is urgent to study ethnography.

3.2. The development of national aspirations in China

In ancient Chinese literature, there are many records about different nationalities, for example, the Records of the Grand Historian has a special record of the surrounding ethnic minority chapters, the twenty-four history of the subsequent dynasties have introduced the four parties, the late scholar Li Taifen said, "in the central, is called history, in local records, is called annals." Chinese ethnographic materials have always provided materials for historians to study ethnic minorities. Although the writing and genre of "zhi shi" and "Shi shi" are different, Chinese ethnography is still not completely separated from history. The rich accumulation of ethnographic data in various countries laid the foundation for ethnology as a separate discipline in the 19th century. Until the introduction of modern western scientific ethnology into China, Chinese scholars began to carry out a large number of ethnographic investigations. Generally speaking, the introduction of ethnology into China began with Yan Fu's translation of the Treatise of Heaven in 1898.^[5]

Established in 1927, the national government in Nanjing, China's anthropology research institution has special research institutes, since then, a number of national scholars in domestic exile for a large number of field research, obtained the national chi shing fruit of a batch of high quality, more representative results for "rural China" of fei xiaotong, Lin Yaohua "gold wing". After the founding of New China, in order to find out the ethnic situation and carry out the identification work, a large number of experts in ethnology and anthropology and students conducted a large number of investigations throughout the country, forming a series of books on ethnic issues. This is a good foundation for our country to understand and protect the minority culture and carry out the party's national policy. The ethnography in the new period can provide the basis for the country to carry out the modernization of minority nationalities. Therefore, ethnographic materials have proved to be of great significance for the development of poorly understood areas. In China, it also has great reference significance for countries along the Belt and Road. The ethnography under the western discourse system cannot satisfy China's "One Belt and One Road" construction. Only by writing the ethnography of the new era can China know its enemies and know itself for deeper cooperation and development.

4. The necessity of ethnographic studies of countries along the "One Belt and One Road"

People-to-people exchanges can help lay the foundation of public support for all countries. Chinese scholars should follow the background of The Times. Carry out systematic ethnographic survey abroad. Kiku and Dao is one of the most famous works on the study of Japanese national character. It is also the representative work of anthropologist Benedict. The author was commissioned by the US military leadership to conduct the survey, and the research results became an important reference basis for the post-war policy of the United States towards Japan. China's "One Belt, One Road" policy is completely different from the hegemonic role that the United States wants to play, but the degree of understanding of the countries we cooperate with determines our specific policy towards them. Only on the premise of smooth dissemination of ideas can deeper recognition be achieved, and the implementation of policies can also achieve better results.

For example, Chinese companies want to go abroad, cooperate with other countries, open the market, is bound to the living habits, eating habits, to conduct a comprehensive investigation, in specific activities, necessary to research its customs, speech patterns, break the cultural gap between can better understand partners in completed the want what, want what we give. Understanding their intentions will enable both parties to cooperate more deeply and maximize their benefits.

Some countries have their own national strategies. For example, Poland proposed the Amber Road. The "Amber Road" is an ancient trade road transporting amber from the North Sea and Baltic Sea in northern Europe to the Mediterranean Sea in southern Europe, connecting many important cities in Europe and maintaining for many centuries. It means to the Poles what the Silk Road means to the Chinese. The opening of the Amber Road led to the opening of the European continent from north to south, and later further east to connect Persia, India and China in Asia, increasing the trade between Europe and Asia. Therefore, in order to align China's Belt and Road initiative with its national strategy for win-win results, China must have a deep understanding of the Amber Road, which is similar to China's promotion of the Silk Road to the outside world.^[6] don't understand "area all the way along the" national history and culture, it is impossible to understand its national strategy, China is hard to let its "neighbourhood" all the way from China to achieve a win-win situation for common development.

Different cultures tend to misunderstand each other and view the world with colored glasses and bundles. For example, when we think about Africa, we usually think that Africa is synonymous with poverty and backwardness, some places are still in primitive tribes, and the political situation is unstable. Linking all of Africa to guns, drugs and war. See themselves as the more civilized group. In fact, despite these problems in Africa, the continent that has been independent for many years is not without merit in terms of development. A bundled view of the development of a region or country will bring problems to the formulation and implementation of national policies. Therefore, policy formulation and implementation must be carried out on the basis of in-depth study of each country's situation.

From the perspective of disciplinary development, anthropology in China has a late entry and a late start, and has been greatly influenced by the Western discourse system. There are few internationally influential research results. Under the background of "The Belt and Road", it is required that all fields should strengthen foreign cooperation and exchanges. This is also a good opportunity for international exchanges of ethnology. "Therefore, our anthropology and ethnology should break the imbalance of international academic discourse in the study of anthropology and ethnology, and enhance the understanding of our basic concepts and policy propositions among the international academic community. It will help to draw lessons from the beneficial achievements abroad and promote our country's anthropology and ethnology disciplines development and innovation. To this end, on the one hand, we should strengthen the integration of the strength of the domestic anthropological and ethnological circles, promote the improvement of the research level, and form creative academic achievements, so as to provide capital for international academic exchanges. On the other hand, we should strengthen international exchanges to promote the study of anthropology and ethnology in the world, so as to widen the research fields and depth of anthropology and ethnology in our country."^[7] Therefore, in order to strengthen the international discourse power of anthropology and even the whole social sciences, ethnological anthropologists go out to establish their own discipline foundation. The paradigm of discipline theory is a new idea and a new task for discipline. It is also the historical responsibility that scholars should shoulder.

5. The feasibility of ethnographic studies of countries along the Belt and Road

To truly carry out the ethnographic survey of the countries along the "Belt and Road", first of all, the comprehensive strength of the country and the importance of the country, and second, the development of the discipline is capable of doing this well. From the current situation, China is capable and necessary to do this well.

Anthropology has been introduced into China for more than one hundred years. Since the 1980s, the history of China has entered a new stage of development, and the development of anthropology and ethnology in China has entered a new stage. Teaching and research institutions have been established successively, and academic activities are unprecedentedly active. China has established the Chinese Ethnological Society and the Chinese Anthropological Society. China Society of World Ethnic Studies. A number of universities, such as Sun Yat-sen University and Xiamen University, offer anthropology as a major. A large number of ethnic colleges and universities have established departments of

ethnography. More and more university research institutions have entered the field of ethnology and anthropology. It has trained a large number of ethnological and anthropological talents for the country. After several decades of development, the overall scale and strength of Chinese ethnology and anthropology have made great progress. This is not only true of ethnology and anthropology, but also of all humanities and social sciences in China in the new period. In other words, China can do a good job in the ethnography of the countries along the belt and Road in terms of the guarantee of personnel.

From the national level, the development level of the country has the ability to provide conditions for scholars to do a good job in ethnographic research of the countries along the belt and Road. In the context of joint cooperation, China has established good relations with countries along the routes, which provides a good basis for scholars to enter. As of May 2017, China has achieved direct air flights to 43 countries and 734 sister city relations with 53 countries. Visa-free or visa-on-arrival with 24 countries. Therefore, the national power of today is fully capable of doing this well. And under the Belt and Road Initiative, there will be more bargains.

6. The specific implementation of ethnographic survey

6.1. The attention of the state

Governments are the makers, promoters and implementers of policies. They should be fully aware of the significance of understanding the specific conditions of countries along the Belt and Road. Especially for countries and regions that are less well understood in the past, experts from various disciplines, including anthropologists, should be sent to conduct special and detailed investigations. The state should provide a large number of research projects, ensure sufficient funds, it is better to set up a special investigation fund. Experts in ethnology and anthropology will be recruited from all over the country. Of course, experts familiar with the local foreign languages and other majors related to the project will be recruited according to the needs of each project. Such as sociology, political science, history and so on. For investigators, we should have the cooperation of local staff. In more chaotic areas, we should pay attention to ensure the safety of investigators.

6.2. The development of ethnographic work

The survey should be holistic and can be done according to the top-level framework proposed by the country. For example, the specific economic direction of the five directions can also be done according to the geographical region or cultural circle of the country. Forming a complete ethnography of multiple series. Ethnographic research required a lot of experts required in-depth "neighbourhood" all the way along the route in various countries and various areas, the research, to put an end to tour must strictly abide by the scientific ethnography investigation method and objective to countries around the economic, cultural, political, and social organization, customs, religion and so on various areas make a comprehensive investigation, from both synchronic and diachronic study, Both vertically and historically. Also compare multiple points horizontally. There should be microscopic and detailed description, and there should be macro, multi-point investigation, an all-round grasp of the situation of a region. Specialized categories of investigations may also be conducted according to the needs of the State or an institution. At the same time, investigators have the task of promoting Chinese culture and Chinese ideas. In the face of the rich and colorful cultures of the countries along the routes. Adhere to the principle of common prosperity.

7. Conclusions

The ethnography of "One Belt and One Road" enables China to understand the excellent traditions and cultures of countries along the Belt and One Road. Open the door to the world with a more inclusive attitude, publicize Chinese ideas and culture while learning excellent achievements of civilization. Achieve win-win cooperation. This is in line with the core principles of the Belt and Road Initiative: peace and cooperation, openness and inclusiveness, mutual learning and mutual benefit. Anthropologists and workers of social disciplines in the new era should shoulder the mission of The Times. Go abroad and conduct in-depth research on countries along the Belt and Road. Make a modest contribution to the national initiative. The traditional anthropologist's fieldwork is boring and hard. Linking personal ideals with national needs is perhaps the most important sentiment that scientists in the new era need to possess.

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