

# Cross-cultural Communication in the Belt and Road Strategy

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**Abstract:** *The Belt and Road strategy means that China and the countries concerned, make use of the established and effective regional cooperation platforms under the established bilateral and multilateral mechanisms, borrow the historical symbols of the ancient Silk Road, hold high the banner of peaceful development, and actively develop economic partnerships with countries along the route, and jointly build a community of interests, destiny and responsibility which is also a community of mutual trust, economic integration and cultural inclusiveness. It is crucial to actively carry out cross-cultural communication in the construction of the Belt and Road strategy. On the one hand cross-cultural communication can enhance political mutual trust, which is the primary prerequisite for the realization of the Belt and Road strategy; on the other hand, it can help eliminate prejudices, break down barriers and promote integration, so that Chinese products and enterprises can successfully go abroad and achieve economic integration with the countries concerned. This paper attempts to analyze the problems and obstacles of cross-cultural communication in the Belt and Road strategy and explore corresponding countermeasures to help the construction of the Belt and Road.*

**Keywords:** *Belt and Road, Cross-cultural Communication, Countermeasures*

## 1. Introduction

The Belt and Road strategy is a forward-looking, global and open international development strategic concept proposed by China based on the global economic and social development situation. The strategy aims to crack the current economic and social development of the correlation problem. On March 28, 2015, the "Vision and Action for Promoting the Construction of the Silk Road Economic Belt and the 21st Century Maritime Silk Road" jointly formulated by the National Development and Reform Commission, the Ministry of Commerce and the Ministry of Foreign Affairs was promulgated and implemented, officially kicking off the construction of the Belt and Road. As the world's longest economic belt, the Belt and Road is also a corridor linking Eastern, Western, Arab and Ganges cultures. Cultural communication and exchange, especially cross-cultural communication, has become a prerequisite and consensus for economic cooperation. Therefore, it is necessary to strengthen cultural exchanges and communication among countries in the process of Belt and Road construction, and to promote in-depth cooperation among countries along the route with cross-cultural communication as a link.

## 2. The Importance of Cross-Cultural Communication and the Concept of Belt and Road

### 2.1 The introduction of the concept of Belt and Road

On September 7, 2013, Xi Jinping proposed the concept of "Silk Road Economic Zone" in his speech at Nazarbayev University in Kazakhstan, and the "Maritime Silk Road" in a speech at the Indonesian Parliament on October 3, 2013. At the APEC meeting in November 2014, he combined these two concepts into the Belt and Road, namely the Silk Road Economic Belt and the 21st Century Maritime Silk Road, which involves 63 countries along the route (Table 1). The Belt and Road strategy means that China and the countries concerned, make use of the established and effective regional cooperation platforms under the established bilateral and multilateral mechanisms, borrow the historical symbols of the ancient Silk Road, hold high the banner of peaceful development, and actively develop economic partnerships with countries along the route, and jointly build a community of interests, destiny and responsibility which is also a community of mutual trust, economic integration and cultural inclusiveness.

*Table 1 Major countries along the Belt and Road route*

Countries along the Belt and Road	Region	Country
	East Asia	China, Mongolia, Russia
	Southeast Asia	Indonesia, Malaysia, Philippines, Singapore, Thailand, Brunei, Vietnam, Laos, Myanmar, Cambodia, Timor-Leste
	South Asia	India, Pakistan, Bangladesh, Sri Lanka, Afghanistan, Nepal, Maldives, Bhutan
	Central Asia	Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan, Tajikistan
	West Asia	Saudi Arabia, UAE, Oman, Iran, Turkey, Israel, Egypt, Kuwait,
	North Africa	Iraq, Qatar, Jordan, Lebanon, Bahrain, Yemen, Syria, Palestine
	Central and Eastern Europe	Algeria, Bosnia and Herzegovina, Bulgaria, Croatia, Czech Republic, Estonia, Hungary, Latvia, Lithuania, Macedonia, Montenegro, Romania, Poland, Serbia, Slovakia, Slovenia

## **2.2 The importance of cross-cultural communication in the construction of the Belt and Road**

Cross-cultural communication, or inter-cultural communication, was first proposed by Edward Hal, an American anthropologist, to refer to the act of communication between people of different cultural backgrounds. With the acceleration of economic globalization, transnational and cross-cultural communication activities are becoming more and more frequent, and people from different cultural backgrounds are increasingly interacting with each other across borders, making cross-cultural communication increasingly important. Facing hundreds of cultures in more than 60 countries, it is crucial to actively carry out intercultural communication in the construction of Belt and Road. On the one hand, it can enhance political mutual trust, which is the primary prerequisite for the realization of the Belt and Road strategy. On the other hand, it helps to eliminate prejudices, break down barriers and promote integration, so that Chinese products and enterprises can successfully go abroad and achieve economic integration with the countries concerned.

The core goal of the Belt and Road strategy is to achieve mutual economic promotion and integration among the countries along the route, which can not only improve the infrastructure construction and the local living standards and economic development vitality, but also provide a huge outlet for China's already serious surplus basic production capacity, which is beneficial for China to remove capacity and promote economic transformation and upgrading. However, past experience in cross-regional economic cooperation shows that international economic cooperation is often influenced by multiple factors such as cultural, political and social factors in each country. China, as the advocate of the Belt and Road strategy, obviously has to take on more responsibility and be brave enough to deal with the challenges from all sides. First of all, we should create and maintain an overall healthy and orderly cooperation environment to ensure that all countries along the route can smoothly integrate into the economic cooperation. Secondly, we should strengthen mutual cultural exchanges and understanding between China and the countries along the route, respect and identify with each country's culture, and create a harmonious and friendly atmosphere for cultural exchanges, in the face of the fundamental differences in culture and beliefs among countries. In short, strengthening cross-cultural communication is of great practical significance to the construction of Belt and Road.

On the one hand, strengthening cross-cultural communication can help deepen the understanding of political choices between China and the countries along the route, and further promote mutual political trust between China and foreign countries. Regardless of the form of cooperation, the establishment of mutual trust is undoubtedly the basis and prerequisite for the successful cooperation between the two sides. However, there are many factors affecting the political mutual trust between countries, but cultural factor is undoubtedly one of the most important and crucial factors. For the cooperation between China and the countries along the route, the establishment of basic political mutual trust is the primary prerequisite for reaching cooperation. The closer the political relationship between the two sides, the higher the possibility and smoothness of cooperation. George Holland Sabine, a famous American political scientist, once pointed out that "folklore and custom can dominate everything, and although each country or region has a different governmental composition and legal regulations, what determines them behind the scenes is the human civilization that has long originated, occurred, and developed in that region.[1] In the process of promoting the Belt and Road, China will inevitably collide with the different political systems and cultures of the countries and regions along the route. The policies and legal systems implemented by the governments along the route are undoubtedly closely related to the local customs and cultures. In this regard, to lead the process of cooperation between all parties, China should fully

understand the cultural connotations of the countries and regions along the route, respect and understand the cultural differences of each country, and build a truly harmonious cooperation environment through cultural exchange and communication between China and foreign countries, so as to smoothly solve the conflicts and problems encountered in the construction of the Belt and Road on the basis of mutual consultation, common construction and sharing.

On the other hand, strengthening cross-cultural communication can effectively eliminate prejudices, break down barriers and promote integration, which in turn can facilitate trade development. Several famous cross-regional economic and trade cooperation in history have been launched on the basis of cultural exchanges. The Belt and Road strategy is precisely this kind of economic cooperation between countries based on cultural exchange. But unlike the past, the Belt and Road strategy is based on the background of globalization, and its basic starting point is to improve the level of infrastructure construction of countries along the route, and further reduce the cost of economic cooperation in the countries along the route, which undoubtedly has a huge role in promoting the economic development and prosperity of the countries along the route. From the current data of China's provincial export trade, the main GDP contributor in China's transactions with the five Central Asian countries is Xinjiang province, and the provinces which trade frequently with 11 countries around Southeast Asia are Guangdong, Guangxi, Fujian, Shanghai and so on. [2] It is not difficult to find that the provinces and the countries with which they trade frequently often have similar geopolitical and cultural background, and certain commonality in cultural customs. And it is easier to trade and exchange between regions with similar cultures and customs.

### **3. Problems and obstacles of cross-cultural communication in the Belt and Road strategy**

#### ***3.1 The complexity and diversity of cultures along the Belt and Road***

There are more than 60 countries along the Belt and Road, covering Southeast Asia, South Asia, Central Asia, West Asia, North Africa and Central and Eastern Europe (Table 1), each of which has its own language, culture and customs. Take language as an example (Table 2), there are nine major language families in the world, seven of which are distributed in the countries along the Belt and Road. Each of the language families are divided into several language branches, and each branch includes several languages. Even within one country, there may be multiple languages spoken as national languages. For example, Singapore has four national languages: English, Malay, Chinese, and Tamil. On the whole, Slavic languages of the Indo-European family and Semitic languages of the Uralic family (Arabic) are the most spoken languages in the countries along the Belt and Road, but Slavic language family alone contain more than ten languages.

From the current situation of foreign language talents training in China, most of them focus on commonly-spoken languages such as English, French, German, Japanese, Korean, Arabic, etc. There is a great lack of talents who are proficient in languages of Central Asian countries and Southeast European countries. The Belt and Road construction is an important way for Chinese enterprises and products to go abroad. But as the saying goes, "If you can't speak a language, you can't move an inch", all economic and cultural exchanges will be hindered if there are language barriers. This language communication difficulty is precisely determined by the complex and diverse languages of the countries along the Belt and Road.

In addition, from the perspective of religious culture, the religious beliefs of the countries along the Belt and Road are also very complicated (Table 3). In addition to Buddhism (including Chinese Buddhism, Tibetan Buddhism and Theravada Buddhism), Islam (which is divided into Sunni and Shia, but Islam in China, Southeast Asia, South Asia, Central Asia and most countries in Southeast Europe does not have the difference between Sunni and Shia) and Christianity (including Catholicism, Protestantism and Orthodox Christianity), other religions such as Confucianism, Taoism, Shamanism, Hinduism, Sikhism, Judaism, Hoahaoism and Caodaism are also involved.

In short, in order to cope with the complexity and diversity of the cultures of the countries along the Belt and Road, we should actively cultivate senior talents who are proficient in the languages, cultures, laws and regulations of the countries along the Belt and Road, so as to support the comprehensive development of the Belt and Road strategy with the construction of talents. To this end, we need to start from the following aspects: first, to establish relevant majors in domestic colleges and universities, especially in the coastal provinces and cities along the border, to cultivate relevant talents; second, to strengthen the construction of the teaching staff of Confucius Institutes around the world, under the

leadership of the Office of the National Leading Group for Teaching Chinese as a Foreign Language, and to reorganize and redesign the corresponding curriculum, so as to provide a better platform for Chinese culture to go abroad; third, to strengthen the cultivation of talents of domestic entrepreneurs, and provide Chinese entrepreneurs and employees who invest in countries along the Belt and Road with corresponding investment guides, including the language, culture, history, religion, laws and regulations of the countries along the route, so as to minimize the transaction costs of Chinese enterprises and related personnel in the process of going abroad.

Table 2 Linguistic diversity of countries along the Belt and Road [3].

Language	Language group	Countries along the Belt and Road
Altaic language family	Turkic language family	Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan
	Mongolian language group	Mongolia
Indo-European	Iranian language group	Tajikistan, Iran, Pakistan, Iraq, Turkey, Afghanistan
	Germanic languages (English)	Philippines, Singapore, India, Syria
	Indian language group	India, Bangladesh, Sri Lanka, Nepal, Maldives
	Romance languages (Portuguese, French, Romanian)	East Timor, Syria, Romania
	Slavic language group	Bosnia and Herzegovina, Bulgaria, Croatia, Czech Republic, Slovakia, Slovenia, Russia, Serbia, Poland, Montenegro, Macedonia
	Baltic language group	Lithuania, Latvia
	Albanian language group	Albania
Sino-Tibetan language family	Chinese people	China, Singapore
	Tibetan-Burmese	Myanmar, Bhutan
	Zhuang-Dong Branch of the Zhuang-Dai Language Group	Thailand, Laos
South Island Languages	Indonesian Language Group	Indonesia, Malaysia, Philippines, Singapore, Brunei, Timor-Leste
Uralic language family	Semitic languages (Arabic)	Saudi Arabia, UAE, Oman, Israel, Egypt, Kuwait, Iraq, Qatar, Jordan, Lebanon, Bahrain, Syria, Palestine
	Finno-Ugric languages	Estonia, Hungary
Dravidian language family	Southern Language Group (Tamil)	Singapore, Sri Lanka
South Asian language family	Mon-Khmer (Vietnamese)	Vietnam, Cambodia

Table 3 Major religions of the countries along the Belt and Road [4].

Major Religions	Religious branches	Country of distribution
Buddhism	Chinese Buddhism, Tibetan Buddhism, Theravada Buddhism	China, Mongolia, Malaysia, Singapore, Thailand, Brunei, Vietnam, Laos, Myanmar, Cambodia, Bangladesh, Sri Lanka, Bhutan
	Confucianism	China
	Taoism	China, Singapore, Brunei
Islam		China, Indonesia, Malaysia, Philippines, Singapore, Timor-Leste, India, Pakistan, Bangladesh, Afghanistan, Kazakhstan, UAE, 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	Catholicism, Protestantism	Indonesia, Malaysia, Philippines, Singapore, Brunei, Vietnam, Timor-Leste, Bangladesh, Sri Lanka, Kazakhstan, Israel, Lebanon, Bosnia and Herzegovina, Croatia, Czech Republic, Estonia, Hungary, Latvia, Lithuania, Poland, Slovakia, Slovenia
	Orthodox	Russia, Saxony, Egypt, Bulgaria, Macedonia, Montenegro, Romania, Serbia, Bosnia and Herzegovina
	Hinduism	India, Bangladesh, Sri Lanka, Nepal, Bhutan
	Sikhism	India
	Hoahaoism	Vietnam
	Caodaiism	Vietnam
	Judaism	Israel

### ***3.2 Problems and obstacles of intercultural communication in the context of Belt and Road***

The complexity of culture itself and the inevitable simplicity of human understanding about culture are the most difficult barriers to break through in cross-cultural communication. And in addition to the differences in cultural thought in general, the different cultural connotations presented by linguistic and non-linguistic symbols in communication are also problems and obstacles in cross-cultural communication.

#### ***3.2.1 The contradiction between cognitive limitations and cultural independence.***

In cross-cultural communication, people often use their own cultural mindset to judge other cultures and examine their cultural connotations, and simply think that "everybody feels the same about this", which is one of the main contradictions in cross-cultural communication. "Empathy" is a term proposed by Philip Pettit, a famous philosopher and political scientist, which refers to the ability to appreciate the emotions and thoughts of others, to understand the positions and feelings of others, and to think and deal with problems from the perspective of others in the process of interpersonal communication. It can also be said that empathy is a way to put oneself in the other person's shoes. [5] This way of communication in interpersonal communication has caused a dilemma in cross-cultural communication, and such misunderstanding can easily form a barrier to cross-cultural communication. The trade, geography, language and culture of the Silk Road Economic Belt have certain commonalities, and these factors constitute the inherent basis of information flow in the process of intercultural communication, but this does not mean that people can make demands on other cultural circles according to the values, beliefs, customs and religious norms of their own culture, and such "excessive empathy" creates a gap in cultural imagery and information flow, that people talk to themselves and fail to understand each other's messages and intentions.

The various cultural circles along the Silk Road Economic Belt are both intermingled and independent of each other. First, when facing the same cultural imagery, people will have selective understanding and cognition under the effect of different cultural cognitive experiences, and such selective understanding will cause bias in the interpretation of cultural products. Second, different cognitive experiences may cause different degrees of information impairment in cultural products, resulting in loss of meaning in cultural communication and becoming an obstacle to the interpretation of cultural products. Finally, the relative independence of cultures may cause cultural reactions of exclusion, and in serious cases, may even cause cultural conflicts, i.e., the incompatibility of two cultures against each other. It can be seen that the contradiction between cognitive limitations and cultural independence is a major obstacle to intercultural communication.

#### ***3.2.2 The contradiction between "preconceived" stereotypes and cultural pluralism.***

A single, fixed and superficial perception of a community and a social thing is called stereotype. Stereotype is one of the manifestations of social cognition. It is a cognitive experience constructed from preconceived and established impressions. Walter Lippmann, a famous American journalist, once wrote that in most cases we do not understand first and then define, but define first and then understand. In the midst of the clamor of the outside world, we recognize the culture that has been defined for us at a glance, and we tend to understand it in the way that our culture defines it and that we are familiar with. [6]

First, stereotypical perceptions accelerate the fragmentation of information in cross-cultural communication. Stereotypes come from the long-term cultivation of individuals in the process of acquiring their own language and writing, customs and habits, and in the process of social interaction. What individuals cannot experience will be supplemented by their own stereotypes, which means that in the process of intercultural communication, stereotypes exist between countries, regions and different cultural circles about an unknown area, and this established cognition based on stereotypes will cause information fragmentation in cultural communication. Second, stereotype cognition intensifies the formation of cultural conflicts. Stereotypes are generalized descriptions of certain phenomena and issues, which are exceptionally simplified and limited to the general characteristics of things, while selectively ignoring most of the truths and the differences and diversity of individuals. In the process of cross-cultural communication, the one-sided judgment of cultural attributes and social problems of individual countries and regions is also a manifestation of ignoring the details of the truth. Such biased stereotypical perceptions create a great obstacle to in-depth intercultural communication.

#### ***3.2.3 Cultural Centrism***

Cultural centrism is the belief that one's own culture is the center of all cultures, and it is used as a frame of reference and a standard for judging other cultures and for measuring the merits of different

cultural values. [7] Cultural centrism is a way of expressing the inner consciousness that the values, social systems and ideologies constructed by one's own cultural circle are more correct without thinking, and it often manifests itself in disregarding and disdain for other cultural circles. This self-centered and arrogant mentality poses a great obstacle to cross-cultural communication. And this has serious negative effects on the exchange of cultural information and the construction of national impressions.

There are various cultural circles with different atmospheres and attributes along the Belt and Road, including the Asian cultural circle with Chinese, Indian and Arab cultures as the main constituents, and the European cultural circle which advocates rationalism and freedom and liberation. Each culture has its own rationale for its emergence and existence. Members of any cultural circle do not have the right to criticize and reject different cultures, otherwise such cultural centrism will bring about serious cultural conflicts. Intercultural communication inevitably includes the values and ideologies of different cultures, and the expression of such ideologies should be conveyed in a moderate and non-aggressive way. More importantly, it is necessary to understand the existence and the connotation of different cultures in the communication, so as to gradually bridge the cultural gap and eliminate the cultural barriers.

#### **4. Countermeasures for the Implementation of Cross-cultural Communication in the Belt and Road Strategy**

Intercultural communication is an important form of interpersonal interaction and information exchange, which is both the exchange and transmission between various cultures and the process of migration, diffusion, change and influence of different cultures on a global scale, and what has an important impact on the process is the speed and quality of cultural exchange. However, the natural and spontaneous exchange of cultures is very slow, and modern communication methods and tools are needed to promote cross-cultural communication among countries along the Belt and Road. Xi Jinping pointed out at the national propaganda and ideological work conference that we should do a good job of foreign propaganda, innovate the way of foreign propaganda, make efforts to create new concepts and new expressions that blend with Chinese and foreign countries, tell a good Chinese story and spread a good Chinese voice. The Decision of the Third Plenary Session of the 18th CPC Central Committee on Several Major Issues of Comprehensively Deepening Reform also emphasized the need to "strengthen the international communication capacity and the construction of the foreign discourse system, and to promote Chinese culture to the world."

On May 21, 2015, on the occasion of the 30th anniversary of the People's Daily (Overseas Edition), Xi Jinping proposed that we should "tell a good Chinese story and spread a good Chinese voice in a way that overseas readers can easily accept and in a language that they can easily understand", which gives us three requirements for cultural exchanges with countries along the route:

First, it is necessary to know what stories people in the countries along the route want to hear about China. Only by understanding their people's demand for Chinese culture, and by making correct market positioning and market segmentation, can we provide them with customized Chinese cultural products, so that they can be targeted and marketable, and can truly spread Chinese culture successfully.

Second, the Chinese story should be told in the expressions that people along the route like. From the viewpoint of marketing, it is necessary to start from the consumer psychology of the target customers and understand their consumption habits and preferences so that we can provide them with the Chinese cultural products they need.

Third, we should not make deliberate decorations, but try to be objective, delicate, balanced and de-ideological. When providing Chinese cultural products to countries along the Belt and Road, we should try to be objective and reduce the subjective judgments and opinions of the producers, and we should focus on the quality of production and avoid shoddy work. In addition, when engaging in cultural exchanges with these countries, we should try to avoid making our ideology too obvious, but adopt a moderate approach to rooting our ideology and values in our cultural products to ensure the uniqueness of Chinese culture in the process of foreign exchanges.

##### ***4.1 Catering to the needs of the people and finding the right theme for cross-cultural communication***

An analysis of all the people who have contacted and participated in intercultural communication with China in the development and construction of the Belt and Road cooperation initiative shows that this is a complex intermingling group composed of multiple ethnic groups, multiple languages and multiple cultural circles. Therefore, it is important to find the right communication theme in order to

strengthen the communication effect and thus promote the communication between different groups. In addition, the selection of cultural exchange information content also follows a certain principle of similarity, that is, the closer the facts are to the psychological distance of the receiving people (psychological distance of interest, gender, age, living area, education and profession, economic income, religion and ethnicity), the more valuable the information exchange is.

#### ***4.2 According to the laws of communication and adopt appropriate communication methods***

In the process of cross-cultural communication, communication activities should be carried out from the following aspects in order to further strengthen the communication effect and influence.

First, literary communication. The so-called literature is the demeanor, language, and written works that cover various factors such as emotion, virtual and imagination. Literature is an abstracted aesthetic art, and literary communication occupies a very important position in cross-cultural communication. Over time, both sides of the communication will find their sense of recognition with other cultural circles in literary works.

Second, educational exchanges. With the gradual promotion of China's international status and comprehensive national power, more and more foreign universities have added Chinese language courses. In order to effectively expand the influence of Chinese language and culture, China launched a plan to open Confucius Institutes in various regions of the world as early as 2004. This strategy not only satisfies the desire of audiences from different cultural circles to explore Chinese culture, but also makes Confucius Institutes the "face" of Chinese culture. In the Belt and Road cultural circle, Dunhuang, Jiuguang, Xinjiang and other places have preserved brilliant historical and cultural heritage, in which the ancient Chinese civilization is inherited, and they are also important nodes on the Silk Road Economic Belt. Therefore, these regions can take advantage of the Belt and Road initiative to promote Chinese culture and expand the influence of Chinese civilization in the form of educational exchanges. In addition, the organization of academic exchange activities can explore the culture in greater depth and reach a certain consensus in the academic field, which has far-reaching significance for the spread of Chinese culture.

Third, art communication. There are various forms of art, including sculpture, drama, painting, music, film, dance, etc. The different forms of expression also have certain differences in the way of communication. Among them, as a dynamic form of expression, dance is one of the oldest art forms, with high ornamental value. Dancing is a visual enjoyment for the audience. The audience feel the artistic beauty of the dance movements through the cohesion of the visual senses, and then understand the emotions and connotations expressed in the dance. Painting is a static art, which can be both realistic and abstract. And the reproduction of real things is the unique difference between this art form and other art forms; the use of modern video technology, the full integration of audio and video and multimedia technology, allows audiences from all countries to enjoy different perspectives of cultural elements online through electronic terminals. Music is an art of dynamic beauty, which flexibly combines various rhythms, melodies and harmonies and other forms of sound expression, to use certain rules to create aural enjoyment of beauty and express emotions; music has no national boundaries, it is a carrier of de-valuing and de-promotion, Engels once said, "Music is the only art that makes enjoyment and vivid performance consistent." Different forms and kinds of art forms need to cooperate and interact with each other in order to show the richness and profound connotation of Chinese culture in a more comprehensive way.

#### ***4.3 Respect for multiculturalism and avoiding inappropriate communication behaviors***

The Belt and Road is a collection of regions where world civilizations meet, and each country (region) has the right to develop its own culture equally, regardless of its size and strength. Therefore, in the exchange process of Belt and Road, we must first face up to the cultural diversity and characteristics of each country (region) along the route. As mentioned earlier, there are Chinese, Christian, Islamic and Indian civilizations along the Belt and Road, and each culture has its own characteristics and is rich in diversity. All civilizations are the accumulation of long-term human development and the outcome of the diligence and wisdom of people of all nationalities. Therefore, there should be no difference of high and low between civilizations in the world, nor should they be subject to man-made division or hostility. On the basis of recognizing the diversity and uniqueness of civilizations and cultures, we respect the right of all peoples and nationalities to choose their own political and economic systems, and clearly oppose the act of using one civilization against another and the erroneous view that the long-term development of various civilizations inevitably leads to a conflict. [8]

In order to fully reflect the communication effect in intercultural communication, we should try to avoid discordant interfering factors, which can sometimes cause serious obstacles to the exchange of cultural information, making the exchange less effective than expected. In the intercultural communication of Belt and Road cultural circle, the most important thing to avoid is the cultural conflict caused by different values and different cultural atmosphere.

First, to remove the caliber of propaganda. Propaganda is a very mechanical way of expression, and the main purpose of propaganda is to unify values through the strong output of values. This way of communication obviously does more harm than good in cross-cultural communication, and this is something that needs to be avoided as much as possible. People have different views on the same thing because of different values, and it is a very slow and inefficient process to change one's values. Cross-cultural communication should be based on a full mutual understanding to achieve a friendly exchange of cultural information, and once it involves propaganda behavior in terms of values, it will have a negative impact on the effectiveness of cross-cultural communication.

Second, to respect multiculturalism. The countries along the Belt and Road are very different from each other in terms of religion, customs and beliefs, but cross-cultural communication does not mean pursuing the same values, but rather promoting mutual understanding, so as to achieve mutual respect. If cultural conflicts occur in the process of cultural exchange, we should try to adopt a dialogue approach to resolve the conflicts between each other in order to protect the path of communication between cultures.

Finally, to return to the essence of cultural exchange. The essence of communication lies in the flow of information, and only when the communication paths and methods are agreed can the communication behavior be sustained for a long time. Intercultural communication is a form of communication, and its essence is the embodiment of the essence of communication, so we should also adhere to this essential requirement of communication.

## 5. Conclusion

The key point of intercultural communication is to agree with the rationality of each other's ideas and the legitimacy of each other's identity, not to make judgments of right and wrong. This is also the basic premise for both sides to strengthen understanding and build a platform for communication. From the development process of the ancient "Land Silk Road" and "Maritime Silk Road", it was the extensive exchange and integration of various foreign cultures with Chinese culture that led to the richness of Chinese culture. At the same time, it is also the active exchange and integration of Chinese culture with local cultures in the process of going abroad that has led to the rooting and sprouting of Chinese culture in East Asia, South Asia and Southeast Asia, as well as in more distant regions, forming the interplay of "You are among us and we are among you". Today, we should not only inherit the achievements of traditional cultural exchanges between China and countries along the Belt and Road, but also actively build a new type of international relations based on win-win cooperation and a harmonious world. We should jointly promote the progress of world culture and maintain the diversity of world culture, so as to promote the stable and sustainable development of cross-cultural communication under the Belt and Road strategy.

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